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THE PROPHET MALEACHI.

The Argument of this Book.

AS to the Time, *Malcachi was the last of the twelve smaller Prophets, and the nearest to the coming of* Christ *in the flesh. He prophesied, when the Temple and the city of Jerusalem were now built up again. His Name Malcachi signifieth, my Angel, or, my messenger, Ambassadour. The sum of his prophecie is, That in the first place he reproves the wicked Jews for their great unthankfulness to God, that had shewn them so many and so great mercies, and brought them again into their own countrie, and set up his True worship among them: he checks the Priests, for having falsified his worship; and the people, for their manifold sins and transgressions; in particular, for their profaning of mariage; matching themselves with idolaters; and taking more wives than one; divorcing them again on slight occasions; for blasphemies, and obstinacies, foretelling them the judgements, which hang over their heads, by reason of all these exorbitances, and thereupon exhorting them to repentance and amendment of life. He foretelleth likewise, for the comfort of the godly, the Communion of* Christ, *as also of his fore-runner* John the Baptist: *and that* Christ *should abolish the shadowes and figures of the Old Testament, and in stead thereof plant and establish the true worship of God, consisting in spirit and in Truth, throughout all the world. And as he exhorts the people of God to true repentance, and stedfastnesse in the true worship, so he threatneth no lesse throughout, the wicked and hypocrites with heavie punishments. In the New Testament divers passages are quoted out of this Prophet; as* Mat.11.10. *and* chap. 11. 14. *and* 17.10,11, 12, 13. Mark 1.2.*and* 9.12.Luk.1.16,17.*and* 7.17.Rom.9.13.

CHAP. I.

The LORD puts the Israelites in minde of his love to them which he shewed therein, that he loved Jacob, and hated Esau, verse 1,&c.and then he complaines of their unthankfulnesse, first of the Priests, and afterwards of the people, being altogether unfaithful in their offerings, 6. exhorting them to sorrow and repentance, 9, and prophecying of the true worship of God, such as the faithful among all Nations in the New Testament should practise, 11. &c.

THe burden [See *Isa.*13.1.and *Zach.*9.1.] *of the word of the LORD, unto Israel,*[unto the people that was come back again out of the Babylonian captivity, into their own countrie, being not all of the tribe of Juda, but some of the ten tribes also. See 1 *Chro.* 9. on vers. 3.] *by the ministry* [Heb. *hand*] *of Malcachi:* [commonly called *Malachias.*]

2 *I have loved you, saith the LORD: but ye say,* [To wit, scornfully; or at least wise, out of weaknesse, or ignorance. Oth. *if you say*] *wherein hast thou loved us?* [*i.e.*whereby doth it appear,thou lovedst us? We are visited with as many, nay more adversities and troubles then many among the very heathen, that neither know nor honour the true God] *was not Esau Jacobs brother, saith the LORD, neverthelesse I loved Jacob,* [this is the *LORDS* answer upon the foregoing demand: as if he said; Is not this a clear evidence of my love unto you, that I chose your Father Jacob, and rejected his brother Esau? whence it came to passe, that I accepted of you for my people, and not Edom; and shewed you so many great favours, and now lately, that of delivering you out of the Babylonian captivity. See *Rom.* 9. 13.]

3. *And Esau I hated: and I have made his mountains* [*i.e.* the

mountainous, or hilly countrie, wherein he lived, called Seir] *a desolation* [that is to say, I have laid and left it waste, and to you I have restored both your countrie and Religion. Compare *Jer.*49.8. and *Ezek.*25.12, &c.] *and his inheritance for the Dragons in the wildernesse.* [*i.e.* the country, which Esau and his posterity possessed many years as their own inheritance and proprietie, shall be given to the Dragons of the wildernesse to inhabit. See *Jer.*49.13,&c.]

4 *Though Edom said,* [*i.e.* the Edomites] *we are impoverished, yet we shall build the waste places again;* [Heb. *we shall return, we shall build*] *thus saith the LORD of hosts; will they build, then I will break down;* [or: *they shall build, but I will break down:* the meaning is, the Land of the Edomites is desolate, and shall lie waste for ever: past recovery] *and one shall call them* [that is, their country] *the border of wickednesse, and a people, against whom the LORD is incensed for ever.* [Or, *which the LORD hath loathed, or, abhorred for ever.* See of the Heb.word *Mich.6.*on vers. 10.]

5 *And your eyes shall see it,* [Namely,this desolation of Edom] *and ye shall say, The LORD be magnified* [*viz.* for this destroying of his enemies] *from the borders of Israel:* [or, *over, for the borders* &c. Oth. read the verse thus: *which your eyes shall see from the borders of Israel; and ye shall say, the LORD doth magnifie himself.* Compare *Psal.* 35.26,27. and 40. 17. and 70. 5.and 104.1.]

6 *A son shall honour the father,* [*i.e.* he is bound and obliged to do it] *and a servant his master,* [Heb. *his masters.* See *Gen.* 39. on vers.2.] *am I a father then, where is mine honour?* [*viz.* *that which is due unto me*] *and am I a master, where is my fear?* [*viz.* due to me] *saith the LORD of hosts unto you, O Priests, despisers of my Name:* [He taxeth the Priests then living, in particular, that, their office requiring of them earnestly to reprove the sins of the people, they, on the contrarie went before them giving evil example] *but ye say,* [Oth. if ye say] *wherewith do we despise thy Name?* [these wicked priests not onely committed all manner of grosse sins, but they were so hardned in them that they would not acknowledge them.]

7 *Ye bring upon mine altar polluted bread* [*i.e.* such oblations, as are forbidden in my Law, *Lev.*22, 20, &c. *Deut.* 15. 21. whereof some instances are given verse 8. *Bread* is put for *meat,* or, *oblation,* such as were brought to to be offered upon the altar of burnt-offering, to be consumed by fire. See *Ezek.*44.7.] *and say,* [not that they spake it in plain terms, but they plainly shewed it by their practise, that such was their meaning] *wherewith do we pollute thee?* [*thee, i.e.* thine altar. He that despiseth the holy things which God ordained and instituted, despiseth God himself] *therewith that ye say, The LORDS Table* [*i.e.* the Altar of the *LORD.* See the annotat. *Ezek.* 41. on vers.22. and chap. 44.16. Comp. 1 *Cor.*10.21.] *is contemptible:* [*i.e.* not to be so greatly esteemed, that we should need to offer just the very best of our flocks upon it, as the manner was in former times, when that glorious Temple and Altar stood yet.]

8 *For, when ye bring somewhat (that is) blind,* [*i.e.*a blind beast. See *Lev.*22. vers.20,22,25.] *for to offer, it is not evil (with you;)* [or, *is not that evil?*] *and if ye bring* [*viz.*to offer] *somewhat that is cripple,* [*i.e.* a beast that is cripple, lame, or, halting. See *Deut.* 17.verse 1.] *and sick? it is not evil.* [Or, *is it not evil?* yea verily is it, because the *LORD* did forbid to offer any such] *Bring it but to thy Prince; will he take pleasure in thee?* [do ye think it will prove an acceptable present to him to offer him such things] *or will be accept thy face?* [*i.e.* graciously or favourably accept thy person, when thou comest to seek or sue for something at his hands? See of this phrase, *Gen.*19.on v.21.] *saith the LORD of hosts.*

9 *Now then, beseech I pray, the face of God, to be gracious unto us;* [This the Prophet speakes ironically to the wicked Priests; as if he should say, trie it once, I pray, and see, ye hypocrites, whether you shall be heard; I warrant you, no: for since you displease the *LORD* your selves, he can take no pleasure, neither in your prayers, or offerings,] *this is done by your hands,* [to wit, that ye have brought unwarrantable sacrifices unto the Altar of the *LORD,* and that others also did the same, you making them believe, it was not ill done, vers.8.] *shall he accept your face?* [*i.e.* shall he regard your persons, offices, offerings or prayers? the sense is, surely no] *saith the LORD of hosts.*

10 *Who also is there among you,* [To wit, Priests, or among you all] *that shutteth the doors* [*viz.* of the Temple. See 1 *Chro.*9.vers.26.] (*for nothing?*) [as if God should say; Have I not sufficiently requited your labour, in giving you the Tenths, and divers other benefits and profits, as, the first fruits, and such and such shares and portions in the sacrifices and oblations themselves, for your comfortable maintenance? and neverthelesse are you so remiss and carelesse in looking to and performing your duties] *and ye do not kindle the fire (upon) mine Altar, for nothing;* [Heb. *and ye do not kindle my Altar for nothing*] *I have no pleasure in you, saith the LORD of hosts, and the meat-offering is not acceptable to me, from your hand:* [*viz.* because you are such wicked and base wretches. See *Isa.*1.11.*Jer.*6.20.*Amos* 5.21,22.]

11 *But from the rising of the sun, unto his going down* [*i.e.* throughout all the world. See *Deut.*32. ver. 21. and *Psal.*113.3.] *shall my Name be great among the heathen;* [*i.e.* not in Judea onely, but even all the world over, shall my Name be honoured and worshipped: which was and is accomplished in and since *Christs* time, abundantly] *and in every place shall incense and a pure meat-offering be brought unto my Name;* [*i.e.* people shall serve me every where with true and pure worship; understand especially the inward and spiritual worship and sacrifices, whereof the ceremonial, here expressed, were but Types and figures. Compare *Zach.* 14.16, 20.] *for my Name shall be great among the heathen, saith the LORD of hosts.*

12 *But* [Or, *for*] *ye profane the same* [*viz.*my Name] *when ye say; The LORDS Table is polluted,* [namely, because it was destroyed by the Chaldeans: therefore these priests pretended, that they were not so strictly engaged now, to the new one, set up but of late, instead of the old, nor bound to give such exact heed to the sacrifices, whether they were perfect or imperfect, clean or unclean. See above vers.7.] *and* [oth. *therefore*] *the income thereof* [*i.e.* that which comes, or is brought in there] *the meat thereof is contemptible:* [the sense is: as for the oblations or sacrifices which are laid thereon, the same is but contemptible meat.]

13 *Yet ye say, Behold what a toilsomnesse!* [How doth it weary and tire one to bear it!] *but ye should be able to blow it away,* [Oth. *and ye have blown him away:* that is, despised him, *viz.* God. Compare *Psal.*10.4.] *saith the LORD of hosts;* [the sense is, Ye hypocrites, when ye have carried once such a lean starveling sheep or kid to the Temple, as one might well be able to blow away, yet dare you make a shew and semblance, as if the bearing had tired you, so fat and heavy it was in the shew you made of it] *also ye bring that which is robbed, and that which is cripple and sick:* [contrarie to Gods command. *Lev.*22.22.] *ye bring meat-offering likewise:* [to wit, such as is no better then the rest. Oth. *ye bring (or offer) me the same for a meat-offering*] *should this* [*viz.* meat-offering] *be acceptable to me from your hand? saith the LORD.*

14 *Yea, cursed be the deceiver, that hath a male in his flock,* [*i.e.* hath the power and means, to offer a sacrifice to God, according to his Law, *Lev.*1.3.] *and voweth*

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and offereth to the LORD that which is corrupt: [i.e. of meer wretchedneſs neglects that, which he is bound and hath in readineſs to offer, and bring in ſtead thereof, that which is hurt, or defective, or ſpotted, and therefore unfit, and unwarrantable for ſacrifice] for I am a great King;[thus the LORD is alſo called by David, Pſ.47.3. and therefore he is to be honoured and feared above all Kings and Princes. See above ver.8. See alſo Pſal.48.3. and Mat.5.35.] ſaith the LORD of hoſts, and my Name is dreadful among the Heathen. [How much more then, ought ye, that are called my people, to fear, honour and ſerve me?]

CHAP. II.

The LORD threatneth, to puniſh the Prieſts, unleſs they amend their lives, verſ. 1, &c. reproaching them, that they were turned aſide from the pietie and ſincerity of their fore-fathers, 5. He reproveth the profaners and breakers of wedlock, 11. and the blaſphemers, 17.

AND now ye prieſts, to you is this commandment [viz. of keeping Gods worſhip in honour, and of reforming the abuſes crept in there, ſpoken of above cha.1.] (ſent:) [this word is inſerted here from verſ.4. to compleat the ſenſe.]

2 If ye ſhall not hear (it,) and if ye ſhall not take it to heart, [Heb. lay it upon the heart] to give honour to my Name, ſaith the LORD of hoſts, then I will ſend the curſe [Lev. 26.14. Deut.28.15.] among you, and I will curſe your bleſſings: [i.e. the goods and enjoyments, which through my bleſſing ye have gotten: or the bleſſing which the prieſts utter over the people] yea, I have (already) curſed every one of them, becauſe ye take it not to heart: [as before.]

3 Behold I will corrupt your ſeed, [i.e. I ſhall cauſe the ſeed, which ye throw into the ground, to corrupt and ſpoil there. See further of the ſignification of the Hebrew word, Pſal.9. the annot. on verſ.6. ſome underſtand here by the ſeed, their poſteritie, in this ſenſe: I will curſe your poſteritie] and I will ſtrow durt upon your faces,[i.e. I will make you ſo vile and contemptible, that every one ſhall loath and turn away from you] the durt of your feaſts, [i.e. the dung of the beaſts, whom ye bring to be offered and ſacrificed, on your ſolemn feaſt-days. See Pſal. 118. on verſ. 27. where likewiſe we find feaſts, for feaſt-offerings. See alſo Exod.23.18. Iſa. 29. 1.] ſo that one ſhall take you away with them: [the ſenſe is, ye ſhall ſo be covered over with filth and ordure, that the ſcavengers ſhall rake and take you up with the reſt, to make riddance of you, as of noiſom carion. Oth. the puniſhment ſhall take you away]

4 Then ſhall ye know, [i.e. find indeed, and be made ſencible of it] that I ſent this commandment unto you: [i.e. that you bear this puniſhment, becauſe ye tranſgreſſed my commandment. See above verſ.1.] that my Covenant may be with Levi, ſaith the LORD of hoſts, [i.e. that my grace and favour, together with the prieſtly dignitie, which by a ſpecial promiſe and Covenant I gave unto the Tribe of Levi, (of which ye O prieſts are deſcended) may continue among you, and ye not utterly be deprived of it, by your unfaithfulneſs and wickedneſs.]

5 My Covenant with him[i.e. with Levi, that is, with the Tribe of Levi; or, with Aaron and his poſtertie] was, Life and Peace, [that is to ſay, I promiſed unto the Tribe of Levi, together with the Prieſthood, all manner of proſperity, temporal and ſpiritual: or; of life and peace: or; unto, for life &c.] and I gave him the ſame, [viz. life and peace i.e. all proſperity](for) a fear, [i.e. that he ſhould fear me, as alſo he did] and he feared me: and he was terrified for my Name ſake: [See an example of the zeal of the Levites, Exod. 32.26, &c. and Num.25.7,8,12. Others underſtand this ſo, that the Levites ſerved the LORD with all ſubmiſſion and humility. Oth. He; viz. Levi,] is bruiſed for my names ſake. i.e. he hath undergone and ſuffered all kinde of troubles and hardſhip for my name ſake.]

6 The Law of Truth was in his mouth, and in his lips there was found no iniquitie: [i.e. no falſe doctrine, or unrighteous Judgement: underſtand this, ſo far forth as humane capacitie permitted; for to ſpeak properly, this phraſe, of having no deceit or guile found in his mouth, belongs to none, but to our Lord and Saviour Jeſus Chriſt. Iſa.53.9.] he walked with me [See Gen. 5. on verſ.22.] in peace and in righteouſneſſe, [i.e. obediently, without rebellion, ſo that we could well agree together] and he converted many from iniquity: [he viz. Aaron, or Levi, verſe 4. that is, the whole Tribe of Levi.]

7 For the lips of the Prieſt ought to preſerve knowledge, and the Law ſhall be ſought at his mouth. [A good Teacher ought to be as a treaſurie in Gods houſe, and he muſt not keep the Treaſures of the divine Myſteries for himſelf alone, but freely and faithfully impart them to his Hearers. See Lev. 10.11. Deut. 33.10. Hag. 2.12.] for he is an angel of the LORD of hoſts: [i.e. his Meſſenger, Ambaſſadour, Hag.1,3. and 13. and 2 Cor.5.20.]

8 But ye are turned aſide from the way, [viz. of the true knowledge and fear of God, wherein your predeceſſours, thoſe holy men of God, did walk] ye have made many to ſtumble in the Law; [i.e. ye became to many a ſtone of offence, and have cauſed many to ſtumble by your evil example and leading courſes] ye have corrupted the Covenant of Levi; [i.e. the Covenant made with the Tribe of Levi and all the prieſthood. See above verſ.5.] ſaith the LORD of hoſts.

9 Therefore alſo have I made you contemptible and vile [Heb. low, baſe] before all the people; becauſe ye keep not my wayes, [Heb. according to the mouth, that ye are not keeping my wayes. i.e. the courſe and frame of life which I preſcribed you in my Law, and which befits all godly perſons] but accept the face in the Law: [i.e. in matters of the Law, in the expoſition or application of the Law; or, againſt the Law. i.e. whereas ye ought to judge according to the Law, ye judge according to the appearance of perſons, as ye affect or diſaffect them. See Ezek.22.26. Zeph.3.4. See of this manner of ſpeaking, Gen.19.21. and Lev.19.15. others take the words of this Text thus: ye lift up the face againſt the Law. That is to ſay, whiles ye pervert the true ſenſe and meaning of the Law, ye bear it out with much inſolence and arrogance.]

10 Have we not all one father? hath not one God created us? why (then) do we deal unfaithfully the one toward the other, [Heb. the man with his brother] profaning the Covenant of our Fathers? [whereby the Jewiſh people ſtood engaged to be an holy people. The Prophet ſeems to include himſelf here, ſaying why do we deal &c. meaning the generality of the Jewes dealing thus one with another, and marying over and above the lawful Jewiſh wives, Heatheniſh ones beſides. Some taking theſe words to be the Prophets own, give this ſenſe of them, as if he ſhould ſay. Are not we the people, whom the LORD choſe out of all Nations, and who derive our ſelves all from Abraham, why then do ſome among us break the Law of God, by matching with idolatrous women? which Abraham, Iſaac, Jacob &c. never did. Others take theſe words, as ſpoken by them, that would defend ſuch heatheniſh matches, as if they ſhould argue thus; Are we not all together deſcended from Adam? is it not one and the ſame God, that hath created us all? how or, wherefore then ſhould we deſpiſe thoſe that are of one and the ſame nature with our ſelves, & have all one and the ſame father, which we muſt needs do, if we caſt off the wives we have taken out of others Nations?]

11 Juda

11 Juda deals unfaithfully; and there is an abomination committed in Iſrael and in Jeruſalem: for Juda profaneth the holineſs of the LORD, [i.e. the holy wedlock inſtituted by God himſelf] which he loveth; [he, viz. the LORD. Oth. which he (viz. Juda) ought to love] for he hath maried the daughter of a ſtrange god: [thereby he profaneth the holineſs of the LORD; that he marieth the daughter of a ſtrange god, that is a foreign woman without the Commonwealth of Iſrael, one that ſerves a ſtrange god. See Ezr. 9. 10. and Neh.13.23,&c. and obſerve here, that as the godly are called the children of God, ſo wicked idolaters are called the ſons and daughters of idols, or, ſtrange gods.]

12 The LORD ſhall extirpate the man that doth this [viz. thing, or, abomination ſpoken of verſ.11] out of the Tents of Jacob; [becauſe this is conceived to be ſpoken to the Prieſts and Levites, who had likewiſe defiled themſelves, with marying of ſtrange women, therefore extirpating here ſeems to imply a caſting out of the Temple, or from the Altar, ſo that they ſhall not be admitted or ſuffered any more to ſerve the LORD] him that waketh, and him that anſwereth, [or, defendeth, pleadeth i.e. not onely him that doth it eagerly, ſeriouſly and induſtriouſly, but alſo him or them that go about to maintain and juſtifie the ſame. Others underſtand here by the waking one the door-keepers of the Temple, and by the anſwering, the Prieſts, that were appointed to teach the people, and being asked about matters of Religion or divine worſhip, to give anſwers. See above verſe 7. Others hold them to be the Chanters in the Temple, who were wont to ſing by turns, enterchangeably anſwering one another; the Prophets intent being here, onely to ſhew, that all conditions and degrees of Eccleſiaſtical perſons, had defiled themſelves with theſe ſins] and him that bringeth meat-offering unto the LORD of hoſts: [viz. for to appeaſe God, as, knowing, that he muſt needs be offended, for having maryed a foreign wiſe.]

13 This ſecond (thing) alſo ye do[ye namely, that mary ſtrange wives] that ye cover the altar of the LORD with tears, [not with your own, of ſorrows and repentance, but with the tears of your lawful proper wives, giving them cauſe to complain to the LORD of the wrong ye do them, by marying beſides them, other wives yet and foreign ones. See Lev.18.18. & 1 Sam.1.6.] with weeping, and with ſighing: ſo that He [viz. the LORD] will no more regard the meat-offering, [which ye offer him] nor accept (it) from your hands with well-pleaſing.

14 Now ye ſay, wherefore? [viz. will the LORD not regard our meat-offering?] Therefore, that the LORD hath been a witneſs between thee, and between the wife of thy youth, [i.e. whom thou didſt mary in thy youth. Oth. thy young wife; the meaning is, The LORD was a witneſs of the promiſe which thou madeſt to thy firſt wife in marying of her, wherein thou haſt expreſly called him to be a witneſs] with whom thou dealeſt perfideouſly, whereas ſhe is thy companion, and the wife of thy Covenant. [i.e. with whom by ſolemn Covenant and obligation of wedlock, and by calling upon the name of God, thou art firmly joyned and indiſſolubly contracted. See Pro.2.17.]

15 Hath not he [viz. the LORD] made but one [to wit, man, namely Adam, out of whom he produced Eve, implying, that is againſt the firſt inſtitution of mariage, that one man ſhould have more then one wife; for God would have one man and one woman to be one fleſh. See Gen.1.27. and 2.24. Mat.19.4,5. Mark 10 6,7, &c. 1 Cor. 8.16. Eph. 5.31.] though he had ſpirit over? [God could well, if ſo it had pleaſed him, have created more female bodies, and breathed a living breath into them; he wanted no power nor means to fit and provide more wives for Adam: but having not done it, it is evident, his will and pleaſure was, that One man ſhould have but one woman to his wife] and wherefore (but) that one? [viz. man.] He ſought a ſeed of God: [Or, he ſought a divine ſeed, i.e. a lawful mariage of one man and one woman. Some read it thus; But hath not the ſingle One, (viz. Abraham) done (that) and he had an excellent ſpirit? what did the ſingle One? he ſought the ſeed of God: as being firſt an objection of the Jews, hath not Abraham our Father done that, when being ſingle and childleſs, he took Hagar to wife alſo beſide Sarah? nevertheleſs he had an excellent ſpirit. The anſwer is, He hath done no ſuch thing; but what then hath he done that ſingle one, viz. Abraham? He ſought the ſeed of God that was promiſed him, and maried Hagar, one that knew God, not to vex and ſpight his own lawful wife Sarah, &c.] therefore take heed with your ſpirit, and that none deal perfideouſly againſt the wife of his youth. [Heb. thy youth: the meaning is, Beware and look well to all your ſenſes and underſtanding, that thou deſpiſe not, nor caſt off thy own lawful wife, nor take any other beſide her; bridle thy carnal appetite deſires. Compare Mat.19.4.]

16 For the LORD the God of Iſrael ſaith, that he hates the forſaking [To wit, the forſaking of lawful wives by a bill of divorce. See Mat.5.31. though ſome take it thus: when he (to wit, the man) hates, (to wit, his wife,) let him forſake her: not by way of Command, but by permiſſion and connivance becauſe of the peoples hard-heartedneſs, as God formerly permitted it by Moſeh, Mat.19.8.] although he [viz. that unlawfully forſakes his wife] cover the violence [done to his wife; ſending her away without any lawful cauſe] with his garment, [i.e. with that excuſe or cloak, that Moſeh permitted it to men, that they might forſake their wives by a bill of divorce. (See Deut.24.1.) or with any other colourable pretence and palliation, to ſerve his turn] ſaith the LORD of hoſts: therefore take heed with your ſpirit, that ye deal not perfideouſly: [viz. with your lawful wives, by ſending them away thus by letters of divorce.]

17 Ye tire the LORD with your words: [Or, ye make him weary; the meaning is, Ye murmure againſt God, that he doth not forthwith hear you, as ſoon as ye call upon him; ſpoken after the manner of men. See Iſa.43. on verſ.24.] neverthleſſe ye ſay, [Oth. if you did, (or (ſhould) ſay] wherewith do we tire him? [or, make we him weary?] therewith that ye ſay; Every one that doth evil, is good in the eyes of the LORD, [i.e. he pleaſeth the LORD, and is acceptable to him. This they concluded thence, that they ſaw many wicked proſper much on earth, and many godly ſuffer much. See Pſal.37.1.] and he takes pleaſure in ſuch, [viz. that do evil] or where is the God of Judgement? [or, the God, that puniſheth? as if they ſaid: He is far from us; we cannot ſee, that he eaſily puniſheth thoſe that offend him: therefore it is in vain that thou threateneſt us with him, ſay they.]

CHAP. III.

A prophecie of the ſending of S. John the Baptiſt, and the coming of Chriſt, who ſhould ſeparate the hypocrites from the true children of God v.1, &c. whereupon followes a threatning of puniſhment for the manifold ſins reigning among the Jews, 5. and an exhortation to repentance, and that they ſhould deal faithfully in the bringing in their tenths and heave-offerings, 7. together with a complaint in regard of their blaſphemous ſayings, 13. and a comfortable encouragement of the godly. 16.

BEhold, I [viz. the LORD Chriſt] ſend mine angel, [or, my meſſenger, to wit, John the Baptiſt, Mat.11. 10. Mark 1.2. Luke 1.76. and 7.27.] who ſhall prepare the

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way before my face : [Heb. *rid the way, i.e.* ſhall remove and take away all lets and impediments, by his preaching &c. diſpoſing and preparing the people for the receiving of Chriſt. See *Iſa.*40 3,&c. *Mat.*3.3.] *and ſuddenly* [or, *ſoon, i.e.* very ſoon after the coming of John the Baptiſt, and his preparing the way] *ſhall that LORD* [*viz.* the Lord Chriſt] *come unto his Temple,* [*i.e.* Chriſt ſhall appear in the fleſh in the new-rebuilded Temple,whereby alſo is typified his Church] *whom ye ſeek,* [*i.e.* whoſe coming ye wiſh and long for, or at leaſt wiſe ſeem to be deſirous after. The godly indeed among the Jews did earneſtly long and hope for the coming of the Meſſia, as for the Saviour, *Mat.* 13. 17. *Luke* 10.24.] *to wit, the angel of the Covenant,* [*viz.* Chriſt himſelf, as the Mediatour of the Covenant of grace between God and his Church.See 2 *Cor.*5.19.] *in whom ye delight ; behold he cometh, ſaith the LORD of hoſts.*

2 *But who ſhall endure the day of his coming ?* [*i.e.* who ſhall be found then void of ſin, or ſo clean and pure, that he ſhall be able to abide and paſs the trial ? there ſhall be none at all then, that ſhall not ſtand in extream need of a Mediatour. See *Mat.*3.verſ.10,11, 12.] *and who ſhall ſubſiſt, when he appeareth ? for he ſhall be as the fire of a gold-ſmith,* [Heb.*of a melter,* or, refiner] *and as the ſoap of the fullers :* [others underſtand it of *fullers-earth*]

3 *And he ſhall ſit, refining and purifying the ſilver, and he ſhall cleanſe the children of Levi and he ſhall refine them throughly as gold and as ſilver ;* [He ſhall begin with the Prieſts, that they may ſhine as lights among a wicked and adulterous generation : yet ſome do underſtand here by the children of Levi, all true believers and upright Chriſtians, whom the Lord *Chriſt* doth make *Prieſts,* to offer up ſpiritual and well-pleaſing ſacrifices. See *Rom.* 12.1. *Rev.* 1.6. and 1 *Pet.*2.5,9.] *then ſhall they bring meat-offerings unto the LORD , in righteouſneſs :* [*i.e.* ſuteably to Gods order and inſtitution, according as he requires it at our hands in his Lawes.]

4 *Then ſhall the meat-offering of Juda and Jeruſalem be ſweet* [*i.e.* acceptable and well pleaſing, as *Jer.* 6.20. *Hoſ.*9.4.] *unto the LORD ; as in the days of old,* [Heb. *according to the dayes of age, viz.* before the Babylonian captivity ; or, when they were better and more pious, then now : or, underſtand it of thoſe days wherein the former Temple ſtood and flouriſhed] *and as in the former years ;* [*i.e.*in the years paſt.]

5 *And I ſhall draw near unto you for judgement,* [This regards the words of the wicked, when they ſaid, *where is the God that puniſheth ;* chap. 2. 17.] *and I will be a quick witneſs againſt the ſorcerers, and againſt the adulterers , and againſt them that ſwear falſly,* [*i.e.* I will convince them of and puniſh them for their wickedneſs. Nothing is hid from God ; He ſeeth all we do and practiſe, yea all we think and deviſe, and therefore he can ſoon and eaſily convince us] *and againſt thoſe that withhold the wages of the day-labourer with violence,* [or, *that oppreſs* (or, *deceive*) *the day labourer in his wages.* See *Lev.* 19.13. *Deut.*24.14,15.] *that pervert (the right) to the widow, and to the fatherleſs , and to the ſtranger* [Heb.*perverting the ſtranger ;* &c.] *and do not fear me,* [*the fear of God* indeed, *is the beginning of wiſdom :* on the contrary, not to fear God, is the beginning of all folly] *ſaith the LORD of hoſts.*

6 *For I the LORD am not changed : therefore ye O children of Jacob, are not conſumed ;* [The meaning is, my being gracious and merciful, and ever ſo abiding, is the onely reaſon, that ye are not wholly conſumed and deſtroyed, as by your manifold ſins ye otherwiſe well deſerved. *Lam.*3.22,23. Compare *Hab.*1.12. See alſo *Pſal.* 33.11. *Prov.* 19.21, *Iſa.* 14.26,27. and 25.1. and 46.10.]

7 *From your fathers days are ye turned away from mine inſtitutions , and have not kept them :* [*i.e.* not done accordingly] *Turn again unto me,* [ſee *Zach.* 1. on verſe 3.] *and I will turn again unto you, ſaith the LORD of hoſtes ; but ye ſay wherein ſhall we return ?* [as if they meant to ſay, what have we done amiſs, or, when did we depart from thee , that thou bidſt us to return.]

8 *Shall a man rob God ? but ye rob me,*[As if he ſaid : it is againſt all ſence and reaſon , that man ſhould dare to do ſuch a thing ; and yet many among the Jews did it. See *Neh.*13.10.] *and ſay,* [Oth. *if ye ſay,*] *wherein do we rob thee ? in the Tenths and heave-offering.* [or, *oblation, ſacrifice.* The Prieſts lived of the Tenths,and had their ſhare in the offerings , which not being duely paid, that was a robbing of God and diſappointing his ſervice. See verſe 9.]

9 *Ye are curſed with a curſe,* [*i.e.* ye are ſo curſed, that nothing thrives nor proſpereth what ever you take in hand] *becauſe ye rob me , even all the people,* [to wit, rob me : or all the people alſo is curſed, becauſe they alſo rob me, Oth. *they are all heathen, i.e.* all thoſe greedy Jews, deal ſo baſely and wickedly with the tithes, as if they were all meer heathen.]

10 *Bring all the tithes into the Treaſurie,* [*i.e.* into my ſtorehouſe, where all was laid up, which appertained to the maintenance of Gods publique worſhip. See 1 *Chr.*26.20. *Neh.*10.38.] *that there be meat in mine houſe,and trie me now therein,* [*viz.*whether I ſhall not bleſs you , if you do uprightly pay your Tythes , and whatſoever elſe belongs to the worſhip of God] *ſaith the LORD of hoſtes ; if (then) I ſhall not open unto you* [*viz.*in due ſeaſon] *the windowes*[or, ſluces. See *Gen.*7. 11.] *of heaven, and pour down bleſſing* [*i.e.* a fruitful and plentiful rain,Heb.*emptie,* or, *void bleſſing. i.e.* give bleſſed rain in ſuch abundance , that it ſhall ſeem , as if I emptied and poured out all my ſtore at once] *ſo that no (barnes) ſhall be ſufficient.* [Heb. *unto not enough :* the ſenſe is : I ſhall give you ſuch plenty and abundance of fruit, that ye ſhall not be able to gather them in all, nor ſhall have barns and receptacles enough where to lay them up.]

11 *And for your ſakes*[Or,*for your good,* or, *advantage*] *will I rebuke* [*i.e.* turn away, or drive away, refrain,withhold] *the devourer,* [hereby are underſtood the catterpilers , graſhoppers , and other ſuch like waſteful vermine, which conſume and ſpoil the fruits of the earth. See *Joel* 1.4.] *that he do not ſpoil the fruit of the land,and the vine in the field ſhall bring forth no miſcarriage unto you ,* [*i.e.*ſhall not be unfruitful nor miſcarry. Compare *Lev.*26.19.*Deut.*11.14,15.*Job* 12.14.*Amos* 4.7.*Hag.*1. 10.] *ſaith the LORD of hoſts.*

12 *And all the heathen ſhall call you happy : for ye ſhall be a pleaſant Land,* [Heb. *a Land of pleaſure, i.e.* your country ſhall be a ſweet and pleaſant country. Compare *Dan.*11.16.*Zach.*7.14.] *ſaith the LORD of hoſts.*

13 *Your words are become too ſtrong againſt me, ſaith the LORD :* [This is yet another particular ſin, which the Prophet reproves in the people , namely that they durſt take the boldneſs to ſpeak,to argue with the *LORD,* and to lay this and that to his charge. *Too ſtrong* that is,too bold, too daring and preſumptuous] *but ye ſay,* [oth. *but if ye ſay*] *What have we ſpoken againſt thee ?*

14 *Ye ſay, It is in vain to ſerve God :* [Comp.*Job* 21. 15.] *for what profit is it that we obſerve his guard ?* [*i.e.* that we keep and obſerve, what he hath charged us to keep and obſerve] *and that we go in black before the face of the LORD of hoſtes ?* [*i.e.* that we grieve and mourn in black clothes. See *Job*.30.28.and *Pſal.* 38.7.and 42. 10.and 43.2.]

15 *And now,* [Theſe are the words of the wicked again] *we count the high-minded happy :* [*i.e.* the proud and inſolent] *alſo they that do wickedneſs, are builded,* [*i.e.* they

i.e. they ſpeed and proſper, they bud and grow, and get great wealth and riches in the world : thus the word *building* is likewiſe taken, *Prov.*24.3.] *alſo they tempt the LORD* [ſee *Pſal.*95.9.] *and eſcape :* [to wit, out of all trouble and danger : or they eſcape, *i.e.* they are not puniſhed]

16 *Then they that fear the LORD ſpeak every one to his neighbour :* [*viz.* the words following in the Text, to comfort one another ; namely when they hear the wicked ſpeak ſo preſumptuouſly] *The LORD ſure marketh it and heareth,* [*viz.* what the wicked ſo blaſphemouſly utter, which God will not ſuffer to go unpuniſhed, either here, or hereafter] *and there is a book of remembrance written before his face,* [ſpoken of God after the manner of men ; implying that God doth not forget thoſe that fear him. See *Deut.*32.34. *Pſal.*139.16.*Rev.*20.12.] *for thoſe that fear the LORD , and for thoſe that are mindeful of his Name :* [that is to ſay, for ſuch as have the *LORD* alwayes before their eyes, that ſtand in awe of, honour and worſhip him.]

17 *And they ſhall, ſaith the LORD of hoſtes, in that day,which I ſhall make,be a propriety to me:*[The ſenſe is; on that day, when I ſhall puniſh the wicked and deliver my people, they ſhall be as my own peculiar inheritance, people hereditarily appertaining to me. See *Pſal.* 135.4. and 1 *Pet.*2.9.and *Tit.*2.14. Oth. *In that day , when I ſhall make me a proprietie, i.e.* when I ſhall ſeparate my people from the wicked worldlings. Oth. *in that day when I ſhall ſeparate my moſt precious Jewels*] *and I will ſpare them, as a man ſpareth his ſon, that ſerves him :* [*i.e.* I will not deſtroy them with the wicked]

18 *Then ſhall ye ſee again (the difference) between the righteous and the wicked :* [Oth. *Therefore convert your ſelves , ſo ſhall ye ſee* &c. This regards chiefly the wicked ſpoken of verſ. 14, 15. That then they ſhould be made to think and ſpeak otherwiſe, then they were wont to do] *between him that ſerveth God, and him that ſerveth him not.*

CHAP. IV.

*A propheeie of the deſtruction of the wicked,*verſ. 1. *But the godly are comforted with the apparition of the Sun of righteouſneſſe.* 2. *therefore the Lord exhorteth all the people to true repentance and converſion , and to the obſerving of the Law given them by Moſeh,*4. *he ſpeaks again of the ſending of John the Baptiſt , and of the efficacie of his preaching,*5.

[Some joyn this chapter altogether to the third.]

FOr *behold,that day cometh burning as a furnace:*[To wit , the day of the Judgement of the *LORD* ; to be underſtood , either of the firſt apparition of *Jeſus Chriſt* in the fleſh, or the ſecond, when he ſhall come to Judgement at the laſt day. Some underſtand it thus,that this day began with the firſt day of Chriſts incarnation, and is to laſt until He ſhall appear in the clouds, to the laſt Judgement] *then ſhall all high minded (ones,) and every one that doth wickedneſs, be ſtubble, and the day to come ſhall ſet them in flame, ſaith the LORD of hoſts, which ſhall leave them neither root nor branch :* [*i.e.* he ſhall ſo deſtroy and conſume them, that they ſhall never recover or riſe up again.]

2 *To you, on the contrary , that fear my Name , ſhall the Sun of righteouſneſs ariſe,* [Thus our Savior Jeſus Chriſt is called , becauſe he enlightens our underſtandings by his word and ſpirit , and cheareth the hearts of the faithful with forgiveneſs of ſin and imputation of righteouſneſs. Compare *Iſa.* 60.1, 19. and *Dan.* 9. 24. *Luke* 1.78,79.] *and there ſhall be healing* [*viz.* for the afflicted mindes, who are ſenſible of and grieved for their ſins] *under his wings :* [*his,viz.* that ſons of righteouſneſs, which is *Jeſus Chriſt*] *and ye ſhall go forth,* [to wit, into a fat and goodly paſture. Others underſtand this of going forth out of the captivity of ſin, and the bondage of Satan, for to ſerve God in holineſs and righteouſneſs. See *Joh.*8.36. and 2 *Cor.*3.17.] *and encreaſe* [in temporal and ſpiritual welfare, through the bleſſing of the *LORD*] *like fatning calves.*

3 *And ye ſhall tread down the wicked ;* [*i.e.* ſubdue them, namely in *Chriſt Jeſus* your Head,who hath overcome the world, *Joh.*16.33. and daily yet ſubdueth and overuleth the enemies of his Church , until at laſt he make them altogether his foot ſtool. See 1 *Cor.*15.57. and 1 *Joh.*5.4.] *for,they ſhall become aſhes* [as things of no worth at all, moſt vile and contemptible. Compare *Iſa.*66.24.*Dan.*12.2.] *under the ſoles of your feet in that day which I ſhall make ,* [See above chap.3. on verſe 17.] *ſaith the LORD of hoſts.*

4 *Remember the Law of Moſeh, my ſervant, which I commanded him on Horeb,* [See *Deut.*4.10.] *unto all Iſrael,* [*i.e.* to the whole people of Iſrael] *the inſtitutions and rights :* [or, *ſtatutes and judgements.* The time being at hand , that the people of God ſhould be many years without Prophets , to preach unto , and to teach them, for Maleachi was the laſt of the Prophets in the Old Teſtament ; therefore the Prophet doth exhort them, that during that time, they ſhould diligently practiſe the reading and ſtudying of the Law given them by Moſeh, thereby to arm themſelves againſt all aſſaults and temptations,and to ſtrengthen their Faith.]

5 *Behold I ſend unto you the Prophet Elia,* [*i.e.* John the Baptiſt, who was to appear in the ſpirit and power of Elia, as Chriſt declared it, *Mat.* 11.14. and 17.11,12, 13.*Mark* 9.11. and the Angel, *Luke* 1.17.] *before that great and that dreadful day of the LORD ſhall come.*[that day namely,wherein the *LORD* ſhall appear in the fleſh, which ſhall be *dreadful* to the wicked, but ſtir up the godly ſeriouſly to repent of their ſins,and to amend their lives. Compare *Joel* 2.31.]

6 *And he ſhall bring back* [Or,turn,convert] *the heart of the fathers unto the children, and the heart of the children, unto their Fathers :* [the meaning is ; his preaching ſhall be of that power and efficacie in the hearts of the elect, through the operation of the holy Ghoſt, that both fathers and children, ſhall convert themſelves to the *LORD* , and ſerve him all with one accord] *leſt I come and ſmite the earth*[*i.e.*the inhabitants of the earth] *with the Banne.* [*i.e.* leſt I do utterly deſtroy the world, becauſe of their unbelief and contempt of *Jeſus Chriſt,* together with their hard-heartedneſs and impenitencie. See *Zach.*14.on verſ.11. as alſo *Deut.* 18.15,18. *Acts* 3. 22,23.and 1 *Cor.*16.22. Of ſuch there have been many in the world at all times, as now alſo there are but too many : ſo that according to the rigour of juſtice, God might have cauſe to puniſh the world moſt ſeverely, but he ſpareth them yet , for the ſmall companies ſake of the godly , which are in the world. See *Gen.*18.verſ.25. 24.&c.]

The End of the Prophet Maleachi.

Pſalm 106.48. *Praiſed be the LORD,the God of Iſrael,from Eternitie and into Eternitie,and let all the people ſay, Amen, Halelu-jah.*

Epiſt. Jude verſe 25. *To the alone-wiſe God our Saviour , be Glory and Majeſtie , Power and Might, both now, and into all Eternity ; Amen.*

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THE ARGUMENT OF THE Newv Teſtament.

THE word Teſtament *is a Latine word, whereby the Greek word* Diatheke *is rendred, which the Greek Tranſlators uſe to expreſſe the Hebrew word* Berith, *that is, Covenant. And thereby is properly underſtood the Covenant it ſelf, which God hath made with mankinde upon certain conditions to give them everlaſting life: which Covenant is twofold, the* Old *and the* New. The Old *is that which God made with the firſt man before the fall, wherein eternal life was promiſed upon condition of a throughly perfect obedience, and keeping of the Law; and is therefore called* the Legall Covenant, *which God again propounded to the Iſraelites, that from thence they might learn to underſtand (ſeeing this condition is tranſgreſſed by all men, and can now be fulfilled by no man) that they muſt ſeek their ſalvation in another Covenant, which is called* the New [*Covenant,*] *and conſiſteth in this: That God hath appointed his Son for a Mediator, and promiſeth eternal life upon condition that we believe in him; and is called* the Covenant of Grace. *And this alſo in regard of the ſeveral adminiſtrations thereof unto mankind is called* Old *and* New. The Old *is the adminiſtration of this Covenant before the coming of the Mediator, which was promiſed to* Abraham *and his poſterity* [*to come*] *of his ſeed, and preſigured by manifold Ceremonies laid down by* Moſes. The New *is the adminiſtration of the ſame Covenant, ſince the Son of God, the Mediator of this Covenant came in the fleſh, and hath accompliſhed mans reconciliation with God. Theſe two Covenants are of one kinde as concerning their ſubſtance, foraſmuch as in both forgiveneſs of ſins, ſalvation and eter-*

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nall life are promised upon condition of faith in the Mediator: but are different in respect of their several administrations, which in the New is much clearer, without figures, and extends it self unto all Nations. And the Old may fitly be tearmed the Testament of promise, *and the New*, the Testament of performance. *Moreover, by the* Old and New Testament, *are also commonly understood the Books, wherein the making and administration of the Covenant are described; in which signification the words:* The New Testament *are taken here in the Title; and are opposed to the Books of the Holy Prophets, in which the Mediator of this Covenant is promised, and described, of what lineage, and when he should become man, what he should doe and suffer to reconcile man unto God, and to procure and bring everlasting salvation unto them. As therefore in the Writings of the Old Testament, is foretold and typified that the Messiah or Mediator which should reconcile man unto God, should be the only begotten Son of God, eternal and true God with the Father and the Holy Ghost,* Psalm 45. 8. *and* 110. 1. Isa. 9. 5. Jer. 23. 6. *and* 33. 2. Micah 5. 1. Malachi 3. 1. *And that in the fulness of time he should take upon him the true humane nature, of a woman, and she a Virgin,* Gen. 3. 15. Isa 7. 14. *of the stock of* Abraham, Isaac, Jacob, Judah, *and* David, Gen. 21. 12. *and* 22. 18. *and* 49. 9, 10. 2 Sam. 7. 12. Isa. 11. 1. Jer. 23. 5. *That he should be born in the City of* Bethlehem, Micah 5. 1. *at the time when the Scepter should be taken away from* Judah, Gen. 49. 10. Isa. 11. 1. Dan. 9. 24. *That being born he should flee into Egypt,* Ose. 11. 1. *be brought up at Nazareth,* Isa. 11. 1. *and that he should have* Elias *for his fore-runner, who should preach in the wilderness and prepare the way for him,* Isa. 40. 3. Malach. 3. 1. *and* 4. 5. *That he should begin to preach the Gospel in Galilee,* Isa. 8. 23. *and* 9. 1. *That he should confirm his Doctrine by many miracles,* Isa. 35. 5. *That he should make his entrance into Jerusalem, riding upon a shee-asse,* Psalm 118. 25. Zach. 9. 9. *That he should be betrayed by one of his Disciples,* Psalm 41. 10. *and* 55. 14. *That he should be sold for thirty pieces of silver,* Zach. 11. 12. *That he should be scourged, mocked, and spit upon,* Isa. 50. 6. *That he should be dealt withal as a Malefactor,* Isa. 53. 12. *That he should suffer for our sins,* Isa. 53. 3, 4. *That he should suffer the extreamest agonies in his soul,* Psalm 22. 2. Isa. 53. 11. *That he should be crucified,* Deut. 21. 23. Psalm 22. 17. *That he should be mocked upon the Cross; and made to drink Vineger and Gall,* Psalm. 22. 8. *and* Psalm 69. 22. *That lots should be cast upon his garments,* Psal. 22. 19. *That his bones should not be broken,* Exod. 12. 46. Psalm 34. 21. *That he should die a violent death,* Isa. 53. 8. Dan. 9. 26. *That he should be buried by a rich man,* Isa. 53. 9. *That he should see no corruption in the grave,* Psalm 16. 10. *but the third day arise from the dead,* Isa. 53. 10. Jonah 1, 17. *and* 2. 10. *That he should ascend into Heaven, and there sit at the right hand of God,* Psalm 68. 19. *and* 110. 1. *And that from thence he should send his holy Spirit,* Joel 2. 28. *Even so it is laid down by the holy Evangelists and Apostles in the Writings of the New Testament, that all this was fulfilled in our Lord and Saviour Jesus Christ. Therefore the Argument of the Books of the New Testament, is, that in the same is principally described the Person and Office of our Saviour Jesus Christ. Concerning* his Person, *that he is very God, and a true and righteous man in unity of person. His divine nature is witnessed every where, when there are ascribed to him, the names of God, such as are Jehovah, Only-begotten Son of God, the Prince of life, Lord over all, Judge of quick and dead, King of Kings, and Lord of Lords. Likewise divine properties, such as are Infiniteness, Eternity, Omniscience, and Omnipotence. Divine works, such as are the Creation, and Preservation of all Creatures, Electing to ever-*

everlasting life, Institution of the publique worship, and of the Sacraments, giving of the Holy Ghost, regeneration, deliverance from the power of the Devil, raising from the dead, the Judgement of the whole world, and sitting at the right hand of God; to which serves likewise the description of the manifold miracles which he wrought by his own power. And finally divine honour and worship also; namely, that we must believe in him, pray unto him, and be baptized in his Name. His humane nature is described, when it is declared that he was conceived by the Holy Ghost, came of the stock of David, *that he was born of the Virgin* Mary, *that he hath an humane soul, and a true humane body, with all the natural properties of them both; namely, that he did hunger and thirst, eat, sleep; that he was weary, wept, was troubled, felt pain, was angry, and grieved.* His Office, *for which he was by the Father sent into the world, according to his surname Christ, that is, Anointed, is described to be threefold, namely, his Prophetical, Priestly, and Kingly Office. His* Prophetical Office *he executed, as well by himself as by his Disciples, especially twelve which he chose to be Apostles. He preached the Gospel himself, teaching that he was the promised Messiah, and Saviour, and that those who will obtain salvation, must believe in him, and turn unto God. For which end he also expounded the Law, and purged it from the false interpretations of the Scribes and Pharisees. His Apostles after his Ascension he sent into all the world, who preached unto all people, the Gospel, and conversion to God; both by word of mouth and a lively voice, and by their Writings and Epistles; which make a great part of the Writings of the New Testament. His* Priestly Office *he executed, when here upon earth, he suffered for us both in body and soul, the punishment that we had deserved by our sins, and being slain, and put to death upon the Crosse, offered up himself to God his Father, a sacrifice of reconciliation for us: and now that he is entred into the holy of Holies, that is, into Heaven, and being set down on the right hand of the Father, there makes intercession for us. His* Kingly Office *he executed partly here on earth, when he delivered us from the power of our Enemies by his death, and continually defends and preserves us against the same; and when he gave an experiment thereof, by the casting out of unclean spirits, by driving the buyers and sellers out of the Temple, and by his royal entrance into Jerusalem; partly, he executes it now above in Heaven, governing his Church by his Word and Spirit, and defending them against the force and violence of their Enemies, and punishing his and their Enemies, and making them become the footstool of his feet. And shall execute the same to the full, when coming to Judgement he shall perfectly glorifie his Church, and cast his Enemies and all ungodly ones into everlasting death. This is the summe of that which is set down and contained in the Writings of the New Testament. And these Writings of the New Testament may fitly be divided into two sorts of Books. For in some of them are set down certain Acts or Histories, and in others are handled certain Articles of the Christian Religion; although in the Historical Books also, some points of doctrine are here and there explained; and in the others likewise some Histories are related; yet notwithstanding they are so distinguished, in respect of that which is principally handled in them. The Prophetical Books of the New Testament treat either of things that are already done; or of things yet to be done. The things already done are described to be of two sorts: namely, such as were done either concerning the Lord Jesus Christ himself, laid down in the four Gospels by the four Evangelists,* Matthew, Mark, Luke, John: *or such as were done by the holy Apostles, described by* Luke, *in the* Acts of the Apostles. *The things that were yet to be done or come to pass are set down by* John *in his* Revelation; *in which is foretold and described the state of the Church of Christ after his Ascension unto the end of the world. The Books which han-*

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The Argument of the New Testament.

dle points of Doctrine, are the Epistles of the holy Apostles, *aswel of the Apostle* Paul *as of some others. The Apostle* Paul *hath upon divers occasions written fourteen Epistles; Some unto some special Churches; namely, to the* Romanes *one, to the* Corinthians *two, to the* Galatians *one, to the* Ephesians *one, to the* Philippians *one, to the* Colossians *one, to the* Thessalonians *two. Some to particular persons, yet so as that the contents concern the whol, Church*: viz. *to* Timothy *two, to* Titus *one, and to* Philemon *one. To which is to be added the Epistle to the* Hebrews, *which is doubted of by some, though without reason, whether it were written by the Apostle* Paul. *Certain other Apostles, have likewise written some Epistles to the Churches, as* James *one,* Peter *two,* John *three, and* Jude *one. These are the Writings of the New Testament, all which are written to this end,* that, *as the Evangelist* John *declares,* John 20.31. We should believe that Jesus is the Christ, the Son of God, and that believing we should have life in his Name.

THE HOLY GOSPEL ACCORDING TO [THE DESCRIPTION OF] MATTHEW.

THE *holy Gospel, Belg. Evangel.* [The word *Evangelion* is a Greek word, and signifies a good or joyful Message, *Luke* 2.10. by which name in the holy Scriptures, especially of the New Testament, the Doctrine is teamed, which the Prophets and Apostles have published, concerning the Redemption of mankind, and everlasting salvation brought to pass by the *Messiah*: which seeing it was by the Prophets set forth in promises that the *Messias* should come into the world, and accomplish the same; and by the Apostles that in the fulness of time he did come into the world, and hath accomplished the work of our Redemption; therefore by this word is also especially understood the Doctrine of Christ and the Apostles, concerning the fulfilling of these promises by Jesus Christ now being come in the flesh, *Rom.* 16. 25. And yet more especially the History of the coming of the *Messiah* in the flesh, of his birth, doctrine, miracles, suffering, death, resurrection and ascension. And in this signification is the word taken here in the Title, as also, *Mark* 1.1. And the Writers of this History are also from thence teamed *Evangelists*; although that word be also sometimes taken more largely, *viz.* for one that is sent here and there to preach the Gospel. See *Acts* 21. 8. *Eph.* 4.11. 2 *Tim.* 4.5.] *according to* [*the description of*] [Thus he sets the Title; and not *The Gospel of Matthew*; to give to understand that he is not the principal Author of this writing; which is the Spirit of God, 2 *Tim.* 3.16. but that he is only a Minister whom God made use of, to write this. The same is to be observed also in the Titles of the other Gospels.] *Matthew.* [*Matthew* was the son of *Alpheus*, called also *Levi*, *Mark* 2. 14. *Luke* 5. 27. Of his calling to the Apostleship he writes himself, *Matth.* 10. verse 9, 10, &c. and puts himself among the Apostles also, *Matth.* 10. 3. This was the first that wrote the Evangelical History, about the ninth year after Christs ascension, as many ancient Writers testifie, who say also that he preached the Gospel in Ethiopia, or Mauritania. Some think that he wrote this Gospel in the Hebrew tongue, but that is not credible; seeing the same was never seen any where; and inasmuch as *Matthew* translates into Greek not only Hebrew words, as *Emmanuel*, *Matth.* 1.23. but also whole sentences, as *Eli, Eli, Lama Sabachthani*, *Matth.* 27.46. which he would not have done if so be he had written in Hebrew; like as he also for the most part relates the places of the Old Testament, as they are set down in the old Greek Translation.]

The Argument of this Book.

THE *Evangelist* Matthew *in this Book, describes principally two things*: *First; the* Person *of the* Messiah, *and Mediatour Jesus Christ, and afterwards his* Office; *and how he entred upon, administred and discharged the same. Concerning his Person, that he is the true Emmanuel, very God, and true man in one person; and as concerning his humane nature, he sets down his parentage, conception by the Holy Ghost, and birth of the Virgin Mary; together with his name, chap.* 1. *That certain Wise men from the East, being informed of his birth by a Star, came to worship him: that* Herod *being afraid thereof,*

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The Argument of this Book.

thereof, caused all the young children in Bethlehem *from two years old, and under to be murdered, but that Christs parents, being warned of God fled into Egypt with this childe, and with the same afterwards went and dwelt at Nazareth, chap. 2. Concerning his* Office, *he declares how he was prepared thereunto; and how he discharged the same. That* John *the Baptist prepared the way for him by his preaching, and baptized him, and that then God the Father and the Holy Ghost, from Heaven installed him into this Office, chap. 3. That he was further prepared for it by fourty dayes fasting, and a mighty conflict against the temptations of the Devil. That afterwards he executed and administred his Office aswel in the state of humiliation, as in the state of exaltation. That in the state of humiliation, he first administred his* Prophetical *Office, and for that end from Nazareth went and dwelt at Capernaum, teaching in the Synagogues of Galilee, and confirming his Doctrine by miracles, chap. 4. And sets down an excellent Sermon which he made upon the Mount; in which he shews the blessednesse of his Disciples, purgeth the Law from the false interpretations of the Pharisees, chap. 5. Teacheth how we must give alms, and pray; and that we must not be too much troubled about our temporal sustenance, chap. 6. Must not judge our neighbour, must beware of false Prophets, and not only hear the Word of God, but also keep it, chap. 7. That he cleansed the Leper, healed the sick, stilled the Tempest, and cast out Devils, chap. 8. That he healed one sick with the palsie, called* Matthew *from the receipt of custome to be an Apostle, released a woman from her bloody-issue, raised up a Damosel from death, cast out a dumb Devil, chap. 9. That he sent forth the twelve Apostles to preach, with power to cast out unclean Spirits, and gave them order how to carry themselves therein, chap. 10. That he gave an excellent testimony of* John the Baptist *when he had sent two of his Disciples unto him, threatned very heavy punishments unto those Cities that embraced not the Gospel, and invited all heavy-laden sinners unto him, chap. 11. That he defended his Disciples, who plucked ears of corn on the Sabbath day, escaped the snares of the Pharisees, cast out a blinde and deaf Devil, charged the Pharisees with the sin against the Holy Ghost, denouncing everlasting punishment unto them, and taught who is his right Mother, Brother, and Sister, chap. 12. That he described the condition of his Church here in this world by diverse similitudes, viz. of a sower, of mustard-seed, of an hidden treasure, of a Merchant-man, and of a fishing net; that he came into his own Country, where he was not esteemed, chap. 13. Relates the imprisonment and death of* John the Baptist, *and how Christ fed five thousand men with five loaves and two fishes, walked on the water, stilled the Tempest, and healed many sick persons in the Land of Gennesareth, chap. 14. Defended his Disciples for eating with unwashen hands, teaching what it is that truly defiles the man: That he freed the daughter of a Canaanitish woman from an unclean spirit; and satisfied four thousand men with seven loaves and a few fishes, chap. 15. That he rebuked the Pharisees for seeking a sign, and warned his Disciples of their leaven; that* Peter *made an excellent confession of him, to whom he promised the keys of the Kingdome of Heaven: That Christ foretold his sufferings and death, as likewise his resurrection and coming in his glory, chap. 16. That he shewed proof of his glory upon the Mount before three of his Disciples, and taught that* John Baptist *was that* Elias *which was for to come; healed one that was Lunatick, again foretold his death and resurrection, and paid tribute, chap. 17. That he exhorts his Disciples to humility, that they should avoid offences, withstand fleshly lusts, not despise his little ones by the similitude of a lost sheep; how we must admonish an offending brother, and forgive him his trespasse, by the similitude of a King, who acquitted his servant of ten thousand talents, chap. 18. That a man must not leave his wife except it be for adultery; teacheth for whom marriage is needful; blesseth the little children: Instructeth the young man what he must do, if so be he will obtain eternal life by his own works; how hardly rich men can be saved; and what reward they shall have that leave all for his sake, chap. 19. That by a similitude of labourers hired into the Vineyard, he taught that the reward is given by God of meer grace; foretold his suffering, reproved the mother of* Zebedees *sons for her ambitious request, and admonished his Apostles that they should not seek after greatnesse: restored two blinde men to their sight, chap. 20. That he made his royal entrance into Jerusalem; cursed a fruitlesse fig-Tree, disputed in the Temple with the Priests concerning his authority and person, chap. 21. By a similitude of those that were invited to the wedding, taught that there are always hypocrites in the visible Church; and that the true members must be indued with faith, as with a wedding garment. That we must pay tribute unto Cæsar; that after the resurrection there shall be no marrying; That the Law of God summarily consists in the love of God and our neighbour: that he is not only the Son but the Lord of* David, *chap. 22. Warns his Disciples concerning the Pharisees, that they must receive that which they teach them out of* Moses *and the Prophets, but not imitate their pride and hypocrisie, nor adhere to their false doctrine, and denounceth an eternal woe unto them, as well for their hypocrisie as for their blood-thirstinesse. chap. 23. foretells the desolation of the Temple, and the City of* Jerusalem, *with the signes which shall precede both that and his second coming, and exhorts to watch and pray, chap. 24. By the similitudes of ten Virgins who waited for the coming of the Bridegroom, and of the servants to whom their Lord had distributed talents to trade withal; and describes his last coming to Judgement, chap. 25. That he again foretells his suffering which was now at hand; That the Rulers held a Counsil to apprehend him, with whom* Judas *treats, to deliver him over unto them. That he discovers the Traitor to his Disciples, eats the Passeover with his Disciples; and institutes the Lords Supper in the room thereof; foretells the flight of his Disciples, and* Peters *denial. How he enters upon his suffering in the Garden with great anguish, and prayer; how he is betrayed and taken, led away bound unto* Caiaphas, *examined and condemned to death: How* Peter *denies him three times, chap. 26. That* Judas *repents and hangs himself. That Christ is brought to* Pilate, *who seeks to save him, but in vain, and finally delivers him over to be crucified; after that he was mocked and scourged: That he was led out of the City bearing his Crosse; where his garments were taken off him, and lots cast upon them; and being nailed to the Crosse with two murderers, he dies; shewing who he was by many miracles: and is buried, chap. 27. That the third day he riseth again from the dead, and shews himself alive again to certain women, and to his Disciples, whom he commands to preach the Gospel through the whole world, chap. 28.*

MATTHEW.

CHAP. I.

The pedigree of Christ according to the flesh from the forefathers, from Abraham downward, 1. His conception by the Holy Ghost, and birth of the Virgin Mary, 18. as was foretold by the Prophet, 22.

THE *Book of the generation* [*i. e.* Genealogy, or Tree of Christs Ancestours; It is an Hebrew manner of speaking. See *Gen.* 5. 1.] *of Jesus Christ, the Son of David, the Son of Abraham.* [These two, David and Abraham, are here set before, and Christ is especially called the Son of these two, because special promises were made to them both, that he should be born of their seed. See *Gen.* 22. 18. 2 *Sam.* 7. 12. *Psalm* 89. 30. and 132 11. For which cause also, Matthew would begin this Genealogy first from Abraham; like as he also, verse 6. particularly names David, *the King*; because David was the first King of the Tribe of Judah; and a clear Type of the everlasting Kingdome of Christ, *Luke* 1. verse 32.]

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

3. *And Judas begat Phares and Zara by Thamar,* [Gr. *out of.* This woman, as also hereafter Rachab and Ruth verse 5. and Bathsheba, verse 6. are here rehearsed by the Evangelist, because the Scripture speaks something of them, which serves to the state of Christs humiliation; and likewise because some of them were of Heathen Offspring: that thereby might be shewed, that even great sinners, yea and the Heathen themselves, should be partakers of the fruits of Christs birth] *and Phares begat Esrom, and Esrom begat Aram.*

4. *And Aram* [This Aram is called Ram, *Ruth* 4. 19.] *begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.*

5. *And Salmon begat Booz by Rahab, and Booz begat Obed by Ruth; and Obed begat Jesse.*

6. *And Jesse begat David the King; and David the King begat Salomon* [Luke in stead of Solomon and his posterity, puts Nathan, another Son of David, and his posterity. The reason of this diversity, see on *Luke* 3. 31.] *by her that* [had been the wife] *of Urias.* [namely, Bathsheba. See 2 *Sam.* 11. 3, 24. and chap. 12. 24. by whom David begat Solomon, when after the death of her husband Urias, she was married unto him.]

7. *And Salomon begat Roboam; and Roboam begat Abia, and Abia begat Asa.*

8. *And Asa begat Josaphat, and Josaphat begat Joram; and Joram begat Ozias.* [Here are three Kings skipt over and passed by; namely, Ochesias, Joas, and Amasias, that the number of fourteen may not be exceeded verse 17. of such kind of leaving out, see an example Ezra 7. 3. compared with 1 *Chron.* 6. 8. And this Ozias, is also called Azaria, 1 *Chron.* 3. 12.]

9. *And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias.*

10. *And Ezekias begat Manasse, and Manasse begat Amon; and Amon begat Josias.*

11. *And Josias begat Jechonias,* [Some join hereunto *Jakim, and Jakim begat Jechonias:* which seems not ill to agree with the Catalogue of the Kings of Judah, 1 *Chron.* 3. 16, &c. and with the number of fourteen here, verse 17. But seeing almest all old Copies and Translations, have not this addition of Jakim, therefore is the same here left out, the rather, because by Jechonias in the twelfth verse may be understood the Father, who is also called Joakim; and by Jechonias in the thirteenth verse, the Son; who is also called Joachin; and so the number of fourteen is here also compleated] *and his brethren, about the Babyloniſh Transportation.* [Or in, or *at the time*, that is, towards the time of the Jews carrying away captive into Babylen.]

12. *And after the Babyloniſh Transportation, Jechonias begat Salathiel,* [Many think that this Salathiel was not the natural Son of Jechonias; forasmuch as, *Luke* 3. 27. he is said to be the Son of Neri; and it seems, *Jer.* 22. 30. that Jechonias left no children behinde him; but that he was called his Son, because he as being the next unto him in blood, succeeded him in the government of the people of Israel; like as, 1 *Chron.* 3. 16. Zedechias is called the son of Jechonias, because he also succeeded him in the Kingdome; who notwithstanding, 2 *Kings* 24. 17. is called his Uncle. The rather, because, *Luke* 3. 27. it is said, that Salathiel descended from the stock of Nathan, who had the government of the people of the Jews after the Babyloniſh captivity; which as it seems may be collected out of *Zach.* 12. 12. But others think, that this Salathiel was the natural son of Jechonias; and that Salathiel of whom Luke speaks, chap. 3. 27. was another Salathiel then this; seeing the same is there called the son of Neri. See the Annotation there.] *and Salathiel begat Zorobabel.*

13. *And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor.*

14. *And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud.*

15. *And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob.*

16. *And Jacob begat Joseph;* [This Genealogy is brought down to Joseph; because it was not usual with the Hebrews, to name women in Genealogies: notwithstanding from thence it may appear that Christ came of the stock of David; because it was the custome of the Jews to marry in their own lineage: and Matthew testifies before, verse 1. that he here relates the Genealogy of Jesus Christ. For that Christ descended from Judah, and David, is clearly taught every where in the holy Scripture. See *Luke* 1. 32. *Rom.* 1. 3. *Heb* 7. 14.] *the husband of Mary, of whom is born Jesus, called Christ.* [*i. e.* which is surnamed. See concerning this name, *John* 1. 42.]

17. *Therefore all the generations from Abraham to David* [are] *fourteen generations; and from David to the Babyloniſh transportation* [are] *fourteen generations;* [The Evangelist hath likewise expresst but fourteen

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Kings & Princes, because from Abraham to David, there were but fourteen generations of forefathers. Therefore he skipt over some generations of Kings and Princes. See on verse 8. and *Luke* 3. verse 24. &c] *and from the Babylonish Transportation unto Christ* [are] *fourteen generations.*

18. *Now the birth of Jesus Christ was thus. For when Mary his Mother was betrothed unto Joseph; before they were come together* [*i. e.* before he had taken her unto him, as appears out of verse 20.] *she was found with child* [Others translate *with fruit*; but the word *with child* fits better here, seeing Christ was not properly the fruit of the Holy Ghost; but the fruit of Maries womb, *Luke* 1. 42.] *of the Holy Ghost.* [*i. e.* by the operation of the Holy Ghost; as appears, *Luke* 1. 35. So the Greek particle here used is also taken elsewhere; as *Rom.* 11. 36. and 1 *John* 5. 1. This was not then known to Joseph; but was afterward revealed unto him, by the Angel, verse 20.]

19. *Now Joseph her husband, being righteous, and not willing openly to put her to shame,* [The Greek word signifies as much, as to make any one a publique spectacle, and put him to disgrace, for an example unto others] *had a will privily to forsake her.* [Gr. to *unloose* (or release) *her.*]

20. *And while he had these things in his minde, Behold, the Angel of the Lord appeared unto him in a dream, saying; Joseph* [*thou*] *Son of David; Be not afraid to take unto thee Mary thy wife; for that which is conceived in her* [Gr. is *generated*, or *begotten*; for which words, seeing the one is Latine, and the other obscure; it was thought fitter to put the word *conceived.* Of this generation and conception, see *Luke* 1. 35. 42.] *that is of the holy Ghost.*

21. *And she shall bring forth a Son, and thou shalt call his name Jesus. For he shall save his people* [that is, those which were given him of the Father, to redeem or save them, *Psalm* 2. 8. *Isa.* 8. 18. *John* 6. 37. and 17. 24. *Acts* 18. verse 10. *Rom.* 11. 1, 2.] *from their sins.*

22. *And all this was done, that that might be fulfilled, which was spoken of the Lord by the Prophet, saying,*

23. *Behold, the Virgin* [The Hebrew and also the Greek Texts speak here of a singular (or extraordinary) Virgin.] *shall be with childe, and bring forth a Son; and thou shalt* [Others read, *she shall*, or *they shall*] *call his name Emmanuel* [He is so called in respect of his Person and Office; because he is both true God and Man in one person, and unites us to God.] *which is being interpreted, God with us.*

24. *Then Joseph being raised up from sleep, did as the Angel of the Lord had commanded him;* [Gr. *had ordained.*] *and took unto him his wife.*

25. *And knew her not, until* [From hence cannot be concluded, that Joseph should have known her afterwards: for this manner of speaking, doth not always import so much. See 2 *Sam.* 6. 23. *Matth.* 28. 20.] *she had brought forth this her first-born Son,* [A first-born Son, is he that first opens the womb, *Exod.* 13. 2. albeit that there are no sons or children brought forth afterwards; for as it is said, *Exod.* 11. 5. that the first-born of Egypt should be slain; so without doubt under them are understood also the only-begotten.] *and called his name Jesus.*

CHAP. II.

Wise men come out of the East to Jerusalem, 1. *Enquire after the new-born King of the Jews,* 2. *Whom they, being informed of the place of his birth, found at Bethlehem, and worshipped him,* 4. *Return again to their own Land,* 12. *Joseph fleeth with the young childe into Egypt,* 13. *Herod causeth the young children to be killed,* 16. *Joseph comes again into Judea,* 19. *but for fear of Archelaus, he turns aside into Galilee, and dwels at Nazareth,* 20.

NOw when Jesus was born at Bethlehem [*Iuda*] *in Judea,* [This is added, because there was yet another Bethlehem, lying in the Tribe of Zabulon, or lower Galilee. See *Josh.* 19. 15.] *in the days of Herod the King* [This was Herod the great, surnamed the Ascalonite, an Idumean, the first King that was a foreiner.] *Behold, certain Wise men* [Gr. *Magi.* So the Persians and Medes called all those that were Learned in all manner of Sciences, and especially of the course of the Heavens: who were indeed in great esteem among them; but that they were Kings is not credible, like as the names given them, and all circumstances do make manifest] *from the East* [These are said to have come from the East, because those Lands were situate East wards from Judea] *came to Jerusalem,*

2. *Saying, where is he* (now) *born King of the Jews? For we have seen his Starre in the East, and are come to worship him.*

3. *Now King Herod having heard* [*this*] *was troubled, and all Jerusalem with him.*

4. *And having gathered together all the chief Priests* [Those were the heads of the Orders of the Priests, of the race of Eleazar and Ithamar, and were twenty four in number, 1 *Chron.* 24. 4. and 2 *Chron.* 36. 14. of all which the high Priest was the Supream] *and Scribes of the people,* [Otherwise Lawyers, as appears by comparing *Mat.* 22. 35. with *Mark* 12. 28. The office of these was to expound the writings of Moses and the Prophets, to the people. See *Ezra* 7. 6. and *Mat.* 13. 52. Of these and the chief Priests together consisted the Supream Ecclesiastical Assembly of the Jews.] *he asked of them* [*i. e.* informed himself] *where the Christ should be born.*

5. *And they* [*all*] *unto him, At Bethlehem* [*situate*] *in Judea. For so it is written by the Prophet,*

6. *And* [*thou*] *Bethlehem, thou land of Juda, art in no wise the least* [The word *in no wise* is not in Micah 5. 1. but is added thereto from the sense, for howsoever Bethlehem in respect of bigness was amongst the least Cities, notwithstanding it was not the least in worth and esteem, because David sprang from thence, *John* 7. 42. and Christ was to come out of it. And therefore some read in the Original Text of Micah, *Art thou the least?* But concerning this see more at large the Annotation on *Micah* 5. 1.] *among the Princes of Juda,* [*i. e.* Rulers over thousands, *Micah* 5. 1.] *for out of thee shall come forth the Leader, which shall feed my people Israel.* [*i. e.* The company of the faithful; which he shall rule with his Word and Spirit, as an Heavenly King. See *Rom.* 9. 6. and *Gal.* 6. 16.]

7. *Then Herod privily called the Wise men; and enquired diligently of them the time when the Star had appeared?*

8. *And sending them to Bethlehem, said, Go your ways, and search diligently after that young childe, and when ye shall have found it, bring me word thereof, that I may also come, and worship the same.*

9. *And they having heard the King, went their ways, and behold, the Starre which they had seen in the East, went before them,* [from hence it appears, that it was no ordinary Starre of the Heaven; but a Light peculiarly created, like as was the fiery pillar, which led the children of Israel through the wilderness] *till that it came and stood over* [*the place*] *where the young childe was.*

10. *Now when they saw the Starre, they rejoiced with very great joy.*

11. *And being come into the house, they found the young childe* [Otherwise, they saw] *with Mary his Mother:*

and falling down they worshipped the same. And having opened their treasures, they brought unto him gifts; Gold, and Frankincense, and Myrrhe. [These were the most precious things that were found in their Countrey.]

12. *And being warned by divine revelation in a dream, that they should not return to Herod, they departed again towards their* (own) *land by another way.*

13. *Now when they were departed; Behold, the Angel of the Lord appeareth unto Joseph in a dream, saying, Arise, and take to thee that young childe and his mother, and flee into Egypt, and be thou there, until I shall tell thee. For Herod will seek the young childe, to kill the same.*

14. *Then he being risen up, took the young childe and his mother to him in the night, and departed* (into) *Egypt.*

15. *And was there until the death of Herod, that that might be fulfilled which was spoken of the Lord by the Prophet, saying; Out of Egypt have I called my Son.* [Although this place, *Hos.* 11. 1. is also understood of the deliverance of the people of Israel out of Egypt; yet must the same likewise be fulfilled in Christ as the head of this people.]

16. *When Herod saw that he was deceived by the Wise men* [Gr. *illuded*; namely, according to his thinking; for properly the Wise men did neither deceive nor illude him] *then was he very wroth, and having sent forth* [*some*] *he slew all the children* [This fearful massacre of infants, is also related by *Macrobius* an Heathen Writer. *Saturn. lib.* 2. *cap.* 4.] *which were within Bethlehem, and in all the borders of the same, from two years* [*old*] *and under, according to the time which he had accurately enquired of the Wise men.*

17. *Then was fulfilled that which is spoken by the Prophet Jeremy,* [Some Greek Copies have here also these words, *of the Lord.*] *saying;*

18. *A voice was heard in Rama,* [See the exposition hereof, *Jer.* 31. 15.] *lamentation, weeping, and much groaning: Rachel weeping for her children,* [Seeing Rachel was buried thereabout, *Gen.* 35. 19. therefore here by her are understood the mothers of Bethlehem, and thereabout] *and would not be comforted, because they are not.*

19. *Now when Herod was dead, Behold, the Angel of the Lord appeareth to Joseph in a dream in Egypt,*

20. *Saying, Arise, take the young childe and his Mother to thee, and go into the land of Israel; for they are dead, who sought the young childes soul.* [that is, life. See *Exod.* 4. 19. that is to say, which lay in wait for his life to take it away. Otherwise this manner of speaking is also taken in a good sense, *Prov.* 29. verse 10.]

21. *Then he being risen up, took unto him the young childe and his Mother, and came into the land of Israel.*

22. *But when he heard that Archelaus was King in Judea, in the room of his Father Herod; he was afraid to go thither. But being warned by divine revelation in a dream; he went into the parts of Galilee.*

23. *And being come* [*thither*] *he made his habitation in the City called Nazareth; that it might be fulfilled which was spoken by the Prophet; that he shall be called a Nazarene.* [This hath respect either to the place, *Judg.* 13. 5, 7. where it is said of Sampson as a type of Christ, he shall be a Nazarite; that is to say, dedicated to God; Or which is most likely, to *Isa.* 11. 1. and chap. 60. 21. where Christ is called Netzer, that is to say, a branch; from which word the City Nazareth hath its name. It was Gods will that by occasion of this his dwelling place, Christ should be called a Nazarene, as a branch that grows up before his Father out of his place, *Isa.* 53. 2. *Jer.* 23. 5. chap. 33. 15. *Zach.* 6. 12.]

CHAP. III.

John the Baptist preacheth repentance, 1. *His office, raiment, and food,* 3. *Hath many followers,* 5. *Baptizeth,* 6. *Reproves the Pharisees and Sadducees,* 7. *Shews the dignity of the Person and Baptism of Christ,* 11. *Baptizeth Christ, who is witnessed from Heaven to be the well-beloved Son of God,* 13.

AND *in those dayes* [Namely, in the fifteenth year of the Emperour Tiberius, when Christ was about thirty years old, *Luke* 3. 1, 23.] *came John the Baptist,* [concerning John, of his parents, birth, and office, see *Luke* 1. and *John* 1. he is called *Baptist*; because he was the first that by the command of God administred Baptisme in the New Testament. See *Matth.* 21. verse 25. *John* 1. verse 33.] *preaching in the wildernesse of Judea,* [Not such a wilderness, where none inhabited, but a waste Countrey of Woods and Mountains, where Zacharias the father of John dwelt, *Luke* 1. 39.] in which are numbred six Cities, *Josh.* 15. 61, 62. which therefore had also their Villages, or Hamlets.]

2. *And saying, Repent yee; for the Kingdome of the Heavens* [That is to say, the setting up, and enlarging of the Church of God, by the preaching of the Gospel, at the time of the coming of the Messiah] *is come nigh.*

3. *For this is he, of whom is spoken by the Prophet Esay, saying, The voice of one crying in the wildernesse; Prepare the way of the Lord,* [A similitude taken from a Prince or King, against whose coming the ways are prepared, and made plain.] *make his paths straight.*

4. *And the same John had his cloathing of Camels hair,* [Such kinde of rough garments the Prophets wore before-time in the Old Testament. See *Zach.* 13. 4. *Heb.* 11. 37. as is witnessed of Elias in particular, 2 *Kings* 1. 8. in whose spirit and power John the Baptist was come, *Malach.* 4. 5. *Luke* 1. 17.] *and a leathern girdle about his loins; and his food was locusts* [The locusts in those Countreys are great and many; and are eaten there amongst the mean people; like as they are also reckoned amongst the clean meats, *Levit.* 11. 22.] *and wilde honey.*

5. *Then went out to him Jerusalem and all Judea; and the whole Countrey round about the Jordan.*

6. *And were baptized of him in the Jordan, confessing their sins.* [This confession of sins, was no auricular confession; forasmuch as it was made before Baptisme, in general, and in publique.]

7. *Then he seeing many of the Pharisees and Sadducees* [The Pharisees and Sadducees were two Sects among the Jews; like as there was yet a third of the Essenians. See concerning them the Historian *Josephus, Antiq. lib.* 18. *cap.* 2. *de bello Iud. lib.* 2. *cap.* 7.] *come to his Baptisme, spake unto them, Yee brood of vipers, who hath showed you to flee from the wrath which is coming?*

8. *Bring forth fruits therefore, worthy of repentance.* [That is to say, becoming, or agreeable unto true repentance.]

9. *And think not to say with your selves, We have Abraham for a Father. For I say unto you that even of these stones, God can raise up children to Abraham.*

10. *And also already the ax is laid to the root of the Trees,* [That is to say, the judgement of God draws near, notwithstanding that ye boast that ye are descended from Abraham; except ye do the works of Abraham, *John* 8. verse 39.] *therefore every Tree, which brings forth no good fruit, is hewen down, and cast into the fire.*

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11. *I indeed baptize you with water* [Gr. in the water] *unto repentance; but he that cometh after me* [Or, behinde me. See *John* 1. 15.] *is stronger then I, whose shoes I am not worthy to carry* [*after him*]: [that is, to do him the least or meanest service.] *He shall baptize you with the Holy Ghost and with fire.* [John here distinguisheth his outward Baptisme from the inward Baptisme of Christ, whereby he purifieth our hearts by his Spirit, as the fire doth the metal from all drosse and impurity. See the like phrase, *John* 3. 5. and *Acts* 1. 5. and chap. 2. 4.]

12. *Whose fan* [Gr. winnowing *shovel*; wherewith they cast up the corn, to cleanse it from the chaff, which with us is done by the fan.] *is in his hand, and will thoroughly purge his threshing-floor, and gather together his wheat* [or *corn*, as often afterwards] *into his garner,* [otherwise *corn-loft*, or place where any thing is laid away to be kept.] *and will burn up the chaff with unquenchable fire.*

13. *Then came Jesus from Galilee towards the Jordan unto John, to be baptized of him.*

14. *But John much refused* (*it*) *him,* [that is, hindred him very much; or set himself very much against it as wel by words as otherwise.] *saying, It is needful for me to be baptized of thee; and comest thou to me?*

15. *But Jesus answering, said unto him, Suffer me now:* [Namely, to hinder me in this.] *For thus it becometh us, to fulfill all righteousnesse:* [that is to say, whatsoever God hath instituted and commanded, to shew him perfect obedience in] *Then he let him alone.*

16. *And Jesus being baptized, ascended straightway out of the water. And behold, the Heavens were opened unto him; and he saw the Spirit of God descend like a dove,* [that is to say, in bodily shape like a dove, *Luke* 3. 22. in which kinde of shape the Holy Ghost who is every where present would here manifest himself upon Christ, to give to understand his innocency, meeknes, kindnes, and uprightnes.] *and come upon him.*

17. *And behold, a voice out of the Heavens,* [Here is a clear testimony of the three distinct Persons in one divine Essence: the Father who speaks out of Heaven; the Son of whom he speaks; and the Holy Ghost who descends.] *saying, This is my Son, my beloved, in whom I am well-pleased.*

CHAP. IV.

Christ having fasted fourty days in the wilderness, is tempted of the Devil, 1. Afterwards ministred unto by the Angels, 11. Leaving Nazareth he goes to dwell at Capernaum, 12. Beginneth to preach, 17. Calleth Peter and Andrew, 18. James and John, who leaving all, follow him, 21. Walking through Galilee, he teacheth in the Synagogues, and healeth all manner of diseases, 23.

THen [presently after he was baptized, *Mark* 1. 12.] *was Jesus led away of the Spirit* [or, *of that Spirit*, that is, by the moving of the Holy Ghost, which was descended upon him. See *Luke* 4. 1.] *into the wilderness, to be tempted of the Devil.* [This word comes from the Greek word *Diabolos*, which is as much as to say, a slanderer, and false accuser. See *Rev.* 12. 9, 10.]

2. *And when he had fasted forty days and forty nights,* [This was a miraculous fast without eating or drinking, like as was also the fast of Moses, *Exod.* 34. 28. and of Elias, 1 *Kings* 19. 8. which therefore cannot be imitated by us, no more then the other miracles of Christ.] *he was at the last an hungred.*

3. *And the Tempter* [So the Devil is called, because he seeks to bring men to sin and apostasie. See *Gen.* 3.] *being come unto him, said, If thou be the Son of God,* [namely, as the fore-going voice in thy Baptisme testified] *say, that these stones become bread.*

4. *But he answering, said, It is written, Man shall not live by bread alone, but by every word* [that is to say, by all things which ir pleaseth God to give vertue unto, and to make use of for the nourishment and strengthening of men.] *that goes forth through the mouth of God.*

5. *Then the Devil took him along towards the holy city,* [That is, Jerusalem; which is so called, because there God hath planted his worship and sanctuary.] *and set him upon the pinacle of the Temple.* [Gr. *Wing*. So an up-riting border was named, which like a leaning or rail was made round about the flat covering of the Temple; to hinder any one from falling off easily. See *Deu.* 22. 8.]

6. *And said unto him, If thou be the Son of God; cast thy self down-wards; for it is written, That he shall give his Angels charge concerning thee, and* [*that*] *they shall take thee upon their hands,* [Here the Tempter leaves out the words, *in all thy ways*, see *Psalm* 91. 11. and the Annotation there.] *that thou mayest not at any time dash thy foot against a stone.*

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

8. *Again the Devil took him with him upon a very high mountain, and shewed him all the Kingdomes of the world; and the glory of them.* [Namely, either in some apparition, or else pointing at the several quarters of the same, and with words relating the glory thereof.]

9. *And said unto him; All these things will I give thee, if so be thou falling down, wilt worship me.*

10. *Then said Jesus unto him; Get thee away, Satan,* [That is to say, Opposite, Adversary, or Enemy. So the Devil is called, because he is the enemy of mankind. See 1 *Pet.* 5. 8.] *for it is written, The Lord thy God shalt thou worship, and serve him alone.*

11. *Then the Devil left him: and behold, the Angels* [That is to say, Messengers. So the good Spirits are called, because they are sent forth by God to execute his commands. See *Psalm* 103. 20. and *Heb.* 1. 14.] *came, and served him.*

12. *Now when Jesus had heard, that John was delivered over,* [Namely, into prison. See *Matth.* 14.] *he returned towards Galilee.*

13. *And having left Nazareth, came to dwell at Capernaum, lying upon the Sea; in the borders of Zabulon and Nephtalim,*

14. *That that might be fulfilled which is spoken by Esaias the Prophet, saying,*

15. *The Land of Zabulon, and the Land of Nephtalim; [on the] way of the Sea, beyond the Jordan,* [otherwise, *about*, or, *by*] *Galilee of the Nations.* [or, *of the Gentiles*; for the Greek word signifies both; and is likewise used of the Jewish Nation, *Luke* 7. 5. And this part of Galilee is so called, either because it was very populous, *Deut.* 33. 23. or, because it bordered on the Confines of Tyre and Sidon, which were Gentile Cities.]

16. *The people that sate in darkness, hath seen a great light, and those which sate in the Land and shadow of death, to them a light is risen up.*

17. *From thenceforth Jesus began to preach, and to say, Repent, for the Kingdome of the Heavens is come nigh.*

18. *And Jesus walking by the Sea of Galilee,* [This Sea was a great in-landish lake; for the Hebrews call all great gatherings together of waters, Seas. It is otherwise called also the Sea of Gennesareth, and the Sea of Tiberias, because these places lay upon this Sea.] *saw two Brethren; [namely] Simon called Peter, and Andrew his Brother, casting the net* [Gr. *casting-net*] *into the Sea: (for they were Fishers.)*

19. *And*

19. *And he said unto them, Follow after me,* [Or, *Come hither after me. John* 1. 35. it is said, that they were come to Christ before Johns imprisonment; but that was as Disciples: but here they are called to be Apostles.] *and I will make you Fishers of men.*

20. *Then they straightway leaving the nets, followed after him.*

21. *And he being gone forward from thence, saw other two brethren,* [*namely*] *James the* [*son*] *of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets, and he called them.*

22. *Then they straightway leaving the ship, and their father, followed after him.*

23. *And Jesus went about all Galilee, teaching in their Synagogues,* [These were places or buildings, in which the Jews held their Assemblies in all Cities, and the Law of Moses was read and expounded on every Sabbath-day. See *Acts* 15. 21.] *and preaching the Gospel of the Kingdome, and healing every sickness, and every pain* [that is to say, all kinde of diseases, or infirmities, weaknesses, (feeblenesse)] *among the people.*

24. *And his fame went out* [*from thence*] *into all Syria; and they brought unto him all that were ill-disposed, being taken with divers diseases and torments,* [that is to say, such kinde of diseases as put men to great pain, and as it were torture them] *and possessed with the Devil, and those that were lunatick,* [these seem to be those that have the falling sickness, as more plainly appears out of *Matth.* 17. verse 15.] *and those that had the palsie,* [or, *lame, stricken*] *and he healed the same.*

25. *And great companies followed after him* [That is to say, heaps or multitudes of people] *from Galilee, and* [*from*] *Decapolis,* [it was a Countrey so called in Greek, because there lay ten Cities in it. See *Plinius lib.* 5. *cap.* 18.] *and* [*from*] *Jerusalem, and* [*from*] *Judea, and* [*from*] *beyond the Jordan.*

CHAP. V.

Christ teacheth upon the mountain what men are blessed, 1. Compares his Disciples to salt, light, and a City seated upon a hill, 13. Declares that he came to fulfill the Law. Confutes the perverse Expositions of the Ancients, of the first Commandement, 17. Of the seventh Commandement, and of the Bill of Divorce, 27. Of Swearing, 33. Of Revenge, 38. Commands forbearance, 40. Liberality and true love even towards our enemies, 42.

AND [*Jesus*] *seeing the multitude, went up into a mountain, and when he was sate down his Disciples came to him.*

2. *And having opened his mouth,* [An Hebrew manner of speaking, when any one begins to speak premeditately, with earnestnesse and freedome, for the instruction of others. See *Iob* 33. 2. *Acts* 8. 35.] *he taught them, saying;*

3. *Blessed* [*are*] *the poor of Spirit,* [That is, the humble and broken-hearted, who understanding their own nothingnesse, have a lowly conceit of themselves, relying only on the grace of God in Christ Jesus, *Psal.* 51. 19. *Isa.* 57. verse 15.] *for theirs is the Kingdome of the Heavens.*

4. *Blessed* [*are*] *they that mourn,* [That is to say, who are sorrowful for sins; of which sorrow is spoken also, 2 *Cor.* 5. 2. and 2 *Cor.* 7. 9. to whom are opposed those that live in all jollity and voluptuousnesse, *Luke* 16. verse 19, 25.] *for they shall be comforted.*

5. *Blessed* [*are*] *the meek, for they shall inherit the earth.* [That is, peaceably possesse it; which promise indeed concerns this present life; but especially here is understood that which shall be fulfilled in the life to come. See *Psalm* 37. 11.]

6. *Blessed* [*are*] *they which hunger and thirst after righteousnesse,* [That is, who very earnestly long for, and endeavour after the true righteousnesse in Christ.] *for they shall be satisfied.*

7. *Blessed are the merciful: for they shall be shewed mercy.*

8. *Blessed are the pure of heart;* [That is, who are purified by the Spirit of God from the defilements of sin, and from all manner of hypocrisie, *Eph.* 5. 26.] *for they shall see God.* [that is, shall perfectly know him, and behold his glory, 1 *Cor.* 13. 12.]

9. *Blessed are the peaceable,* [*Gr. peace-makers*, who not only are peaceable of themselves, but likewise promote peace among others, *Heb.* 12. 14. *for they shall be called the children of God.* [that is, they shall be so indeed, and be acknowledged for such.]

10. *Blessed are they that are persecuted, for righteousnesse sake;* [That is, for the righteous cause of Christ and his doctrine; like as in the following verse: *for my sake.*] *for theirs is the Kingdome of the Heavens.*

11. *Blessed are ye when* [*men*] *revile you, and persecute you, and lying speak all* [That is to say, all manner of] *evil* [*Gr. evil word*] *against you* [that is to say, which crosseth you, or is to your prejudice] *for my sake.*

12. *Rejoice and be very chearful, for your reward* [Namely, which God promiseth, and shall give you, not of merit, but of grace for Christs sake, *Rom.* 6. 23. 2 *Cor.* 1. 20. and so also *Matth.* 6. 1. and in other places frequently] [*is*] *great* [Gr. *much*] *in the Heavens: For so have they persecuted the Prophets, which* [*were*] *before you.* [that is, before your times, or in former times.]

13. *Ye are the salt of the earth:* [So teachers are called, because as the salt makes the meat savory, and preserves it from corruption, so they also by their doctrine make the souls of men acceptable to God; and preserve them from destruction.] *Now if the salt become unsavory,* [that is to say, lose its saltnesse or sharpnesse, and vertue] *wherewith shall it be salted? It is good for nothing any more, but to be cast out, and to be troden under foot of men.*

14. *Ye are the light of the world:* [Because they enlighten others with their doctrine; and must also carry a light before them in their lives, 1 *Pet.* 5. 3.] *A City lying above on a hill, cannot be hid.*

15. *Neither do men light up a candle, and set it under a corn-measure,* [or, *bushel*] *but on a candlestick and it shineth to all that* [*are*] *in the house.*

16. *Let your light so shine before men, that they may see your good works; and glorifie* [or, praise and magnifie] *your Father which is in the Heavens.*

17. *Think not that I am come to dissolve the Law, or the Prophets,* [That is to say, to alter, or to disannul the doctrine of the Law, or the Prophets:] *I am not come to dissolve, but to fulfill* [*them*]. [that is to say, to expound, observe them, and to accomplish that which was prefigured and foretold.]

18. *For verily I say unto you, until heaven and earth passe away,* [That is, perish, or be changed. See *Psalm* 102. 27. *Heb.* 1. 11. and the Annotation upon the 2 *Pet.* 3. 10.] *there shall not one iota* [this is the least letter of the Greeks, as *Iod* of the Hebrews. Whereby Christ would say, that even the least thing which is written in the Law shall not perish] *or one tittle* [that is, stroak of a letter, or point] *passe away from the Law until that all of it shall be come to passe.*

19. *Therefore whosoever shall have dissolved one of these least commands, and shall have taught men so,* [*he*] *shall be called the least* [that is to say, shall not at all be esteemed there: Or, shall not enter thereinto, as is

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expounded in the following verse.] in the Kingdome of the Heavens: But whoso shall have done and taught [them] he shall be called great in the Kingdome of the Heavens.

20. For I say unto you, except your righteousness be more abundant then that of the Scribes and Pharisees, that ye shall in no wise enter into the Kingdome of the Heavens.

21. Ye have heard that it was said [by] the Ancients, [Or, to the Ancients. Hereby Christ understands the perverse interpretations of the Scribes and Pharisees, who had so taught for many years before; and not the doctrine of Moses and the Prophets; which appears, 1. from the former verse. 2. Because here are doctrines confuted, which are not found in Moses and the Prophets: see verse 43. 3. Because nothing is added by Christ, but what is found in Moses and the Prophets: as may be seen by these places of the Old Testament, which are here set down, Exod. 20. 13. Deut. 5.17. Ex. 20. 14. Deut. 5.18. Deut. 24.1. Exod. 20.7. Lev. 9 12. Deut. 5. 11. Exod. 21. 24. Lev. 24. 20. Deut. 19. 21. Lev. 19. 18.] Thou shalt not kill: but whosoever killeth, he shall be punishable [or, liable to be punished] by the Judgement.

22. But I say unto you: Whosoever is angry with his Brother unjustly, [that is, without cause, or lightly.] he shall be punishable by the Judgement. [or sentence; whereby are understood the Judges, which in all Cities punished the murderers, Deut. 21.] And whosoever saith to his Brother, Raka, [It is a Syriack word of reproach, and is as much to say, as empty wit, or silly head. Others think that it comes from spewing; and others that thereby is exprest a noise which men often make, thereby to give to understand their anger, contempt, or reproach against their neighbour; as men commonly use to do by, fie upon thee, or the like.] he shall be punishable by the great Council. [This was the highest Council in Jerusalem, called the Sanhedrim, which had the Judgement of the weightiest matters, and therefore also sentenced the guilty to the greatest punishments. See Deu. 17. and 2 Chron. 19.] But whoso saith, Thou fool, he shall be punishable by Hell fire. [Gr. to, or in the gehenna of fire. Gehenna comes from the Hebrew word Gehinnom, that is, the Valley of Hinnom, lying near the City of Jerusalem, Jos. 15.8. in which Valley before-time the Idolatrous Jews caused their children to be burned alive between the glowing arms of the brazen Image of Moloch. See 2 Kings 23.10. Jer. 7.31. which seeing it was an horrible pain, therefore is this word taken oftentimes for the pains of Hell. By these punishments of death, whereof one is greater then the other, Christ shews that all these sins deserve eternal damnation; but that the one shall be punished more grievously then the other in the Judgement to come.]

23. If therefore thou shalt offer thy gift upon the Altar, [This hath respect to the worship of God under the Old Testament; but is likewise withal understood of the worship of the New Testament: although there be no such external altars and offerings in the same, Rom. 12.1. and chap. 15.16. Phil. 4.18. Heb. 13. verse 15, 16. or, bring to the Altar.]

24. Leave there thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift.

25. Be quickly well-minded [towards] thine adversary, [That is, bear with, or agree with him that for debt or otherwise goes to Law with thee.] while thou art yet on the way with him: lest perhaps the adversary deliver thee over to the Judge, and the Judge deliver thee over to the Officer, and thou be cast into prison.

26. Verily I say unto thee, thou shalt by no means come out thence, until thou shalt have paid the last penny. [Gr. Quadrant, which was one of the least coins which was used, worth a little more then a farthing, according to our reckoning.]

27. Ye have heard that it was said [by] the Ancients; Thou shalt not commit adultery.

28. But I say unto you, that whoso looketh [on] a woman, to desire the same, [Namely, for uncleanness] he hath already committed adultery with her in his heart.

29. Therefore if thy right eye [That is to say, whatsoever temporal thing is most precious, acceptable, or needful to thee,] offend thee, [that is, should provoke or cause thee to sin,] pluck it out, [that is, rather put such a thing away from thee:] and cast it from thee: for it is profitable for thee, that one of thy members perish, and not that thy whole body should be cast into Hell.

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

31. It is likewise said; Whosoever shall forsake his wife, [That is, whosoever shall divorce himself from his wife] let him give her a writing of divorcement. [Of this writing of divorcement, see Deut. 24. verse 1, &c. Malach. 2.14. and Mat. 19. verse 7. out of which places it appears, that God never approved of rash divorces.]

32. But I say unto you, that whosoever shall forsake his wife, otherwise then for the cause of fornication, he causeth her to commit adultery; and whosoever shall marry her that is forsaken, he committeth adultery.

33. Again ye have heard that it was said [by] the Ancients; Thou shalt not break thine oath, [That is, not swear so, as not to keep thine oath] but thou shalt keep thine oaths unto the Lord. [that is, pay that which thou hast promised by oath to God or men.]

34. But I say unto you, Swear not at all, [Namely, neither vainly, or unnecessarily, nor deceitfully, nor by the creatures. For a right and necessary oath is not forbidden; as may be seen, Rom. 1.9. and chap. 9. 1. and 2 Cor. 1.23. and chap. 11.31 and chap. 12. 19. Gal. 1. verse 20. Phil. 1. verse 8. 1 Thess. 5. 27. Heb. 6. verse 13, 16, 17. Rev. 10. 6.] neither by the heaven, because it is the Throne of God:

35. Nor by the earth, because it is the foot-stool of his feet; neither by Jerusalem, because it is the City of the great King.

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

37. But let your word yea, be yea, nay, nay; [That is, in your daily dealings, and ordinary discourse, use simple, true, and upright words. See Jam. 5. 12.] what is above these [that is, that which is added even to superfluity, by vain and unnecessary swearing, or otherwise.] that is of the evil one.

38. Ye have heard, that it was said, An eye for an eye, and a tooth for a tooth. [This Law which was given to the Magistrates, was by the Scribes and Pharisees mis-interpreted, to private revenge, which Christ here in the following words reproves.]

39. But I say unto you, that ye resist not evil: but whosoever smiteth thee on the right cheek, turn to him the other also. [Namely, rather then that thou shouldst revenge thy self. For that this is not simply to be understood, appears from the example of Christ himself, John 18.23. And so also must the two verses next following be understood.]

40. And if any man will go to Law with thee, and take thy coat, let him have thy cloak also.

41. And whosoever shall compel thee [In the Greek, a Persian word is used, whereby is signified a Court-service, whereunto the subjects were compelled to carry the burdens of the chief Posts, (or Messengers) or to lend and drive their Asses, &c. for this purpose. The same word is used also, Mat. 27.32.] to go a mile, go with him two [miles.]

42. Give

42. Give to him that intreats [any thing] of thee, [or, desires, asks] and turn not away from him, that will borrow of thee.

43. Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: [This stands no where in Gods law, but the contrary whereof stands, Deut. 32. 35. Prov. 25.21.]

44. But I say unto you, Love your enemies, bless them which curse you, do good to them that hate you, and pray for those that offer violence unto you, [Otherwise, reproach you, like as the same word is taken, 1 Pet. 3. 16.] and persecute you.

45. That ye may be [That is, that it may appear that you be] the children of your Father which is in the Heavens. For he causeth his Sun to arise upon the evil and the good, and rains upon the just and unjust.

46. For if you love [Namely, only: as appears out of the following verse] those that love you, what reward have ye? Do not the publicans also the same?

47. And if you salute [Or, friendly intreat] your brethren only, what do you more then others? Do not also the publicans so?

48. Be ye therefore perfect, like as your Father which is in the Heavens is perfect.

CHAP. VI.

Christ teacheth how men must give alms, 1. Pray, 5. Fast, 16. What treasure to lay up, 19. How the understanding, must be disposed, 22. That men cannot serve two masters, 24. That we must commit the care of bodily necessaries to God, 25. and seek the Kingdome of God before all things, 33.

TAke heed that ye do not your alms [The Greek word Eleemosyne, from whence Alms comes, signifies in general a work of mercy, and in special liberality to the poor, because that must proceed from compassion, 1 Cor. 13.3. Some Greek Copies have righteousness.] before men, to be seen of them: otherwise ye have no reward with your Father which is in the Heavens.

2. Therefore when thou doest thine alms, cause not a Trumpet to be sounded before thee, like as the dissemblers do [Gr. Hypocrites: which word signifies the Actors in a Stage-play, which shew themselves for other persons then they are indeed] in the Synagogues, and in the streets, that they may be honoured of men: Verily I say unto you, they have their reward. [for the honour which they seek of men, is their reward.]

3. But when thou doest alms, let not thy left [hand] know, what thy right hand doth. [That is, do it in the most secret manner, without seeking glory thereby.]

4. That thy alms may be in secret, and thy Father which seeth in secret, he shall reward thee openly. [Namely, oftentimes here, but especially hereafter in the last Judgement; see Matth. 25. 34.]

5. And when thou prayest, [Namely, in particular. For publique prayers also in the Assemblies, are acceptable to God, and have special promises, Matth. 18. 19.] thou shalt not be as the hypocrites: For they love to pray standing in the Synagogues, [namely, out of the time of publique prayers] and in the corners of the streets, that they may be seen of men. [or, to make a shew before men.] Verily, I say unto you, that they have-away their reward.

6. But thou when thou prayest, enter into thy inner-chamber, [The Greek word signifies a place or chamber, where men lay away or shut up any thing.] and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall recompence thee openly.

7. And when thou prayest, use no vain rehearsall of words, [Gr. Battologia, that is, when any words or expressions, are often repeated, without need or earnestness.] Like as the Heathen: for they think that they shall be heard for their multitude of words.

8. Be not therefore like unto them: for your Father knoweth what ye have need of, before ye pray to him.

9 Therefore pray ye thus: [That is to say, order all your prayers according to this form. Not that we are bound only or always to these words: For in necessities that may fall out, it is also lawful further to enlarge some petitions; and also to express them in other words. See John 17. and Acts 4. 24.] Our Father, which [art] in the Heavens. [that is, in the third Heaven, 2 Cor. 12. 2. where he most of all manifests his Majesty and Glory, Psalm 103. 19.] Hallowed be thy Name. [that is to say, magnified by us in words and deeds.]

10. Thy Kingdome come, [Namely, both of grace in this world, and of glory in Heaven.] Thy will be done, as in Heaven, [namely, by the holy Angels, Psalm 103. 20, 21. and of the blessed and perfect souls, Heb. 12. 23.] [so] also upon earth.

11. Give us this day, our daily [That is, sufficient and necessary for the preservation of our life, for this day: or our appointed portion, Proverbs 30. v. 8.] bread, [that is to say, all necessaries for the body, Genesis 3. v. 19.]

12. And forgive us our debts, [That is, sins, Luke 11.4. which make us debtors to suffer punishment. See Mat. 18. verse 24.] as we also forgive our debtors.

13. And lead us not [Or, bring us not; that is, give us not over] into temptation, namely, of Satan, of the world, and of our own flesh; to bring us to sin; or to evil, see Jam. 1.13, 14.] but deliver us from the evil one. For thine is the Kingdome, and the power, and the glory for ever. Amen. [It is an Hebrew word, and is as much as to say, Let it be, or, So be it. Or, it is surely so. See Deut. 27. 15. Nehem. 8. 7.]

14. For if ye forgive men their trespasses, your Heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. [Gr. slips, whereby are understood all manner of sins.]

16. And when thou fastest, [Namely, in particular; for in publique necessities or fasts, it is not unlawful to shew a sad countenance, if it be done without hypocrisie.] Shew not a sad countenance, as the hypocrites do: for they disfigure their faces, [Gr. obscure, or marre] that they may be seen of men when they fast. Verily I say unto you, that they have-away their reward.

17. But thou when thou fastest, anoint thine head, [Christ speaks here according to the custome of the Jews; who in times of rejoycing, anointed and washed themselves, Psalm 23. 5. Amos 6. 6. Luke 7. 46.] and wash thy face.

18. That it may not be seen of men when thou fastest, but of thy Father which is in secret: and thy Father which seeth in secret, shall recompence thee openly.

19. Gather not to your selves treasures upon earth, [Namely, principally, or so as to make your work of it without due consideration of the Heavenly treasure,] where the moth and the rust [Gr. eating; eating-in.] corrupt them; and where theeves digge thorow and steal.

20. But gather to your selves treasures in Heaven, where neither the moth nor the rust corrupts them; and where theeves do not digge thorow nor steal.

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

22. The candle of the body is the eye, [That is, as the body by the eye, so all that a man doth, or leaves undone, is guided and ordered by the understanding] if therefore

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therefore thine be ſingle; thy whole body ſhall be inlightned.

23. *But if thine eye be evil,* [That is, blinded or corrupted] *thy whole body ſhall be dark. If therefore the light that is in thee be darkneſs, how great* [*ſhall*] *the darkneſs* [*it ſelf be.*]

24. *No man can ſerve two Maſters,* [Namely, which are contrary to one another.] *for either he will hate the one and love the other, or elſe he will adhere to the one,* [or, *keep himſelf to the one*] *and deſpiſe the other. Ye cannot ſerve God, and Mammon.* [This is a Syriack word, and ſignifies riches, gain, or treaſures, which men oftentimes honour and ſerve as a God.]

25. *Therefore I ſay unto you, Be not careful* [Namely, with an anxious and immoderate care, ſpringing from want of faith, and hindering the care of our ſalvation. Otherwiſe, we ought alſo to take care for theſe things] *for your life,* [Gr. *ſoul*; whereby is meant the life: See *Iob* 2. 6. *Matth.* 2. verſe 20.] *what ye ſhall eat, and what ye ſhall drink; neither for your body, wherewith ye ſhall clothe your ſelves: Is not the life more then meat, and the body then raiment?*

26. *Behold, the fowls of the Heaven,* [That is, of the Air, ſee *Pſalm* 8. 9.] *that they ſowe not, neither reap, nor gather into Barns; and* [*yet*] *your Heavenly Father feeds the ſame. Do not ye* [*very*] *much excel them?* [Gr. *Do not ye differ very much from them.*]

27. *Which of you, I pray, by taking thought, can adde one cl.* [Gr. *one cubit,* that is, the length of the arm, from the elbow, to the end of the middle finger. Or, *a foot and half*] *to his length?*

28. *And why are ye careful for raiment? Conſider the Lillies of the field, how they grow, they labour not, neither do they ſpin:*

29. *And I ſay unto you, that even Salomon in all his glory* [Read thereof, 1 *Kings* 4.] *was not arrayed like one of theſe.*

30. *Now if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the Oven,* [That is, which ſhortly after, being withered, is good for nothing elſe almoſt, but to heat Ovens withal.] *Shall he not much more* [*clothe*] *you, O ye of little faith?*

31. *Therefore be not careful, ſaying: What ſhall we eat? or what ſhall we drink? or wherewith ſhall we clothe us?*

32. *For all theſe things do the Gentiles ſeek:* [namely, with anxiety and trouble, as if their happineſſe lay therein.] *For your Heavenly Father knoweth that ye have need of all theſe things.*

33. *But ſeek firſt the Kingdome of God, and his righteouſneſs,* [Namely, Gods, as appears out of the Greek Text: that is, which is acceptable to God, will ſtand before him, and is revealed to us in the Goſpel.] *and all theſe things ſhall be caſt in unto you.* [Gr. *Laid-unto,* or, *ſuperadded*; namely, as over-meaſure, or ſomewhat given over and above. See *Pſalm* 127. 2.]

34. *Therefore be not careful againſt the morrow: For the morrow ſhall take care of its own things,* [*each*] *day hath enough, of the evil of it ſelf.* [that is, the vexation, care and trouble, which happens every day.]

CHAP. VII.

Chriſt teacheth further how we muſt judge of our neighbour, and reprove him, 1. That we muſt not propound that which is holy unto ſcorners, 6. That we muſt continue in prayer, 7. How we muſt deal with our neighbour, 12. Of the ſtrait and wide gate, 13. Of avoiding falſe Prophets, 15. That all ſhall not be ſaved, that outwardly ſerve God, 21. That we muſt not only hear the word of God, but alſo do it, 24.

JUdge not, [Namely, raſhly, or perverſely, out of hatred, envy, or groundleſs ſuſpition. Otherwiſe an upright judgement, of things whereof a man hath a right knowledge, when it is done to a good end, aſwel in Judgement as out of it, is not only lawful, but alſo commanded. See 2 *Chron.* 19. verſe 6. *Iohn* 7. 24. 1 *Cor.* 5. 12.] *that ye be not judged.*

2. *For with what Judgement ye judge, ye ſhall be judged; and with what meaſure ye mete, it ſhall be meaſured to you again.*

3. *And what ſeeſt thou the ſplinter that is in thy brothers eye,* [That is to ſay, ſmall or leſſer faults; like as by the beam great and groſſe faults are underſtood] *but obſerveſt not the beam which is in thine own eye?*

4. *Or how wilt thou ſay to thy Brother, Let me put out the ſplinter out of thine eye, and behold, there is a beam in thine own eye?*

5. *Thou hypocrite, firſt caſt the beam out of thine own eye, and then ſhalt thou diſcern how to put out the ſplinter out of thy brothers eye.*

6. *Give not that which is holy* [*Holy* is properly that which is ſeparated from the common uſe, and thereby is here underſtood the preaching of the Goſpel, or admonitions, and conſolalations out of Gods Word, as alſo the adminiſtration of the holy Sacraments, which by reaſon of their worth are here alſo called pearls, and which muſt not be given to ſtiffe-necked, and obſtinate ſcorners, who are compared to dogs and ſwine, *Prov.* 9. verſe 8. 1 *Cor.* 10. 21. *Phil.* 3. 2.] *unto the dogs, neither caſt ye your pearls before ſwine; leſt at any time they trample the ſame under their feet, and turning again tear you.*

7. *Aſk and it ſhall be given you; ſeek and ye ſhall finde; knock and it ſhall be opened unto you.* [By asking, ſeeking and knocking, Chriſt exhorts us, to perſevere continually with earneſtneſs in prayer. See alſo *Rom.* 12. 12. 1 *Theſſ.* 5. 17.]

8. *For every one that asketh,* [Namely, in faith, and according to Gods will, *Iam.* 1. 6. 1 *Iohn* 5. 14.] *he receiveth; and he that ſeeketh, he findeth; and he that knocketh, to him it ſhall be opened.*

9. *Or what man is there among you; if his ſonne ſhould ask him for bread, that will give him a ſtone?*

10. *And if he ſhould ask him for a fiſh, that will give him a ſerpent?*

11. *If ye then who are evil, know to give good gifts to your children, how much more ſhall your Father which is in Heaven, give good* [*gifts*] *to them which ask them of him?*

12. *Therefore all* [*things*] *that ye would that men ſhould do unto you; do ye likewiſe even ſo to them: for that is the Law and the Prophets.* [That is to ſay, the ſumme of all that which the Law and the Prophets, interpreters of the ſame, teach concerning the ſecond Table of the Decalogue, concerning the love of our neighbour, *Matth.* 22. 39.]

13. *Enter in through the ſtrait gate; for wide is the gate, and broad is the way, that leadeth to deſtruction, and many there be which go in through the ſame.*

14. *For ſtrait is the gate, and narrow is the way,* [That is, not only in reſpect of the ſtrict obedience, which God requires of us, but alſo becauſe it is full of trouble and adverſities. See *Acts* 14. 22.] *which leadeth unto life, and few there be that finde the ſame.*

15. *But take heed to* [*your ſelves*] *of falſe Prophets, which come to you in ſheeps clothing,* [That is, in a fair outward ſhew] *but inwardly they are griping wolves.* [that is to ſay, ſeducers, and ſoul-murderers, *Iohn* 10. 18. *Acts* 20. 29.]

16. *By their fruits* [By theſe fruits are underſtood not ſo much the life, which may deceive for a time, as the Doctrine, which muſt be tried by Gods Word, 1 *Io.* 4. 1.]

17. *That it might be fulfilled, which was ſpoken by the Prophet Eſaias, ſaying; He took our infirmities* [*upon him*] *and bare* [*our*] *ſickneſſes.* [This *Eſa.* 53. 4. is principally underſtood of our ſpiritual infirmities and ſickneſſes, *i. e.* of our ſins; which Chriſt took from us upon himſelf to ſatisfie for the ſame, and thereby to redeem us from them; which he likewiſe gave to underſtand by the healing of bodily ſickneſſes.]

18. *And Ieſus ſeeing many multitudes round about him, gave command to paſs over to the other ſide.* [namely, of the Sea of Galilee, towards the land of the Gergeſenes, over againſt Capernaum. See verſe 5. and ver. 28.]

19. *And there came a certain Scribe unto him, and ſaid unto him, Maſter,* [or, *Doctor,* (or, *Teacher*)] *I will follow thee, whitherſoever thou goeſt.*

20. *And Ieſus ſaid unto him: The foxes have holes, and the fowls of the Heaven* [that is, of the Air, as chap. 6. verſe 26.] *neſts,* [or, *reſting-places*; where they go to reſt as under a Tent, like as the Greek word properly imports] *but the Son of man hath not where he may lay down his head.*

21. *And another of his Diſciples ſaid unto him, Lord, Suffer me that I may firſt go and bury my Father.*

22. *But Ieſus ſaid unto him, Follow me, and let the dead* [Thoſe that live in their ſins, are called ſpiritually dead, 1 *Tim.* 5. 6. *Rev.* 3. 1.] *bury their dead.*

23. *And when he was gone into the ſhip, his Diſciples followed him.*

24. *And behold, there aroſe* [Gr. *was*] *a great Tempeſt* [or, *commotion*] *in the Sea, ſo that the ſhip was covered of the waves: but he ſlept.*

25. *And his Diſciples coming to* [*him*] *rouzed him up, ſaying, Lord, ſave us, we periſh.*

26. *And he ſaid unto them, Why are ye timorous, O ye of little faith? Then he aroſe and rebuked the winds and the ſea,* [Commanding them to be ſtill. See *Mark* 4. 39.] *and there was a great calm.*

27. *And the men marvelled, ſaying, What manner of (man) is this, that even the winds and the ſea are obedient unto him?*

28. *And when he was come over to the other ſide, into the Countrey of the Gergeſenes,* [*Mark* 5. 1. and *Luke* 8. 26. ſay, *of the Gadarens*, for thoſe Cities Gadara and Gergeſſa lay by one another on the Sea of Galilee over againſt Capernaum] *there met him two poſſeſſed of the Devil, coming out of the Graves,* [the graves there, were much in caves, holes, or vaults without the Cities, as is to be ſeen, *Matth.* 27. 60.] *which were very fierce, ſo that no man could paſs by that way.*

29. *And behold, they cryed, ſaying, Ieſus, thou Son of God, What have we* [*to do*] *with thee? Art thou come hither to torment us before the time?* [Appointed by God for their torment, which ſhall be in the laſt judgement. See *Iude* verſe 6. 2 *Pet.* 2. 4.]

30. *And far off from them there was an herd of many ſwine feeding* [Theſe places were much inhabited by Greeks or Heathen, for whoſe uſe theſe ſwine were fed; for the Jews were forbidden to eat ſwines fleſh. See *Lev.* chap. 11.]

31. *And the Devils beſought him, ſaying, If thou caſt us out, Suffer us that we may go into that Herd of Swine.*

32. *And he ſaid unto them, Go your ways. And they going forth, went their way into the Herd of Swine: And behold, the whole Herd of Swine ruſhed head-long down from a ſteep place into the Sea, and died in the water.*

33. *And thoſe that fed them, fled: and when they were come into the City, they told all* [*theſe*] *things, and what* [*was befallen*] *to thoſe that were poſſeſſed.*

34. *And behold, the whole City went out to meet Ieſus: and when they ſaw him, they deſired that he would depart out of their coaſts.*

CHAP. IX.

Chriſt healeth one that had the palſie, or was lame; and ſhews that he hath power to forgive ſins, 1. Calleth Matthew, and eateth with the Publicans, 9. Defendeth his Diſciples, that they did not faſt, 14. Healeth a woman of her bloody-iſſue, 20. Raiſeth a Rulers little daughter that was dead, 23. Reſtoreth two blinde men to their ſight, 27. Caſteth out a dumb Devil, 32. Preacheth, and healeth many ſick perſons, 35. Exhorts to pray for labourers to be ſent into the Harveſt, 36.

AND *being entred into the ſhip, he paſſed over, and came into his (own) City,* [Namely, Capernaum, where he had taken his habitation. See *Matth.* 4. 13. *Mark* 2. 1.] *And behold, they brought unto him one ſick of the palſie,* [or, *one that was lame,* as *Matth.* 4. 24.] *lying on a bed.*

2. *And Ieſus ſeeing their faith,* [Namely, aſwell of the ſick of the palſie, as of thoſe that brought him] *ſaid to the ſick of the palſie, Son, be of good chear,* [or, *Be confident.*] *thy ſins are forgiven thee.*

3. *And behold, ſome of the Scribes ſaid within themſelves, This (man) blaſphemeth* [*God.*] [aſcribing to himſelf, that which belongeth to God alone. See *Iſa.* 43. verſe 25. and chap. 44. 22. The Greek word properly ſignifies to wound, defame, or hurt any ones good name.]

4. *And Ieſus ſeeing their thoughts,* [that is, diſcerning the reaſonings of their mindes] *ſaid, Wherefore think ye evil in your hearts?*

5. *For which is eaſier to ſay, the ſins are forgiven thee; or, to ſay, Ariſe and walk?* [for both theſe are alike difficult, and the proper works of God.]

6. *But that ye may know, that the Son of man* [So Chriſt names himſelf, becauſe he being the Son of God, is alſo true man, of man, and under this title was promiſed, *Dan.* 7. 13. as alſo, becauſe he was in a low eſtate amongſt men, *Ezech.* 1. 26. *Phil.* 2. 7, 8.] *hath power* [namely, becauſe he is alſo true God, in one perſon, *Acts* 20. 28.] *on the earth to forgive ſins.* (*Then ſaid he to the ſick of the palſie*) *Ariſe, take up thy bed, and goe thy way to thine houſe.*

7. *And he being riſen up, went away to his houſe.* [Namely, having taken up his bed, as is to be ſeen, *Mar.* 2. 12. and *Luke* 5. verſe 25.]

8. *Now the multudes ſeeing* [*that*] *they marvelled, and glorified God; which had given ſuch power unto men.*

9. *And Ieſus going forth from thence, ſaw a man ſitting in the cuſtome-houſe* [Namely, to receive cuſtome; for he was a Publican, *Matth.* 10. 3.] *named Matthew,* [And was called Levi. See *Mark* 2. 14. and *Luke* 5. 27. and is the ſame that wrote this Goſpel.] *and ſaid unto him, Follow me. And he riſing up, followed him.*

10. *And it came to paſs, as he ſate at (meat) in the houſe* [*of Matthew*] [of the manner of ſitting down at the Table, ſee *Iohn* 13. 23.] *Behold, many Publicans and ſinners* [that is to ſay, companions of the Publicans; which by the Jews were accounted great ſinners, or which lived in an open courſe of ſinning.] *came and ſate down together, with Ieſus and his Diſciples.*

11. *And the Phariſees ſeeing* [*that*] *ſaid unto his Diſciples; Wherefore eateth your Maſter with publicans and ſinners?*

12. *But Ieſus hearing* [*this*] *ſaid unto them, They that are whole* [Gr. *ſtrong, able*] *have no need of the Phyſician, but they that are ſick* [Gr. *they that are ill at eaſe, or ill-diſpoſed.*]

13. *But go your way, and learn what that is. I will*

(*have*)

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4.1.] *ye shall know them. Do men also gather a grape of* thorns, *or figs of* thistles ?

17. *Even so every good Tree brings forth good fruits; and an evil Tree* [Gr. *a rotten Tree*] *brings forth evil fruits.*

18. *A good Tree cannot bring forth evil fruits: nor an evil Tree bring forth good fruits.*

19. *Every Tree that bringeth not forth good fruit, is hewen down, and cast into the fire.*

20. *Therefore by their fruits ye shall know them.*

21. *Not every one that saith unto me, Lord, Lord,* [That is to say, that boasts much and vainly of Christ and his doctrine,] *shall enter into the Kingdom of the Heavens: but he that doth the will of my Father, which is in the Heavens.* [that is to say, he that truly believes in Christ, *John* 6. 40. and ordereth his life according to Gods Commandements, 1 *Thess.* 4. verse 3.]

22. *Many will say to me at that day* [Namely, of the last Judgement, *Matth.* 24.36.] *Lord, Lord, Have we not prophesied in thy Name,* [that is to say, by thy command, and power, as thy Ministers; and for the spreading abroad of thy glory.] *and in thy Name cast out Devils, and in thy Name done many powerful (works)?* [that is to say, wonderful signs, or miracles, 1 *Cor.* 12. 10. because they are done by the power of God.]

23. *And then will I openly say unto them,* [Gr. *confess*] *I have never known you,* [namely, for mine. See *John* 10.14. and 2 *Tim.* 2.19.] *Depart from me, ye that work iniquity.*

24. *Therefore every one that heareth these my words, and doth the same, I will liken him unto a prudent man, who built his house upon a rock.*

25. *And there fell down violent rain,* [By the violent rain, water-flouds, and windes are understood all manner of persecutions, seductions, and temptations, whereby men might be brought to Apostasie] *and the water-flouds came, and the winds blew; and fell against that house, and it fell not; for it was founded upon a rock.* [This rock signifies Christ, 1 *Pet.* 2.6.]

26. *And every one that heareth these my words, and doth them not, he shall be likened unto a foolish man, who built his house upon the sand.* [By the sand is understood, whatsoever men lay besides Christ for the foundation of their salvation, *Acts* 4.12.]

27. *And the violent rain fell down, and the water-flouds came, and the winds blew, and beat against that house, and it fell, and the fall of it was great.*

28. *And it came to pass when Jesus had ended these words,* [*that*] *the multitudes were astonished* [or, *amazed*, were stricken with admiration, and perturbation of their minde,] *at his doctrine.*

29. *For he taught them, as having power,* [That is to say, with a divine authority, and with a singular efficacy and freedome. See *Luke* 4. verse 22. and *John* 7. verse 45, 46.] *and not as the Scribes.*

CHAP. VIII.

Christ cleanseth a leper, 1. Healeth the Centurions servant, 5. Peters mother in Law, 14. and many more, 16. Declares his poverty, to a Scribe that would follow him, 18. and commands another to follow him without delay, 21. Stills the Tempest on the Sea, 23. drives out the Devils of two that were possessed, and permits them to enter into the Swine, 28.

NOw *when he was come down from the mountain,* Namely, on which he went up to preach, *Matth.* 5.1.] *many multitudes followed him.*

2. *And behold, a leper* [Leprosie, in those hot Countries, was a very grievous and filthy disease, or scurf, proceeding from corrupt blood in men, and was a plague infecting not only men, but likewise garments and houses. See *Levit.* Chapters 13. and 14.] *came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.*

3. *And Jesus stretching forth the hand, touched him,* [Namely, to heal him. Otherwise, they were unclean according to the Law, that touched the Lepers, *Levit.* 14. 46.] *saying, I will, Be thou cleansed. And immediately* [*he*] *was cleansed* [*from*] *his leprosie.*

4. *And Jesus said unto him; See that thou tell* [*this*] *to no man,* [The reason hereof, see *Matth.* 12. 16.] *but go thy way, shew thy self to the Priest,* [Namely, to be viewed, or looked upon by him, whether he were truly cleansed. See *Lev.* 14. verse 2. from whence auricular confession cannot be proved; seeing Christ sends him not to be cleansed, but to have it declared that he was cleansed.] *and offer the gift which Moses commanded* [or instituted. See *Lev.* 14. 4, &c.] *for a testimony unto them.* [or, *conviction*, namely, that they did evil in rejecting Christ, of whose miracles they themselves had given testimony.]

5. *Now when Jesus was entred into Capernaum, there came to him a Centurion intreating him,*

6. *And saying, Lord, my servant lyeth at home sick of the palsie; and endures grievous torments.*

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

8. *And the Centurion answering, said, Lord, I am not worthy, that thou shouldest come in under my roof; but speak a word only, and my servant shall be healed.*

9. *For I also am a man under the power* [of others] [that is to say, if I, who stand under the command of others, have such authority over those that are under me, & are men also as I am; how much more must all things stand under thy command, who art Lord over all?] *having souldiers under me, and I say unto this (man), Go, and he goeth, and to the other, Come, and he cometh; and to my servant, Do that, and he doth it.*

10. *Now Jesus hearing* [*this*] *marvelled, and said unto those that followed* [*him*], *Verily I say unto you, I have not found so great faith, even in Israel it self.* [Namely, as in this Heathenish Captain.]

11. *But I say unto you, that many shall come from the East, and from the West,* [Gr. *from the rising and setting*; [Namely, of the Sunne: that is, out of all quarters of the world; whereby is foretold, the calling, conversion, and salvation of the Gentiles, *John* 11. 52.] *and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdome of the Heavens.*

12. *And the children of the Kingdome* [That is, the Jews; with whom God had indeed made an external Covenant, but who by their unbelief, had made themselves unworthy of it, *Acts* 13. 46.] *shall be cast out into the outmost darkness,* [that is, which is without the Kingdome of Heaven; namely, into Hell] *there shall be weeping and gnashing of teeth.*

13. *And Jesus said to the Centurion, Go thy way, and be it done unto thee like as thou hast believed. And his servant was healed in the self-same hour.*

14. *And Jesus being come into the house of Peter, saw his wifes mother,* [From whence it appears that the Apostle Peter was married, and being made an Apostle, did not forsake his wife. See also 1 *Cor.* 9.5.] *lie* [*bedrid*] [Gr. *cast*] *having a Fever.*

15. *And he touched her hand, and the Fever left her, and she arose, and ministred unto them.* [otherwise *him.*]

16. *And when it was become late* [or, *evening*] *they brought unto him many possessed of the Devil, and he cast out the* [*evil*] *spirits with a word,* [that is, by his command only] *and he healed all* [namely, that came, or were brought unto him. See *Matth.* 4. 24.] *that were ill at ease.*

17. *That*

(have) mercy, and not sacrifice [That is to say, I take more pleasure in the works of mercy, amongst which also the endeavour to convert a man is principally contained, then in sacrifices.] *For I am not come to call the righteous,* [because there are none such, howsoever the Pharisees had a conceit, that they were such, *Luke* 18. 9.] *but sinners to repentance.*

14. *Then came the Disciples of John unto him, saying, Wherefore do we and the Pharisees fast much, and thy Disciples fast not?*

15. *And Jesus said unto them, Can (any) children of the wedding* [Gr. *the sons*; that is, the children of the marriage-chamber, which we call bride-men. See *Judg.* 14.11. These are also called the friends of the Bridegroom, *John* 3.29.] *mourn, as long as the Bridegroom is with them? But the days shall come, when the Bridegroom shall be taken away from them, and then shall they fast.*

16. *Likewise no man sets a piece* [By these similitudes Christ would give us to understand, that his Disciples were yet too tender and weak, *Acts* 2. 4.] *of undrest cloth* [that is, not made ready, new, not worn, as *Luke* 5. 36.] *upon an old garment: for the patch thereof that was set on* [Gr. *ye filling-up*] *rends off from the garment* [or, *rends somewhat off*, as *Mark* 2. 21. namely, the new from the old; that is, rends off the patch that was set on] *and there is a worse rent made.*

17. *Neither do men put new wine into old (leather) bottles: otherwise the (leather) bottles burst,* [or rent] *and the wine is spilled, and the (leather) bottles spoil: but men put new wine into new (leather) bottles, and both are preserved together.*

18. *While he spake these things unto them, Behold, a certain Ruler* [Namely, of the Synagogue, called Jairus. See *Mark* 5. 22. *Luke* 8. 41.] *came and worshipped him, saying, My daughter is even now dead, but come and lay thine hand on her, and she shall live.* [that is, be alive again]

19. *And Jesus being risen up, followed him, and his Disciples.*

20. *And behold a woman, which had had an issue of blood twelve years, coming to him, behinde* [because she durst not make known her disease] *touched the hem of his garment.*

21. *For she said within her self, If I do only touch his garment* [She did not ascribe this vertue of healing to the garment, but to Jesus Christ himself, who was there present, as appears out of the following verse, and of *Mark* 5.30. and *Luke* 8. 46. See the like, *Matth.* 14. 36.] *I shall be whole.* [Gr. *delivered*, or *saved.*]

22. *And Jesus turning him about, and seeing her, said, Be of good cheer, daughter, thy faith hath saved thee. (And the woman was made whole from that very houre.)*

23. *And when Jesus came into the Rulers house, and saw the pipers,* [Who with mournful tones, sought to stir up the people to weeping and lamenting for the dead: which custome the Jews had borrowed of the Heathen] *and the confused multitude,* (or, tumultuous people.)

24. *He said unto them, Depart, for the maid is not dead,* [Namely, to continue dead, seeing Christ purposed to raise her up. Otherwise, death is said to be no death, but a sleep, in respect of the general resurrection, *John* 11. 11.] *but sleepeth. And they laughed at him.*

25. *Now when the company was driven out, he went in, and took her by the hand, and the maid arose.* [Gr. *was raised up*; namely, from death.]

26. *And this fame went out through all that land.*

27. *And when Jesus went forth from thence, two blinde (ones) followed him, crying, and saying, (Thou) Son of David* [The Messias was acknowledged for a Son of David, because he should proceed from the stock of David, according to the promise made to David. See *Matth.* 1. 1.] *have mercy on us.*

28. *And when he was come into the house, the blinde came unto him, And Jesus said unto them, Believe ye that I am able to do this? They said unto him, yea, Lord.*

29. *Then touched he their eyes, saying, Be it done unto you according to your faith.*

30. *And their eyes were opened. And Jesus very straightly forbid them,* [Gr. *threatned* them with earnest moving of the mind] *saying, See that no man know it.*

31. *But they being gone forth, made him famous throughout that whole Countrey.*

32. *Now as these went out, behold they brought unto him a man that was dumb, and possessed of the Devil.* [Whom the Devi, whereof he was possessed, had made speechless.]

33. *And when the Devil was cast out, the dumb spake. And the multitudes wondred, saying, There was never the like* [Gr. *thus*] *seen in Israel.*

34. *But the Pharisees said, He casteth out Devils through the Chief of the Devils.* [*Matth.* 10. 25. and 12. 27. called Beelzebul. For even amongst the unclean spirits, there is one that bears rule over the rest. See *Matth.* 25. ver. 41.]

35. *And Jesus went about all the Cities and Villages, teaching in their Synagogues, and preaching the Gospel of the Kingdome, and healing all sicknesses,* [That is to say, all manner of sicknesses. See *Mat.* 4.23.] *and all diseases among the people.*

36. *And he seeing the multitudes, was inwardly moved with compassion on them,* [Gr. was moved in his bowels] *because they were tired,* [Gr. *loosened, dissolved*] *and scattered like sheep which have no shepherd.*

37. *Then said he to his Disciples, The harvest indeed is great* [Gr. *much*] *but the labourers are few.*

38. *Pray ye therefore the Lord of the Harvest, that he thrust forth* [Gr. *cast out*; that is, send forth having by the power of his Spirit made them willing and fit for it] *labourers into his Harvest.*

CHAP. X.

Christ gives his Apostles power to work miracles, 1. Their names, 2. Sends them to preach amongst the people of Israel, 5. Instructs them how to fit themselves for the Journey, and how to carry themselves towards those that receive them, and that receive them not, 8. What troubles they shall meet withal, and what they have to comfort themselves withal in them all, 16. Teacheth what reward they have to expect, that confess him constantly, 32. and are bountiful towards his servants, 40.

AND *having called his twelve Disciples unto him, he gave them power* [Namely, to work miracles in his name, and by the power of God; not by their own power, see *Acts* 3.12,16.] *over* (or against) *unclean spirits, to cast them out, and to heal every sickness and every disease.*

2. *Now the names of the twelve Apostles are these: The first, Simon, called Peter,* [Peter is here named first, not because he had power and authority over the rest; which Gods Word no where teacheth; seeing that herein the Apostles were equal one to another, *John* 20. 22,23. but as it seems, because he was the eldest, and

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first called to the Apostleship by Christ, *Matth.* 4. verse 18. Otherwise James is also first named, before Peter, *Gal.* 2 9. Or else, because he with his brother Andrew, was the first pair which were sent forth] *and Andrew his brother: James the (son) of Zebedee, and John his brother.*

3. *Philip, and Bartholomew: Thomas and Matthew the Publican,* [That is, who had been a publican. See *Matth.* 9. verse 9. is also called Levi, *Mark* 2. verse 14. *Luke* 5. 27, 29.] *James the (son) of Alpheus, and Lebbeus, surnamed Thaddeus.* [Thaddai in the Syriack is Judas in the Hebrew, which was his first name. See *John* 14.22. Though some think that this is yet a third name of this Apostle, and of another Original; he is also surnamed Lebbeus.]

4. *Simon the Cananite* [That is, Zealot; Gr. *Zelotes*] like as the first Simon is surnamed Peter, so is this second surnamed Cananite; *i. e.* Zealot: to distinguish him from the other: See *Luke* 6.15. *Acts* 1. 13.] *and Judas Iscariot,* [Some think that this Judas was so called from the City Kiriath, lying in the Tribe of Judah, *Josh.* 15.25. Others from Decarjuth, which signifies a purse, because he carried the purse, *John* 12. 6.] *who also betrayed him.* [Gr. delivered him over]

5. *These twelve Jesus sent forth; and gave them command, saying, Ye shall not go on the way of the Gentiles, neither shall ye enter into (any) City of the Samaritans.* [The Samaritans are here joined with the Gentiles, and distinguished from them; because that howsoever they were of Gentile-off-spring; yet they had taken up many Ceremonies of the Jews. See 2 *Kings* 17.]

6. *But go much rather, to the lost sheep of the house of Israel.* [That is, the Jews, who were as wandring sheep, without true Teachers. To these the Gospel must first be preached, *Matth.* 15.24. *Acts* 13.46.]

7. *And going on, preach, saying, The Kingdome of Heaven is come nigh.*

8. *Heal the sick,* [Gr. *infirm*] *cleanse the Lepers, raise up the dead, cast out Devils. Ye have received it for nothing, give it for nothing.*

9. *Get ye neither gold, nor silver, nor brass, (money)* [Namely, for provision on your journey] *in your girdles.* [Or, *purses*; for the Jews had broad thongs, or girdles, to truss up their long garments therewith, in which they likewise carried their money.]

10. *Nor scrip for the way, neither two Coats,* [That is, no clothes but those which they had on] *neither shoes, nor staff: For the labourer is worthy of his food.*

11. *And into what City or Town ye shall come in, Enquire who therein is worthy,* [That is to say, who will willingly embrace the Gospel, *Acts* 2. 41. which worthiness no man hath of himself, but he that the Lord by his Spirit, makes worthy and meet for it, *Matth.* 22. 8, 9. 2 *Cor.* 3.5.] *and there abide until ye go forth (thence),* [that is to say, out of that City or Town.]

12. *And when ye enter into the house, salute the same:* [That is to say, with those that dwell there in peace and happiness, as appears in the following verse. Others adde thereto; saying, *peace be to this house*: See *Luke* 10.5.]

13. *And if that house be worthy, let your peace come upon the same; but if it be not worthy, let your peace return unto you.*

14. *And if any shall not receive you, nor hear your words; going forth out of that house, or out of that City, shake off the dust of your feet.* [To signifie thereby, that from thenceforward they desired to have no communion at all with them. See *Acts* 13. 51. and chap. 18. 6. See also the like, *Nehem.* 5.13.]

15. *Verily, I say unto you, It shall be more tolerable for the land of Sodome and Gomorra* [or, *the land of those of Sodom, and Gomorra*] *in the day of Judgment, then for that City.*

16. *Behold, I send you as sheep in the middest of wolves: Be ye therefore prudent as the Serpents, and upright as the Doves.* [or, *simple.* The Greek word is by similitude taken from things that are unmixed, and unfalsified.]

17. *But take heed of men: For they will deliver you up into Council-Assemblies,* [Gr. *Synedria.* See the exposition thereof, *Mat.* 5.22. and an example, *Act.* 5.40.] *and in their Synagogues will they scourge you.*

18. *And ye shall also be led before Governours,* [Namely, of Provinces, like as were Festus, and Felix, and the like. See *Acts* 24. 10. and 1 *Pet.* 2.14. See likewise *Nehem.* 5.] *and Kings for my sake, for a testimony unto them and the Gentiles.*

19. *But when they deliver you over; ye shall not be careful how or what ye shall speak.* [Not that we may not bethink our selves before-hand; or pray to God for wisdome, but that we must not be too much perplexed or troubled thereabout. See *Acts* 4. 29.] *For it shall be given you in the same houre, what ye shall speak.*

20. *For it is not ye that speak, but (it is) the Spirit of your Father which speaketh in you.*

21. *And the (one) brother shall deliver over the (other) brother to death, and the Father the childe, and the children shall rise up against the parents, and shall put them to death.* [Or, *bring them to death.*]

22. *And ye shall be hated of all for my names sake; but he that shall abide stedfast to the end, he shall be saved.*

23. *Therefore when they persecute you in this City, flee into another: for verily I say unto you, ye shall not have finished (your journey through) the Cities of Israel, but the son of man shall be come.* [that is, shall come again unto you, and meet you.]

24. *The Disciple is not above the Master, nor the servant above his Lord.*

25. *Let it (be) enough for the Disciple, that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebul* [Others read Beelzebub; which was the chiefest Idol of the Ekronites, 2 *Kings* 1.2. By which name the Jews called the Prince of the Devils, because the Idols of the Heathen were Devils. See 1 *Cor.* 10.20.] *how much more those of his household.*

26. *Fear them not therefore: for there is nothing covered, which shall not be discovered, and hid, which shall not be made known.*

27. *That which I say to you in darkness, speak it in the light; and that which ye hear in the ear* [that is, that which ye in particular have now heard from me; declare it publiquely or with a loud voice] *preach that upon the roofs.* [The roofs of the Jews houses were flat above, with a rail round about from whence men could conveniently speak to people in the streets. See *Deut.* 22. 8.]

28. *And be not afraid of those that kill the body; and are not able to kill the soul: But fear him much rather; who can destroy both body and soul in Hell.*

29. *Are not two Sparrows* [Otherwise *little birds*] *sold for a penny?* [Gr. *Assarion*, which was a piece of money weighing about four grains or aces of silver, worth about half a stiver, *Polib. lib.* 2.] *And not one of these shall fall on the earth without your Father.*

30. *And even the hairs of your head are all numbred.*

31. *Fear not therefore; ye excel many Sparrows.*

32. *Every one therefore that shall confess me before men, him will I also confess* [*i. e.* acknowledge him for my true Disciple. Like as to deny one is not to acknowledge him for his true Disciple. See *Matth.* 7.23.] *before my Father which (is) in the Heavens.*

33. *But*

33. *But whosoever shall have denied me before men, him will I also deny before my Father which (is) in the Heavens.*

34. *Think not that I am come to bring peace on the earth: I am not come to bring peace, but the sword.* [That is, division and persecution; which should follow upon Preaching; whereof Christ is not properly the cause, who is the Prince of peace, *Esa.* 9.5. nor his Gospel, which is a Gospel of peace, *Ephes.* 6. verse 15. but the obstinacy of those who reject the same, and hate the faithful, and persecute them maliciously.]

35. *For I am come to set a man at variance against his Father, and the daughter against her mother, and the daughter in law* [or she that is *new-married*, or *Bride*] *against her mother in law.*

36. *And they (shall be) a mans enemies, which (are) of his (own) household.*

37. *He that loveth father or mother above me, is not worthy of me, and he that loveth son or daughter above me, is not worthy of me.*

38. *And he that taketh not his cross (upon him) and followeth after me, is not worthy of me.*

39. *He that findeth his soul* [That is, he that would preserve his life, by denying my name, he shall lose the true life, that is, salvation.] *shall lose (the) same; and he that shall lose his soul for my sake, shall finde the same.*

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

41. *He that receiveth a Prophet in the name of a Prophet,* [That is to say, for that cause, that he is a Prophet or true Teacher of the holy Gospel] *shall receive a Prophets reward: and he that receives a righteous man, in the name of a righteous (man) shall receive a righteous (mans) reward.*

42. *And whoso giveth to drink to one of these little ones* [That is, who are here esteemed little: or, that might be reckoned for the very least] *a cup of cold (water) only,* [that is to say, even the least service or good turn, because he is a true Disciple and Member of Christ] *in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.*

CHAP. XI.

John the Baptist being in prison, sends two Disciples to Christ, 1. *To whom Christ proves by his doctrine and works, that he is the promised Messias,* 4. *Gives a glorious testimony to the people concerning Johns person and office,* 7. *Upbraids the Jews under a certain similitude for their impenitency,* 16. *and therefore threatens the Cities of Chorazin, and Bethsaida, and Capernaum, with very heavy judgements,* 20. *Opposeth thereunto the good pleasure of his Father, in instructing the little ones,* 25. *Invites all wearied sinners unto him, and promiseth them refreshment,* 28.

AND *it came to pass, when Jesus had made an end of giving commands* [Namely, which are related in the former Chapter] *to his twelve Disciples, that he went forth from thence, for to teach, and preach in their Cities.* [namely, of Galilee, whence his Disciples were. See *Acts* 2.7.]

2. *And John having heard in the prison* [See of the cause and the end of this imprisonment of John the Baptist, *Matth.* 14. and *Mark* 6.] *the works of Christ* [that is, wonderful signs or miracles] *sent two of his Disciples,*

3. *And said unto him* [That is, caused it to be said unto him] *Art thou he that should come* [that is, the Messias promised by the Prophets. This John causeth to be asked, not that he doubted thereof himself; for he had long time before testified it openly, *John* 1. verse 29. but from the answer of Christ to take occasion afterwards more largely to instruct his Disciples hereof, who as yet somewhat doubted thereof] *or do we look for another?*

4. *And Jesus answered and said unto them, Go your ways and tell John again that which ye doe heare and see.*

5. *The blinde are made to see, and the cripples walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and to the poor* [namely, as well in state as in spirit, *Matth.* 5.3. like as it is also taken, *Isa.* 61. 1. to which Christ here alludes] *is the Gospel preached.*

6. *And blessed is he that shall not be offended at me.* [That is to say, that taketh no scandal by my means, condition, or doctrine, not to believe in me. See *Mark* 6. verse 3. *John* 6.41. 52, 66.]

7. *Now as these went (their way) Jesus began to say unto the multitudes concerning John; What went ye out into the wilderness to behold? A reed that is moved to and fro by the wind?* [That is to say, an unsteddy Teacher, which is driven with all manner of winds of doctrine, *Eph.* 4.14.]

8. *But what went ye out to see? A man clothed with soft raiment?* [That is, costly and curious] *Behold, they that wear soft (clothing) are in Kings houses.*

9. *But what went ye out to see? A Prophet? yea, I say unto you, and much more then a prophet?*

10. *For this is he of whom it is written: Behold, I send mine Angel before thy face,* [That is, Ambassadour or Messenger] *which shall prepare thy way before thee.* [In the Prophet *Malachi*, chap. 3.1. it is *before me*; because Christ himself there speaks: and here Christ brings in the Father, speaking to his Son; forasmuch as John was sent as well by the Father as by the Son, *Luke* 3. 2. *John* 1. 6.]

11. *Verily I say unto you, Amongst those that are born of women, there is none risen* [Gr. raised up] *greater* [or, *one greater*] *then John the Baptist: But he that is least in the Kingdome of the Heavens,* [Gr. the lesser; namely, amongst the Teachers of the Gospel: forasmuch as they do shew Christ yet more clearly, as having now perfectly accomplished whatsoever was requisite to our salvation, and publish this not only to the Jews, but also to the Gentiles] *is greater then he.*

12. *And from the days of John the Baptist until now, there is violence offered to the Kingdome of the Heavens,* [That is, it is received of great multitudes, and with great zeal] *and the violent* [that is, those that with great earnestnesse and zeal seek after salvation, like those that will draw any thing to them by force, *Phil.* 3. verse 8. 12.] *take it by force.*

13. *For all the Prophets and the Law, prophesied until John.* [That is, foretold and prefigured the coming of the Messiah; which John pointed at now present, and being come.]

14. *And if ye will receive it, he is Elias, which should come:* [Not Elias the Thisbite in person, *John* 1. 21. but he that was to come in the Spirit and power of Elias, *Luke* 1.17.]

15. *He that hath ears to hear, let him hear.* [That is to say, He that hath received the Spirit of understanding of God, let him take notice hereof with attention, 2 *Cor.* 3.5.]

16. *But whereunto shall I liken this generation?* [By this similitude Christ teacheth, that he had sought by all means, as well gentle as harsh, to bring them to repentance] *It is like unto little children which sit on the markets, and call unto their fellows.*

17. *And say, we have played on the pipe to you, and ye have not danced. We have sung mournful songs unto you, and ye have not lamented.* [Gr. *Not* smitten *on the breast*: that is, shewed no token of sorrow.]

18. *For John came neither eating nor drinking;*

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[namely, after the common manner of other men] *and they say, he hath the Devil.*

19. *The Son of man came eating and drinking, and they say, Lo there, a man (that is) a glutton, and a wine-bibber, a friend of publicans and sinners. But wisdome is justified* [That is, Christ, who is called the Wisdome of the Father, *Prov.*8.verse 12,&c. 1 *Cor.* 1. 24. or his doctrine was acknowledged and received for good and right, of its true Disciples] *of her children.*

20. *Then began he to upbraid* [To reprove them to their shame, and to threaten woe unto them] *the Cities in the which most of his mighty works were done, because they had not repented.*

21. *Woe to thee Chorazin, woe to thee Bethsaida: For if the mighty (works) were come to pass in Tyre and Sidon* [These were two Cities of the Gentiles lying on the Midland Sea in Phœnicia, which in former times lived in great voluptuousness, pride, and wantonness. See *Isa.* 23. and *Ezek.*ch.26,27.] *which are come to pass in you, they would have repented long ago* [namely, while they were yet in their flourishing and prosperous estate, before they were taken by force and laid waste by Alexander the great] *have repented, in sackcloth and ashes.* [By such signs they shewed repentance in former times, see *Isa.* 58. 5. *Lament.* 2. 10. *Dan.*9.3. *Jon.*3.6.]

22. *But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of Judgement, then for you.*

23. *And thou Capernaum which art exalted unto Heaven,* [Aswel in respect of thy prosperity, as by the inhabiting, doctrine, and miracles of Christ] *thou shalt be thrust down into Hell. For if those mighty (works) had happened in Sodom, which have happened in thee, it would have remained until this very day.*

24. *But I say unto you, that it shall be more tolerable for the land of Sodom in the day of Judgement, then for thee.*

25. *At the same time Jesus answered and said,* [This seems here to respect the relation which the seventy Disciples had made unto him, of the issue of their journey, as may be gathered out of *Luke* 10. 17.] *I thank thee, O Father,* [Gr. confess, *i.e.* thank or praise] *Lord of Heaven and Earth; that thou hast hid these things from the wise and understanding* [namely, according to the flesh, or of this world. See 1 *Cor.* 1. 20.26.] *and hast revealed the same unto Babes.* [that is, which are children in understanding, or who are little esteemed. See 1 *Cor.* 1. 27. and 14. 20.]

26. *Yea Father, for so it was well-pleasing before thee.* [That is, thy good pleasure: of which good pleasure, see *Luke* 2. 14. and 12. 32. *Eph.* 1.5.]

27. *All things are delivered to me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son; and he to whom the Son will reveal it.* [Namely, by his Word and Spirit, 1 *Cor.* 2. verse 11, 12.]

28. *Come hither to me all ye that are wearied* [or, *labour unto weariness*] *and burdened,* [Namely, with the burden of sins; or else of the Law and humane ordinances] *and I will give you rest.*

29. *Take my yoak upon you,* [That is, my doctrine consisting aswel in commands as promises] *and learn of me, that I am meek and lowly of heart; and you shall finde rest for your souls.*

30. *For my yoak is soft,* [That is, easie, or well to be born] *and my burden is light.* [It is so called, because Christ by his merits and the power of his Spirit, makes the same light. See *Rom.* 8. verse 26. and 1 *John* 5. verse 3, 4. which is opposed to the importable yoak of the Law, *Acts* 15. 10. and of humane ordinances, *Matth.* 23. 4.]

CHAP. XII.

The Apostles plucking ears on the Sabbath are defended by Christ, 1. *Christ healeth a withered hand on the Sabbath, and justifieth the same,* 9. *Avoids the snares of the Pharisees; and healeth all manner of sicknesses,* 14. *Forbids to noise this abroad, to fulfill the prophecy of Isay,* 16. *Casteth the Devil out of one that was blinde and dumb, and confutes the blasphemies of the Pharisees,* 22. *Speaks of the sin against the holy Ghost, and of the account which must be given of every idle word,* 31. *Gives the Pharisees no other sign then the sign of Jonas,* 38. *and opposeth against their stiffneckedness, the example of the Ninivites, and the Queen of the South,* 41. *By the similitude of an unclean spirit that was cast out and returned again, he teacheth how it shall go with them,* 43. *and who are his right brother, sister, and mother;* 46.

AT that time Jesus went on a Sabbath day [Gr. *Sabbaths*] *through the sown- (fields) and his Disciples hungred, and began to pluck ears and to eat.*

2. *And the Pharisees seeing (that) said unto him, Behold, thy Disciples do that which is not lawful to do on the Sabbath.* [The Pharisees rebuked Christs Disciples, not because they pluckt ears of another mans corn, for that was allowed by the Law, *Deut.* 23. ver. 25. but because they did it on the Sabbath.]

3. *But he said unto them, Have ye not read what David did, when he hungred, and they that (were) with him?*

4. *How that he went into the house of God* [That is, the Tabernacle, which at that time was at Nob. See 1 *Sam.* 21 6.] *and did eat the shew-bread,* [Gr. *bread of setting-before.* Heb. *of the face*; namely, of the Lord. What bread this was, and what was done therewith, see *Lev.* 24. 5, &c.] *which it was not lawfull for him to eat, nor yet for them that (were) with him; but for the Priests alone.*

5. *Or have ye not read in the Law, that the Priests profane the Sabbath* [That is, do such works, which would profane the Sabbath; if God had not commanded the same, for his service] *in the Temple, on the Sabbath-daies, and (yet) are blameless.* [that is, do not amiss in it.]

6. *And I say unto you, that one greater then the Temple is here.* [For Christ was the Lord of the Temple, and the thing it self figured and signified by the Temple, *Mal.* 3. 1. *John* 2. 19.]

7. *But if ye had known what that is, I will (have) mercy, and not sacrifice,* [See before, *Mat.* 9. 13.] *ye would not have condemned the guiltless.*

8. *For the Son of man is Lord also of the Sabbath-day.* [That is, hath power to take order about the works of the Sabbath.]

9. *And going forth from thence, he came into their Synagogue.*

10. *And behold there was a man which had a withered hand, and they asked him, saying, Is it also lawful to heal on the Sabbath-daies? (that they might accuse him.)*

11. *And he said unto them, What man shall there be among you, that hath one sheep, and if the same fall into a pit on a Sabbath-day, that will not lay hold on it, and lift it out?*

12. *Now how much is a man above a sheep?* [Gr. *differs from a sheep*] *Therefore it is lawful to do well* [that is, to exercise works of charity] *on the Sabbath-daies.*

13. *Then said he to the man, Stretch out thine hand; and he stretched it out, and it was restored whole like as the other.*

14. *And the Pharisees being gone out, consulted together against him, how they might kill him:* [Gr. *destroy or make him away.*]

15. *But Jesus knowing (that) departed thence, and many multitudes followed him, and he healed them all.*

16. *And commanded them sharply, that they should not make him manifest.*

17. *That that might be fulfilled which is spoken by Esaias the Prophet, saying,*

18. *Behold, my servant,* [Christ is called the servant of the Father, because he took on him the form of a servant, *Phil.* 2. verse 7. and because the Fathers counsel concerning our redemption was accomplished by him, *Isa.* 53. 10, 11. See likewise the Annotation on *Esa.* 42. verse 1.] *whom I have chosen, my beloved, in whom my soul hath delight. I will put my Spirit upon him, and he shall declare judgement* [that is, saving doctrine, or the true worship of God, and what belongs thereto] *to the Gentiles.*

19. *He shall not strive, nor cry,* [Namely, out of ambition, or desire of contention] *neither shall there any man hear his voice on the streets.*

20. *The bowed reed* [or *bruised*] *shall he not break, and the smoaking wick* [Gr. *flax,* because the matches or wicks were made thereof] *shall he not quench* [that is to say, he shall not reject troubled spirits, or weak in faith, but shall meet them with all tenderness] *till he shall bring forth* [Or, *bring in sight.* Gr. *thrust out, cast out*] *judgement into victory.* [that is to say, shall powerfully press thorow with the truth of his doctrine, until the same gets the upper hand.]

21. *And in his name shall the Gentiles hope.*

22. *Then was brought unto him one possessed of the Devil, (who was) blind and dumb,* [that is, from whom the Devil had taken the use of eyes and tongue] *and he healed him, so that the blind both spake and saw.*

23. *And all the multitudes were amazed, and said, Is not this the Son of David?*

24. *But the Pharisees having heard (this) said, This (man) casteth not out the Devils, but by Beelzebul* [See before, chap.10.25.] *the Prince of the Devils.*

25. *But Jesus knowing their thoughts, said unto them, Every Kingdome that is divided against it self, is made waste; and every City or house that is divided against it self, shall not stand.*

26. *And if the Satan cast out the Satan, he is divided against himself: how shall then his Kingdome stand?*

27. *And if I by Beelsebul cast out the Devils, by whom then do your sons* [Hereby are understood either the Disciples of Christ, who cast out Devils in his name, *Luke* 10. 17. or some other Jews who also sometimes did thus. See *Luke* 9. 49.] *cast them out? Therefore shall they be your Judges.*

28. *But if I by the Spirit of God cast out the Devils, then is the Kingdome of God come unto you.*

29. *Or how can any one enter into the house of a strong (man) and bereave him of his vessels* [That is, houshold-stuff or goods. For the Hebrews call all manner of furniture, vessels, wherewith the house is provided] *except he first have bound the strong (man), and then he will spoil his house.*

30. *Whoso is not with me, he is against me, and whoso gathereth not with me, he scattereth.*

31. *Therefore I say unto you, all sin and blasphemy shall be forgiven unto men,* [Namely, if they do repent] *but the blasphemy against the Spirit,* [this sin against the holy Ghost is, when any one, not out of weakness or feare, as Peter, nor of ignorance like Paul, denies or opposeth the truth of the Gospel, but out of meer hatred and obstinacy, against the conviction of the holy Ghost, resists, blasphemes, and persecutes the same] *shall not be forgiven unto men.* [namely, because they do not repent, nor through the righteous judgement of God, can be brought to repentance. See *Heb.* 6. 4.]

32. *And whosoever shall have spoken (any) word against the Son of man, it shall be forgiven him: but whosoever shall have spoken against the holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come.* [That is, never, as it is expounded, *Mark* 3. 29. neither here nor hereafter in the last Judgement; which is also called the world to come, *Luke* 18. 30.]

33. *Either make* [That is, hold and judge] *the Tree good, and his fruit good; or make the Tree evil,* [Gr. *corrupt*] *and his fruit evil. For by the fruit, is the Tree known.*

34. *Ye brood of Adders, How can ye speak good things, whereas ye are evil; for out of the abundance of the heart, the mouth speaketh.*

35. *The good man bringeth forth good things, out of the good treasure of the heart; and the evil man brings forth evil things, out of the evil treasure.*

36. *But I say unto you, That of every vain word* [Gr. *idle*; that is, which hath no profit for edification, *Eph.*4.29. how much more then for blasphemous words?] *which men shall have spoken, they shall give accompt of the same in the day of Judgement.*

37. *For out of thy words thou shalt be justified,* [That is, be acknowledged and declared for just.] *and out of thy words shalt thou be condemned.*

38. *Then answered some of the Scribes and Pharisees, saying, Master, we would (fain) see a sign from thee.*

39. *But he answered and said unto them, The evil and adulterous generation* [Or, *degenerate,* and *bastard.* See *John* 8. verse 39.] *desireth a sign; and there shall no sign be given unto it, but the sign of Jonas the Prophet.*

40. *For like as Jonas was three daies and three nights in the whales belly; even so shall the Son of man be three daies and three nights* [whole daies and nights are here taken for a part of the daies: like as it is usual with the Hebrews. See 1 *Sam.* 30. 12. compared with verse 13. and *Esth.* 4.16. compared with *Esth.* 5. 1. And if it be taken after the Romans account, who began and ended the daies at midnight, so it falls yet clearer] *in the heart of the earth* [that is, within, in the earth; after the Hebrew phrase. So Tyre is said to lie in the heart of the Sea, *Ezek.* 27. verse 4.]

41. *The men of Nineve shall rise up in the Judgement with this generation, and shall condemn the same.* [namely, by their example] *for they repented upon the preaching of Jonah. And behold, more then Jonas is here.*

42. *The Queen of the South* [That is, of Saba, 1 *Kings* 10. 1. which was situated South-wards from Judea.] *shall rise up in the Judgement with this generation, and condemn the same: for she came from the ends of the earth* [that is, from places lying far off] *to hear the wisdome of Solomon. And behold more then Solomon is here.*

43. *And when the unclean Spirit is gone out of a man, he goeth through parched places,* [That is, dry or waterless places] *seeking rest, and findes it not.*

44. *Then he saith, I will return into mine house, from whence I came out; and coming he findes it empty, swept with besomes, and adorned,* [or, *trimmed up.*]

45. *Then goes he away, and takes with him seven other spirits* [That is, many. An Hebrew manner of speaking] *more wicked then himself; and being entred in they dwell there; and the last of that same man is worse then*

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then the first. Even so shall it be also with this wicked generation. [By this similitude Christ teacheth, that when a man by the knowledge of the Gospel is freed from his natural ignorance, and notwithstanding lives not according to it, but keeps it under, he is much worse then before. See 2 *Pet.* chap. 2. verse 20,21.]

46. *And while he yet spake to the multitudes, behold, his mother and brethren* [That is, kinred by bloud; which are also called brethren with the Hebrews. See *Gen.* 13. verse 8.] *stood without, seeking to speak with him.*

47. *And one said unto him; behold, thy mother and thy brethren stand (there) without, seeking to speak with thee.*

48. *But he answering, said unto him that told him (that), who is my mother, and who are my brethren?* [Christ doth not here speak out of contempt of his mother, but only commends the spiritual kinred above the fleshly.]

49. *And stretching out his hand over his Disciples, he said, Behold, my mother and my brethren:*

50. *For whosoever doth the will of my Father which is in the Heavens; the same is my brother, and sister, and mother.*

CHAP. XIII.

Christ propounds divers similitudes to his hearers; whereof the first is of a Sower, whose seed falls upon divers places, 1. *Declares to his Disciples the cause wherefore he speaks by similitudes,* 10. *Interprets that similitude to his Disciples,* 18. *Joins thereto the similitude of the Tares amongst the Wheat,* 24. *Of the Mustard-seed,* 31. *Of the Leaven,* 33. *Expounds the similitude of the Tares,* 36. *Addes thereto the similitude of the hidden treasure,* 44. *Of the Merchant that sought pearls,* 45. *Of the fishing net,* 47. *Of an housholder, which brings forth out of his treasure (things) new and old,* 52. *Comes into his own Country, where he is not much esteemed,* 54.

AND *that day Jesus being gone out of the house, sate by the Sea.* [Namely, the Sea of Galilee by Capernaum.]

2. *And there gathered together unto him many multitudes, so that he went into a ship, and sate down, and all the multitude stood on the shore.*

3. *And he spake many things unto them by similitudes,* [Gr. *Parables*] which are such similitudes when any things are Historically related, as if they were come to pass among men; and somewhat else that is spiritual is understood thereby. But are sometimes also taken more largely for all manner of similitudes, doctrines, and excellent sayings. See verse 35.] *saying, Behold, a Sower went out to sowe.*

4. *And as he sowed, one part (of the seed) fell by the way-(side); and the fowls came, and eat it up.*

5. *And another (part) fell on stony (places) where it had not much earth; and it came up straightway* [That is, grew or sprung up] *because it had no deepness of earth.*

6. *But when the Sun was risen up, it was scorched; and because it had no root it withered.*

7. *And another (part) fell in the thorns; and the thorns grew up* [Gr. ascended] *and choaked the same.*

8. *And another (part) fell into good earth, and yielded fruit; the one an hundred, another sixty, and another thirty (fold).*

9. *He that hath ears to hear, let him hear.* [That is, he that hath received of God the Spirit of understanding; let him take notice hereof with attention, 2 *Cor.* chap. 3.5.]

10. *And the Disciples coming to him, said unto him, Wherefore speakest thou unto them by similitudes?*

11. *And he answering, said unto them, Because it is given unto you* [Namely, by God, of grace, according to his good pleasure, *Matth.* 16. 17. *Gal.*1.15.] *to know the mysteries of the Kingdome of the Heavens, but to them it is not given.* [for the Gospel is hid to them that are lost, 2 *Cor.*4. verse 4.]

12. *For whoso hath,* [Namely, the beginnings of saving faith, and by the power of the holy Ghost takes heed to it] *to him shall be given, and he shall have abundantly: but whoso hath not, from him shall be taken, even that which he hath,* [that is, that which he thinketh or seemeth to have, like as Luke expounds it, chap. 8. verse 18. See also *Matth.* 25. verse 29.]

13. *Therefore speak I unto them by similitudes, because they seeing, see not; and hearing, hear not; nor yet understand.*

14. *And in them the Prophecy of Isaiah is fulfilled,* [Or, *again fulfilled*: seeing that which Isaiah said before-time to the stiff-necked Jews of his time, was yet once more fulfilled in these stiff-necked Jews] *who saith, With the hearing ye shall hear, and by no means understand; and seeing ye shall see, and by no means discern.* [That which is here spoken by way of prediction, is in Esay set down by way of command; the better to express the Judgement of God upon this stiff-necked people; like as here also it might be taken. See the further exposition of all this, *Isaiah* 6. verse 9, &c.]

15. *For the heart of this people is waxed thick,* [namely, with fatness, *Acts* 28. 27.] *and with the ears they have heard heavily; and their eyes have they closed, lest at any time they should see with the eyes, and hear with the ears, and understand with the hearts, and be converted, and I should heal them.*

16. *But your eyes are blessed,* [or, *happy*] *because they see, and your ears, because they hear.*

17. *For verily I say unto you, that many Prophets and righteous (men) have desired to see the things which ye see,* [Namely, the Messiah come in the flesh, and executing his office. See *John* 8. verse 56. *Acts* 26.6,7.] *and have not seen (them), and to hear those things which ye hear, and have not heard (them).*

18. *Therefore hear ye the similitude of the Sower.*

19. *When any man heareth that word of the Kingdome,* [That is, the doctrine of the Gospel, whereby Christ sets up his Kingdome, *Mat.* 9 35.] *and doth not understand, then cometh the wicked one* [that is, the Devil] *and snatcheth away that which was sown in his heart. This is he* [That is to say, is signified by him, &c.] *which was sown* [that is to say, received the seed] *by the way-(side).*

20. *But he that is sown in stony (places), this is he which heareth the word, and presently with joy* [This joy ariseth from the knowledge of the doctrine of the Gospel, and acceptableness of the promises of the same: although their heart still remains stony, that is, that the hardnesse thereof is not yet taken away by the Spirit of God] *receiveth the same.*

21. *But he hath no root in himself,* [That is, no right and firm confidence on Christ, whereby we are united unto Christ, as a sure ground of our salvation, *Heb.* 3. 14. and draw the sap of life from him, *Rom.* 11.17, 20.] *but is for a time: and when tribulation or persecution cometh for the words sake, he is presently offended.*

22. *And he that is sown in the thorns, this is he which heareth the word, and the carefulness of this world; and the seduction of riches, choaketh the word,* [that is, hinders the progress of the vertue of the word] *and it becometh unfruitful.* [Or, *it bringeth no fruit.*]

23. *Now he that is sown in the good earth,* [That is, those that receive it in a good and pure heart, *Luke* 8. 15. which a man hath not of himself, but receives by the power of the Spirit of God, *Acts* 18.14.] *this is he that heareth the word and understandeth; who also beareth fruit,* [namely, true faith and sincere love, *Matth.* 21.43.] *and bringeth forth, the one an hundred, the other sixty, and the other thirty (fold).*

24. *Another similitude he put forth unto them, saying; The Kingdome of the Heavens is like a man, that sowed good seed in his field.*

25. *And while the men slept, his enemy came and sowed weeds* [Gr. *Zizania*: which some think to be an Arabian word, signifying principally a certain sort of weeds, which are called in Dutch *Brand-corn*, which cannot well be weeded out without hurt of the wheat] *in the midst of the wheat, and went his way.*

26. *Now when it was shot up (to) herb, and brought forth fruit, then the weed manifested it self also.*

27. *And the servants of the Master of the house went and said unto him: Sir, hast thou not sown good seed in thy field? from whence then hath it this weed?*

28. *And he said unto them: An enemy* [or, hostile man] *hath done this: And the servants said unto him; Wilt thou then that we go our way, and gather the same?*

29. *But he said, No; lest gathering the weeds, ye do happily with the same also pluck out the wheat.* [Gr. *root out.*]

30. *Let them both grow up together until the Harvest,* [Hereby Christ would not take away the office of the Magistrate, in punishing the wicked, *Rom.* 13. verse 4. nor of the Church, in the exercise of Discipline, 1 *Cor.* 5.7. but gives to understand that men must use prudence therein; and that the hypocrites and wicked, cannot be wholly removed, forasmuch as sometimes they cannot well be distinguished from true believers, like as the blasted-corn can hardly be distinguished from the good corn when it first comes up] *and in the time of the Harvest, I will say to the reapers, first gather the weeds, and binde them in bundles, for to burn them, but bring the wheat together into my barn.*

31. *Another similitude put he forth unto them,* [By these two similitudes Christ sets forth the power of his Word; which although in the beginning it seemed small and despicable, yet afterwards should spread it self far and wide, and press through the whole world, *Rom.* 10. 18.] *saying; The Kingdome of Heaven is like the mustard-seed, which a man took, and sowed in his field.*

32. *Which indeed is the least among all seeds: but when it is grown up, then is it the greatest of pot-herbs: and it becomes a Tree, so that the fowls of the Heaven come and nestle in its branches.*

33. *Another similitude spake he unto them, (saying); The Kingdome of the Heavens is like a Leaven which a woman took and hid, in three measures of meal,* [Gr. *Sata.* See thereof, *Gen.*18.6.] *untill the whole was sowred.*

34. *All these things spake Jesus unto the multitudes by similitudes; and without a similitude, spake he not unto them.* [Namely, at that time, and in this and other Sermons.]

35. *That it might be fulfilled which is spoken by the Prophet, saying; I will open my mouth by similitudes; I will bring forth things* [or, *abundantly bring forth*: Gr. *bubble out*, cast out like as a fountain doth its water] *which were hid from the foundation of the world.* [that is to say, such doctrines as were always mysteries in themselves, but notwithstanding foretold and revealed in Gods Word: as it is likewise so taken, *Psalm* 78. 2.]

36. *Now when Jesus had dismissed the multitudes (from him), he went into the house. And his Disciples came unto him, saying; Declare unto us the similitude of the weeds of the field.*

37. *And he answering, said unto them; He that soweth the good seed, is the Son of man.* [Namely, as well by himself as by his Apostles, and faithful Teachers, *Ephes.*4. 11,12.]

38. *And the field is the world: and the good seed are the children of the Kingdome:* [That is, who are not only outward members of Christs Kingdome, like as *Matth.*8.12. but also true and living members] *and the weeds are the children of the wicked one.*

39. *And the enemy which sowed the same is the Devil: and the Harvest is the consummation of the world; and the reapers are the Angels.*

40. *In like manner therefore as the weeds are gathered, and burnt with the fire, so shall it be (also) in the consummation of this world.*

41. *The Son of man shall send forth his Angels, and they shall gather out of his Kingdome all the scandals,* [That is, men which have led a scandalous life] *and those that do iniquity.*

42. *And shall cast the same into the fiery furnace,* [Gr. *furnace of fire*; *i. e.* Hell. It seems that in this phrase there is an allusion to the horrible punishments of fire, which were in use in former times. See *Dan.* 3.] *there shall be weeping and gnashing of teeth.*

43. *Then shall the righteous shine like the Sun in the Kingdome of their Father. He that hath ears to hear, let him hear.*

44. *Again, the Kingdome of the Heavens is like a Treasure hid in the field,* [By these two similitudes Christ shews the excellent worth of the doctrine and promises of the Gospel, together with the zeal and diligence which men ought to put forth, to obtain the same; although it were even with the dammage and losse of all temporal things] *which a man having found, hid (it), and for joy thereof, he goeth away and selleth all that he hath, and buyeth that same field.*

45. *Again, the Kingdome of the Heavens is like a Merchant-man, who seeketh goodly pearls.*

46. *Who having found one pearl of great worth, went away and sold all that he had, and bought the same.*

47. *Again, the Kingdome of the Heavens is like a net cast into the Sea, and that brings together all sorts (of fishes).*

48. *Which when it is become full, (the fishers) draw up on the shore, and sitting down, gather out the good into (their) Vessels, but the bad they cast away.*

49. *So shall it be in the consummation of the world: The Angels shall go forth* [Namely, being sent forth by Christ, as verse 41.] *and separate the wicked out of the midst of the righteous,*

50. *And shall cast the same into the fiery furnace,* [Gr. *furnace of fire*, as verse 42.] *there shall be weeping and gnashing of teeth.*

51. *And Jesus said unto them; Have ye understood all this?* They said unto him, Yea, Lord,

52. *And he said unto them: Therefore every Scribe instructed in the Kingdome of the Heavens,* [Or *into* that is an understanding and exercised man in the Scripture, a Teacher, such as Esdras was. See *Ezra* 7. ver. 6, 11.] *is like a Master of a house, which brings forth out of his treasure* [or, *furniture*] *new and old things.*

53. *And it came to pass when Jesus had ended these similitudes, he departed thence.*

54. *And being come into his (own) Country,* [Namely, Nazareth, where he was brought up, and his friends dwelt. See *Luke* 4.16.] *he taught them in their Synagogue, so that they were astonished; and said, whence (cometh) to this (man) this wisdome and these mighty works?*

55. *Is not this the son of the Carpenter,* [Namely, of Joseph, whom they thought (but amiss) to be his Father.

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ther. See Luke 3. 23. John 6. 42.] and is not his mother called Mary, and his brethren [that is, his kinſmen: For James and Joſes were ſons of the ſiſter of Chriſts mother: as may be ſeen, John 19. verſe 25. compared with Matth. 27. verſe 56. and Mark 15. verſe 40.] James, and Joſes, and Simon, and Judas?

56. And his ſiſters, are they not all with us? whence (cometh) then to this (man) all this?

57. And they were offended at him. But Jeſus ſaid unto them, A Prophet is not diſeſteemed (undervalued), ſave in his own Countrey, and in his (own) houſe.

58. And he did not many (mighty) works there, by reaſon of their unbelief. [Becauſe they by reaſon of their unbelief, brought not the ſick unto him.]

CHAP. XIV.

Herods opinion of Chriſt, 1. A relation of the impriſonment, and beheading of John Baptiſt at the requeſt of Herodias daughter, 3. Chriſt ſatisfies above five thouſand men in the wilderneſs with five loaves and two fiſhes, 13. Comes to his Diſciples who were in diſtreſs on the Sea, and walketh upon the water, 22. and at his command Peter alſo, who being afraid of the wind beginneth to ſink, but is ſaved by Chriſt, 28. who ſtilleth the Tempeſt, whereby he is acknowledged to be the Son of God, 32. Chriſt cometh again into the land of Genneſareth, and healeth many ſick perſons, 34.

AT the ſame time Herod [This was a ſon of Herod the great, and was ſirnamed Antipas.] the Tetrarch [Gr. Tetrarches; that is, a Governour over the fourth part of a Kingdome. For after the death of Herod the great, his Kingdome was by the Emperour Auguſtus divided amongſt his ſons: whereof well-near the half, namely, Judea, Samaria, and Idumea, Archelaus the eldeſt ſon had: one fourth part, namely, Galilee, and the land beyond Jordan, this Herod; and the laſt fourth part, namely, Iturea, and Trachonitis, Philip the youngeſt ſon had: See Matth. 2. 22. Luke 3. verſe 1. 19. and in Joſeph. Antiq. lib. 17. cap. 15. Theſe Tetrarchs are alſo called Kings, becauſe they ruled as Kings: See here verſe 9. Mark 6. 14. Acts 25. verſe 24.] heard the fame of Jeſus.

2. And ſaid unto his ſervants, This is John the Baptiſt: he is raiſed up from the dead, and therefore thoſe mighty (deeds) do work in him.

3. For Herod apprehended John, [This Hiſtory is here occaſionally related, although it came to paſs before. See Matth. 4. 12.] and bound him, and put him in priſon, for Herodias ſake, [This Herodias was the wife of Philip the brother of Herod, by whom ſhe being ſeduced, forſook her husband, and in his life time was taken to wife by Herod. See Joſeph. Antiq. lib. 18. cap. 7, 9.] the wife of his brother Philip.

4. For John ſaid unto him, It is not lawful for thee to have her. [namely, to wife]

5. And intending to kill him, he feared the people, becauſe they held him for a Prophet.

6. But when the day of Herods birth was kept, [of ſuch keeping the birth-day we have one example more, Gen. 40. verſe 20.] the daughter of Herodias danced in the midſt (of them) and ſhe pleaſed Herod.

7. Wherefore he promiſed her with an oath, to give even what ſhe ſhould ask.

8. And ſhe being before inſtructed of her Mother, [or, being ſtirred up, or, ſet on, after that ſhe had asked her mothers advice about it, Mark 6. 24.] ſaid; Give me here in a diſh the head of John the Baptiſt.

9. And the King was ſorrowful, [Not ſo much for Johns ſake, as for the diſpleaſure of the people which he feared] but for the oaths [namely, which he had unlawfully made to this immodeſt dancer, verſe 7.] and thoſe that ſate down (with him) he commanded that it ſhould be given (her).

10. And he ſent [Namely, a Serjeant, or Executioner, as may be ſeen, Mark 6. 27.] and beheaded John in the priſon.

11. And his head was brought in a diſh, and given to the damoſel, and ſhe carried it to her mother.

12. And his diſciples came and took away the body, and buried the ſame: and went and told it to Jeſus.

13. And (when) Jeſus heard (this) he departed from thence by ſhip [Not only to avoid the danger, ſeeing his houre was not yet come; but alſo becauſe his diſciples had need of reſt, Mark 6. verſe 30, 31.] towards a deſart place alone: [or out of the way on the one ſide] and the multitudes hearing (that), followed him on foot out of the Cities.] For Chriſt was not paſſed unto the other ſide of the Sea, but over a bay, abiding on the ſame ſide, where they could follow him on foot.]

14. And Jeſus going forth ſaw a great multitude, [That is to ſay, that there was much people] and was inwardly moved with compaſſion towards them, and healed their ſick.

15. And when it was now Evening, his diſciples came to him, ſaying; This place is deſert, and the time [Gr. the houre; namely, to take meat or food, or the time of the day; not to hold the people any longer] is now paſt, let go the multitudes from thee, that they may go away into the Villages, and buy themſelves meat.

16. But Jeſus ſaid unto them; They have no need to go hence: give you them to eat.

17. But they ſaid unto him; We have nothing here but five loaves and two fiſhes.

18. And he ſaid; Bring me the ſame hither.

19. And he commanded the multitudes to ſit down on the graſs, and took the five loaves, and the two fiſhes, and looking upwards towards Heaven bleſſed the ſame: [The Greek word indeed ſometimes ſignifies, to give thanks, but muſt here be taken for to bleſs, which is joined with thankſgiving, as is to be ſeen, Luke 9.16. which bleſſing was done by a ſpecial prayer, that theſe loaves might ſuffice for the ſatisfying of all, 1 Tim. 4. 4, 5.] and when he had broken them, he gave the loaves to the diſciples, and the diſciples to the multitudes.

20. And they did all eat and were ſatisfied, and they took up [Namely, the diſciples of Chriſt, as appears out of John 6. verſe 12.] the remainder of the fragments, twelve full baskets.

21. Now they which had eaten, were about five thouſand men, beſides women and children.

22. And ſtraightway Jeſus conſtrained his diſciples [Namely, with earneſt words, becauſe they were loth to part from him] to go into the ſhip; and to put off before him to the other ſide, while he ſhould diſmiſſe the multitudes from him.

23. And now when he had diſmiſſed the multitudes from him, he aſcended into the mountain alone [See the 13. verſe before-going] for to pray. And when it was now become Evening, he was there alone.

24. And the ſhip was now in the midſt of the Sea, being in diſtreſs by the waves, [Gr. tormented; i. e. very much toſſed or beaten by the waves] for the wind was againſt (them).

25. But at the fourth watch of the night [The night was then divided into four watches, each of three hours whereof the fourth ended with the day. Therefore the ſame was alſo called the morning-watch, Exod. 14. verſe 24. 1 Sam. 11. 11. See Luke 12. 38.] Jeſus came down unto them, walking on the Sea.

26. And the diſciples ſeeing him walk on the Sea, were troubled, ſaying; It is an apparition, [That is to ſay, a ſpirit appearing in a bodily ſhape] and they ſhrieked out for fear.

27. But

27. But ſtraightway Jeſus ſpake unto them, ſaying; Be of good chear; It is I, [Namely, in truth, and it is no apparition, or ghoſt] fear not.

28. And Peter anſwered him, and ſaid; Lord, if it be thou, command me to come to thee on the water.

29. And he ſaid, Come: And Peter deſcended from the ſhip, and walked on the water, to come to Jeſus.

30. But ſeeing the ſtrong wind, he was afraid, and as he begun to ſink down, he cryed, ſaying; Lord, ſave me.

31. And Jeſus preſently, ſtretching out the hand laid hold on him, and ſaid unto him; O thou of little faith Wherefore didſt thou waver, [or, doubt?]

32. And when they were got up into the ſhip, the wind became ſtill.

33. Now they that (were) in the ſhip, came and worſhipped him, ſaying; Truly, thou art the Sonne of God.

34. And being gone over, they came into the land Genneſareth.

35. And when the men of that place knew him, they ſent into that whole Countrey lying round about, and brought unto him all that were indiſpoſed.

36. And prayed him that they might touch only the hem of his garment, [For a ſign that they would be holpen by him: not that they aſcribed ſuch vertue to the hem. See the like, Matth. 9. 20, 21.] and as many as touched (him), [or, it; namely, the hem] became whole.

CHAP. XV.

The diſciples of Chriſt being accuſed by the Scribes and Phariſees, becauſe they eat with unwaſhen hands, are defended by Chriſt, who reproves their hypocriſie, and rejects humane inſtitutions, 1. Teacheth that their offence taken is not to be regarded, and what it is that truly defiles the man, 10. Caſteth the Devil out of the daughter of a Canaanitiſh woman, 22. and healeth all kind of diſeaſed perſons, 30. Satisfies four thouſand men with ſeven loaves and a few little fiſhes, 32.

THen came to Jeſus (certain) Scribes and Phariſees, which (were) of Jeruſalem, ſaying;

2. Wherefore do thy diſciples tranſgreſs the inſtitution [Gr. tradition, or delivering over] of the Ancients? [or Elders, namely, of the Phariſaical Doctors, Matth. 5. 21.] for they waſh not their hands when they are to eat bread.

3. But he anſwering, ſaid unto them; Wherefore do ye alſo tranſgreſs the Commandment of God, by your inſtitution? [That is to ſay, which ye have taken up and follow]

4. For God commanded, ſaying; Honour thy Father and thy Mother; [Honour ſignifies not only outward reverence, but alſo all manner of help and aſſiſtance, 1 Tim. 5. verſe 3, 17.] and he that curſeth Father or Mother, he ſhall die the death. [that is, he ſhall without favour be puniſhed with death, Exodus 21. ver. 17. Lev. 20. 9.]

5. But ye ſay, Whoſoever ſhall ſay to Father or Mother: (It is) a gift, [Or, Be it a gift; that is, an offering, Mat. 5. 24. Hebr. Corban; ſee, Matth. 7. 11. Or whatſoever gift is offered by me, ſhall be profitable unto thee, he ſatisfies: Or he is diſcharged from giving any further maintenance to his parents. See hereof alſo in the Annotations on Mark 7. 11. The ſenſe is that they taught, that under pretext of offerings, men might withhold from their parents the help due unto them] whatſoever from me might be profitable to thee, and ſhall in no wiſe honour his Father and his Mother, (he ſatisfieth).

6. And (ſo) ye have made Gods command of no force by your inſtitution.

7. Ye hypocrites, Well hath Eſaias propheſyed of you, ſaying; [That is to ſay, that well agrees to you which Eſaias alſo ſaid heretofore to the Jewes of his time.]

8. This people draws near to me with their mouth, and honours me with the lips, but their heart keeps it (ſelf) far from me.

9. But in vain do they honour me, teaching doctrines (which are) commandments of men. [Namely, to obſerve them as a part of Gods worſhip, Deuter. 4. 2. and 12. 32.]

10. And when he had called the multitude unto him, he ſaid unto them, Hear and underſtand.

11. That which goes into the mouth, defileth not the man, [Gr. makes not common; that is, unhalloweth. See Acts 10. verſe 14. Chriſt ſpeaks here according to the opinion of the Phariſees, of that defilement, which ſhould ariſe from the taking of meat with unwaſhen hands] but that which goeth out of the mouth [namely, proceeding from an impure heart, as Chriſt afterwards declares, verſe 18, 19.] that defileth the man.

12. Then came his diſciples unto him, and ſaid unto him, Knoweſt thou (well) that the Phariſees hearing this ſpeech, were offended.

13. But he anſwering, ſaid, Every plant [Or, planting; that is, every doctrine, or worſhip of God] which my Heavenly Father hath not planted, ſhall be rooted out. [Gr. plucked out by the root.]

14. Let them go, they are blind leaders of the blind. Now if the blind lead the blind, they ſhall both fall into the ditch.

15. And Peter anſwering, ſaid unto him, Declare unto us this ſimilitude. [The word ſimilitude is ſometimes (as it is here) taken for all manner of doctrine, which is ſomewhat obſcurely propounded.]

16. But Jeſus ſaid, Are ye alſo ignorant as yet? [Or, not underſtanding, without underſtanding.]

17. Do ye not yet underſtand, that all that goeth into the mouth, cometh into the belly, and is caſt out into the privy?

18. But thoſe things which go out of the mouth, come forth of the heart, and they defile the man.

19. For out of the heart come forth evil thoughts, [or, communications] murders, adulteries, whoredomes, thefts, falſe witneſſings, blaſphemies.

20. Theſe things are they which defile the man; but eating with unwaſhen hands, defileth not the man. [Chriſt doth not here reprove the civil cuſtome in waſhing the hands before meat, but the ſuperſtition of the Phariſees, which placed holineſs and religion therein.]

21. And Jeſus going from thence, departed towards the parts of Tyre and Sidon,

22. And behold a Canaanitiſh woman [See concerning her the Annotation on Mark 7. 26. where ſhe is called a Grecian woman of Syrophœnicia; here ſhe is called a Canaanitiſh woman, becauſe the inhabitants of Tyre and Sidon, were deſcended from the Canaanites: For Sidon, from whom the City Sidon had its Original and name, was the firſt-born ſon of Cham, Gen. 10. 15.] coming out of thoſe coaſts, cryed to him, ſaying; O Lord, (thou) Son of David, have mercy on me, my daughter is pittifully poſſeſſed of the Devil.

23. But he anſwered her not a word. And his diſciples coming to him, prayed him, ſaying, diſmiſs her from thee, for ſhe cryeth after us. [Gr. behind us]

24. But he anſwering, ſaid; I am not ſent, but to the loſt ſheep of the houſe of Iſrael. [Namely, for this time: for that the time of the calling of the Gentiles was not yet come.]

25. And ſhe came and worſhipped him, ſaying; Lord, help me.

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26. *But he answered, and said; It is not seemly* [Gr. *honourable, or good*] *to take the childrens bread, and to cast it (before) the little dogs.* [The Heathen are compared to dogs, because as then they were yet strangers to Gods Covenant.]

27. *And he said; Yea, Lord, yet* [Gr. *for*] *the whelps eat also of the crums which fall from their Masters Table.*

28. *Then answered Jesus, and said unto her, O woman, great is thy faith: Be it done unto thee even as thou wilt. And her daughter was made whole from that same hour.*

29. *And Jesus departing from thence, came by the Sea of Galilee, and went up on the mountain, and sate down there.*

30. *And many multitudes came unto him, having with them cripples, blind, dumb, lame,* [That is, maimed, or weakned in their limbs] *and many other, and cast them before the feet of Jesus, and he healed them.*

31. *So that the multitudes wondred, seeing the dumb speaking, the lame whole, the cripples walking, and the blind seeing; and they glorified the God of Israel.*

32. *And Jesus having called his disciples unto him, said; I am inwardly moved with compassion towards the multitude; because they have now continued with me three days, and have nothing for to eat: and I will not let them go from me fasting, lest they faint on the way.*

33. *And his disciples said unto him; From whence (shall) we (get) so many loaves in the wilderness to satisfie so great a multitude?*

34. *And Jesus said unto them, How many loaves have ye? They said seven, and a few little fishes.*

35. *And he commanded the multitude to sit down on the ground.*

36. *And he took the seven loaves, and the fishes, and when he had given thanks,* [Namely, for this blessing, which he accounted as already obtained. For he knew that he had received power from the Father to do it, and that the Father heard him always. See *John* 11 41,42.] *he brake them, and gave them to his Disciples, and his Disciples (gave them) to the multitude.*

37. *And they did all eat, and were satisfied, and they took up the remainder of the broken pieces seven baskets full.*

38. *And they that had eaten were four thousand men, besides women and children.*

39. *And having dismissed the multitude from him, he went into the ship, and came into the coasts of Magdala.* [*Mark* chap. 8. verse 10. saith of Dalmanutha; which seems to be the name of the land in which Magdala lay.]

CHAP. XVI.

The Pharisees and Sadducees ask a sign, but are rebuked by Christ, and pointed to the sign of Jonas, 1. Christ warneth his Disciples of their leaven, 5. Divers opinions of the common people concerning Christ, 13. Peters confession of him; whom Christ commendeth, and promiseth him the keys of the Kingdome of Heaven, 15. Foretelleth his death and resurrection; and rejecteth the evil counsel of Peter, 21. How men must follow Christ and preserve their souls, 24. Of Christs coming in his glory, 27.

AND *the Pharisees and Sadducees being come unto him, and tempting (him),* [intending to prove whether he could do this, for to shame him] *desired of him, that he would shew them a sign out of the Heaven.* [*i. e.* which should happen out of in or from Heaven, like as at the command of Joshua the Sun and Moon stood still, *Josh.* 10. 12. as fire came out of Heaven at the prayer of Elias, 2 *Kings* 1. 9. and as the Sun went back in the time of Esaias, *Esa.* 38. 8.]

2. *But he answered and said unto them; When it is become Evening, ye say, fair weather, for the Heaven is red.* [Gr. *red as fire*; that is, fair or clear red]

3. *And in the Mornings, foul weather to day, for the Heaven is of a sad red. Ye hypocrites, ye know well to discern the face of the Heaven,* [that is, the flate or shew] *and can ye not (discern) the signs of the times.* [namely, which according to the predictions of the Prophets, do shew the coming and presence of the Messiah. See *Matth.* 11. 4, 5. and the Annotations on *Luke* 12. 56.]

4. *The evil and adulterous generation seeketh for a sign,* [See the same before, *Matth.* 12. 39.] *and there shall no sign be given to (it)* [namely, more powerfully to convince them] *but the sign of the Prophet Jonas. And leaving them, he went away,* [namely, over the Sea. See *Mark* 8. verse 13, 14.]

5. *And when his Disciples were come on the other side, they had forgotten to take bread (with them).*

6. *And Jesus said unto them; Look to it, and beware of the leaven of the Pharisees, and of the Sadducees.*

7. *And they reasoned with themselves,* [or, *they spake among themselves,*] *saying; (It is) because we have taken no bread (with us).*

8. *And Jesus knowing (that), said unto them; What reason ye with your selves, O ye of little faith, that ye have taken no bread (with you?)*

9. *Do ye not yet understand? Neither do ye remember the five loaves of the five thousand (men), and how many baskets ye took up?*

10. *Nor the seven loaves of the five thousand (men), and how many maunds ye took up?*

11. *How do ye not understand, that I spake not to you concerning bread, (when I said) that ye should beware of the leaven of the Pharisees, and Sadducees?*

12. *Then they understood, that he had not said, that they should beware of the leaven of bread, but of the doctrine of the Pharisees, and Sadducees?* [Namely, their false doctrine, which is here compared unto leaven, forasmuch as the same mingled the purity of the true doctrine, with false doctrines, and such as were devised by men; and puffed men up with a vain presumption of their own righteousness, and with hypocrisie.]

13. *Now when Jesus was come into the parts of Caesarea Philippi,* [This was a City at the foot of the mount Libanus, about the rise of Jordan, so called, because it was built for the honour of the Emperour Tiberius: and was surnamed Philippi, because it was builded by Philip the Tetrarch; *Joseph. lib.* 18. *cap.* 3. and to distinguish it from another Cesarea, built by his father Herod for the honour of the Emperour Augustus, on the mid-land Sea: *Joseph. lib.* 15. *cap.* 13. *Acts* 10. 1.] *he asked his Disciples, saying; Who do men say, that I the Son of man am?*

14. *And they said, Some John the Baptist, and others Elias, and others Jeremias, or one of the Prophets.*

15. *He said unto them, but ye, whom say ye that I am?*

16. *And Simon Peter answering, said;* [Namely, in the name of them all; seeing Christ had asked all of them. Therefore also the answer of Christ, although it be made to Peter, belongeth to all] *Thou art the Christ,* [that is, the Messias, or anointed. See *John* 1. 41.] *the Son of the living God.*

17. *And Jesus answering, said unto him; Blessed art thou Simon-Bar-Jona;* [That is, son of Jona: For the word Bar in the Chaldean tongue signifies a Son] *for flesh and blood* [that is, neither thine own, nor any natural understanding, nor any man. See *Gal.* 1. 16.] *hath not revealed* (*that*) *unto thee, but my Father which is in the Heavens.*

18. *And I say unto thee also, that thou art Peter, and on this Petra will I build my Church,* [That is, *stone* or *rock*; namely, on this thy confession which thou makest of me, or on me, whom thou hast confessed. For Christ alone is the foundation of his Church, 1 *Cor.* 3. 11. howsoever Peter also, and the other Apostles likewise; in respect of their doctrine, may be called foundations of the Church, as is to be seen, *Rev.* 21. 19.] *and the gates of Hell* [that is, neither the subtilty, nor the force of the Devil and his instruments. For in former times the Senate-houses, and fortresses of Cities, were in the gates, *Gen.* 22. 17.] *shall not prevail over them.*

19. *And I will give unto thee the keys of the kingdome of the Heavens:* [That is, a spiritual power on Gods behalf, and in the name of Christ, to declare unto believers and penitent persons the forgivenes of their sins, and that they have part in the Kingdome of God; and by the holy Sacraments to seal up the same unto them. And on the contrary, to declare to unbelievers and impenitent persons, that they have no part in the forgivenes of sins, and the Kingdome of God, and consequently to keep them off from the use of the same Sacraments, and to exclude them out of the communion of the faithful. Which power is also given to the Church, *Mat.* 18. 18. and to all the Apostles, *John* 20. verse 23. See 2 *Cor.* 10. 8.] *and whatsoever thou shalt binde on the earth,* [namely, according to Christs command and prescript] *shall be bound in the Heavens.* [that is, God shall hold for firm and valid that which shall so be done by his Ministers according to his command] *and whatsoever thou shalt unbinde on the earth, shall be unbound in the Heavens.*

20. *Then forbad he his Disciples, to tell any man, that he was Jesus the Christ.*

21. *From thenceforth Jesus began to shew to his Disciples that he must go to Jerusalem,* [Namely, because thus it was decreed by God, *Acts* 2. 23. foretold by the Prophets, *Luke* 24. verse 26,27. and was necessary for the expiation of sin, *Heb.* 9. 23.] *and suffer many things of the Elders* [that is, the eldest of the people] *and chief Priests, and Scribes, and be killed, and the third day be raised again.*

22. *And Peter having taken him to him, began to rebuke him, saying; Lord, (be) merciful to thy self:* [or, *God be merciful to thee, Lord*; that is, God preserve thee from this. That be far from the] *this shall by no means happen to thee.*

23. *But he turning him about, said unto Peter; Get away behind me, Satan,* [That is, Adversary, which name indeed is principally ascribed to the Devil. See *Mat.* 4. verse 10. but is here given to Peter also, because he out of perverse love sought to hinder Christ in the execution of his office. See 2 *Sam.* 19. verse 22.] *thou art an offence unto me:* [Gr. *mine offence*] *for thou mindest not the things which are of God, but those that are of men.*

24. *Then said Jesus unto his Disciples, If any man will come after me,* [That is, will follow me as a Disciple] *let him deny himself;* [to deny himself, is to renounce a mans own understanding, will, and inclinations, and to subject the same to the Word and will of God] *and take up his cross, and follow me.*

25. *For whoso will save his life,* [Gr. *soul.* See *Matth.* 10. verse 39.] *he shall lose the same; but whoso shall lose his life for my sake, he shall finde the same.*

26. *For what doth it profit a man, if he gain the whole world, and suffer the loss of his soul? Or, what shall a man give for the releasing of his soul?* [Gr. *exchanging, counter-releasing, trucking*; *i. e.* that against which, or for which one may be released.

27. *For the Son of man shall come, in the glory of his Father, with his Angels; and then shall he recompence every one according to his doing,* [*i. e.* according as he shall have done good or evil. See the exposition hereof, *Matth.* 25. 36.]

28. *Verily I say unto you, There are some of those which stand here,* [That is, which are here present] *who shall not taste of death, until they have seen the Son of man come in his Kingdome.* [This may be understood either of his resurrection and ascension into Heaven, or of the sending of the Holy Ghost, and spreading abroad of the Gospel among the Gentiles, or else of his glorification upon the Mount, whereof is spoken in the beginning of the following Chapter.]

CHAP. XVII.

Christ in the presence of Moses and Elias is glorified upon the Mount before his Disciples, 1. And from Heaven declared to be the Son of God, 2. Teacheth that John is that Elias which was to come, 10. Healeth a Lunatick possessed person, which the Disciples were not able to cure, 14. Declares the power of faith, and of prayer, 20. Foretells his death and resurrection, 22. Pays Tribute for himself and for Peter, 24.

AND *after six days* [Namely, after that Christ had spoken with his Disciples of the coming of his glory, *Luke* chap. 9. verse 28. faith, about eight days, reckoning amongst them the first and last days that these things came to pass, which Matthew here, and Mark, chap. 9. 2. skip over] *Jesus took with him Peter, and James, and John his brother, and brought them upon an high mountain.* [What mountain this was, is not expreſt. Many of the ancient Teachers think that it was mount Tabor, because that is situate thereabout, and is very high] *alone.* [or, *aside*]

2. *And he was transfigured* (changed in shape) *before them: and his face did shine like the Sun, and his garments became white, like the light.*

3. *And behold, there was seen of them Moses and Elias* [Whether Moses appeared with his own body, or that he assumed another for a time, like as sometimes the Angels have done, is uncertain. But this is certain, that they both appeared there in their own persons] *communing with him.* [namely, of his issue, or succesſe which he should have at Jerusalem, *Luke* 9. verse 31.]

4. *And Peter answering, said unto Jesus; Lord, it is good for us to be here, if thou wilt* [That is, if it please thee] *let us here make three Tabernacles,* [or, booths, which likewise were made of boughs, or such like, against the heat of the Sun and the rain] *one for thee, and one for Moses, and one for Elias.*

5. *While he yet spake, behold, a bright cloud overshadowed them.* [Namely, Moses and Elias, as appears, *Luke* 9. verse 34.] *And behold, a voice out of the cloud, saying; This is my beloved Son, in whom I am well-pleased, hear him.*

6. *And the Disciples hearing (this), fell on their faces, and were sore afraid.*

7. *And Jesus coming to them, touched them, and said, Arise, and fear not.*

8. *And lifting up their eyes, they saw no man but Jesus only.*

9. *And as they came down from the mountain, Jesus commanded them, saying; Tell no man this vision* [That is, that which they had seen, *Mark* 9. 9. and 2 *Pet.* 1. verse 16.] *until the Son of man shall be risen from the dead.*

10. *And his Disciples asked him, saying; Why then do the Scribes say, that Elias must first come?*

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11. *But Jesus answering, said unto them: Elias indeed shall first come,* [That is, must first come indeed, according to the prediction of the Prophet Malachi, cha. 4. verse 5.] *and restore all things.* [that is, declare the true doctrine concerning the Messiah, which was falsified and obscured by the Pharisees, and prepare the way for Christ.]

12. *But I say unto you, that Elias is now come; and they have not known him:* [Namely, for him that he was, or for the promised Elias which should restore all things] *but they have done to him, all that they would.* [that is, prosecuted, and killed him] *So shall also the Son of man suffer of them.*

13. *Then the Disciples understood, that he had spoken to them of John the Baptist.*

14. *And when they were come to the multitude, there came to him a man, falling on his knees before him, and saying;*

15. *Lord, have mercy on my Son, for he is lunatick,* [Lunacy is a disease, that increaseth according to the course of the Moon, like as the falling sickness, raging, and such like sicknesses; with which the Devil was wont sometimes to intermix, as here] *and is in grievous pain: for many times he falleth into the fire, and many times into the water.*

16. *And I have brought him to thy Disciples, and they have not been able to cure him.*

17. *And Jesus answering, said; O faithless and perverse generation, how long shall I yet be with you? How long shall I yet bear with you? bring him hither to me.*

18. *And Jesus rebuked him,* [Namely, the Devil, *Luke* 9. verse 41.] *and the Devil went out of him, and the childe was cured from that very hour.*

19. *Then came the Disciples to Jesus alone,* [That is, in private, or apart] *and said, Wherefore could not we cast him out?*

20. *And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye had a faith (but as a mustard-seed,* [Here is principally understood a faith to work miracles, which was a special gift, relying upon special promises, and command of God, of which the Disciples here doubted. See 1 *Cor.* 13. 2.] *ye should say unto this mountain, Depart hence thither-wards, and it shall depart: and nothing shall be impossible unto you.*

21. *But this kind* [Namely, of Devils] *goeth not out, but by prayer and fasting.* [That is, by a firm faith, strengthned by fervent prayer, whereunto men are prepared by fasting.]

22. *And while they conversed in Galilee, Jesus said unto them, The Son of man shall be delivered over into the hands of men.*

23. *And they shall kill him, and the third day he shall be raised up. And they were very sorry.*

24. *And when they were come into Capernaum, there came unto Peter* [Dwelling there, as Christ also did. See *Matth.* 4. verse 13. and chap. 8. 14. For, this tribute every one was to pay there where he dwelt] *they that received the Didrachmes,* [this was a certain custome or tribute-money, weighing two drams, or a quarter of an ounce of silver, such as every one by the head or poll, was to pay for the service of the Tabernacle, *Exod.* 30. 13. and the like also for the maintenance of the Temple, and the service (thereof), 2 *Chron.* 24. 9. *Nehem.* 10. verse 32. which tribute the Romans afterwards took to themselves. See *Joseph. de bello, Jud. lib.* 7. *cap.* 26.] *and said, your Master, doth not he pay the Didrachmes?*

25. *He said;* Yes. *And when he was come into the house, Jesus prevented him, saying; What thinkest thou Simon? The Kings of the Earth,* [Namely, those that are Soveraign, or are subject to none] *of whom doe they take toll or tribute? of their sons, or of strangers?* [that is, which do not belong to the royal family. Or which are not of their progeny, like as Christ was of Davids, *Luke* 1. 32, 33.]

26. *Peter said unto him, Of strangers; Jesus said unto him, Then are the sons free.*

27. *But that we may give them no offence; go thy way to the Sea, cast (out) the angle, and the first fish that cometh up, take, and having opened his mouth, thou shalt find a Stater:* [This was a piece of mony weighing two didrachmes, or half an ounce of silver, being worth about two shillings and three pence, in value as much as a sickel of the Sanctuary] *take that, and give it to them for me and thee.*

CHAP. XVIII.

Christ teacheth by the example of a little child, who is the greatest in the Kingdome of Heaven, 1. Of what punishment they are worthy who give offence, 6. How narrowly men must beware that they give none offence to the little ones, whom the Angels themselves do take care of, 8. and Christ is come to save them; as he declares by the similitude of a lost sheep, 11. How we must deal with a brother that hath sinned against us, and what the office and power of the Church is herein, 15. How powerful the common prayer of the faithful is, 19. That we must be always ready to forgive, which is declared by the similitude of a King, taking account of his servants, 21.

AT *that same hour* [That is, time] *came the Disciples to Jesus, saying; Who (we pray) is greatest* [That is, who shall be greatest] *in the Kingdom of the heavens?*

2. *And Jesus having called a little child unto him, did set the same in the midst of them.*

3. *And said, Verily I say unto you, If ye be not changed,* [Gr. *turned*, i. e. turned away; namely, from this pride and ambition] *and become like little children,* [namely, like as David testifies of himself, *Psal.* 131.] *ye shall in no wise enter into the Kingdome of the Heavens.*

4. *Therefore whosoever shall humble himself as this little child, the same he is the greatest in the Kingdome of the Heavens.*

5. *And whoso receiveth such a little child* [Namely, not only in age, but also those who like children, are lowly of minde; as that which follows sufficiently declares, verse 6.] *in my name, he receiveth me:*

6. *But whoso offendeth* [That is, doth, speaketh, or teacheth any thing, whereby he draws another to sin or apostacy] *one of these little ones which believe in me; it were more profitable for him, that a mill-stone* [Gr. *an Asses-mill-stone*; as if we should say, a horse-mill-stone] *were hanged at his neck, and that he were drowned in the depth of the Sea.*

7. *Woe to the world from offences; for it is of necessity that offences should come;* [Namely, in regard of the malice of the Devil, the corruption of men, and Gods righteous permission and judgement. See 1 *Cor.* 11. 19. 2 *Thess.* 2. verse 11, 12.] *but woe to that man, by whom the offence cometh.*

8. *If therefore thy hand or thy foot offend thee,* [See hereof the Annotation on *Matth.* 5. verse 29.] *cut it off and cast it from thee: It is better for thee to enter into life (being) a cripple, or maimed, then having two hands or two feet, to be cast into everlasting fire.*

9. *And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee having but one eye, to enter into life, then having two eyes, to be cast into hell-fire.*

10. *Look*

10. *Look to it, that ye despise not one of these little ones: For I say unto you, that their Angels,* [That is, which are sent for their defence and service, *Heb.* 1. 14.] *in the Heavens, always see the face of my Father, which is in the Heavens.* [that is, have always access to the Throne of God, to receive commands for their protection, and for the punishment of those that should despise or oppress them. A similitude taken from the Kings of the East, who gave their chief Ministers, by whom they governed their Kingdome, free access to see their face; as may be seen, *Esth.* 1. 14. See also, *Luke* 1. verse 19. *Rev.* 8. 2.]

11. *For the Son of man is come to save that was lost.*

12. *What think ye? If any man should have an hundred sheep, and one of them were strayed; will he not leave the ninety and nine, and going into the mountains, seek that which is strayed?* [By this similitude Christ teacheth, that if any of the faithful should happen to be seduced, He, their Shepherd, would not cease till he had reduced the same.]

13. *And if it happen that he finde the same: Verily I say unto you, that he rejoiceth more for the same, then for the ninety and nine, which were not strayed.*

14. *Even so, it is not the will of your Father* [Gr. *before your Father*] *which is in the Heavens, that one of these little ones should perish.* [namely, which believe in me, as is expresly, verse 6.]

15. *But if thy Brother hath sinned against thee,* [That is, gives thee any offence, whether he wrong thy self, or trespass otherwise against God or his neighbour, it being known to thy self, and not in publick: for publique sins, ought to be publiquely reproved, 1 *Tim.* 5. 20.] *go thy way and reprove him,* [that is, admonish and convince him of his trespass] *between thee and him alone: if he hear thee, thou hast gained thy brother.*

16. *But if he do not hear (thee,) then take one or two more with thee, that in the mouth of two or three witnesses, every word may stand.* [That is, every matter or truth may be held firm, *Deut.* 19. 15.]

17. *And if he give no ear to them, Tell it to the Church:* [That is, the Rulers of the Church, who do as it were represent the whole Congregation. See 1 *Cor.* 12. verse 28. and 2 *Cor.* 2. verse 6.] *and if he likewise give no ear to the Church, let him be to thee as the Heathen and the Publican.* [that is, as one that is a stranger from the Church of Christ, *Acts* 10. verse 28.]

18. *Verily, I say unto you; Whatsoever ye shall bind on the Earth,* [See hereof, chap. 16. verse 19.] *shall be bound in Heaven; and whatsoever ye shall loose on the earth, shall be loosed in Heaven.*

19. *Again, I say unto you; If two of you do consent on the earth, concerning any thing, which they might ask,* [namely, in faith, according to Gods will, *Jam.* 1. verse 6. and 1 *John* 5. 14.] *that it shall come to pass to them of my Father which is in the Heavens.* [or, *be done*]

20. *For where two or three are gathered together in my name, there am I in the midst of them.* [Namely, by my Spirit and grace, *John* 14. verse 16, 23.]

21. *Then came Peter to him, and said; Lord, how many times shall my brother sin against me, and I forgive him, till seven times?*

22. *Jesus said unto him, I say not unto thee till seven times, but until seventy times seven (times).* [That is, so many times as he offends thee, a certain number being taken for a great and uncertain number, like as *Gen.* 4. 24.]

23. *Therefore is the Kingdome of the Heavens likened to a certain King, which would reckon with his servants.* [Gr. *take up reckoning*]

24. *Now when he began to reckon, there was brought unto him, one that was indebted to him* [Gr. *a debter of ten thousand talents*] *ten thousand talents.* [A common talent is valued at six hundred Crowns of gold.]

25. *And when he had nothing to pay, his Lord commanded that he should be sold,* [This was usual in the Old Testament, that the children with their parents for their debt might be sold for slaves, see Exo. 22. verse 3. and 2 *Kings* 4. verse 1.] *and his wife, and children, and all that he had, and that (the debt) should be paid.*

26. *The servant therefore falling down, worshipped him, saying; Lord, forbear me, and I will pay thee all.*

27. *And the Lord of this servant, being inwardly moved with compassion, released him, and remitted him the debt.*

28. *But the same servant going out, found one of his fellow-servants, which owed him an hundred pence,* [Gr. *Denarii.* A Denarius was a piece of silver-money, weighing about a drachme or half quarter of an ounce of silver, being worth about a single Ryal or six Stivers] *and laying hold on him, took (him) by the throat,* [Gr. *choaked*; that is, took him by the throat, so that he well-nigh choaked him] *saying, pay me that thou owest.*

29. *His fellow-servant therefore falling down at his feet, prayed him, saying; Forbear me, and I will pay thee all.*

30. *Yet he would not: but went away, and cast him into prison, until he should have paid the debt.*

31. *Now when his fellow-servants saw what was done, they were very much grieved, and coming, they declared unto their Lord all that was done.*

32. *Then his Lord called him unto him, and said unto him; Thou wicked servant, I remitted thee all that debt, seeing thou didst intreat me.*

33. *Oughtest not thou also, to have compassion on thy fellow-servant, like as I also had compassion on thee?*

34. *And his Lord being wroth, delivered him over to the tormentors,* [The scope of Christ here, is not to teach, that God having once forgiven sins, should yet afterwards punish the same. For that God doth not, *Heb.* 8. 12. but he declares his scope himself, verse 34. and it is acknowledged, that parables or similitudes ought not to be stretched further, then the principal scope of the same can bear] *until he should have paid all that he was indebted to him.* [that is, for ever; for the sinner can never satisfie for his sinnes, *Matth.* 16. verse 26. and 25. 46.]

35. *So likewise shall my Heavenly Father do to you, if ye do not from the heart* [Gr. *from your hearts*] *forgive every one his brother his trespasses.*

CHAP. XIX.

Christ healeth many sick persons, 1. Answers the question concerning the Bill of Divorce, 3. Teacheth that the married may not part but for adultery, 9. and that the gift of continence is not given to all, 11. Commands that the children come to him, and blesseth them, 13. Answers a young man to his demand, what he must do to obtain eternal life, 16. How hardly the rich come into the Kingdome of Heaven, 23. What recompence they shall receive, that forsake their own, for Christs sake, 27.

AND *it came to pass when Jesus had ended these words, that he departed from Galilee, and came over Jordan,* [Otherwise about or neer to Jordan, as *Matth.* 4. 15. For Judea lay on the same side of Jordan where Galilee lay] *into the coasts of Judea.*

2. *And*

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2. *And many multitudes followed him, and he healed them there.*

3. *And the Pharisees came to him tempting him,* [Namely, to see whether they could finde any thing out of his answer, whereby they might render him suspected of the people] *and saying unto him, Is it lawful for a man to forsake his wife* [that is, to be divorced from his wife, as *Matth.* 5. verse 31.] *for all manner of causes.* [Gr. *every*]

4. *But he answering, said unto them; Have ye not read, he that from the beginning made* (man), *that he made them male and female.* [Or, but one of the male, and one of the female kinde.]

5. *And said,* [These are *Adams* words, *Gen.* 2.24. but are here ascribed unto God, because Adam spake the same through Gods inspiration; of the meaning whereof, see the Annotations on *Gen.* 2. 24.] *Therefore shall a man forsake father and mother, and shall adhere to his wife,* [or, *cleave to*: The Greek word is a similitude taken from two several things, which with glue are fastned one to another] *and they two shall be one* (or into one) *flesh.* [that is, as one body, or as one man, 1 *Cor.* 6. 16. *Ephes.* 5.28.]

6. *So that they are no more two, but one flesh. That therefore which God hath joyned together, let not man separate.*

7. *They said unto him, Wherefore then did Moses command to give a Writing of Divorcement, and to forsake her.* [Moses indeed commanded to give a Writing of Divorcement, for the clearing of the woman, which was so wrongfully forsaken or divorced: but such forsaking he never approved; but only connived at the same, because of their hardness of heart; like as Magistrates must sometimes permit things, to avoid greater mischief, which otherwise they ought to restrain; like as Christ himself also useth the word *permit*, in his answer, and the Pharisees themselves, *Mark* 10.4.]

8. *He said unto them, Moses because of the hardness of your hearts, permitted you to forsake your wives: but from the beginning it was not so.*

9. *But I say unto you, that whoso forsaketh his wife, otherwise then for fornication, and marrieth another, (he) committeth adultery, and he that marries her that is forsaken, (also) committeth adultery.*

10. *His Disciples said unto him, If the case of a man with the wife stands thus,* [Namely, that the man is bound so fast to the woman] *then is it not expedient to marry.*

11. *But he said unto them, All (men) do not comprehend this word,* [That is, have not the gift of continency, but those to whom it is especially given of God, 1 *Cor.* 7. verse 17.] *but those to whom it is given.*

12. *For there are Eunuchs, which are born so out of their mothers womb* [That is, which by nature are unfit for marriage] *and there are Eunuchs, which are made Eunuchs of men:* [that is, which are made unfit for it by men] *and there are Eunuchs which have made themselves Eunuchs for the Kingdome of the Heavens.* [that is, who having the gift of continency, willingly remain unmarried, that they may serve God with less trouble, and to further the Kingdome of Heaven both in themselves and in others, 1 *Cor.* 7. verse 32,33,34,35.] Otherwise he that hath not this gift, it is better for him to marry then to burn, 1 *Cor.* 7. verse 9.] *He that can comprehend (this), let him comprehend (it)* [That is, he that hath this gift of continency, let him make use of it, according as his calling or occasions permit.]

13. *Then were little children brought unto him, that he should lay hands upon them, and pray: and the Disciples rebuked the same.* [Namely, those that brought them, *Mark* 10. 13.]

14. *But Jesus said; Let the little children alone, and binder them not to come to me: for of such is the Kingdome of the Heavens.* [Namely, of the children of the Covenant, like as those Jews children were. Otherwise the children of unbelievers are called unclean, 1 *Cor.* 7. ver.14.]

15. *And when he had laid hands upon them,* [This ceremony was used not only in the installing into the Ministery of the Church, but also in other special blessings, *Gen.* 48. verse 14.] *he departed from thence.*

16. *And behold there came one to him, and said unto him, Good Master, What good (thing) shall I do that I may have eternal life?*

17. *And he said unto him, Why calleth thou me good? None is good but one, (namely) God.* [Namely, of himself, perfectly, and the Original of all good: such an one as thou dost not account me to be] *But if thou wilt enter into life, keep the Commandements.* [Christ answereth here according to the question and opinion of this young man, who thought he was able to obtain salvation by his own good works; and therefore Christ directs him to the Law, thereby to bring him to the acknowledgement of his imperfection, and afterwards to faith in him, *Gal.* 3. 22.24.]

18. *He said unto him, which? And Jesus said (these); Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness.*

19. *Honour thy Father and Mother: and Thou shalt love thy neighbour as thy self.*

20. *The young man said unto him, All these things have I kept from my youth up: what lack I yet?* [Gr. *wherein do I yet come too short?*]

21. *Jesus said unto him, If thou wilt be perfect, Go thy way, Sell what thou hast, and give it to the poor,* [This Christ saith to convince this young man, who thought that he had kept all Gods Commandements, forasmuch as he had outwardly lived according to the same, that he lacked much as yet, yea even concerning the keeping of the Commandements of the second Table, seeing he had rather keep his goods, then at the command of Christ, to give the same to the poor, and follow him: which appears also out of the twenty third verse. For he that keepeth the same, shall not hardly, but certainly enter into the Kingdome of Heaven, *Rom.* 10. verse 5.] *and thou shalt have a treasure in Heaven; and come hither, follow me.*

22. *Now when the young man heard this word, he went away sorrowful: for he had much goods.* [Gr. *possessions.*]

23. *And Jesus said unto his Disciples, Verily I say unto you, that a rich (man) shall hardly enter into the Kingdome of the Heavens.* [That is, which sets his heart and trust on riches, as is expounded, *Mark* 10. 24.]

24. *And again I say unto you, It is easier* [This was a proverb among the Jews, whereby they gave to understand the impossibility of any thing] *that a camel* [or, as some think a cable] *go thorow the eye of a needle, then that a rich (man) enter into the Kingdome of God.*

25. *Now his Disciples hearing (this) were sore amazed, saying, Who then can be saved?*

26. *And Jesus beholding (them) said unto them, With men that is impossible, but with God all things are possible.* [Forasmuch as God is able to withdraw even the heart of the rich from trusting in riches, and endue them with faith in Christ, and with an humble heart.

27. *Then answered Peter and said unto him, Behold we have forsaken all, and followed thee: what therefore shall be done to us?* [That is, what shall we get by it.]

28. *And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration,* [That is, in the restauration of all things, when the faithful shall be perfectly renewed both in body and soul, *Acts* 3. verse 21. 1 *Cor.* 15. 42, 43. Others join the words, *in the regeneration*, with the foregoing] *when the Son of man shall be set on the throne of his glory,* [namely, for to judge the quick and the dead] *(that) ye also shall sit on twelve thrones, judging the twelve Tribes of Israel.* [Namely, because the Apostles shall condemn them, not onely by their example, that they have believed in Christ, whereas the other Israelites remained unbelieving, as is said of the Ninivites, *Matth.* 12. 41. but likewise by their consent, as is also said of all believers, 1 *Cor.* 6. 2, 3. howsoever the Apostles shall herein be eminent above others, *Luke* 22. verse 30. *Rev.* 21. verse 14.]

29. *And whoso shall have forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for my names sake, (he) shall receive an hundred fold,* [That is, manifold. See *Luke* 18. 30.] *and inherit eternal life.*

30. *But many first, shall be the last, and (many) last the first.*

CHAP. XX.

By the similitude of Labourers, hired at several hours, and sent into the Vineyard, and at evening receiving a like reward, Christ teacheth how he shall hereafter reward those that have served him, 1. *Again, foretels his suffering, death, and resurrection,* 17. *Answereth the mother of Zebedees children to her request,* 20. *and admonisheth his Disciples to take heed of ambition, and worldly domination,* 24. *About Jericho, restores two blinde men to their sight,* 29.

FOr *the Kingdome of the Heavens* [Hereby it appears that this similitude is brought by Christ for confirmation of the saying (laid down) in the last verse of the former Chapter, like as is to be seen also in the sixteenth verse following] *is like unto a Master of a family,* [Gr. *a man which is Master of a family*] *who went forth early in the morning, to hire labourers in his Vineyard.*

2. *And when he had agreed with the labourers for a penny a day,* [Gr. denarius. See thereof, *Matth.* 18. v. 28. *Rev.* 6. ver.6.] *he sent them away into his Vineyard.*

3. *And being gone forth about the third hour,* [The Jews divided the day into twelve hours, as is to be seen, *John* 11. 9. so that the hour from eleven to twelve was the last of the day, and of labour, and the third agreed with our ninth before noon] *he saw other standing idle on the market-(place),*

4. *And he said to them, Go ye also (your ways) into the Vineyard, and whatsoever is right I will give to you. And they went.*

5. *Again, being gone forth about the sixth and ninth hour, he did in like manner:*

6. *And being gone forth about the eleventh hour, he found others standing idle, and said unto them, Why stand ye here the whole day idle?*

7. *They said unto him, Because no man hath hired us. He said unto them, Go ye also into the Vineyard, and that which is right ye shall receive.*

8. *Now when it was become evening, the Lord of the Vineyard said unto his Steward,* [Gr. *Epitropos*, that is, he that had the administration or care of his goods, or he that had the care of the receiving and laying out of his revenues] *Call the labourers, and give them the reward, beginning from the last to the first.*

9. *And when they came which (were hired) at the eleventh hour, they received every one a penny.* [Hereby appears that the reward hereafter shall not be given according to merit: Otherwise these last must have received less then the first.]

10. *And the first coming, thought that they should receive more, and they themselves received also every one a penny.*

11. *And having received (it) they murmured against the Master of the house.* [From hence follows not that at the last day, there shall be any murmuring amongst the faithful, seeing all parts of parables may not be applyed: but that is set here for to shew, that then there shall be no cause of murmuring, forasmuch as the reward shall be given of Gods goodness, according to grace, as appears out of verse 15.]

12. *Saying, these last have laboured (but) one hour,* [or, *spent*; namely, in labour] *and thou hast made them equal to us, that have born the burthen of the day, and the heat.*

13. *But he answering, said unto one of them, Friend,* [Gr. *Companion*] *I do thee no wrong: Didst thou not agree with me for a penny?*

14. *Take that is thine, and go thy way. I will also give unto this last, like as to thee.*

15. *Or is it not lawful for me to do with mine (own) what I will? Or is thine eye evil,* [That is, grudging, envious] *because I am good?*

16. *Even so shall the last be the first,* [That is, as the first] *and the first the last.* [that is, as the last. Hereby Christ teacheth, that no man hath cause to murmure, because of the reward which shall be given him hereafter, albeit that any one hath laboured more or served God longer; seeing the same shall be given of grace and according to the eternal election; like as Christ testifieth in the following words, when he saith, *For many are called, but few elected.* Others think that by the *first*, are understood those that would be justified and saved by their own works, such as the young man was, spoken of in the former Chapter; and by the *last*, those that by the power of Gods gracious election, embrace the calling to salvation by a true faith] *For many are called, but few elected.*

17. *And Jesus going up to Jerusalem, took to him the twelve Disciples alone* [or *apart*] *on the way, and said unto them;*

18. *Behold, we go up to Jerusalem, and the Son of man shall be delivered over to the chief Priests and Scribes, and they shall condemn him to death.*

19. *And they shall deliver him over to the Gentiles, for to mock and to scourge, and to crucifie him, and the third day shall he arise again.*

20. *Then came the mother of the sons of Zebedee unto him,* [Namely, Salome, as appears by comparing *Matth.* 27. 56. with *Mark* 15. verse 40.] *with her sons,* [namely, John and James, *Matth.* 10. 2. and *Mark* 10. 35.] *worshipping (him,) and desiring somewhat of him.*

21. *And he said unto her, What wilt thou? She said unto him, Say that these my two sons may sit the one on thy right, and the other on thy left (hand) in thy Kingdome.* [That is, that they may be the greatest or chiefest next to thee. A similitude taken from Kings which sit upon their thrones, and use to set those that are next to them, on both sides by them. See 1 *Kings* 2. 19. *Psalm* 45. 10. and 110. 1.]

22. *But Jesus answered and said, Ye know not what ye desire:* [For they did not yet understand the condition of Christs Kingdome, and whereunto they were called, not to rule in the world, but to serve and to suffer] *Are ye able to drink the Cup that I shall drink: and be baptized with the baptisme, wherewith I am baptized?* [by the Cup, as also by Baptisme, Christ understandeth grievous sufferings; whereby men are as it were drenched with a bitter drink; and as it were overwhelmed with water,

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water, *Psal.* 75. 9. *Isa.* 51. 17. *Matth.* 26. 42. *Luke* 12. 50.] *They said unto him, We are able.*

23. *And he said unto them, My Cup ye shall indeed drink, and with the baptisme wherewith I am baptized, shall ye be baptized, but the sitting at my right, and at my left (hand) is not in my power to give* [Gr. *It is not mine*; namely, in this my low estate, and for such reasons as ye imagine: Otherwise Christ shall also hereafter give unto those that overcome to sit upon his throne, *Rev.* 3. verse 21. Or, *to give but to those for whom it is prepared.* See *Mark* 10. 40.] *but (it shall be given) to (those) for whom it is prepared of my Father.* [That is, ordained from everlasting. See *Matth.* 25. verse 34.]

24. *And when the (other) ten* [Namely, Apostles] *heard (that) they took it very ill of the two brethren.*

25. *And when Jesus had called them unto him, he said, Ye know, that the Rulers of the people* [otherwise of *the Heathen*] *bear dominion over them, and the great ones exercise authority upon them.*

26. *But so shall it not be among you,* [Namely, mine Apostles, and all others, which shall be called to the Ministry of the Church, to whom such a worldly manner of ruling is here forbidden. For otherwise there shall and may also be Kings and Princes among Christians, *Psal.* 2. 10. and *Isa.* 49. verse 23.] *but whoso will be great among you, let (him) be your Minister.*

27. *And whoso will be the first among you, let him be your servant.*

28. *Like as the Son of man is not come to be Ministred unto; but to Minister, and to give his soul* [That is, life. Or himself both body and soul] *(for) a ransome* [or, release-money, that which is given for the release of those that are in captivity] *for many* [that is, in stead of many, namely, the elect children of God, thereby to redeem them from eternal death, *John* 10. 15. and 11. 52. and chap. 17. verse 9.]

29. *And as they went out from Jericho, a great multitude followed him;*

30. *And behold two blinde (men) sitting by the way, when they heard that Jesus passed by, cryed, saying, Lord, thou Son of David, have mercy on us.*

31. *And the multitude rebuked them, that they should hold their peace, but they cryed the more, saying, Have mercy on us, O Lord, thou Son of David.*

32. *And Jesus standing (still), called them, and said, What will ye that I do unto you?*

33. *They said unto him, Lord, that our eyes may be opened.*

34. *And Jesus being inwardly moved with compassion, touched their eyes, and straightway their eyes received sight, and they followed him.*

CHAP. XXI.

Christ makes his entrance into Jerusalem, sitting upon an Ass, 1. *Drives the buyers and sellers out of the Temple,* 12. *and there healeth blind and cripples,* 14. *Defends the crying of the children against the grudging of the chief Priests,* 15. *Curseth a fig-tree, which thereupon withereth immediatly,* 18. *Shews the power of faith,* 21. *Answereth the question of the chief Priests and Rulers of the people, by what authority he did thus, by another question concerning the baptism of John,* 23. *Convinceth them of their disobedience by a similitude of two Sons,* 28. *and threatens their ruine by another similitude of the Lord of a Vineyard, whose servants and Son, were abused and slain by the husband-men,* 33.

AND *when they now drew near to Jerusalem, and were come to Bethphage* [*Mark* chap. 11. verse 1. and *Luke* chap. 19. 29. adds hereto Bethany, which were two villages or places, lying one by another at the mount of Olives, about fifteen furlongs from Jerusalem: as is to be seen, *John* 11. verse 18.] *at the Olives mount,* [Gr. *mount of Olives*, which was situate East-wards from Jerusalem, a Sabbath-days-journey, *Acts* 1. ver. 12.] *then Jesus sent two Disciples, saying unto them,*

2. *Go into the Village that (lyeth) over against you, and ye shall straightway finde a she-ass bound, and a foal with her: loose them and bring them to me.* [Or, *throw, lead them*]

3. *And if any man say ought unto you, ye shall say, that the Lord hath need of them; and he shall straightway send them.* [Others, *send them back again*: So that these should be the words of Christ, which he bid his Disciples to say to the owner of the she-ass.]

4. *Now all this was done, that that might be fulfilled which is spoken (of) by the Prophet, saying,*

5. *Tell the daughter of Sion:* [That is, the inhabitants of the City of Jerusalem; which were so called, because part of Jerusalem was built on Mount Sion, 2 *Kings* 19. 21. And hereby is also understood the Church of God; whereof Jerusalem and Sion were types] *behold thy King cometh (unto) thee, meek, and set upon a she-ass,* [Christ properly sate upon the foal, as appears out of *Mark* 11. verse 7. *Luke* 19. 30. but this she-ass is joined here, to shew that it was a foal that followed his damme, yet so that none had ever sate thereon, like as the other Evangelists testifie] *and a foal, being a young (one)* [Gr. *a Son*] *of a yoak-bearing (she-ass.)*

6. *And the Disciples being gone, and having done as Jesus had commanded them,*

7. *Brought the she-ass and the foal, and laid their cloaths on the same, and set (him) thereon.* [Namely, on the cloaths]

8. *And the greatest multitude spread their garments on the way,* [Namely, in token of joy and honour which men were wont to shew great Lords and Kings thereby. See 2 *Kings* 9. verse 13. and 1 *Macab.* 13. 51.] *and others cut branches from the trees, and spread them on the way.*

9. *And the multitudes which went before, and they that followed, cryed, saying, Hosanna to the Son of David:* [The word *Hosanna*, taken out of *Psalm* 118. ver. 25. is an Hebrew word of two made one, and signifies so much as Save we pray, or give we pray happiness and prosperity] *Blessed (is he* [or be he] *which cometh in the name of the Lord:* [that is, sent by the Lord, according to his promises to accomplish his work] *Hosanna in the highest Heavens.*

10. *And when he came into Jerusalem, the whole City was moved, saying, Who is this?*

11. *And the multitudes said, This is Jesus, the Prophet of Nazareth in Galilee.*

12. *And Jesus went into the Temple of God, and drove out* [Gr. *cast out*] *all that bought and sold in the Temple, and overturned the Tables of the Changers, and the seats of them that sold doves.* [These changers and sellers, were permitted by the chief Priests in the Temple, without Gods command, under the pretence of furthering the worship of God, but in truth out of covetousness, that the people might always have fit money, and beasts for the sacrifices whereof they had their share and profit]

13. *And he said unto them, It is written, My house shall be called an house of prayer, but ye have made it a den of murderers.* [or *robbers, high-way-men.* For like as the robbers used to have their dens in the rocks, whither they bought and divided their prey, so likewise did the Priests in the Temple. And these words are taken out of *Jer.* 7. verse 11.]

14. *And there came (the) blinde and cripples to him in the Temple, and he healed them.*

15. *Now when the chief Priests and Scribes saw the wonders which he did,* [Gr. *wonderful*, namely, deeds] *and the children crying in the Temple, and saying, Hosanna to the Son of David, they took that very ill.*

16. *And said unto him, Dost thou hear what these say?* [This they say by way of reproof, that he did not cause the children to hold their peace] *And Jesus said unto them, Yea. Have ye never read, Out of the mouth of the young children and sucklings, hast thou prepared (thee) praise.* [or *perfected*]

17. *And leaving them, he went thence, out of the City towards Bethany,* [Of Bethany see the Annotations on the first verse] *and tarried there all night.* [or *lodged there*, and *took up his Inne there*]

18. *And early in the morning as he returned to the City, he hungred.*

19. *And seeing a fig-tree by the way, he went unto it, and found nothing on the same, but leaves only; and said unto it: Let there be no fruit of thee any more for ever. And immediatly the fig-tree withered.*

20. *And the Disciples seeing (that), they marvelled, saying, How is the fig-tree (so) presently withered?*

21. *But Jesus answering, said unto them, Verily I say unto you, If you had faith* [of this faith see before, chap. 17. verse 20.] *and doubted not, ye should not only do that which is (happed) to the fig-tree, but if ye also said to this Mountain, Be thou lifted up, and cast into the Sea, it should be done.*

22. *And whatsoever ye shall desire in prayer, believing, ye shal receive.*

23. *And when he was come into the Temple, while he taught, there came unto him the chief Priests, and the Elders of the people, saying, By* [Gr. *in*] *what power* [or *authority*] *dost thou these things?* [namely, which are before set down] *and who gave thee this power?*

24. *And Jesus answering said unto them, I will also ask you one word,* [That is, thing] *which if ye shall tell me, then will I also tell you by what power I do these things.*

25. *The Baptism of John from whence was (that?)* [That is, the doctrine of John, confirmed by his Baptisme. By this question Christ answers the question of the chief Priests, seeing that John, whose doctrine was from Heaven, had born witness of him that he was the true Messiah: as also God the Father himself, when Christ was baptized by John] *out of Heaven* [that is, from God, *Luke* 15. verse 18.] *or of men? And they reasoned with themselves,* [or *amongst one another*] *and said, If we say, Out of Heaven, he will say to us, Why then did ye not believe him?*

26. *And if we say, of men, then we fear the multitude: for they all hold John for a Prophet.*

27. *And they answering Jesus, said, We know not. And he said unto them, Then neither do I tell you, by what power I do this.*

28. *But what think ye? A man had two sons,* [Gr. *children*] *and going to the first,* [By the first son, are understood notorious sinners, who being converted are obedient to the Gospel] *said, Son, Go work to day in my Vineyard.*

29. *But he answered and said, I will not: and afterwards repenting, he went.*

30. *And going to the second,* [By the second son are understood those who make profession to serve God; and notwithstanding in truth do not so] *he said the like. And the same answered and said, I (go) Sir, and he went not.*

31. *Which of these two did the will of the Father? They said unto him the first; Jesus said unto them, Verily I say unto you, that the publicans and the harlots* [Namely, being converted] *go before you into the Kingdome of God.* [that is, they repent and embrace the Gospel, whereas ye being and abiding impenitent, reject the same: and consequently they shall enter into Heaven, whereas ye shall be excluded. See *Matth.* 25. 12.]

32. *For John came unto you in the way of righteousness,* [That is, teaching the right way of salvation, and walking in the same] *and ye believed him not; but the publicans and harlots believed him: yet ye seeing (this) repented not afterwards for to believe him.*

33. *Hear another similitude. There was an housholder* [Gr. *a man that was a Master of a family*] *which planted a Vineyard, and set a fence about it,* [or *mound, hedge*] *and digged a wine-press-trough therein,* [namely, whereinto the wine runneth, and is gathered together under the press] *and built a Towre,* [namely, from thence to over-look the whole Vineyard, and to watch the same] *and let it out to husband-men,* [or *gave it out*] *and travelled out of (the land.)*

34. *Now when the time of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.* [In this parable or similitude, God the Father is compared to a father of a family, the Church of the Jews to a Vineyard, the Priests and Scribes to husbandmen, the Prophets and faithful Teachers, to servants; Christ to the Son, of the father of the family, and faith & obedience to fruits: which seeing they did not bring forth, therefore their ruine by the Romanes is threatned, and the calling of the Gentiles in their room foretold. See the like similitude, *Psal.* 80. 9. *Isa.* 6. 1. *Jer.* 12. 10.]

35. *And the husbandmen taking his servants, beat the one, and killed another, and stoned a third:* [See hereof, *Hebr.* chap. 11. verse 36, 37.]

36. *Again he sent other servants, more (in number) then the first, and they did unto them in like manner.*

37. *And at the last he sent unto them his Son, saying, they will respect my Son.*

38. *But the husbandmen seeing the Son, said amongst themselves, This is the heir; come, let us kill him, and keep his inheritance (to our selves.)*

39. *And taking him they cast (him) out, without the Vineyard, and killed (him.)*

40. *When therefore the Lord of the Vineyard shall come, what shall he do to those husbandmen?*

41. *They said unto him, He shall put those wicked (men) to an evil death, and shall let out the Vineyard to other husbandmen, which shall give him the fruits in their seasons.*

42. *Jesus said unto them, Have ye never read in the Scriptures, The stone* [This stone is Christ, 1 *Pet.* 2. 4. which the builders, that is, the Scribes and Pharisees rejected] *which the builders rejected,* [Gr. *disapproved*] *this is become the head (or to a head) of the corner:* [that is, the outmost corner-stone, on which two walls stand fast, and are joined one to another, namely, the Church collected of Jews and Gentiles. See *Ephes.* 2. 13, 20. and 1 *Pet.* 2. 7, 8.] *of the Lord this is done, and it is marvellous in our eyes.*

43. *Therefore I say unto you, that the Kingdome of God shall be taken from you, and given to a people that bring forth the fruits thereof.* [Namely, of the Kingdome of Heaven; that is, which become the Kingdome.]

44. *And he that falleth on this stone,* [Namely, by contempt or unbelief, 1 *Pet.* 2. 8.] *he shall be broken, and on whom it falleth,* [namely, Christ by the weight of his judgement, or of his punishment] *he shall break him to pieces.* [Gr. *winnow*; that is, grinde him so small, that it might be winnowed or sifted, *Psa.* 2. 9.]

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45. And when the chief Priests and Pharisees heard these his similitudes, they understood that he spake of them.

46. And seeking to take him, they feared the multitudes, seeing these held him for a Prophet.

CHAP. XXII.

The similitude of a marriage whereunto they that were first invited refused to come, 1. and therefore others are invited in their stead, 8. amongst which one appearing without the wedding-garment is cast out, 11. Christ answers to the question of the Pharisees and Herodians, whether men may give tribute to Cesar, 15. To the question of the Sadduces concerning the woman which had seven husbands: and against them he proves the resurrection from the dead, 23. Declares which is the greatest Commandment in the Law, 35. and that the Messias is not only Davids Son, but also his Lord, 41.

AND Jesus answering spake to them again by similitudes, saying,

2. The Kingdome of Heaven is like [By this similitude is set before our eyes the great ingratitude of the Jews, who being through the preaching of the Gospel called by God to the communion of his Son and to salvation, despised the same, and therefore should be grievously punished and cast off: and that afterwards the Gentiles should be called in their stead] a certain King [Gr. a man that was a King] i. e. God the Father] which prepared a marriage for his Son. [that is, the gracious and spiritual fellowship with Christ, and eternal salvation.]

3. And sent forth his servants [Namely, the Prophets and faithful Priests] to call [that is, to bring in] those that were invited to the wedding: [namely, the Jews] and they would not come.

4. Again he sent forth other servants, [Namely, the Apostles, Evangelists, and other Teachers of the holy Gospel] saying, Say to the invited, Behold, I have prepared my dinner, mine oxen, and the fatted (beasts) are killed, and all things are ready, [Seeing Christ was now come in the flesh, actually to accomplish the work of our salvation] Come to the wedding.

5. But they not regarding (this) went their way, this (man) to his field, that to his merchandise.

5. And the rest laid hold on his servants, abused and killed them.

7. Now when the King heard (that) he waxed wroth, and sending his armies, [Which were the Romans, whom God made use of to bring this judgement upon them; although they intended no such matter, as Esa. 10. 7.] destroyed those murderers, and set their City on fire.

8. Then said he to his servants, The wedding indeed is ready, but the invited were not worthy of it. [See Acts 13. verse 46.]

9. Therefore go on the issues of the ways, [or crosse ways, i. e. into all parts and Countries of the world, Rom. 10. verse 18.] and as many as ye shall finde, [of all sorts, without difference] call them to the wedding.

10. And the same servants going forth into the (high) ways, gathered together all that they found, both bad and good, and the wedding was filled with (guests) sitting down.

11. And when the King was gone in, to view the (guests) sitting down, [Namely, at the last judgement day; see verse 13.] he saw there a man not (being) clad with a wedding-garment. [This wedding-garment is Christ with his righteousnesse; received by a true faith, which is effectual, and shewed forth by the works of charity, Rom. 13. 14. Gal. 3. 26, 27. Rev. 19. verse 8.]

12. And said unto him, Friend, [Gr. fellow, or companion] How art thou come in hither, not having (on) a wedding-garment. And he was dumb. [Namely, as one that is muzled.]

13. Then said the King to the Ministers, [Namely, which served at the Table: whereby are understood the Angels. See Matth. 13. 41, 42.] Binde his hands and feet, take him away, and cast (him) out (into) the outmost darknesse; [See hereof; Matth. 8. 12.] There shall be weeping and gnashing of teeth.

14. For many are called, but few chosen. [This conclusion respects not onely this single man led down here, as an example of all hypocrites, but likewise the multitude of those, who being before invited, despised the same.]

15. Then the Pharisees went away, and took counsel together, how they should ensnare him in (his) talk. [or with their talk. See Mark 12. 13.

16. And they sent out unto him their Disciples, with the Herodians; [Some ancient Teachers think that these Herodians were a peculiar Sect, which embraced and followed a mixture of the Jewish and Heathenish Religion, brought in by Herod the great, which agrees with Mark 8. 15. Others think, that they were Courtiers or servants of Herod Antipas, which gathered these tributes for the Emperour, and laid hands on those that refuse (to pay) such tribute, or denyed that it was lawful: which is gathered from the words, Luke 20. verse 20.] saying, Master, we know that thou art true, and teachest the way of God in truth, and carest for no man: for thou regardest not the person of men. [Gr. face; that is, the outward state or condition of men, as power, riches, kinred, or the like.]

17. Tell us therefore, what thinkest thou? Is it lawful to give tribute [or taxes] to Cesar, or not?

18. But Jesus knowing their malice, said,

19. What tempt ye me, ye hypocrites? Shew me the tribute-money. [This was a piece of money called by the name of the Romanes Denarius, as is exprest at the end of this verse, whereon the Romane Emperours image and name was stamped: which, and no other coin, was to be given for tribute, that thereby it might appear that they were under the dominion of the Romane Empire; like as before also they used to pay the tribute of the Temple, with half a shekel of the Sanctuary; on which stood, on the one side, the shekel of Israel, and on the other side, the holy Jerusalem. Of the Denarius, see Matth. 18. 28.] and they brought him a penny.

20. And he said unto them, Whose is this image, and the superscription?

21. They said unto him, Cesars. Then said he unto them, Give therefore to Cesar, that which is Cesars, and to God, that which is Gods.

22. And they hearing this, marvelled, and leaving him they went away.

23. The same day came unto him the Sadduces, [Of the Sect of the Sadduces; see more largely, Acts 23. 8,] which say that there is no resurrection, and asked him,

24. Saying, Master, Moses said, If any man die, having no children, [That is, sons] his brother [who was to raise up seed unto his deceased brother, which should bear his brothers name, and be his heir, Deut. 25. 5, 6] shall marry his wife, [Gr. by right of affinity take to wife] and raise up seed unto his brother.

25. Now there were with us seven brethren, and the first having married (a wife) died, and seeing he had no seed, he left his wife for his brother.

26. Likewise also the second, and the third, unto the seventh. [Gr. unto the seven.]

27. Last of all the woman died also.

28. Therefore in the resurrection, whose wife shall she be of those seven? for they all had her.

29. But Jesus answered and said unto them, Ye erre, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they [viz. men] take not in marriage, neither are they [viz. women] given out in marriage; but they are as Angels of God in Heaven. [Not in respect of essence, but as concerning marriage, and the natural properties of this transitory life. See 1 Cor. 15. verse 44. Phil. 3. 21.]

31. And as concerning the resurrection of the dead, have ye not read that which is spoken to you by God, who saith,

32. I am the God of Abraham, and the God of Isaac, and the God of Iacob. [To be any ones God, is to give one eternal salvation, both of body and soul; see Psalm 33. 12. and Psalm 144. verse 15. whence followeth, that those Patriarchs lived still with God, in respect of their souls, (which these Sadduces also denied, Acts 23. 8.) and should also arise in respect of their bodies, and live eternally; seeing he is called a God, not of one part of them only, but of their whole persons] God is not a God of the dead, but of the living.

33. And the multitudes hearing (this), were astonished at his doctrine.

34. And the Pharisees having heard that he had stopt the mouth of the Sadduces, were gathered together.

35. And one of them being) a Lawyer asked, tempting him, and saying,

36. Master, which is the great Commandment in the Law? [That is, the greatest.]

37. And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding. [or reasoning; that is, weighing, pondering in the understanding.]

38. This is the first and the great Commandment.

39. And the second like unto this (is) Thou shalt love thy neighbour as thy self.

40. On these two Commandments, depend the whole Law and the Prophets. [That is, herein, as in the total summe; are all the Commandments of the Law, and the Expositions of the Prophets upon the same contained. See Rom. 13. 10. 1 Tim. 1. 5.]

41. Now when the Pharisees were gathered together, Jesus asked them,

42. And said, What think ye of Christ? [That is, of the promised Messias, or Anointed] Whose son is he? They said unto him, Davids (son.)

43. He said unto them, How then doth David in the Spirit [That is, being moved by the holy Ghost. See 2 Pet. 1. 21.] call him his Lord? saying,

44. The Lord said unto my Lord, Sit at my right (hand) [of the right hand, see Matth. 20. 21.] until I shall have set thine enemies for a footstool of thy feet.

45. If therefore David call him (his) Lord, [See the interpretation hereof, Luke 20. 44.] how is he his Son?

46. And no man could answer him a word: neither durst any man ask him (any thing) more from that day forwards.

CHAP. XXIII.

Christ exhorts his hearers to follow that which the Scribes and Pharisees teach them out of Moses, but not their works, 1. Describes their hypocrisie and ambition, 5. and admonisheth his to take heed thereof, and to study humility, 8. Denounceth the Woe eight times upon the Pharisees and Scribes, because of divers their wicked practises, as namely, because they shut Heaven against men, 13. eat up widows houses, 14. made ill proselites, 15. taught perversly to swear by the Temple, Altar, and Heaven, 16. tithed small matters, and omitted the weightiest things of the Law, 23. made clean the outside and not the heart, 25. being like whited sepulchres, 27. That they built up the sepulchres of the old Prophets, and sought to kill the new, 29. He complains of the stiff-neckednesse of the City Jerusalem, and foretells her destruction, 37.

THen spake Jesus to the multitudes and to his Disciples,

2. Saying, the Scribes and the Pharisees are set in Moses chair. [That is, they are called and ordained for this end, to read and expound the Law of Moses to the people, Acts 15. 15. and chap. 15. 21.]

3. Therefore whatsoever they say unto you that ye shall observe, [Namely, out of the Law of Moses and the Prophets: for otherwise that which they taught contrary to, or besides that, Christ calleth the leaven of the Pharisees, admonisheth his Disciples to beware of it, Matth. 16. ver. 6. 12.] observe (that) and do (it;) but do not after their works: for they say, and do it not:

4. For they binde burdens [A similitude taken from bundles or packs of several things, which men binde together, to lay upon ones shoulders to bear] which are heavy and ill to be born, and lay them on mens shoulders, but they will not stir them with their finger.

5. And all their works they do to be seen of men. For they make broad their schedules of remembrance, [Gr. Phylacteria, i. e. schedules of keeping, which were little scrowls or schedules of parchment, whereupon the Law of God, or some part of the same, was written, which they bound on their foreheads and arms, that they might seem to have the remembrance of the Law always before their eyes, and conceited that therein they followed that which God commands, Exod. 13. verse 9. 16. Deut. 6. 8.] and make great the hems of their garments. [These were fringes, with blue strings on the corners of the uppermost garments, which according to the Law, Numb. 5. verse 38. Deut. 22. 12. they were to wear, thereby to remember the Heavenly doctrine of the Law.]

6. And they love the sitting in the foremost place at feasts, and the foremost seats in the Synagogues.

7. Also greetings on the Markets, and to be called of men Rabbi, Rabbi. [This is an Hebrew word signifying one that is eminent in learning and dignity, and of more repute then others, i. e. Master, Master.]

8. But ye shall not be called Rabbi, [The use of this as also of the following titles is not simply forbidden, for the same indeed are sometimes ascribed to the Prophets and Apostles, but the vain-glory and lording it, or mastership over the faith and consciences of others, which they sought therein, verse 11.] for one is your Master, (namely) Christ: [Gr. Fore-goer, Leader, or Leading-Master. For he alone is the onely Law-giver, and our chief Prophet, who in things concerning faith, and Gods worship, is only to be heard and followed, Matth. 17. 5. and who doth not only shew the way of salvation, but also himself by his example perfectly goes before us, Heb. 2. 10. and 12. 2.] and ye all are brethren.

9. And ye shall call no man your Father upon earth: for one is your Father, [Forasmuch as from him alone we have originally our being and preservation, both in body and soul, must expect all good from him alone, and put our trust in him only] namely, he that is in the Heavens.

10. Neither shall ye be called Masters: for one is your Master, [That is, Leader, see verse 8.] (namely) Christ:

11. But the chiefest of you [Gr. chiefer or greater] shall be your servant.

12. And whoso shall exalt himself, (he) shall be brought low: and whoso shall humble himself, (he) shall be exalted.

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13. *But woe to you ye Scribes and Pharisees, ye hypocrites: for ye shut the Kingdome of the Heavens before men; seeing ye enter not (there) in; neither suffer those to enter that should enter.* [Or those that are entring; *i. e.* those that are on the way to embrace the doctrine of the Gospel, ye hinder as much as lies in you, that they do not go forward.]

14. *Woe unto you ye Scribes and Pharisees, ye hypocrites: For ye eat up widows houses, and (that) under the pretense (or colour) of praying long.* [That is, under pretence of devotion, and praying for them, ye rob them of their means. See also 2 *Tim.* 3. 6. *Or under a pretence, or for a cloak ye are long praying*] *Therefore shall ye receive the heavier judgement:* [Gr. *more abundant.*]

15. *Woe unto you ye Scribes and Pharisees, ye hypocrites: For ye travel about Sea and Land* [Gr. *the dry (land)* Gen. 1. verse 10.] *to make one fellow-Jew:* [Gr. *Proselyton, i. e.* a commer-over, namely, who from the Heathenish Religion betakes himself to the Jewish; like as was Nicholas a commer-over of Antioch, *Acts* 6. 5. See 1 *Chron.* 2. verse 55. *Ezek.* 14. 7. *Act.* 2. 11.] *and when he is become one, ye make him a child of hell,* [Gr. *son, i. e.* worthy of the damnation of Hell, 2 *Sam.* 12. 5.] *twofold more then ye (are.)*

16. *Woe unto you ye blind guides, which say, Whosoever shall have sworn by the Temple, that is nothing:* [that is, that is of no force, or is not bound to pay that which he hath promised with such an oath] *but whosoever shall have sworn by the gold of the Temple, he is indebted.* [that is, he is bound to perform his promise.]

17. *Ye fools and blind:* [Christ doth not hereby approve Oaths taken by the creatures, but shews only how perversly they judged thereof, and ill-informed the consciences of men] *for which is greater, the gold, or the Temple which sanctifieth the gold?*

18. *And whosoever shall have sworn by the Altar, that is nothing: but whosoever shall have sworn by the gift* [that is, offering. See *Matth.* 5. 24.] *that is thereon, he is indebted.*

19. *Ye fools and blind: for which is greater, the gift or the altar which sanctifieth the gift.*

20. *Therefore whoso sweareth by the altar, he sweareth by it, and by all that is thereon.*

21. *And whoso sweareth by the Temple, he sweareth by the same, and by him that dwelleth therein.* [Gr. *who inhabits the same.* How God dwelleth in the Temple. See 1 *Kings* verse 27.]

22. *And whoso sweareth by the Heaven, he sweareth by the Throne of God, and by him that sitteth thereon.*

23. *Woe unto you ye Scribes and Pharisees, ye hypocrites: for ye tithe* [That is, give ye tenths, or teach that men must give tenths thereof] *mint* [The Greek word *Hedysmon* hath its name from smelling sweet or well] *and dill, and cummin, and ye omit the heartiest (things) of the Law,* [that is, the weightiest parts] *(namely) judgment,* [that is, that which is just and equal] *and mercy,* [that is, the works of charity] *and faith,* [that is, faithfulness in all dealings with men] *These things men ought to do, and not leave the other undone.*

24. *Ye blind guides, which suck out the gnat, and swallow down the camel.* [Or, *squeeze out a gnat, and drink down a camel.* This is a common proverb against those which pry narrowly into small matters, but regard not great ones.]

25. *Woe unto you ye Scribes and Pharisees, ye hypocrites: for ye cleanse the outside of the cup and of the platter, but within they are full of rapine and excess.* [That is, full of meat and drink gotten by injustice, and used with excess.]

26. *Thou blind Pharisee, cleanse first that (which) is within in the cup and the platter, that the outside of the same may be clean also.* [*i. e.* Cease from injustice and excess, whereby your meat and drink was made unclean, so shall your platters and cups be clean also.]

27. *Woe unto you ye Scribes and Pharisees, ye hypocrites: For ye are like to white-plaistred sepulchres, which indeed seem beautiful outwardly, but within are full of (dead mens) bones, and of all uncleanness.*

28. *Even so, ye also outwardly indeed seem righteous unto men, but within ye are full of hypocrisie and iniquity.*

29. *Woe unto you ye Scribes and Pharisees, ye hypocrites: For ye build up the sepulchres of the Prophets, and adorn the monuments of the righteous.* [That is, the buildings which were erected upon the graves, above the earth; for the remembrance of the deceased, which are called Tombs.]

30. *And say, If we had been in the times* [Gr. *in the days*] *of our fathers, we would have had no fellowship with them in the blood of the Prophets.* [That is, in the blood-shedding, or killing.]

31. *Thus ye witness (against) your selves, that ye are children,* [Gr. *sons*] *of those that killed the Prophets.*

32. *(Therefore) ye also, fulfill ye the measure of your Fathers,* [That is, go on thus freely, follow and finish your Fathers wickedness in killing the Prophets, until the deserved punishment shall come upon you.]

33. *Ye Serpents,* [See *Rom.* 3. 13, *&c.*] *ye brood of Vipers, how should ye escape the Hellish damnation.* [Gr. *the judgement of Hell.*]

34. *Therefore behold, I send unto you Prophets, and Wise-men, and Scribes,* [This word is here taken for true Teachers, such a Scribe as Ezra was, *Ezra* 7. ver. 6. *Matth.* 13. 52.] *and of the same (some) ye shall kill and crucifie, and (some) of the same ye shall scourge in your Synagogues, and shall persecute them from City to City.*

35. *That upon you may come all the righteous blood* [That is, the punishment for all the blood-shedding of the righteous, as *Matth.* 27. 25. for the children which follow the evil example of their parents misdeeds, are made partakers of the sin and punishment of the same, *Exod.* 20. 5.] *that is shed upon the earth, from the blood of righteous Abel, even unto the blood of Zacharias the son of Barachias,* [who is also called Jochannan, 1 *Chr.* 6. 9. and Jojada, 1 *Chron.* 24. 22. and here Barachias. And this Zacharias was one of the last Prophets, whose death or murder is related by name in the Old Testament, and whose blood, like as also the blood of Abel, cryed to God for vengeance] *whom ye slew between the Temple and the Altar.*

36. *Verily, I say unto you, all these things shall come upon this generation.*

37. *Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee: How often would I have gathered thy children together,* [That is, thine inhabitants] *like as the hen gathereth together her chickens under the wings, and ye would not* [that is, ye have always sought to hinder it, see verse 13. and yet Christ gathered all his out of her willing. *Isa.* 1. 8. and *Rom.* 9. 29.]

38. *Behold, your house is left unto you waste.* [That is, it shall be laid waste, and abide waste, which about fourty years after was done by the Romans.]

39. *For I say unto you, ye shall not see me from henceforth, until ye shall say,* [Namely, at the last day, when he shall come in his glory to judgement, where then against their wills they must acknowledge, that he is the blessed of the Lord, *i. e.* the true Messias, *Rev.* 1. 7. See also, *Matth.* 26. 64.] *Blessed is* (or *be*) *he that cometh in the name of the Lord.*

CHAP.

CHAP. XXIV.

Christ foretells the laying waste of the Temple, and of the City Jerusalem, relating the troubles and signes which should happen before and about the same, 1. *Shews the Prophecy of Daniel concerning the same desolation, and warneth his to prepare themselves for a sudden flight, to escape this great misery,* 15. *Gives warning against the seducing of false Christs and false Prophets,* 23. *Prophecies further of the end of the world, and of his last coming to Judgement, the glory and certainty whereof he describes; shewing the signs which should come to pass about the same,* 29. *but that the day and hour thereof is known to none but God alone,* 36. *Compares the times of this coming to the times of Noe, before the Flood,* 37. *Thereupon exhorts to watchfulness, as well by the similitude of an householder watching against the coming of the thief,* 42. *as of a faithful and of a wicked servant,* 45.

AND *Jesus went out and departed from the Temple, and his Disciples came to him to shew him the buildings of the Temple.* [Seeing Christ had foretold in the former Chapter, verse 38. the desolation of the City and Temple, therefore it seems that the Disciples shewed him these buildings, giving thereby to understand, that they thought it either impossible or pity, that such a glorious building should be laid waste: the greatness, strength, and magnificence of these buildings, see the Historian Josephus, *Antiqu. lib.* 15. *cap.* 14.]

2. *And Jesus said unto them, See ye not all these things? Verily I say unto you, Here shall not (one) stone be left upon (another) stone,* [Gr. *not be left stone upon stone*] *which shall not be broken down.* [Gr. *loosened.*]

3. *And as he was set on the Mount of Olives, the Disciples went unto him alone, saying, Tell us when shall these things be?* [Namely, which thou hast said here, and at the end of the fore-going chapter, as well of the laying waste of the City, and the Temple of Jerusalem, as of thy last coming to judgement] *and what (shall be) the sign of thy coming, and of the end of the world?*

4. *And Jesus answering, said unto them, Look to it, that no man seduce you.*

5. *For many shall come under my name* [Or *in, on my name, i. e.* giving themselves out for the promised Messiah, like as about that time and afterwards divers did arise. See *Acts* 5. verse 36, 37. and *Joseph. Antiq. lib.* 18. *cap.* 12. and *lib.* 20. *cap.* 2, *&c.* and *de bello Judaico, lib.* 2. *cap.* 12.] *saying, I am the Christ, and they shall seduce many.*

6. *And ye shall hear of wars, and rumors of wars, Look to it, be not affrighted: for all (those) things must come to pass, but the end is not yet.* [Namely, of all the miseries, and extreameſt judgements which should come upon the Jews.]

7. *For (one) people shall rise up against (another) people,* [Gr. *people against people*] *and (one) Kingdom against (another) Kingdom:* [Gr. *Kingdom against Kingdom*] *and there shall be famines and pestilences, and earth-quakes in divers places.*

8. *But all these things (are but) a beginning of pains.* [Gr. *pangs*, like those of women in travel. Of all these wars and miseries, see Josephus, *Antiq. lib.* 20. and *de bello Jud. lib.* 3, *&c.*]

9. *Then shall they deliver you over into affliction, and shall kill you, and ye shall be hated of all people for my names sake.*

10. *And then shall many be offended,* [That is, for fear of persecution fall away from me] *and shall deliver up one another, and hate one another.*

11. *And many false Prophets shall arise, and shall seduce many.*

12. *And because the iniquity,* [Gr. *transgression of the Law*] *shall be multiplyed, the love* [namely, as well to the truth of the Gospel, as to their neighbour] *of many shall wax cold.*

13. *But he that shall endure unto the end, he shall be saved.*

14. *And this Gospel of the Kingdom shall be preached in the whole world,* [Gr. *the inhabited* (world). See the fulfilling hereof, *Rom.* 10. verse 18. *Col.* 1. verse 6.] *for a witness to all people: and then shall the end come.* [namely, of the City Jerusalem, and of the Jewish Government.]

15. *When therefore ye shall see the abomination of desolation,* [That is, the abominable destroying Army of the Romanes, as is expounded, *Luke* 21. 20.] *whereof is spoken by Daniel the Prophet, standing in the holy place,* [that is, in the holy land of the Jews, round about Jerusalem] *he that reads (it) let him observe.*

16. *Then let them that are in Judea, flee up into the mountains.* [Namely, there to hide themselves from the judgement.]

17. *He that is on the house-top,* [The Jews were much on the top of their houses, because they were flat above. See *Matth.* 10. 27.] *let him not come down to take away any thing out of his house.*

18. *And he that is in the field, let him not turn back again, to take away his cloaths.* [That is, let him loose no time to flee away.]

19. *But woe to the (women) that are with child, and that give suck in those days.* [Namely, because they will be unfit to flee away speedily, being laden with their fruit or little children.]

20. *But pray ye that your flight happen not in the Winter, nor on a Sabbath.* [Because the Winter is unfit for flight, and the Jews might not travel far on the Sabbath. See *Acts* 1. 12. nor provide themselves of things needful for a Journey.]

21. *For then shall be great tribulation, such as was not from the beginning of the world, until now; nor yet ever shall be.* [For as Josephus testifieth, *de bello Jud. lib.* 4. 5. 6. and 7. *cap.* 17. there perished by the sword, famine, and pestilence, within Jerusalem only, *eleven hundred thousand men, and above ninety seven thousand men were sold for slaves.* The like desolation is not read in any Historics.]

22. *And if those days should not be shortned, no flesh should be saved:* [Were it not that God had caused the plagues of those times to cease, though the Jews had deserved much heavier, there should not one of the Jewish Nation have remained] *but for the elects sake* [namely, which God had amongst the Jewish people, and would always preserve] *those days shall be shortned.*

23. *Then* [Namely, after the desolation of Jerusalem, till the end of the world, of which he begins to speak at the 29. verse] *if any man shall say unto you, Lo here is the Christ, or there,* [Gr. *here*] *believe it not.*

24. *For there shall false Christs, and false Prophets arise, and shall shew great signs and wonders,* [As is testified of Antichrist, 2 *Thess.* 2. 9. *Rev.* 13. verse 11, &c.] *so that (if it were possible) they should seduce even the elect.* [This is said to be impossible, not in respect of the will or power of the elect in themselves: but in respect of the immutability of Gods decree concerning them, and of his powerful keeping of them against seduction, according to his promises, of which he cannot repent. See *John* 10. 28. *Rom.* 8. 29, 30. 1 *Pet.* 1, 5.]

25. *Behold, I have foretold (it) you.*

26. *There-*

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26. Therefore if they ſhall ſay unto you, Behold he is in the wilderneſs, go not forth: Behold (he is) in the inner-chambers, believe it not.

27. For like as the lightning goeth forth from the Eaſt, [Gr. from the riſing, namely, of the Sun] and ſhineth unto the Weſt; [Gr. the ſetting] So ſhall alſo the coming of the Son of man be. [namely, with great ſwiftneſs and brightneſs.]

28. For where the dead carcaſs ſhall be, there the Eagles will be gathered together, [Of this Proverb,uſuall with the Hebrews, ſee Job 39. 33. and hereby is taught, that where Chriſt with his death and paſſion is rightly preached, there the faithful will gather together; as likewiſe in the laſt Judgement they will be gathered together unto Chriſt, to abide always with him, 1 Theſſ. 4. 16,17. John 17.24. Some underſtand this Proverb of the deſolation of the Jewiſh people, which ſhould be underſtood by the dead carcaſs, and the Romanes by the Eagles; as the Chaldeans are, Habbak. 1. verſe 8.]

29. And ſtraightway after the tribulation of thoſe days, [Namely, which the Tyrants and Antichriſt ſhall have brought upon the Church of God] the Sun ſhall be darkned, and the Moon ſhall not give her ſhining, and the Stars ſhall fall from heaven, and the powers of the heavens [that is, the powerful or ſtrong heavens] ſhall be moved. [namely, like as the Sea is moved up and down.]

30. And then (there) ſhall appear in the heaven the ſign of the Son of man; [That is, the ſigns of his glory, wherewith he ſhall appear in the clouds. See Mark 13. ver. 26. Luke 21.27.] and then ſhall all the tribes of the earth mourn, [or lament. Gr. for anguiſh ſtrike upon the breaſt] and ſhall ſee the Son of man coming on the clouds of the heaven, with great power and glory.

31. And he ſhall ſend forth his Angels with a trumpet of a great ſound, [Gr. voice. Otherwiſe, with a trumpet and a great ſound] and they ſhall gather together his elect out of the four winds, [that is,bring them together from all the four corners or quarters of the world; which they ſhall know by their glorified bodies and otherwiſe] from (the one) utmoſt (part) of the heaven to (the other) utmoſt (part) of the ſame.

32. And learn this ſimilitude from the fig-tree; when his branch is now tender, [or ſappy, when the ſap or ſpring comes into it] and the leaves ſprout forth, then ye know that the Summer is nigh.

33. Even ſo likewiſe ye, when ye ſhall ſee all theſe things, then know that (it) is near, before the door, [or he, namely, Chriſt and his coming.]

34. Verily I ſay unto you, This generation [Namely, of the people of the Jews; or this age] ſhall in no wiſe paſs, (or periſh) until all theſe things ſhall be come to paſs.

7. The heaven and the earth ſhall paſs away [or periſh. How this ſhall be done, is declared, 2 Pet.3.10.] but my words ſhall in no wiſe paſs away.

36. But of that day and hour knoweth no man, no not the Angels of the heavens, but my Father only.

37. And as the days of Noe (were) ſo ſhall alſo the coming of the Son of man be.

38. For as they were in the days before the floud, eating and drinking, marrying, and giving in marriage, [that is, living ſecurely and carnally without the fear of God, Jude verſe 12.] until the day in which Noah went into the Ark.

39. And knew it not until the floud came, and took them all away: ſo ſhall alſo the coming of the Son of man be.

40. Then ſhall there be two in the field, the one ſhall be received [Namely, by God, amongſt his elect] and the other [Gr. the one] ſhall be left. [namely,with the reprobates in everlaſting damnation,]

41. There ſhall two (women) grind in the mill, [Or grind in the mill-houſe, grinding and baking in thoſe Countries uſed much to be done by the women, or ſheſlaves,which uſed Querns or hand-mills for this purpoſe] the one ſhall be received, and the other ſhall be left.

42. Watch therefore,for ye know not in what hour your Lord ſhall come.

43. But know this, that if the Lord of the houſe [or father of the houſe] had known in what night-watch the thief would come, [that is, in what part of the night, which was divided into four watches, ſee Matth.14.25.] he would have watched, and would not have let his houſe be digged thorow.

44. Therefore be ye alſo ready, for in what hour ye think not, ſhall the Son of man come.

45. Who is then the faithful and prudent ſervant, [To this ſervant the Apoſtles and Miniſters of the Goſpel are principally compared, who diſpence the ſpiritual food of the ſoul] whom his Lord hath ſet over his houſhold,to give them (their) meat in due ſeaſon.

46. Bleſſed is that ſervant, whom his Lord coming ſhall find ſo doing.

47. Verily I ſay unto you, that he ſhall ſet him over all his goods. (or over all that he hath.)

48. But if that evil ſervant ſhould ſay in his heart, My Lord delayeth to come:

49. And ſhould begin to ſmite (his) fellow-ſervants, [That is,to do them wrong] (or oppreſs them) and to eat and to drink with the drunkards.

50. The Lord of that ſervant ſhall come at the day, in which he doth not expect (him) and at the hour which he knoweth not.

51. And ſhall ſever him,[Otherwiſe, cut him in two: Some think that here is alluded to ſuch grievous puniſhments, as we read of, 1 Sam. 15. verſe 33. and Dan.3. 19. But by that which follows it ſeems to be underſtood of the ſeparation of him from his family, to be puniſhed afterwards] and appoint his portion with the hypocrites. [that is, theſe which ſeem well to acquit themſelves before the eyes of their Maſters; but in their abſence do the contrary] There ſhall be weeping and gnaſhing of teeth.

CHAP. XXV.

By the ſimilitude of five wiſe and five fooliſh Virgins, Chriſt again exhorts to watchfulneſs againſt his coming, 1. And by the ſimilitude of the ſervants, which had each of them received their talents from the Lord, to gain therewithal, he exhorteth to a faithful emploiment of the gifts which God hath given to every one, 14. Afterwards he deſcribes his laſt coming to judgement, how he ſhall diſtinguiſh his ſheep from the goats, and give and execute ſentence upon them both, 31.

THen [Namely, when the Lord Chriſt ſhall come to Judgement; of which was ſpoken in the end of the former Chapter] ſhall the Kingdome of Heaven be like to ten Virgins, which took their Lamps, and went out to meet the Bridegroom. [This ſimilitude is taken from that which was uſual in the weddings of thoſe times, which were kept by night, in which the Bridegroom with his company, was by certain Virgins fetched in and conducted to the Bride with burning Lamps or Torches. See likewiſe, Luke 12. verſe 35. of the like cuſtome. And by the coming of the Bridegroom is underſtood the coming of Chriſt to Judgement, verſe 13. By the Virgins, all that bear the name of Chriſtians. By the wiſe, all upright, true believers. By the fooliſh, all that are Chriſtians from the teeth outward, and hypocrites. By the Lamps, the profeſſion of the Chriſtian faith, By the oil and light, the true faith, which is effectual

fectual by love. By midnight, the unexpected time of Chriſts coming. And by the wedding, the joys of eternal life.]

2. And five of them were wiſe, [Gr. prudent] and five were fooliſh.

3. They that (were) fooliſh taking their Lamps, took no oil with them.

4. But the wiſe took oil in their Veſſels, with their Lamps.

5. Now while the Bridegroom tarried, they were all ſlumbring, and fell aſleep. [Namely, as well the wiſe as the fooliſh. For even true believers do indeed ſometimes ſlumber, but their faith and love is afterwards awake again.]

6. And at midnight there hapned a cry, Behold, the Bridegroom cometh, go ye out to meet him.

7. Then all thoſe Virgins aroſe, and made ready their Lamps. [Gr. adorned.]

8. And the fooliſh ſaid unto the wiſe, Give us of your oil, for our Lamps go out.

9. But the wiſe anſwered, ſaying, (By no means) leſt perhaps there be not enough for us and for you, but go rather to the ſellers, and buy for your ſelves.

10. Now while they went away to buy, the Bridegroom came; and they that (were) ready, went with him into the wedding, and the door was ſhut.

11. Afterwards came alſo the other Virgins, ſaying, Lord, Lord, Open to us. [Which ſeeing it will then be too late, thereby is only given to underſtand, that we muſt provide our ſelves betimes, John 9. 4.]

12. And he anſwering, ſaid, Verily I ſay unto you, I know you not. [Namely, for mine. See Matthew 7. 23.]

13. Watch therefore, for ye know not the day, nor the hour in which the Son of man ſhall come.

14. For (it is) like a man, who travelling out of the Land,called his ſervants, and delivered his goods to them. [By this ſimilitude, we are admoniſhed to take notice of the gifts which God lends us, every one according to the meaſure of the ſame, and to beſtow them as may be moſt for the edification of others: with the promiſe of a gracious reward both here and hereafter, for thoſe that do ſo. See John 15. 2. 1 Cor.12.9, 6,7.]

15. And to the one he gave five talents, and to the other two, and to the third one, to every one according to his ability, [That is, capacity, or fitneſs, namely, for to trade and get gain. From whence cannot be concluded that a man hath power or fitneſs of himſelf to uſe the gifts of God aright. For in the Scripture throughout, it is witneſſed that all our fitneſs is of God. See John 15.5. 1 Cor.15. ver.10. 2 Cor.3.5.] and ſtraightway took his journey.

16. Now he that had received the five talents, went and traded with the ſame, and gained [Gr. made] other five talents.

17. Likewiſe alſo he that (had received) the two, he alſo gained other two.

18. But he that had received the one, went away and digged in the earth, and hid his Lords mony.

19. And after a long time, [Gr. after much time] came the Lord of the ſame ſervants, and reckoned with them.

20. And he that had received five talents, came and brought him other five talents, ſaying, Lord, thou gaveſt me five talents, behold I have gained other five talents beſides the ſame [or with, by.]

21. And his Lord ſaid unto him, Well, [Or, it is well, it goeth well, thou haſt done well] thou good and faithful ſervant, thou waſt faithful over a little, I will ſet thee over much: Enter into the joy of thy Lord. [that is, enter with thy Lord into the place, where he hath his joy and glory. See Luke 22. 30. John 17. 24.]

22. And he that had received the two talents, came alſo unto him, and ſaid, Lord, thou gaveſt me two talents, Behold, I have gained two other talents, beſides the ſame.

23. His Lord ſaid unto him, Well,thou good and faithfull ſervant, thou waſt faithful over a little, I will ſet thee over much? Enter into the joy of thy Lord.

24. But he that had received the one talent, came alſo and ſaid, Lord, I knew thee, that thou art an hard man, [or ſevere] reaping where thou haſt not ſowed, and gathering from thence (where) thou haſt not ſtrawed. [This was a Proverb, whereby is deſcribed a man that moſt gripingly and narrowly draws all to his own advantage.]

25. And being afraid, I went away, and hid thy talent in the earth, Behold thou haſt that (which) is thine.

26. But his Lord anſwering, ſaid unto him, Thou evil and ſlothful ſervant, [That is, not the fear of my hardneſs, but thine own malice and ſlothfulneſs, is the cauſe thereof.] thou kneweſt that I reap where I have not ſowed, and gather from thence where I have not ſtrawed.

27. Thou ſhouldſt therefore have put [Gr. caſt or laid. Namely, into the Exchange-bank] my money to the Exchangers, and I coming, ſhould have taken mine own again with uſury. [Gr. Tokos, whereby is ſignified all manner of fruit or gain by the uſe of mony, which is taken ſometimes in a good, ſometimes in an ill ſenſe,according as the gain is either reaſonable or unreaſonable. See further, Luke 19. 23.]

28. Therefore take the talent away from him,and give it unto him that hath the ten talents.

29. For every one [Gr. all] that hath [that is, that employs and well beſtows the gift which he hath] (to him) ſhall be given, and he ſhall have abundance: but from him that hath not [That is, which doth not make uſe of his gifts, or lets them lie idle, as if he had not had them] from him ſhall be taken even that he hath.

30. And the unprofitable ſervant caſt out into the outmoſt darkneſs, [See Matth. 8. 12.] there ſhall be weeping and gnaſhing of teeth.

31. And when the Son of man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the throne of his glory. [That is, upon his glorious throne, which ſhall be ſet up in the clouds. See Matth.24. 30. Rev.1.7.]

32. And before him all Nations ſhall be gathered, [Namely, by the Miniſtry of the Angels. See Matth. 13. ver. 41.] and he ſhall ſeparate them one from another, like as the ſhepherd divides the ſheep from the goats.

33. And he ſhall ſet the ſheep on his right (hand) [or right ſide. So likewiſe in the following] but the goats on (his) left (hand).

34. Then ſhall the King [Namely, Chriſt, who verſe 31. is called the Son of man, and now here King, becauſe then he ſhall be in the full dominion of his Kingdome.] ſay to thoſe that (are) on his right (hand), Come ye bleſſed [of this bleſſing, ſee Eph.1. verſe 3, 4, 5.] of my Father, inherit that Kingdome which is prepared for you [namely, of God, by and according to his eternal election, Eph. 1. 4.] from the foundation of the world.

35. For I was hungry, and ye gave me to eat: I was thirſty, and ye gave me to drink: I was a ſtranger, and ye harboured me. [Gr. led, or took me along with you; namely, to harbour me.]

36. (I was) naked, and ye cloathed me: I was ſick, and ye viſited me: [Or took care of me] I was in priſon, and ye came unto me. [Under theſe related works of charity, are all other fruits of faith underſtood; which are here brought forth, not as meritorious cauſes of ſalvation, but as evident teſtimonies and ſigns of their faith;

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faith; which for the merits of Chriſt, of grace, ſhall be rewarded, thereby to demonſtrate the righteouſneſs of his ſentence in this Judgement before the whole world. As appears out of the thirty fourth verſe, where the firſt cauſe of their ſalvation is made the bleſſing of the Father, and ſalvation is called an inheritance, and this is ſaid to be prepared or ordained for them, before the foundation of the world was laid, *Eph.* 1.4.]

37. *Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee hungry, and fed (thee?) or thirſty, and gave (thee) to drink?*

38. *And when ſaw we thee a ſtranger, and harboured (thee?) or naked, and cloathed (thee?)*

39. *And when ſaw we thee ſick, or in priſon, and came unto thee?*

40. *And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, Foraſmuch as ye have done (this) to one of the leaſt of theſe my brethren, ye have done (it) unto me.* [That is, I will eſteem it as done to my ſelf, *Acts* 9.4.]

41. *Then ſhall he ſay alſo to thoſe that (are) on the left (hand) Go away from me, ye curſed into everlaſting fire,* [*viz.* for thoſe your ſins, according to Gods righteous judgement, being ſubject to the puniſhment of the everlaſting curſe] *which is prepared for the Devil* [So he calls the head of the wicked ſpirits, which are here alſo called his Angels, becauſe the Devil uſeth the ſame as his Meſſengers, as Chriſt doth his good Angels, *Rev.* 12.7.] *and his Angels.*

42. *For I was hungry, and ye gave me not to eat: I was thirſty, and ye gave me not to drink.*

43. *I was a ſtranger, and ye harboured me not: naked, and ye cloathed me not: ſick and in priſon, and ye viſited me not.*

44. *Then ſhall theſe alſo anſwer him, ſaying, Lord, when ſaw we thee hungry, or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?*

45. *Then ſhall he anſwer them, and ſay, Verily I ſay unto you: Foraſmuch as ye have not done (this) to one of theſe leaſt,* [Namely, which ſtand here on my right hand] *neither have ye done it to me.*

46. *And theſe ſhall go into everlaſting torment,* [or *puniſhment* or *torment*: as 1 *John* 4.18.] *but the righteous into eternal life.*

CHAP. XXVI.

Chriſt again foretells his death, 1. About which the Rulers of the Jews take counſel, 3. Is anointed by a woman at Bethany, 6. Whoſe deed he defendeth and commends, 10. Judas ſelleth Chriſt, 14. Chriſt cauſeth the Paſſeover to be prepared, and eats the ſame with his Diſciples, and foretelleth the treaſon of Judas, 17. Afterwards inſtitutes his Supper, 26. Foretells his Diſciplet of their ſcattering, and Peter of his fall, 31. Enters upon his Paſſion in a Garden, with great anguiſh, and earneſt prayer admoniſhing his Diſciples, who ſlept, to watch and pray, 36. Is betrayed by Judas with a kiſs, and apprehended by the Jews, 47. Reproves Peter for cutting off the ear of the high Prieſts ſervant, 51. Is brought to Caiaphas before the Council, 57. accuſed by falſe witneſſes, 59. Acknowledgeth that he is the Chriſt, 63. Is therefore condemned as a blaſphemer, and reproachfully miſ-handled, 65. Peter denyeth Chriſt, 69. cometh to acknowledge and lament his fall, 75.

AND *it came to paſs, when Jeſus had finiſhed all theſe words,* [Namely, hitherto related in the former Chapter: ſo that Chriſt having thus far fulfilled his Prophetical Office, begins now to enter further into his Prieſtly Office] *that he ſaid unto his Diſciples,*

2. *Ye know that after two days is the Paſſeover,* [Paſcha is an Hebrew word ſignifying a paſſing by or paſſing over, from which was denominated the firſt of the three great yearly Feaſts of the Jews, kept on the fourteenth day of the firſt Moneth, (agreeing for the moſt part with our March: inſtituted) in remembrance of the deliverance of the children of Iſrael out of Egypt: and eſpecially for that the deſtroying Angel, which killed the firſt-born of the Egyptians, paſſed by the houſes of the Iſraelites. See hereof *Exod.* 12. At which time Chriſt would alſo be ſlain; becauſe the killing of the Paſchal Lamb, was a type thereof. See 1 *Cor.* 5. *ver.* 7, 8.] *and the Son of man ſhall be delivered over to be crucified.*

3. *Then (there) gathered together the chief Prieſts and the Scribes, and the Elders of the people,* [Of all theſe at that time, conſiſted the high or great Council of the Jews, by which the weightieſt matters were handled and tranſacted, whereof the high Prieſt was the head and chief] *in the Hall of the high Prieſt,* [or *in the Court,* or *in the Palace*] *who was called Caiaphas.* [of this Caiaphas, ſee alſo, *John* 11. verſe 49. and in Joſephus, *Antiq. lib.*18. *cap.* 3.6.]

4. *And conſulted together, to take Jeſus by ſubtilty, and to kill (him).* [Becauſe they durſt not do it openly for fear of the people.]

5. *But they ſaid: Not on the Feaſt,* [That is, let us not tarry till the Feaſt, but prevent the ſame, like as alſo it hapned] *that there be not an uproar among the people.*

6. *Now when Jeſus was at Bethany, at the houſe of one Simon the Leper.* [Not that he was then a Leper; for ſuch might not dwell in the Cities or Villages, neither might men eat or converſe with them, *Numb.* 5. ver. 2. but that either he had been ſuch, or had ſuch a ſirname from his anceſtors.]

7. *There came to him a woman, having an Alabaſter boxe of very precious ointment,* [Gr. *of an heavy price,* which is expreſt, *Mark* 14.5.] *and poured it out upon his head, as he ſate at (the Table.)*

8. *And his Diſciples ſeeing (that) took it very ill, ſaying, Wherefore is this loſs?*

9. *For this ointment might have been ſold dear,* [Gr. *for much*] *and the money given to the poor.*

10. *But Jeſus underſtanding (this), ſaid unto them, Why trouble ye this woman? For ſhe hath wrought a good work upon me.* [That is, that which ſhe hath done unto me is well done.]

11. *For the poor ye have always with you, but me ye have not always.* [Namely, according to my bodily preſence; for according to his Godhead and grace, he always abideth with us, *Matth.*28.20.]

12. *For when ſhe poured* [Gr. *caſt*] *this ointment on my body, ſhe did it for (a preparation to) my burial.* [Not that this woman had ſuch an intent, but that Gods Providence ſo ordered the ſame, that his body ſhould be ſo anointed juſt before his death: like as the dead bodies of perſons of dignity, are ſo prepared for their burial, *Gen.*50.2. See likewiſe, *Mark* 14.8. and the Greek word alſo imports ſo much.]

13. *Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached in the whole world, (there) ſhall alſo for a memorial of her be ſpoken of that which ſhe hath done.*

14. *Then went one of the twelve called Judas Iſcarioth to the chief Prieſts,*

15. *And ſaid, What will ye give me, and I will deliver him over unto you,* [Namely, privily, without trouble, and without knowledge of the people] *and they appointed unto him,* [or *promiſed,* or *weighed unto (him)* like as this word is alſo ſometimes taken; becauſe in former times mony was uſed to be weighed out unto (men)

*Gen.*23.16. 1 *Kings* 20.39.] *thirty ſilver (pence)* [Gr. *ſilverlings*. This word when it is thus ſet alone, commonly ſignifies a Shekel, which was either of the Sanctuary, in value about half a Ricks dollar, or an ordinary one, worth half ſo much. And thus was the price wherewith ſatisfaction was to be made for a ſlave which was killed by anothers Ox, *Exod.* 21. verſe 32. And it ſeems that they valued Chriſt at no more then a ſlave uſed to be valued, as God ſeems to complain hereof, *Zach.*11. verſe 12, 13. and the ſame is ſhewed in the following Chapter, verſe 9.]

19. *And from thenceforth he ſought opportunity* [or a *fit time*] *that he might deliver him over.*

17. *And on the firſt (day) of unleavened (bread),* [That is, on that day, in which the Jews were to begin to eat unleavened bread at evening, and to kill the Paſchal Lamb] *came the Diſciples to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the Paſſeover?*

18. *And he ſaid; Go into the City to ſuch a one,* [So we ſpeak when we ſet forth a perſon by certain tokens, whoſe name we do not expreſs, *Ruth* 4.1. The tokens of this man are ſet forth, *Mark* 14.13. *Luke* 22. verſe 10.] *and ſay unto him, the Maſter ſaith, my time is near, I will keep the Paſſeover with thee, with my Diſciples.*

19. *And the Diſciples did as Jeſus had commanded them, and made ready the Paſſeover.* [That is, the Paſchal Lamb. An improper manner of ſpeaking, very uſual in the holy Scripture, when Sacraments are ſpoken of.

20. *And when it was become Evening, he ſate down with the twelve.* [Therefore Chriſt did eat the Paſſeover at the due time, on the evening of the fourteenth day, as God had commanded, *Exod.*12. verſe 6, 18. *Lev.* 23.5. But the Jews at that time, did not eat the ſame till next day evening, as appears by the whole ſtory, and eſpecially *John* 18. ver. 28. Which came to paſs through an old cuſtom, whereby when the fourteenth day fell on the day before the Sabbath, they put off the ſame to the following Sabbath, that they might not be neceſſitated to reſt from their work two days one after another. Therefore Chriſt is the true Paſſeover, offered up for our ſins on the very day ordained by God.]

21. *And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.*

22. *And they being grown very ſad, every one of them began to ſay unto him, Is it I, Lord?*

23. *And he anſwering, ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me.* [That is, one that daily eats with me, which is my co-habitant, and fellow-border. See *Pſalm* 41. verſe 10. *Mark* 14. verſe 20. *John* 13.18. Not that Chriſt juſt then dipped in together with him: for ſo the Diſciples would have been able to know undoubtedly who he was.]

24. *The Son of man goeth away indeed, as it is written of him, but wo unto that man by whom the Son of man is betrayed: it were good for him, if that man had not been born.* [Therefore Gods Providence doth not acquit thoſe men that do evil.]

25. *And Judas which betrayed him, anſwered and ſaid, Is it I, Rabbi? He ſaid unto him, Thou haſt ſaid it.* [This is a manner of ſpeaking, when men will not ſay a thing downright, but notwithſtanding do not deny it. See hereafter verſe 64, 65. Compare it with *Mark* 14.62.]

26. *And as they did eat,* [That is, as after the eating of the Paſchal Lamb, they ſate yet at the Table] *Jeſus took the bread, and having bleſſed he brake it,* [*Lu.* chap.22. verſe 19. and Paul, 1 *Cor.* 11.24. in ſtead of *having bleſſed,* uſe the word *having given thanks*: like as ſome Greek Copies have it here alſo. So that to bleſs and thank or give thanks, are taken for one and the ſame thing, and ſignifie to ſeparate the bread, as alſo afterwards the wine, from the common uſe, and by thankſgiving to God to ſanctifie, or apply it to an holy uſe: as *Gen.* 2.3. the ſeventh day is hallowed and bleſſed by God] *and gave it to the Diſciples, and ſaid, Take, eat, that* [namely, bread, as the thing it ſelf ſheweth, and Paul declareth, 1 *Cor.*10.16.] *is my body.* [that is, a ſign of my body, according to the manner of ſpeaking uſual in the Sacraments: like as before the *Lamb* is called a *Paſſeover,* verſe 19. The bread, the communion of the body of Chriſt, 1 *Cor.* 10.16. and the cup the New Teſtament, 1 *Cor.* 11.25. becauſe they are ſigns and ſeals of our ſpiritual communion with Chriſt, and of the New Teſtament, which is confirmed with his bloud.]

27. *And he took the cup, and having given thanks, gave (it) to them,* [Namely, the cup] *ſaying, Drink ye all out of it.*

28. *For that is my bloud,* [That is, a ſign of my bloud as before, verſe 26. the bread is called his body] *the (bloud) of the New Teſtament, which is ſhed for many,* [That is, ſhall be ſhed very ſhortly: See hereof, *Heb.* 9.14, 15, &c. where the Apoſtle gives a large expoſition of this bloud of the New Teſtament with an oppoſition of it to the bloud of the Old Teſtament] *for the forgiveneſs of ſins.*

29. *And I ſay unto you, that from henceforth I will not drink of this fruit of the Vine, until that day, when I ſhall drink the ſame new with you in the Kingdom of my Father.* [Some underſtand this of the time of fourty days after his reſurrection, in which he did eat and drink with his Diſciples, *Acts* 10. verſe 41. Others of the eternal joy in everlaſting life, which is every where compared to a feaſt, *Matth.* 8.11. *Luke* 22.29. *Rev.* 19.9.]

30. *And when they had ſung an hymn.* [According to the cuſtom of the Jews, who then uſed to ſing certain Pſalms, as ſome conceive from the 113 unto the 119.] *they went out to the Mount of Olives.*

31. *Then ſaid Jeſus unto them, Ye ſhall all be offended at me this night.* [Gr. *in me*] *For there is written, I will ſmite the Shepherd, and the ſheep of the flock ſhall be ſcattered.*

32. *But after that I ſhall be riſen, I will go before you towards Galilee.*

33. *But Peter anſwering, ſaid unto him, Although even all ſhould be offended at thee, I will never be offended.*

34. *Jeſus ſaid unto him, Verily I ſay unto thee that in this very night, before the cock ſhall have crowed,* [that is, before the morning cometh, when the cocks commonly begin to crow the laſt time.] *thou ſhalt deny me thrice.*

35. *Peter ſaid unto him, Although I ſhould alſo die with thee, yet will I in no wiſe deny thee. Likewiſe alſo ſaid all the Diſciples.*

36. *Then Jeſus went with them into a place* [or *Village*; namely, of houſes and gardens, *John* chap. 18. verſe 1. ſaith, that it was a garden, where Chriſt uſed to go to pray] *called Gethſemane, and ſaid to the Diſciples, Sit down here until I go and ſhall have prayed there.*

37. *And taking with him Peter, and the two ſons of Zebedee,* [Namely, James and John, *Mark* 10. verſe 35.] *he began to be ſad, and in great anguiſh.* [By theſe words is given to underſtand an extream grief and diſtreſs; which wrung the bloudy ſweat from him, *Luke* 22.44. and aroſe not ſo much from fear and apprehenſion of the cruel death at hand, which even many Martyrs have undergone without fear; as indeed from the previous ſenſe of the burden of the wrath of God, and the pains of Hell, which he ſuffered for us upon the croſs, *Iſa.* 53. verſe 4, 5, 6. *Gal.*3.13.]

38. *Then ſaid he unto them, My ſoul is wholly ſorrow-*

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ful even unto death. [Or, *on all ſides*; That is, as it were compaſſed about with ſorrow] *tarry ye here and watch with me.*

39. *And being paſt on a little, he fell upon his face, praying, and ſaying, My Father, If it be poſſible, let this cup* [That is, this bitter paſſion. See *Matth.* 20.22.] *paſs from me,* [or *paſs by, go away*] *yet not as I will, but as thou (wilt).* [*i.e.* not according to the inclination which is implanted in human nature to avoid its own deſtruction, which therefore I ſubmit to thy will in all things. And therefore this inclination of Chriſt was without ſin.]

40. *And he came to the Diſciples and found them ſleeping, and ſaid unto Peter, Can ye not then* [Gr. *ſo*] *watch with me one hour?*

41. *Watch and pray, that ye come not into temptation; The Spirit indeed is willing, but the fleſh is weak.* [That is, your will indeed is good, but is hindred by your natural frailty.]

42. *Again, the ſecond time going away, he prayed, ſaying, My Father, If this cup may not paſs from me, except I drink it, thy will be done.*

43. *And coming (to them) he found them aſleep again: For their eyes were grown heavy.* [Namely, with drouzineſs, through grief and watching.]

44. *And leaving them, he went away again, and prayed the third time, ſaying the ſame words.*

45. *Then came he to his Diſciples, and ſaid unto them, Sleep on (now), and take your reſt:* [This he ſaith by way of reproof, like as men oftentimes ſeem to permit one thing at length when it is too late and paſt remedy, from which they diſſwaded him in vain] *Behold, the hour is come nigh, and the Son of man is delivered over into the hands of ſinners.*

46. *Ariſe, let us go, behold, he is at hand that betrayeth me.*

47. *And while he yet ſpake, behold, Judas one of the twelve came, and with him a great multitude,* [Namely, a whole band of ſouldiers, with the ſervants of the chief Prieſts and Scribes. See *John* 18.3.] *with ſwords and ſtaves, (ſent) from the chief Prieſts, and Elders of the people.*

48. *And he that betrayed him, had given them a token, ſaying, He whom I ſhall kiſſe, the ſame is he, lay hold on him.*

49. *And ſtraightway coming to Jeſus, he ſaid; Hail Rabbi, and he kiſſed him.*

50. *But Jeſus ſaid unto him, Friend,* [Gr. *companion*] *Wherefore art thou here? Then came they near, and laid hands on Jeſus, and took him.*

51. *And behold, one of thoſe which were with Jeſus,* [Namely, *Peter, John* 18.10.] *ſtretching forth the hand, drew his ſword, and ſtriking the ſervant of the high Prieſt, cut off his ear.* [Gr. *took away his ear.*]

52. *Then ſaid Jeſus unto him, Turn thy ſword again into its place: For all that take the ſword,* [Namely, without a lawful call, or order for it] *ſhall periſh by the ſword.* [Namely, by order and command of the Magiſtrate, to whom the ſword is given, for this end, to puniſh murderers with death, *Geneſis* 9. verſe 6. *Rom.* 13.4.]

43. *Or thinkeſt thou that I cannot now pray my Father, and he ſhall ſet by me* [or *aſſiſt me with*] *more then twelve Legions of Angels.* [A Legion with the Romanes was a Regiment of ſouldiers, conſiſting of ſome thouſands, ſometimes four, ſometimes ſix, and ſometimes more.]

54. *How then ſhould the Scriptures be fulfilled, (which ſay) that it muſt ſo come to paſs?*

55. *At the ſame hour ſpake Jeſus to the companies; Ye are gone out as againſt a murderer,* [or *high-way-robber*] *with ſwords and ſtaves for to take me: I ſate daily with you, teaching in the Temple, and ye laid not hold on me.*

56. *But all this is done, that the Scriptures of the Prophets might be fulfilled. Then all the Diſciples fled, forſaking him.*

57. *Now they had taken Jeſus, led (him) away to Caiaphas the high Prieſt,* [Namely, after that they had firſt brought him to Annas, which was Caiaphas father in law, *John* 18.13.] *where the Scribes and Elders were aſſembled.*

58. *And Peter followed him from afar, even unto the high Prieſts Hall,* [or *even unto the Palace*] *and being gone in, he ſate with the ſervants to ſee the end.*

59. *And the chief Prieſts, and the Elders, and all the great Council, ſought falſe witneſs againſt Jeſus, that they might put him to death; and found none.* [Namely, that with any ſhew could be produced to condemn him thereupon.]

60 *And although there came many falſe witneſſes, (yet) found they none.*

61. *But at laſt there came two falſe witneſſes, and ſaid, This (fellow) ſaid, I can break down the Temple of God, and build up the ſame in three days.* [This was a perverting of the words of Chriſt, *John* 2.19. For Chriſt ſaid not there, *I can break down the Temple, &c.* but *break ye down the Temple, &c.* underſtanding it of the Temple of his body.]

62. *And the high Prieſt ariſing, ſaid unto him, Anſwereſt thou nothing? What doe theſe witneſs againſt thee?*

63. *But Jeſus held his peace.* [Thereby to give to underſtand that this matter was ſo groundleſs, that it was not worthy to be anſwered] *And the high Prieſt anſwering, ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou art the Chriſt the Son of God?*

64. *Jeſus ſaid unto him, Thou haſt ſaid it.* [See before, verſe 25.] *But I ſay unto you, from henceforth ye ſhall ſee the Son of man ſitting at the right (hand) of the power (of God), and coming on the clouds of Heaven.* [That is, ye ſhall then finde indeed that I am the Son of God, eſpecially when you muſt appear before me to be judged.]

65. *Then the high Prieſt rent his cloaths,* [This the Jews uſed to do when they would ſhew an extream grief, or diſpleaſure on certain occaſions; as hearing of blaſphemy, &c. See 2 *Kings* 19. verſe 1.] *ſaying, he hath blaſphemed (God), what need have we yet of witneſſes? behold, now ye have heard his blaſpheming (of God.)*

66. *What think ye? And they anſwering, ſaid, He is guilty of death.*

67. *Then they ſpit in his face, and ſmote him with fiſts.*

68. *And others gave him blows on the cheeks,* [Otherwiſe, *ſmote him with ſticks or rods*] *ſaying, Propheſie unto us, O Chriſt, who it is that ſmote thee?*

69. *And Peter ſate without in the Hall,* [Namely, without the place where the Jewiſh Council was aſſembled, before which Chriſt ſtood, as appears by verſe 71. 75.] *and a maid-ſervant came to him, ſaying, Thou waſt alſo with Jeſus the Galilean.* [So he is here called, becauſe he was brought up at Nazareth, which was a City of Galilee. See verſe 71. and *Matth.*2.23.]

70. *But he denyed it before (them) all, ſaying, I know not what thou ſayeſt.*

71. *And as he went out into the Porch,* [or *Portal, fore-houſe*] *another (maid-ſervant) ſaw him, and ſaid to thoſe that (were) there, This (fellow) was alſo with Jeſus the Nazarite.*

72. *And he denyed it again with an oath, (ſaying,) I know not the man.*

73. *And a little after, they that ſtood there coming to (him) ſaid unto Peter; Truly, thou art likewiſe of them; for*

thy ſpeech alſo maketh thee manifeſt. [Namely, that thou art a Galilean, like as *Mark* chap. 14. 70. and *Luke* chap.22.59. do expreſs.]

74. *Then began he to curſe (himſelf)* [That is, wiſhing the curſe or vengeance of God upon himſelf, if he knew him] *and to ſwear, I do not know the man.*

75. *And preſently the cock crew: and Peter remembred the word of Jeſus,* [Namely, after that Chriſt had looked on him] See *Luke* 22.61.] *who had ſaid unto him, Before the cock ſhall have crowed, thou ſhalt deny me thrice. And going forth, he wept bitterly.*

CHAP. XXVII.

Chriſt is by the Jews delivered over into the hands of Pilate, 1. Judas repenting caſts the money into the Temple, and ſtrangles himſelf, 3. With which money a potters field is bought, as was foretold, 6. Pilate examines Chriſt about the accuſations brought againſt him, 11. is warned by his wife, 19. declares Chriſts innocence, and endevours, by expoſing of Barabbas, to releaſe him, but in vain, 20. waſheth his hands, and upon the Jews preſſing of him, gives him over to the ſouldiers to be crucified, 24. who reproachfully miſ-uſe him, and lead him away to be crucified, 27. Simon of Cyrene is forced to help him bear his croſs, 32. Chriſt is crucified, 35. and with him two murderers, 38. he is reproached and mocked by thoſe that paſs by, 39. Darkneſs cometh upon the earth, and Chriſt hath gall given him to drink, cries out in his extreameſt diſtreſs unto his Father, and gives up the ghoſt, 45. Divers wonders happen about his death, whereby the Captain acknowledgeth that he is the Son of God, 51. he is buried by Joſeph of Arimathea, and at the requeſt of the chief Prieſts, a guard is ſet upon his grave, 57.

NOw *when the morning was come, all the chief Prieſts, and the Elders of the people, took counſel together againſt Jeſus, that they might put him to death.*

2. *And having bound him, they led him (away) and gave him over to Pontius Pilate the Governour,* [Namely, of the Roman Emperour Tiberius, over the land of Judea, *Luke* 3.1. for the Jews had no power left them to puniſh any man with death, without the foregoing conſent of the Roman Governours, as they themſelves teſtifie, *John* 18.31.]

3. *Then Judas, which had betrayed him, ſeeing that he was condemned, repented,* [This was no true repentance, ſuch as Peter had, ſeeing it was not accompanied with amendment of life, nor with faith and confidence of forgiveneſs of his ſins. Paul calls ſuch a repentance as Judas had, a ſorrow of the world which worketh death, 2 *Cor.*7.10] *and brought again* [Gr. *turned again*; that is, turned out again] *the thirty ſilver (pence) to the chief Prieſts, and the Elders.*

4. *Saying, I have ſinned, betraying the innocent bloud. But they ſaid, What is (that) to us? Thou mayeſt look to it.*

5. *And when he had thrown (down) the ſilver (pence) in the Temple, he departed, and going away ſtrangled (himſelf.)* [See hereof more at large, *Acts* 1. 18.]

6. *And the chief Prieſts taking the ſilver (pence), ſaid, It is not lawful to put the ſame into the offering-cheſt,* [In the Greek Text the Syriack word Corbanan is kept, which ſignifies a gift or offering, and ſo they called the treaſury or mony-cheſt, in which the money given or conſecrated to the ſervice of God was kept. See 2 *Kings* 12. verſe 9. This, *Mark* 12. 41. and *Luke* 21.1. is called Gazophylacium] *ſeeing it is a price of bloud.* [that is, for which Chriſt was bought by them to put him to death. It ſeems that theſe hypocrites have reſpect to the place, *Deut.* 23. verſe 18.]

7. *And having taken counſel together, they bought therewith the potters field for a burying-place for ſtrangers.* [That is, coming out of ſtrange Countries, and being ſtrangers to the Jews Religion, with whom it ſeems that the Jews would have no communion, no not after their death.]

8. *Therefore is that field called the field of bloud, even unto this day.* [Of this field, ſee *Acts* 1.19.]

9. *Then (there) was fulfilled that which is ſpoken by the Prophet Jeremy,* [This place is not found in Jeremy, but in Zachary. chap. 11. verſe 13. and therefore ſome ancient Teachers think that here was no name of the Prophet expreſt by Matthew himſelf, as he is wont alſo elſewhere to omit it, and as likewiſe this name is not extant in the Syriack Tranſlation, which is very ancient, and in ſome others: and that the name of Jeremy ſhould by ſome of the Tranſcribers, through ignorance, (becauſe of the likeneſs of the letters Iſ and Zſ as they are written in ſhort) be inſerted out of the margine into the Text. But others think that Zachary was alſo named Jeremy, as among the Iſraelites it was very uſual to have two names, eſpecially when they ſignified almoſt one kind of thing] *ſaying, And they took the thirty ſilver (pence), the value of him that was valued by the children of Iſrael, whom they did value.* [Oth. tranſlate it, *the value of him that was valued, which ſome of the children of Iſrael did value.* Zachary chap. 11. verſe 13. brings in Chriſt himſelf, as ſpeaking in his own perſon, but Matthew regarding more the ſenſe then the words of the Prophet, ſpeaks of Chriſt in the third Perſon, to ſhew that this prophecy was here fulfilled in him.]

10. *And gave the ſame for the potters field, according to that which the Lord commanded me.* [Theſe words indeed are not in the Prophet, but the ſenſe of them is.]

11. *And Jeſus ſtood before the Governour, and the Governour asked him, ſaying, Art thou the King of the Jews?* [Namely, whom the Jews expect for their Meſſias and Deliverer.] *And Jeſus ſaid unto him, Thou ſayeſt it.* [See before, chap. 26. verſe 25,64. and *John* 18.37.]

12. *And when he was accuſed of the chief Prieſts and Elders, he anſwered nothing.*

13. *Then ſaid Pilate unto him, Heareſt thou not how many (things) they witneſs againſt thee?* [Theſe things are expreſt, *Luke* 23.2.]

14. *But he anſwered him not to any one word,* [Partly, becauſe the accuſations were manifeſt lies, partly, becauſe he would be condemned for us, being innocent. And ſo was fulfilled that which was foretold of him, *Iſa.* 53.7.] *ſo that the Governour marvelled greatly.*

15. *And at the Feaſt* [Namely, of the Paſſeover, *Joh.* 18.39.] *the Governour was wont to releaſe to the people,* [Gr. *to the multitude*] *one priſoner, whom they would.*

16. *And they had then a well known priſoner,* [That is, a famous and eminent (one) whoſe perſon and ill feats were notorious. For he was put in priſon for murder and ſedition, *Mark* 15.7. *Luke* 23.19, *John* 18. 40.] *called Barabbas.*

17. *Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I ſhall releaſe unto you, Barabbas, or Jeſus which is called Chriſt?*

18. *For he knew that for envy they had delivered him over.*

19. *And when he ſate upon the Judgement Seat, his wife ſent unto him, ſaying, Have nothing to do (I pray) with that righteous (man): for I have ſuffered much to day in a dream for his ſake.*

20. *But the chief Prieſts and the Elders perſwaded the multitudes,* [or *moved them thereunto by counſelling,*]

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ling] *that they should desire Barabbas, and put Jesus to death.*

21. *And the Governour answering, said unto them, Which of these two will ye that I shall release unto you? and they said, Barabbas.*

22. *Pilate said unto them; What shall I doe then (with) Jesus, who is called Christ? They all said unto him, Let him be crucified.*

23. *But the Governour said, What evil then hath he done? And they cryed the more, saying, Let him be crucified.*

24. *Now when Pilate saw that he advanced nothing, but much rather (that there) was an uproar made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous (man):* [That is, of his death; whereof notwithstanding he was not wholly innocent, seeing he might not for to please others put an innocent person to death: as the Governour Festus himself testifies, *Acts* 25. 16.] *ye may look to it.*

25. *And all the people answering, said, His blood (come) upon us, and upon our children.* [That is, if this blood be innocently shed, the judgement or vengeance of God for it come upon us and our posterity. Which likewise shortly after was fulfilled by the Romans, and is fulfilling yet, *Matth.* 24. 21. The like phrase, see *Lev.* 20. 9. 2 *Sam.* 1. 16.]

26. *Then released he Barabbas unto them, but having scourged Jesus,* [The Romans had indeed the custom, that they caused those which were condemned to death, openly to be scourged first: but it appears out of *John* 19. 1. that Pilate did this, because he hoped to satisfie the Jews with this lesser punishment, and to move them to compassion, that so he might release him] *gave him over to be crucified.*

27. *Then the souldiers of the Governour took Jesus with them into the Judgement-Hall, and gathered upon him the whole band.*

28. *And when they had unrayed him,* [Namely, of his upper garment] *they put a purple cloak about him.* [This was a certain sort of costly purple colour, like as the other Evangelists call it; Or of scarlet, which was worn only by Kings and great ones, *Dan.* 5. 7. And so these made a mock of the Kingly office of Christ, For which purpose served also the crown of thorns, and the reed in stead of a scepter, and the following mockery.]

29. *And having plaited a crown of thorns, they set (the same) upon his head, and a reed in his right (hand); and falling on their knees before him, they mocked him, saying, Hail, thou King of the Jews.*

30. *And having spit upon him, they took the reed and smote upon his head.*

31. *And when they had mocked him, they took the cloak off from him, and put his (own) garments on him,* [Namely, his upper garments which they had stripped off] *and led him away to crucifie him.*

32. *And going out they found a man of Cyrene, by name Simon,* [See more largely of this Simon, *Mark* 15. verse 21.] *this (man) they forced* [See of this word, *Matth.* 5. 41.] *that he should bear his cross,* [Gr. *should take up*; namely, to carry he same after Christ, *Luke* 23. 26. It was usual that those which should be crucified, must bear their cross themselves to the place of execution. But seeing Christ was very much weakned in his body by the former ill handling, therefore they joyned this man unto him.]

33. *And being come to the place called Golgotha, which is to say, Skull-place,* [Or place of the skull, or of the brain-pain, which place seems to be so called, because justice used to be done there, by reason whereof many dead skulls of offendors were found there. Or as some think, because that Hill had the form or shape of a brain-pan.]

34. *They gave him to drink Vinegar mingled with gall,* [*Mark*, chap. 15. verse 23. saith, *Wine mingled with myrrhe*, which drink was used to be given to those that were condemned, that they might forget their pain, to which the souldiers put Vinegar and gall; herein also to shew their maliciousness towards him.] *and when he had tasted (it), he would not drink.*

35. *Now when they had crucified him, they parted his garments, casting lots: that that might be fulfilled which is said by the Prophet, They parted my garments among them; and cast lots upon my raiment.* [Because his inner coat was without seam, as may be seen, *John* 19. 23.]

36. *And sitting down, they watched him there.*

37. *And they set over his head his accusation written,* [Or *his offence*; Others *his cause*; namely, whereof he was accused, and for which he was condemned:] *THIS IS JESUS, THE KING OF THE JEWS.*

38. *Then (there) were two murderers crucified with him, one at the right, and one at the left (side).*

39. *And they that passed by reviled him, wagging their heads.* [In token of contempt, and that they liked it well, (or wished him no better.) See *Psalm* 22. 8. *Lament.* 2. 15.]

40. *And saying, Thou that breakest down the Temple, and buildest (it) up in three days, deliver thy self. If thou art the Son of God, come down from the cross.*

41. *And in like manner also the chief Priests, with the Scribes, and Elders, and Pharisees, mocking (him), said,*

42. *He delivered others, he cannot deliver himself.* [Or, *Can he not deliver himself?*] *If he be the King of Israel, let him now come down from the cross, and we will believe him.*

43. *He trusted in God, let him now deliver him, if he willeth him (well),* [That is, if he have delight in him] *For he said, I am the Son of God.*

44. *And with the same did the murderers also which were crucified with him upbraid him.* [Properly it was done but by one of the murderers, as Luk. testifies, chap. 23. verse 39. but this is spoken thus in common, to shew that Christ was mocked of all sorts of men, even of the murderers themselves. Except we should say, (as some of the ancient Teachers are of opinion) that at first both should have reviled him, and afterwards one of them, seeing the miracles which came to passe, was converted.]

45. *And from the sixt hour,* [That is, from about noon, till about three a clock in the afternoon, according to our account. See *Matth.* 20. 3. *John* 11. 9. See further, *Mark* 15. 25. *John* 19. 14.] *there was darkness* [This was no ordinary Eclipse of the Sun, seeing the Passeover was kept at the full Moon, when the Moon stands right opposite to the Sun on the other side of the Heaven, and for this cause cannot hinder the light of the Sun: but a supernatural work of God, coming to pass by miracle, like as the darkness in Egypt, *Exod.* 10 22.] *over the whole earth,* [Some understand here by the land of the Jews only. Others the whole Globe of the Earth] *until the ninth hour.*

46. *And about the ninth hour Jesus cryed with a great voice, saying, Eli ELI LAMA SABACHTANI,* [These words are taken out of *Psalm* 22. 2.] *that is, My God, my God, why hast thou forsaken me?* [Namely, under the burden of thy terrible wrath against the sins of mankind, without suffering me to enjoy the sense of thy favour and help, *Gal.* 3. 13. But these are no words of despair, seeing he perfectly trusted in him notwithstanding, as appears by the words, *My God.* See likewise here, *Heb.* 5. 7.]

47. *And some of those that stood there, hearing (this), said, This (man) calleth Elias.* [This they said, mocking him, because the words Eli and Elias come pretty near one another.]

48. *And*

48. *And straightway one of them running (to him) took a sponge, and having filled (it) with Vinegar, stuck it on a reed,* [Gr. *put it about a reed.* This he did, because Christ had said, I thirst, as *John*, cha. 19. verse 28. witnesseth] *and gave him to drink.*

49. *But the others said, Stay, let us see whether Elias will come to deliver him.*

50. *And Jesus again crying with a great voice, gave (up) the ghost.* [Gr. *let go* (or *dimisit*) *the ghost*, *i. e.* his soul, *John* 10. 18.]

51. *And behold the Vail of the Temple* [This was a certain Tapistry, or embroidered cloth, which hung before the Holy of Holies; and parted the same from the holy place, or foremost part of the Temple. What this signified is declared, *Heb.* 10. 20.] *rent in twain, from the top to the bottome: and the Earth quaked, and the rocks rent.*

52. *And the graves were opened, and many bodies of Saints, which were fain asleep, were raised up.*

53. *And being gone forth out of the graves after his resurrection, they came into the holy City,* [Namely, Jerusalem. See *Matth.* 4. 5.] *and appeared unto many.*

54. *And the Centurion, and those that kept Jesus with him, seeing the Earthquake and the things which had happened, were sore afraid, saying, Truly, this was the Son of God.*

55 *And there were many women looking on from afar, which had followed Jesus from Galilee to minister unto him.* [Gr. *ministring unto him*; namely, in his life, of their goods, *Luke* 8. 3.]

56. *Among which was Mary Magdalen, and Mary the mother of James and Joses,* [See of her, *Matth.* 13. 55.] *and the mother of the sons of Zebedee.* [See also, of her, *Matth.* 20. 20.]

57. *And when it was become evening,* [That is, late of the day, before the Sun was gone down For with the going down of the Sun the Sabbath begun] *there came a rich man of Arimathea,* [namely, by birth. This was a city in the land of Judea, *Luke* 23. 51.] *by name Joseph, who also himself was a disciple of Jesus.*

58. *This (man) came to Pilate, and desired the body of Jesus. Then Pilate commanded that the body should be given (to him).*

59. *And Joseph taking the body, wrapped the same in clean fine linnen.* [Which he had bought new for that purpose, *Mark* 15 46.]

60. *And laid it in his (own) new grave,* [In the which yet no man before was laid, *Luke* 23. verse 53. which by Gods disposing came to pass, that men might not say or think that any one else was risen again] *which he had hewn out of a rock: and having rolled a great stone (against) the door of the grave, he went away.*

61. *And there was Mary Magdalen, and the other Mary,* [Namely, named and described before, verse 56.] *sitting over against the grave.*

62. *Now the next day, which is after the Preparation,* [That is, on their own Pasche-day, or day of the Passeover, which then was also the Sabbath-day] *the chief Priests and the Pharisees gathered together unto Pilate.*

63. *Saying, Sir, We remember that this Seducer being yet alive,* [So do these ungodly men slander Christ yet after his death] *said, After three days I will rise again.* [Gr. *I arise.*]

64. *Command therefore that the grave be kept safe (or safe-guarded) until the third day, lest perhaps his disciples come by night, and steal him, and say to the people, he is risen from the dead: and (so) the last errour (or seduction) be worse then the first.*

65. *And Pilate said unto them, Ye have a Guard,* [Which were the soulders, that were set to keep and and watch the Temple without; which had their watch-place in the Tower Antonia. See *Joseph. Anti u. lib.* 18. *cap.* 6.] *Go your way, Make it sure, as ye know* (or *understand*) *it.*

66. *And they going away, secured the grave with the Guard, having sealed the stone,* [That no man should be so bold, as to open the grave, without their knowledge, as *Dan.* 6. 17. which likewise came to pass by Gods disposing, to make Christs Resurrection so much the more certain and glorious.]

CHAP. XXVIII.

The women come to Christs grave, 1. *and by an Angel, who had rolled away the stone, they are informed of his resurrection,* 2. *And go to tell the same to the Disciples,* 7. *Christ meets them by the way,* 9. *The Guard bring the same tidings to the chief Priests, but suffer themselves to be corrupted with money, saying, that he was stolen out of the grave,* 11. *Christ manifests himself to his Disciples in Galilee,* 16. *And gives them in charge to preach and baptize among all Nations,* 19. *and promiseth them his assistance,* 20.

AND late (after) *the Sabbath,* [Gr. *late of the Sabbath*; that is, as is expounded, *Mark* 16. 1. when the Sabbath-day was past; for by the word Sabbaths in the plural number, the Sabbath-day or Seventh day is also understood, *Matth.* 12. 1. *Act.* 13. ver. 14.] *as it began to dawn towards the first (day)* [Gr. *one*, that is, the first, as is declared, *Mark* 16. 9.] *of the week,* [Gr. *of the Sabbaths*, which word is also sometimes taken for the whole week, *Mark* 16. 9. *John* 20. 1. 1 *Cor.* 16. 2.] (*there*) *came Mary Magdalen, and the other Mary,* [with which two there were yet some others, named, *Mark* 16. 1. *Luke* 24. 10] *to view the grave.* [Having with them spices, *Luke* 24. 1. to anoint the body of Christ, *Mark* 16. 1.]

2. *And behold there happened a great Earth-quake: for an Angel of the Lord descending out of Heaven,* [Namely, in the shape of a young man, *Mark* 16. ver. 1.] *came near and rolled away the stone from the door,* [Namely, to open the grave. Not that Christ was not able by his divine power to do this himself, but to shew the truth of his humane nature, even after his resurrection, as is to be seen also, *John* 11. ver. 39 41.] *and sate upon the same.*

3. *And his shape* [that is, face] *was like lightning, and his raiment white as snow.*

4. *And for fear of him the Guard were very much affrighted,* [Gr. *shaking, trembling*] *and became as dead (men.)*

5. *But the Angel answering, said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified.*

6. *He is not here, for he is risen, according as he said.* [As is to be seen, *Matth.* 26. 32.] *Come hither, see the place where the Lord lay.* [That is, the Lords dead body, which even after death remained united to the divine nature, as also the soul did in Heaven.]

7. *And go hastily and tell his disciples, that he is risen from the dead: and behold he goeth before you towards Galilee, there shall ye see him; Behold I have told you.*

8. *And going forth hastily from the grave with fear and great joy,* [The fear was out of human infirmity, because they saw the glory of the Angel: and the joy from the joyful message of Christs Resurrection] *they ran to tell (the same) to his disciples.*

9. *And as they went to tell his disciples, Behold, Jesus met them, saying, Hail unto you: and they coming to (him) laid hold on his feet, and worshipped him.*

[That

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[That is, fell down at his feet, embracing the same in token of love and reverence, as may be seen, 2 *Kings* 4. 27. *Luke* 7. 38.]

10. *Then said Jesus unto them, Fear not, go your way tell my brethren,* [So he calls his Disciples for their comfort, to shew that although they had forsaken him, yet notwithstanding his love to them ceased not, nor was diminished. See *John* 20. 17.] *that they go into Galilee, and there they shall see me.* [There Christ intended chiefly to manifest himself, because there he had the most disciples, and there it was fatest for them.]

11. *And as they were going, behold, some of the Guard came into the City, and told the chief Priests all the things which had happened.* [Namely, concerning the resurrection of Christ.]

12. *And they being assembled with the Elders, and having taken counsel together, they gave the soldiers much money,* [Gr. *money enough*; or *silverlings enough*; i.e. *silver pence*]

13. *And said, Say ye, His disciples came by night, and stole him while we slept.*

14. *And if this comes to be heard by the Governour, we will pacifie him,* [Or *bear him in hand thus, perswade him, i.e.* by reasons make him believe it] *and make you to be without care,* (or, *rid you of care.*)

15. *And they having taken the money, did as they were taught. And this word* [Namely, that the Disciples had taken away Christs body by night] *is spread abroad among the Jews, untill this day.*

16. *And the eleven disciples went away into Galilee,* [For the twelfth, namely, *Judas*, was fain off from them] *towards the mountain, where Jesus had appointed them.* [Gr. *had commanded*, or *ordained them*; namely, for to come to him there.]

17. *And when they saw him, they worshipped him; but some doubted.* [See hereof more at large, *Luke* 24. 38,41.]

18. *And Jesus coming to them, spake unto them, saying, Unto me all power is given in Heaven and on earth.* [That is, all authority, and faculty, or ability, as to the Head of the Church, to gather, govern, and defend the same throughout the whole world.]

19. *Go ye therefore, Instruct all the Nations,* [Or *make disciples among all Nations*, as this word is also taken, *Acts* 14. verse 21. See also, *Luke* 16. verse 15.] *baptizing the same, in the name of the Father, and of the Son, and of the holy Ghost,* [*i. e.* that so by Gods command, they may be hallowed and consecrated as children of and in covenant with the true God, *Father, Son, and holy Ghost*, and consequently obliged to his service and obedience. See 1 *Cor.* 1. verse 15.] *teaching them to observe all things I have commanded you.*

20. *And behold I am with you* [Namely, with you my disciples, and all your successors in my Church: and that according to my Godhead, Majesty, Grace and Spirit. See *Matth.* 26.11.] *all the days unto the end of the world. Amen.* [what this word signifies, see *Mat.* 6.13. 1 *Cor.*14.16. 2 *Cor.* 1. 20. and it is here added to the end of this Gospel, as also to almost all the writings of the New Testament, to shew the stability and assurance of that which is contained in the same. See *John* 21. verse 24.]

The end of the Holy Gospel according to [the description of] MATTHEW.

THE HOLY GOSPEL ACCORDING TO [THE DESCRIPTION OF] MARK.

THis *Mark* is thought to have been the same, of whom we read, *Acts* 12 verse 12, 25. and chap. 15. verse 36.39. Nephew to Barnabas, *Col.* 4. verse 10. in whose Mothers house the Apostles assembled, *Acts* 12. 12. a companion of Paul and Barnabas, *Acts* 12. verse 25. for whose sake there arose a sharp contention between Paul and Barnabas, *Acts* 15. verse 37, 39. who yet afterwards came again to Paul, as may be collected out of *Col.* 4.10. 2 *Tim.* 4. 11. *Philemon* verse 24. and was also a faithful disciple of the Apostle Peter, who calls him his Son, 1 *Pet.* 5. verse 13. Although some think that these were two several persons, and that this Gospel was written by him whom Peter calls his Son. The Ancient Teachers witness, that afterwards he taught the Gospel in the School at Alexandria in Egypt. See *Euseb. Histor. Eccles. lib.* 2. *cap.*15. *Hieron. Prefat. in Marc.*

The Argument of this BOOK.

THE *Argument of this Book, or of this Gospel, is the same with the Gospel of* Matthew, *the which he seems to epitomize or abbreviate. He describes therefore, how the Lord Jesus Christ administred his Office here upon earth. First, how he administred his Prophetical Office, having therein* John the Baptist *for a Forerunner to prepare the way for him, by whom he is baptized. And how after that he had overcome the temptations of Satan, he began to preach the Gospel: and how he calleth four disciples, casts out an unclean spirit, healeth Peters mother in Law of a Fever, and many others of their diseases: cleanseth a Leper,* Chap. 1. *That he healeth*

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leth one sick of the palsie, calleth Matthew *to be an Apostle: Defends his disciples that they did not fast, and had plucked ears (of corn) on the Sabbath,* chap. 2. *How he cured one that had a withered hand; that a great multitude followed him: that he called the twelve to be Apostles: Defends the truth of his miracles against the blasphemy of his enemies: teacheth who are his friends,* chap. 3. *That by the similitude of the seed he teacheth how the Word of God is to be heard fruitfully, and preached publiquely, and how it increaseth by little and little like a seed that grows up; and like a mustard seed, that he stilleth the tempest,* chap. 4. *Casts out a Legion of Devils: raiseth up* Jairus *daughter from the dead, and cureth a woman of a bloudy issue,* chapter 5. *That he teacheth at Nazareth, and sends out his Apostles to preach the Gospel: What opinion* Herod, *he that beheaded* John, *had of Christ: How he feedeth five thousand men with five loaves and two fishes: goeth on the water, and cometh to his disciples, and healeth many sick,* chapter 6. *How he reproveth the Pharisees, that they made the Law of God of none effect by their institutions, and teacheth what defiles the man: Casts the Devil out of the daughter of a Canaanitish woman, healeth one deaf and dumb,* chap. 7. *That hee again feeds four thousand with seven loaves, and a few fishes: refuseth to give the Pharisees a sign: admonisheth his disciples to beware of the leaven of the Pharisees, and of* Herod: *restores a blinde man to sight: foretels his suffering, and exhorts his disciples to patience,* chapter 8. *How he shews his glory upon the Mount before three disciples: and instructs them concerning the coming of* Elias: *Casts out a dumb and deaf spirit: again foretels his suffering, and exhorts his disciples to humility, doing good, and avoiding of offences,* chapter 9. *Disputes with the Pharisees concerning Divorce: blesseth the little children: gives answer to one that sought salvation by his own righteousnesse, shewing what he should do then. Teacheth what hinderance riches are to salvation: promiseth eternal life to those which shall have forsaken the same for his sake: once more foretels his suffering: rejects the request of the sons of* Zebedee: *exhorts his disciples to humility; restores blinde* Bartimeus *to his sight,* chapter 10. *How he makes his royal entrance into Jerusalem: curseth a fig-tree: purgeth the Temple of the buyers and sellers, and defendeth his action: exhorts his disciples to faith, and to forgive one another,* chapter 11. *Shews the Jews their ingratitude by the similitude of the husbandmen; which beat and killed the servants, and also the Son of the Lord of the Vineyard: Teacheth that we must pay tribute to* Cesar: *and that we shall not marry after the resurrection: Teacheth which is the greatest Commandement; that he is not onely the Son, but also the Lord of David: Exhorts to flee the manners of the Pharisees: Commends the small alms of a poor widow,* chapter 12. *Foretels the desolation of the Temple, and the miseries which should precede the same; and the grievousnesse of them: Foretels also his coming to Judgement, and that the time thereof is unknown: and exhorts all to watch and pray,* chapter 13. *How the Rulers of the Jews take counsel to apprehend him, with whom* Judas *agrees for to deliver him over. How he is anointed, keeps the Passeover with his disciples, to whom he discovers the Traitor; keeps the holy Supper with them; foretels his suffering, death, and resurrection, also the flight of the disciples, and* Peters *denial: Enters upon his suffering in the Garden with very great distresse, and earnest prayer: Is betrayed, taken, led to the high Priest, examined, charged by false witnesses, and condemned to death: How* Peter *denies him three times,* chapter 14. *How he is delivered over to* Pilate *the Governour, who examines him, and ballanceth him with* Barabbas, *for to release him; and finally, suffers him to be scourged and crucified: how he bears his crosse, and is nailed thereto together with two murdererers: is mocked on the crosse, and dieth, and is buried by* Joseph of Arimathea, *with the consent of* Pilate, chapter 15. *How on the third day, early in the morning, he arose from the dead: and both by an Angel, and by his appearings, assured certain godly women, and his disciples thereof: and having given command to his Apostles to preach the Gospel throughout the whole world, with promise of the gift to work miracles, ascended into Heaven, and sate at the right hand of God. How the Apostles entred upon their Office, and Christ fulfilled his promise,* chapter 16.

MARK.

CHAP. I.

The preaching of the Gospel beginneth with the Ministry of John, who preacheth and baptizeth in the wildernesse, being much followed, 1. *Christ is baptized by him, and witnessed from Heaven to be the well-beloved Son of God,* 9. *Is tempted in the wildernesse,* 12. *Preacheth in Galilee,* 14. *and calleth Simon and Andrew,* 16. *As also James and John,* 19. *Teacheth in Capernaum,* 21. *casteth out an unclean spirit,* 23. *healeth Peters mother in law of the Feaver,* 29. *and all manner of sick and possessed persons,* 32. *Departs into a solitary place to pray,* 35. *Goeth from thence to preach in the next Citie,* 38. *cleanseth a Leper, whom he commands to hold his peace, and to shew himself to the Priest,* 40.

THE *beginning of the Gospel of Jesus Christ the Son of God:* [Mark begins his Gospel where Malachi endeth his Prophecy; namely, from the coming of Christs fore-runner, so as it were to conjoin the Old and New Testament to one another. For all the Prophets prophesied until John, *Matth.* 11. 13. who was the first Preacher of the Gospel in the New Testament.]

2. *As is written in the Prophets,* [Namely, *Malach.* 3.1. and *Esa.* 40. 3. for both these Prophets are here joined together.] *Behold, I send mine Angel* [or *Messenger,* for the Greek word *Angelos* signifies a Messenger, *Luke* 7. verse 24. and is commonly ascribed to the Angels of Heaven. But sometimes also to the Ministers of the Church, because they are sent forth from God as Messengers to hold forth Gods will and Commandments unto men, *Malach.* 2. verse 7. *Rev.* 2. verse 1. 8.] *before thy face, which shall prepare thy way before thee.* [Here God the Father speaks to his Son; and in Malachi the Son himself speaks to the Church, and therefore saith, *before my face; i. e.* before my coming which shall presently follow thereupon.]

3. *The voice of one crying in the wildernesse, Prepare ye the way of the Lord, make his paths straight.* [Or *plain.*]

4. *John was baptizing in the wildernesse, and preaching the Baptisme of Repentance for the remission of sins.* [Baptism is so called, because it was administred to those, which confessed their sins and promised repentance, and to be a sign and seal unto them, that their sins were forgiven them by God for Christs sake, *Act* 19. verse 4. *Rom.* 4.11.

5. *And all the Land of Judea went out to him, and those of Jerusalem: and were all baptized of him in the River Jordan, confessing their sins.*

6. *And John was cleathed with camels hair,* [The exposition of this History of John, see in the Annot. on the third chapter of Matthew; where it is related almost in the same words] *and with a leathern girdle about his loins, and did eat Grashoppers and wilde honey.* [That is, which is found in the wilde woods, or fields.]

7. *And he preached, saying, After me (there) cometh he that is stronger then I, for whom I am not worthy,* [Gr. *fit,* or *sufficient*] *stooping down to unloose the latchet of his shoes.*

8. *I indeed have baptized you with water, but he shall baptize you with the Holy Ghost.*

9. *And it came to passe in those days, that Jesus came from Nazareth (situate) in Galilee,* [Namely, where he was brought up, and had dwelt until that time. See *Luke* 2. 51. and 4.16.] *and was baptized of John in the Jordan.*

10. *And straightway as he came up out of the water, he* [Namely, John the Baptist] *saw the Heavens open,* [Gr. *rent,* or *cloven*] *and the Spirit like a Dove descend upon him.* [Namely, upon Jesus. See *John* 1. 32,33.]

11. *And there hapned a voice out of the Heavens, Thou art my beloved Son, in whom I am well-pleased.*

12. *And immediately the Spirit* [Namely, the Holy Ghost. See *Luke* 4. 7.] *drove him out into the wildernesse.*

13. *And he was there in the wildernesse fourty days, tempted of Satan;* [Especially after that he had fasted fourty days and nights. See *Matth.* 4.2.] *and was with the wilde beasts, and the Angels served him.*

14. *And after that John was delivered over,* [Namely, into prison; whereof see more largely, *Matth.* 14. 3.] *Jesus came into Galilee, preaching the Gospel of the Kingdom of God.* [Although he had begun to preach before, *John* 3. 24. yet after Johns imprisonment, he entred solemnly and perfectly upon his office of preaching, attended with his Apostles.]

15. *And saying, The time is fulfilled,* [Namely, which was determined by God and foretold by the Prophets, *Gal.* 4.4.] *and the Kingdom of God come nigh: Repent ye, and believe the Gospel.*

16. *And walking by the Sea of Galilee, he saw Simon,* [Who by Christ was sirnamed Peter. See *Matth.* 4. 18.] *and Andrew his brother, casting their net into the Sea (for they were fishers.)*

17. *And Jesus said unto them; Follow after me, and I will make you to become fishers of men.* [The preaching of the Gospel is compared to fishing, *Matth.* 13. 47. seeing men are thereby drawn out of the world, and brought to Christ.]

18. *And they straightway forsaking their nets, followed him.*

19. *And being gone a little farther from thence, he saw James (the son) of Zebedee, and John his brother, and the same in the ship mending their nets.*

20. *And straightway he called them, and they leaving their Father Zebedee in the ship, with the hirelings, followed after him.*

21. *And they came into Capernaum:* [Where he was come to dwell since he departed from Nazareth, *Mat.* 4.13.] *and straightway on the Sabbath day* [Gr. Sab-

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baths.] being entred into the Synagogue, he taught.

22. And they were astonished at his doctrine: for he taught them as having power, [See Matth. 7. 29.] and not as the Scribes.

23. And there was in their synagogue, a man with an unclean spirit, and he cryed out,

24. Saying, forbear, [Or, O! Ah!] what have we (to do) with thee, Thou Jesus the Nazarite? Art thou come to destroy us? [Namely, before the time. See Matth. 8. 29.] I know thee, who thou art, (namely) the Holy One of God. [Or, Thou Holy One of God, i.e. the true Messias; for the High Priest bare this title, the holiness of the Lord, on his forehead, as a type of Christ. See Exod. 28. 36. See also, Luke 4. 34.]

25. And Jesus rebuked him, saying, Hold thy peace, [Gr. Be thou muzled. See of this word, Matth. 22. 12. This Christ saith, because he would not have the truth spread abroad or confirmed by the testimony of the Devil, who is the father of lies: as Paul also doth: Acts 16. verse 18.] and go out of him.

26. And the unclean spirit tearing him, [That is, drawing and throwing him hither and thither, as if he would tear him in pieces, and yet not being able to hurt him. See Luke 4. 35.] and crying with a great voice, went forth out of him.

27. And they were all amazed, so that they enquired one amongst another, saying, What is this? What new doctrine is this, that with power he likewise commandeth the unclean spirits, and they are obedient unto him?

28. And his fame [That is, the fame of him] went forth presently into the whole land of Galilee lying round about.

29. And straightway being gone out of the Synagogue, they came into the house of Simon and Andrew, with James and John.

30. And Simons wives mother [So then Peter had a wife, whom being become an Apostle, he did not forsake, as appears here, and 1 Cor. 9. 5.] lay (sick) of the Fever: and by and by they told him of her.

31. And going to her, he took her by the hand, and set her up, and straightway the Fever left her, and she ministred unto them.

32. Now when it was become evening, when the Sun went down, [Because it was on the Sabbath, as appears out of verse 21. therefore they waited till the going down of the Sun, with which the Sabbath ended] they brought unto him all that were ill at ease, and possessed of the Devil.

33. And the whole City was gathered together about the door.

34. And he healed many, which were ill of divers diseases, and cast out many Devils, and suffered not the Devils to speak, because they knew him. [Or, suffered them not to say, that they knew him; namely, because he would have no testimony from these lying spirits.]

35. And early in the morning, while it was yet deep in the night, being risen he went out, and went away into a waste place, [Or, solitary place] and prayed there.

36. And Simon and they that (were) with him, [Namely, the other three Apostles, which are named, verse 29. with many more of the people, as appears, Lu. 4. 42.] followed after him.

37. And having found him, they said unto him, They all seek thee.

38. And he said unto them, Let us go into the Towns adjoining, [Gr. Village-cities, that is, open, unwalled Towns, of which fort there were many in Galilee; whereof Josephus testifies, that in each of them there were no lesse then ten-thousand persons] that I may preach there also, for therefore came I forth.

39. And he preached in their Synagogues throughout all Galilee, and cast out the Devils.

40. And there came a Leper unto him, beseeching him, and falling on his knees before him, and saying unto him, If thou wilt, thou canst make me clean.

41. And Jesus being inwardly moved with compassion, stretched forth his hand and touched him, and said unto him, I will, be thou cleansed.

42. And when he had said (this), immediatly the Leprosie departed from him, and he was cleansed.

43. And when he had straightly forbidden him, [Or, with thundrings sharply forbidden; namely, to make this known] he made him presently to depart from him. [Gr. drove him out; i.e. caused him to go speedily away from him.]

44. And said unto him, See, that thou say nothing to any man, [See the cause hereof, Matth. 12. 16.] but go thy way, shew thy self to the Priest, and offer for thy cleansing that which Moses commanded, for a testimony unto them.

45. But he being forth, began to publish many things, [Namely, both what was done to him, and what he had heard and seen of Christ besides] and to spread abroad that word, [i.e. this thing] so that he [namely, Jesus, see Luke 5. verse 15, 16.] could no more openly come into the City, [namely, of Capernaum, as appears by the beginning of the following chapter; namely, because of the great concourse of people] but was without in desert places; and they came to him from all quarters.

CHAP. II.

Christ preacheth again in Capernaum with great concourse of the people, 1. There is brought unto him one palsie-struck or lame, whose sins he forgives, and healeth him; proving against the Scribes, that he hath also power to forgive sins, 3. Calleth Matthew from the Custome, 13. Eateth and drinketh with publicans and sinners, and justifies it, 15. Gives reasons wherefore his Disciples fasted not at that time, like as the Disciples of John and the Pharisees did, 18. The Disciples pluck ears of corn on the Sabbath, and are defended by Christ, 23.

AND after (some) days [The particle some is many times omitted by the Hebrews, when there cometh any expression of time betwixt both, Gen. 4. 3. and 24 55. and yet is understood] he came again into Capernaum, [namely, privately, and unlooked for] and it was heard (rumour'd) that he was in the house. [viz. in which he dwelt. Or, was at home. See Matth. 4. 13.]

2. And straightway (there) were many gathered together, insomuch that even the (places) also about the door, could no more contain (them), and he spake the word unto them. [Namely, of the Kingdom, or of the Gospel.]

3. And there came (some) unto him, bringing one sick of the palsie, [Or, lame, as Matth. 4. 24.] who was born up by four. [Gr. taken up.]

4. And not being able to come near him by reason of the multitude, they uncovered the roof [or, loft] where he was, and having broken (that) up, [Gr. digged up; for the roofs were flat above, and covered with bricks, or tile-stones, which here they digged up. See Luke 5. 19.] they let down the bed, whereon the sick of the palsie lay. [Gr. Krabbaton, which was a light little bed, like a mattresse, whereon men used to rest at noon, and on which they used much to lay the sick, that they might the more fitly transport them from one place to another.]

5. And

5. And Jesus seeing their faith, [Namely, both of the sick of the palsie, and of those that carried him] said to the sick of the palsie, Son, thy sins are forgiven thee.

6. And some of the Scribes sate there, and reasoned in their hearts,

7. Why doth this (man) speak blasphemy thus? [See hereof, the Annotations on Matthew 9. 3.] who can forgive sins but God only?

8. And Jesus straightway knowing in his Spirit, [That is, in his soul; namely, by the revelation of his Godhead; which is also often set forth by the word Spirit, Rom. 1. 4. Heb. 9. 14. 1 Pet. 3. 18.] that they reasoned thus in themselves, and said unto them, What reason ye these things in your hearts?

9. Which is easier [See hereof, and of that which follows, the Annotations on Matth 9. 5.] to say to the sick of the palsie, Thy sins be forgiven thee: or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power to forgive sins on earth: (he said to the sick of the palsie),

11. I say unto thee; Arise, and take up thy bed, and go thy way home.

12. And straightway he arose, and having taken up the bed, he went forth in the presence of all: so that they were all amazed, and glorified God, saying, We never saw such a thing. [Gr. thus.]

13. And he went forth again towards the Sea [Namely, the lake of Galilee, or Genneseareth, on which Capernaum lay] and the whole multitude came to him, and he taught them.

14. And passing by, he saw Levi [Who was also called Matthew. See Matth. 9. verse 9.] (the son of) Alpheus, sit in the custome-house, [Or, on the custome, or, at the custome-house] and said unto him, follow me, and he arising, followed him.

15. And it came to passe as he sate down, [Namely, at meat] in the house of the same (man), that many publicans also and sinners sate down with Jesus and his Disciples: for they were many, and had followed him.

16. And the Scribes and Pharisees, seeing him eat with the publicans and sinners, [See the Annotations, Matth. 9. 10.] said unto his Disciples, Why (is it) that he eateth and drinketh with the publicans and sinners?

17. And Jesus hearing (that), said unto them, They that are in health have no need of the Physician, but they that are sick: [Gr. they that have ill; i.e. they that are ill at ease, or indisposed] I come not to call righteous (ones), but sinners to repentance.

18. And the Disciples of John and of the Pharisees fasted, [Namely, often, as is shewed, Matth. 9. 14. and Luke 5. 33.] and they came and said unto him, Why do the Disciples of John and of the Pharisees fast, and thy Disciples fast not? [See likewise of this whole History and similitudes, Matth. 9. 14.]

19. And Jesus said unto them, Can the wedding children fast while the Bridegroom is with them? As long time as they have the Bridegroom with them, they cannot fast.

20. But the days shall come, when the Bridegroom shall be taken away from them, and then they shall fast in those days.

21. And no man soweth a patch of undrest cloth, on an old garment, else the patch of it new set on, rends (somewhat) off from the old (garment) and there is a worse rent made.

22. And no man putteth new wine into old (leather) bottles (sacks): else the new wine makes the (leather) bottles burst (or rend) and the wine is spilt, and the (leather) bottles waste, (or perish), but new wine must bee put into new (leather) bottles.

23. And it came to passe, that on a Sabbath-day [Gr. in the Sabbaths] he went through the sown (fields), [See also the exposition hereof, in the Annotations on Matth. 12. 1.] and his Disciples began as they went to pluck ears. [Gr. to go plucking ears.]

24. And the Pharisees said unto him, Behold, Why do they on the Sabbath-day [Gr. Sabbaths] that which is not lawful.

25. And he said unto them, Have ye never read, what David did, when he had need and was an hungred, and they that (were) with him?

26. How he went into the house of God, in the time of Abiathar the high Priest, [This Abiathar is called Ahimelech, 1 Sam. 21. 1. and his son is called Abiathar. Yet it appears by divers places of Scripture, that both these names were given to the father and to the son. See 2 Sam. 8. 17. and 15. 29, 35. 1 Kings 2. 26, 27. and 1 Chron. 24. 6.] and did eat the shew-bread, which is lawful for no man to eat, but the Priests, and gave also to those that were with him.

27. And he said unto them, The Sabbath is made [Gr. was] for man, [Namely, as well to strengthen his soul, as to refresh his body: and not for to let it perish] and not man for the Sabbath.

28. Therefore the Son of man is Lord also of the Sabbath.

CHAP. III.

Christ cureth a man that had a withered hand, and proves that the Sabbath was not prophaned thereby, 1. The Pharisees and Herodians take counsel together against him, whose wiles he escapeth, and hath a great confluence of people from all parts, amongst which he healeth many, commanding the Devils whom he casts out, not to make him manifest, 6. Chuseth twelve Apostles, 13. whose names are rehearsed, 16. His Kinsmen take him to be out of his wits, 21. The Scribes blaspheme his miracles, as if he did them by Beelzebul; which blasphemy he confutes by divers similitudes, 22. Teacheth that the blasphemy against the holy Ghost is never forgiven, 28. and declareth who is his mother, brother and sister, 31.

AND he went again into the Synagogue, [For the Jews assembled every Sabbath in their Synagogues, to hear the Law expounded. See Acts 15. 21.] and there was a man having a withered hand. [Luke 6. 6. it appears that it was his right hand.]

2. And they [Namely, the Scribes and Pharisees, Luke 6. verse 7.] observed him, whether he would heal him on the Sabbath, [Gr. Sabbaths] that they might charge him.

3. And he said to the man, which had the withered hand, Stand up in the midst.

4. And he said unto them, Is it lawful on the Sabbath-days to do good or to do evil? to save a man or to kill him? [Gr. a soul, which is taken sometimes for the life, sometimes for the whole man] and they held their peace.

5. And when he had looked upon them round about with anger, [This anger was a zealous passion in the minde against their sin and hardness, which passion is good in it self, remaining within the due bounds, Eph. 4. 26] being grieved withal, because of the hardness of their heart, [The Greek word properly signifies that hardness, which groweth on the hands or feet called brawny, whereby they become hard and past feeling] he said to the man, Stretch forth thy hand. And he stretched it out, and his hand was restored whole as the other.

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6. And the Pharisees being gone forth, straightway held a counsel together with the Herodians [of the Herodians, see Matth.12.16.] against him, how they might kill him.

7. And Jesus departed with his Disciples towards the Sea, [Namely, to escape their lying in wait, Matth.12.15.] and there followed him a great multitude from Galilee, and from Judea,

8. And from Jerusalem, and from Idumea, [Where the posterity of Esau, or the Edomites dwelt, Numb. 20. 15.] and (from) beyond the Jordan, and those (from) about Tyre and Sidon, [Of these two Cities, see Matth.11.21.] a great multitude [or, with a great multitude, or, making together a great multitude] having heard how great things he did, came unto him.

9. And he said [That is, commanded, as Matth. 8. 8.] unto his Disciples, that a small ship should continually stay about him, because of the multitude, that they should not oppresse him.

10. For he had healed many; insomuch that all those that had (any) pains, (maladies) [Gr. scourges, by which name all manner of sicknesses and diseases, incident to men, are called, because God punisheth or chastiseth men by them, Mark 5.29. Heb.12.6.] prest upon him, that they might touch him.

11. And the unclean spirits, when they saw him, fell down before him, [Namely, in the persons which they had possessed.] and cryed, saying, Thou art the Son of God.

12. And he charged them sharply, that they should not discover him. [See the reason hereof before, chap. 1. verse 25.]

13. And he went up into the Mount, [Namely, for to pray, and afterwards to chuse his Apostles] and called to him whom he would, and they came unto him.

14. And he appointed twelve, [Gr. made; [Namely, to be his Apostles, Luke 6. verse 13.] that they should be with him; and that he might send them forth to preach.

15. And to have power to heal sicknesses, and to cast out devils.

16. And to Simon he gave [Some have it, namely, Simon, to whom he gave the (sir) name Peter: [That is, stone, John 1.43. whereof the reason is given, Matth. 16.18.]

17. And James the (son) of Zebedee, and John the Brother of James, and gave them (sir) names Boanerges, [This is a broken Hebrew or Syriack word, signifying, as also is declared here, sons of thunder: and this name is given them, by reason of their singular zeal, and powerful manner of preaching; as is yet to be seen in the writings of John] which is, Sonnes of thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the (son) of Alpheus, and Thaddeus, [Otherwise called Lebbeus, see Matth. 10. 3,] and Simon the Canaanite: [See Matth. 10.4. as also of the rest.]

19. And Judas Iscarioth, who also betrayed him.

20. And they came into house [Namely, at Capernaum, where he dwelt, Matth.4.13.] from thenceforth to follow him, and to be at his service] and there gathered together a multitude again; so that they could not so much as eat bread. [i.e. take their meat, or necessary repast in due time.]

21. And when they that were of kin to him, [Gr. those of his, or; that were of his; for even many of his kinsmen did not believe in him, John 7. 5.] heard (this), they went forth to lay hold on him, for they said, he is out of his wits. [Gr. put out of (beside) himself.]

22. And the Scribes which were come down from Jerusalem, [See hereof, Matth.10.25.] said, He hath Beelzebul, and by the chief of the Devils, he casteth out Devils.

23. And having called them unto him, he said unto them in similitudes, How can Satan cast out Satan?

24. And if a Kingdom be divided against it self, then cannot that Kingdom stand.

25. And if an house be divided against it self, then cannot that house stand.

26. And if Satan rise up against himself and be divided, then cannot he stand, but hath an end. [That is, it is done with him and his Kingdom.]

27. There can no man enter into a strong (mans) house, and bereave him of his vessels, [See the exposition, Matth.12.29.] if he do not first binde the strong (man): and then he wil spoil his house.

28. Verily, I say unto you, that all sins shall bee forgiven to the sons of men, [That is, unto men, a very usual phrase with the Hebrews] and all manner of blasphemies, wherewith they shall have blasphemed.

29. But whoso shall have blasphemed against the holy Ghost, [Of this blasphemy against the holy Ghost, see Matth.12.31.] he hath no forgivenesse for ever, but he is guilty of eternal judgement. [that is, damnation, which he not only hath deserved, but shall also certainly undergo.]

30. For they said, He hath an unclean spirit.

31. Then came his brethren, [That is, kinred. See in the Annotations on Matth.12.46. and 13.55.] and his mother, and standing without, they sent unto him, and called him.

32. And the multitude sate round about him: and they said unto him, Behold, thy mother, and thy brethren, there without seek thee.

33. And he answered them, saying, Who is my mother, or my brethren? [Christ doth not hereby despise his mother, but shew that in matters of salvation, the spiritual kinred must be preferred before the carnal.]

34. And having surveyed round about those that sate about him, he said, Behold, my mother, and my brethren.

35. For whoso doth the will of God, [To do the will of God, is to believe in Christ, and to live holily, John 6.40. 1 Thess. 4.3.] he is my brother, and my sister, and mother.

CHAP. IV.

Christ declares the state of the Kingdom of God by divers similitudes: first of a sower, whose seed fell upon several grounds, 1. Relates the cause why he speaks by similitudes, 10. and interprets the foregoing similitude to his Disciples in particular, 14. Afterwards of a candle that is set on a candlestick, 21. Of the measure wherewith men mete out, 24. Of the seed that grows up to its ripenesse but by degrees, 26. Of the mustard-seed, 30. passeth over the Sea with his Disciples, sleeping in the ship, is awaked, and stilleth the Tempest, 35.

AND he began again to teach about the Sea, [Understanding the lake of Galilee or Gennesareth, on which Capernaum lay, unto which Christ often went, because commonly there was much people, and therefore a fit place for to teach, Matth. 13. 1. Mark 2. 13.] and there gathered a great multitude unto him, so that being entred into the ship, he sate down on the Sea, and the whole multitude was on the land by the Sea.

2. And he taught them many things by similitudes, [Gr. parables. See Matth. 13. 3.] and he said unto them in his doctrine, [that is, in his teaching, or as he taught.]

3. Hearken, Behold, a sower went out for to sow.

4. And it hapned in the sowing, that one (part of the seed) fell by the way (side), and the fowls of Heaven came and eat it up.

5. And another fell on stony (ground), where it had not much earth; [For a little earth is soon warmed by the Sun, and moistned by the rain; But when the heat continues, it is also soon scorched up] and it came up presently, because it had no depth of earth.

6. But when the Sun was risen up, it was scorched, and because it had no root [That is, no sufficient or firm root] it withered.

7. And another fell into the thorns, and the thorns grew up, and choaked the same, and it yielded no fruit.

8. And another [Namely, grain, or part of the seed] fell into good earth, and yielded fruit, which came up and grew, and the one bare thirty, and the other [Gr. the one] sixty, and the other [Gr. the one] an hundred (fold).

9. And he said unto them, He that hath ears to hear, let him hear. [See the exposition, Matth.13 9.]

10. And now when he was alone, they which (were) about him [viz. Those out of whom he took his seventy Disciples] with the twelve, asked him of the similitude.

11. And he said unto them, to you it is given to understand the mystery of the Kingdom of God; [Namely, clearly and plainly] but to those which are without, [namely, which are without the number of my sheep, or which are no true members of the Church, John 10. ver. 26. Rom.9 6,7,8.] all these things happen in parables.

12. That seeing, they might see, and not observe: and hearing, hear, and not understand: lest at any time they should be converted, and their sins be forgiven them. [By these words taken out of Esa.6.9. is declared the Judgement of God upon those, who are disobedient to the Gospel. See Matth.13.14. 2 Thess. 2. verse 11,12.]

13. And he said unto them, Know ye not this similitude? and how shall yee understand all the similitudes?

14. The Sower (is he that) soweth the word. [i.e. preacheth the doctrine of the Gospel.]

15. And these are they, which (are sown) by the way (side), [Meaning, that by those which are sown by the way (side), are signified they that, &c.] wherein the word is sown: [Gr. where, that is, in which. See further the exposition of this whole similitude in the Annotations on Matth. 13. verse 18, &c.] and when they have heard it, Satan cometh immediatly, and taketh away the word, which was sown in their hearts.

16. And these are they likewise, which are sowed on the stony (places): who when they have heard the word, presently receive the same with joy.

17. And have no root in themselves, but are for a time. Afterwards when affliction or persecution cometh for the words sake, they are presently offended. [That is, they stumble at this, that they with the professors of the Gospel are subject to persecution, and afterwards fall off.]

18. And these are they, which are sown in the thorns, (namely) they that hear the word.

19. And the cares of this world, [Gr. (seculi) that is, of things pertaining to this life] and the seduction of riches, and the lusts coming in about the other things, [Namely, honour, pleasures, revenge, and the like.] choak the word, and it becometh unfruitful.

20. And these are they that are sown in the good earth: which hear the word and receive it, and bear fruits, the one thirty, and the other sixty, and the other an hundred (fold).

21. And he said unto them, Cometh the candle also, [i.e. Is also a candle lighted and brought?] to be set under the corn-measure, or under the bed? [or, bed-sted] (Is it) not for to be set on a candlestick?

22. For there is nothing hid, that shall not be revealed, [i.e. Christ taught his Disciples nothing to keep secret, but what in due time they were to teach all men.] neither is there any thing done (for to be) hidden, but that it should be made manifest.

23. If any man hath ears for to hear, let him hear, [That is, let him observe it.]

24. And he said unto them, Look (to it) what yee hear: with what measure ye mete, it shall be measured unto you, [i.e. according as ye shall faithfully impart your gifts of knowledge, so unto others, shall the Lord also increase the same unto you. See Matth. 25.21,29.] and to you that hear (more) shall be added.

25. For whoso hath, to him shall be given: and he that hath not, from him shall that also be taken which hee hath.

26. And he said, Thus it is (with) the Kingdom of God, [i.e. with the progress of the preaching of the Gospel. See Matth. 21. 23.] like as if a man should throw the seed into the earth.

27. And (then) should sleep and rise night and day, [That is, afterwards up and down, and take no further care: as Psalm 3.6.] and the seed should sprout forth, and grow tall, [that is, great, or shot up high] himself knows not how.

28. For the earth brings forth fruit of it self, [That is, by its own concreated power and nature, it brings forth fruit, of that which is sown in it, Gen.1.11. By this similitude Christ teacheth, that the Word of God, being preached, doth get its growth and increase in the hearts of men, not properly by the labour and care of the Teacher, but by the secret working of the Spirit of God, which comes to be observed by degrees, by the growing forth of the fruit there, 1 Cor.3.7.] first the blade, then the ear, then the full corn in the ear.

29. And when the fruit puts forth (it self) straightway he thrusts the sickle therein, because the harvest is present. [Gr. standeth there.]

30. And he said, Whereunto shall we compare the Kingdom of God? Or unto what similitude shall we liken it?

31. (Namely) to a mustard-seed, [What this similitude imports, see Matth. 13. 31.] which when it is sown in the earth, is the least [Gr. the lesser] of all the seeds that (are) on the earth.

32. And when it is sown, it riseth up, and becometh the greatest [Gr. the more, or greater] of all the potherbs, and maketh (getteth) great branches, so that the fowls of Heaven may nestle under its shadow.

33. And by many such similitudes, he spake the word [Namely, of the Gospel] unto them; according as they were able to hear it. [Namely, according as they understood these common earthly things, although they apprehended not the spiritual things, which were thereby represented.]

34. And without similitude he spake not unto them: but he declared all things to his Disciples in private.

35. And on the same day, when it was now become evening, he said unto them, Let us pass over to the other side. [Namely, of the Sea of Galilee, over against Capernaum, towards the Land of the Gadarens, as appears by the following Chapter, verse 1.]

36. And they having dismissed the multitude, took him along, as he was in the ship: and there were yet other small ships with him.

37. And there was a great storm of winde, and the waves beat over into the ship, so that it was now full.

38. And he was in the hinder part of the ship, sleeping

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ing on a pillow, and they raised him up, and said unto him, Master, [Gr. *Teacher*] *Doth it not trouble thee,* [or *doth it not concern thee?*] *that we perish?*

39. *And being raised up, he rebuked the winde, and said to the Sea; hold thy peace, be still: and the wind was laid; and there was a great calm.*

40. *And he said unto them, Why are ye so fearful? How, have ye no faith?* [That is, no firm assurance, confidence, for they were not altogether without faith, but of little faith, *Matth.* 8. verse 26. *Luke* 8.25.]

41. *And they feared with great fear, and said one to another, Who is this (I pray) that even the wind and the sea are obedient to him?*

CHAP. V.

Christ drives a Legion of Devils out of one that was possessed, 1. and permits the same to enter into the swine, 12. which are all drowned in the sea, 13. The Swineherds tell this to the Gadarenes, 14. who intreat Christ that he would depart out of their borders, 17. which he doth, and commands him that was cured to abide there to make known this benefit, 18. Christ goeth with Jairus to heal his little daughter, and by the way releaseth a woman of a twelve years bloudy-issue, 21. raiseth Jairus daughter being now dead, 39.

AND *they came over on the other side of the sea, into the land of the Gadarens.* [Matthew saith of the Gergesens. See thereof the Annotations on *Matth.* 8.28.]

2. *And when he was gone out of the ship, straightway there met him out of the graves, a man with an unclean spirit.* [Gr. *in an unclean spirit, Matth.* chap. 8. verse 28. saith, that there were two that were possessed, but Mark makes mention but of one, either because this was the most wretched, or had most discourse and speech with Christ.]

3. *Who had (his) dwelling in the graves,* [See hereof, *Matth.* 8.28.] *and no man could binde him, no not with chains.*

4. *For he had many times been bound with fetters and chains, and the chains were plucked in pieces by him, and the fetters shattered, and no man was able to tame him.*

5. *And he was always night and day on the mountains* [Gr. *in the mountains*, that is, in the caves which were in the mountains] *and in the graves, crying and striking himself with stones.*

6. *Now when he saw Jesus afar off, he ran (to) (him) and worshipped him.*

7. *And crying with a great voice, he said, What have I (to do) with thee, Jesus thou Son of God, of the most high? I adjure thee by God,* [That is, I warn thee in the name of God. For to adjure is by invocation or making mention of Gods name to impose something upon another, or to desire ought of him. See *Acts* 19.12. and 1 *Thess.* 5.27.] *that thou torment me not.* [*i. e.* cast me not into the abysse, there to be tormented, *Luke* 8.31.]

8. (*For he* [*viz.* Jesus] *said unto him, thou unclean spirit, go out of the man.*)

9. *And he asked him, What is thy name? and he answered, saying, My name is Legion,* [Legion was a Regiment of souldiers, whereof see *Matth.* 26.53.] *for we are many.*

10. *And he* [Namely, one of these Devils, who as the head of the rest, was the speaker.] *besought him much, that he would not send them away out of that Countrey.*

11. *And there by the mountains there a great herd of Swine was feeding.*

12. *And all the Devils besought him, saying, Send us into those Swine,* [This they desire of Christ, thereby to make him hateful to the inhabitants there] *that we may pass into the same.* [Gr. *enter.*]

13. *And Jesus straightway permitted them,* [See the Annotations on *Matth.* 8.30.] *and the unclean spirits being passed out,* [Gr. *gone out*] *passed* [Gr. *went in*] *into the Swine, and the herd rushed down from a steep place into the sea, (now there were about 2000.) and were stifled* [Gr. *were choaked*] *in the sea.* [Namely, in the lake that was above Gadara; which is taken for the sea of Galilee it self, on which Gadara lay. See the Annotations on *Matth.* 8.28.]

14. *And they that fed the Swine fled, and told (this) in the City, and in the Countrey, and they went out to see what it was that was hapned.*

15. *And they came to Jesus, and saw the possessed sitting, and cloathed, and well in his understanding, (namely) he that had had the Legion, and they were afraid.*

16. *And they that had seen it, told them what* [Gr. *how it*] *had hapned to him that was possessed,* [*i. e.* how the same was cured] *and (also) concerning the Swine.*

17. *And they began to pray him, that he would goe away from their borders.* [Namely, for fear they should suffer more losse, thereby shewing that they more esteemed their temporal goods, then Christ and his Gospel.]

18. *And as he went into the ship,* [Namely, to pass over again towards Galilee] *he that had been possessed of the Devil prayed him, that he might be with him.*

19. *But Jesus did not permit him (that), but said unto him, Go to thy house, unto thine; and tell them what great things the Lord hath done unto thee, and (how) he hath had compassion on thee.*

20. *And he went away, and began to publish in the (land) of Decapolis* [Of this land, see the Annotations on *Matth.* 4.25.] *what great things Jesus had done for him: and they all marvelled.*

21. *And when Jesus was again passed over in the ship to the other side, a great multitude gathered unto him, and he was by the sea.*

22. *And behold, there came one of the Rulers of the Synagogue,* [These were as Ecclesiastical-Counsellors, set over the Synagogues, to keep and govern the same in good order. See *Acts* 13.15.] *by name Jairus, and seeing him, he fell (down) at his feet.*

23. *And besought him very much, saying, My little daughter is at her last (gasp)* [In *Matth.* 9.18. we finde that he said, My daughter is dead, respecting to that which afterwards word was brought him of, verse 35.] *(I pray thee) that thou wouldst come, and lay thy hands on her, that she may be saved,* [namely, alive] *and she will live.* [that is, remain alive.]

24. *And he went with him, and a great multitude followed him, and they thronged him.*

25. *And a certain woman, which had had an issue of bloud twelve years,*

26. *And had suffered much of many Physicians, and had spent all that she had (thereon), and had found no benefit, but with whom it was become much worse rather.*

27. *(This) (woman) hearing of Jesus, came amongst the multitude behinde, and touched his garment.*

28. *For she said, If I may touch but his cloaths,* [See hereof the Annotations on *Matthew* 9. verse 21. 14.36.] *I shall be whole.* [Gr. *saved.*]

29. *And straightway the fountain of her bloud was dried up, and she felt* [or *knew*] *in her body, that she was healed of that disease.* [Gr. *scourge.* See chap. 3. verse 10.]

30. *And straightway Jesus perceiving in himself, the vertue that was gone out of him,* [That is, the work which by his divine nature was wrought upon this woman. Or, that this power was gone forth out of him] *turned himself about in the multitude, and said, Who touched my cloaths?*

31. *And his Disciples said unto him, Thou seest that the multitude throngs thee, and sayest thou, who touched me?*

32. *And he looked round about to see her which had done that.*

33. *And the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.* [Namely, of what she had both thought and done.]

34. *And he said unto her, Daughter, thy faith hath saved thee: Go in peace, and be healed of this thy disease.*

35. *While he yet spake, there came (some) from the Ruler of the Synagogue, (his house) saying, thy Daughter is dead, Why art thou yet troublesome to the Master?* [Namely, to go farther]

36. *And Jesus immediatly having heard the word that was spoken, said to the Ruler of the Synagogue, Fear not, only believe.*

37. *And he suffered no man to follow him, but Peter and James, and John, the brother of James.*

38. *And came into the house of the Ruler of the Synagogue,* [See further of this History, the Annotations on *Matth.* 9.23.] *and saw the tumult* [or the noise, the stir] *(and those) which wept and howled greatly.*

39. *And being gone in, he said unto them, What do ye make a tumult? and (what) weep ye? the childe is not dead, but it sleepeth.*

40. *And they laughed at him: but he, when he had driven them all out,* [Gr. *cast them out*] *took with him the father and the mother of the childe, and those that (were) with him,* [namely, Peter, John, and James, whom he had taken (along) with him, verse 37.] *and went in, where the childe lay.*

41. *And he took hold of the childes hand, and said unto her, Talitha Kumi,* [The Evangelist retains the Syriack words which Christ used, to make us in a manner hear Christ himself speak in his own tongue] *which is, being interpreted, Thou Damosel, (I say unto thee) arise.*

42. *And straightway the Damosel arose, and walked, for she was twelve years (old;) and they were astonished with great astonishment.*

43. *And he commanded them very much that no man should know that same, and said, they should give her to eat.*

CHAP. VI.

Christ teacheth in his own Countrey, where he is despised, 1. Sends forth his Apostles to preach and to work miracles, 7. Divers opinions of Christ, aswel of the Jews, as of Herod, who takes him for John the Baptist, 14. whose imprisonment, beheading, and burial, is related upon this occasion, 17. The Apostles come again to Christ, who departeth with them into a desert place, 30. where a great multitude followeth him, of about five thousand men, which he feedeth with five loaves and two fishes, 33. Causeth his Disciples to pass the sea, or lake, and in the mean time prayeth on the mountain, 45. Afterwards he comes to them by night, walking on the sea, and calmeth the wind, 48. And being come ashore, healeth all manner of sicknesses, 54.

AND *he went away from thence, and he came into his (own) Countrey* [Namely, to Nazareth, which is called his Countrey, because he was brought up there; and had dwelt there a long time with his parents. See *Matth.* 13. verse 54. and *Luke* 4. ver. 16.] *and his Disciples followed him.*

2. *And when the Sabbath was come, he began to teach in the Synagogue, and many which heard (him) were astonished,* [Gr. *were stricken*] *saying, From whence (come) these things to this (man?) and what wisdome is this which is given unto him, that even such mighty (works)* [that is, miracles, or wonderful signs. See *Matth.* 7.22.] *are done by his hands?* [that is, by him; an Hebrew phrase.]

3. *Is not this the Carpenter,* [Seeing Joseph was a Carpenter, *Matth.* 13.55. therefore it is likely that Christ did help him in this handy-craft, until he entred upon his office of teaching: which also was a part of his humiliation, *Luke* 2.51.] *the son of Mary, and the brother of James, and Joses, and Judas, and Simon?* [that is, their cousen; see the Annotat. *Matth.* 13.55.] *and are not his sisters here with us? And they were offended at him.*

4. *And Jesus said unto them, A Prophet is not disesteemed, but in his (own) Countrey, and among his kinred, and in his (own) house.*

5. *And he could do no power-(ful work) there:* [How this is to be understood, see the Annotations on *Matth.* 13.58.] *but that he laid the hands on a few sick, and healed them.*

6. *And he marvelled at their unbelief, and went about the Villages, there round about, teaching.*

7. *And he called unto him the twelve,* [Namely, which he had chosen for his Apostles, *Mark* 3.13.] *and began to send them forth two and two, and gave them power over unclean spirits,* [namely, to be able to cast them out of the possessed.]

8. *And he commanded them, that they should take nothing for the way, but onely a staffe;* [Namely, to lean and rest upon in going, but none to burden them on the way, as is to be seen, *Matth.* 10. verse 10.] *no scrip, no bread, no money,* [Gr. *brass*, because in former times, money used much to be of brass, also thereby may here be understood even the very least provision of money] *in the girdle.*

9. *But that they should tie on shoe-soles,* [Gr. *Sandalia*, which were a certain sort of light shoes, consisting of soles, with shoe-ties, or latchets to fasten them to the feet, which were very usual in those hot Countreys, *Acts* 12.8. Of these they were to take no more then one pair for to travel: for to take more shoes with them on the way, was expresly forbidden them, *Matth.* 10.10.] *and not be cloathed with two coats.* [that is, with no more then ye shall have on, without carrying one coat more along with them for change.]

10. *And he said unto them, Wheresoever ye shall enter into an house, abide there until ye goe forth from thence.*

11. *And whosoever shall not receive you, nor hear you, departing from thence, shake off the dust that is under your feet,* [the reason hereof, see *Matth.* 10.14.] *for a testimony unto them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of Judgement, then for that City.*

12. *And being gone forth, they preached that they should repent.*

13. *And they cast out many Devils, and anointed many that were sick with oil, and made them whole.* [This anointing, as also the laying on of hands, touching, and the like manner of doings, which Christ and the Apostles used in healing of diseases, did not give health, but were outward signs onely, that this miraculous healing was done by the divine power of Christ, and the Ministry of the Apostles, which signs were used, as long as the gift of miraculous healing endured. See *Mark* 16.18. *James* 5.14. and since that gift ceased, these signs must cease likewise, as serving for no further use.

14. *And*

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14. *And King Herod heard of it,* [See of this Herod, and of this whole History, *Matth.*14.1, *&c.*] *(for his name* [namely, the name of Jesus] *was made known) and said, John that baptized, is raised from the dead, and therefore those powers do work in him.* [that is, now he cometh with greater power then before: for John himself had done no miracles, *John* 10.41.]

15. *Others said, he is Elias: and others said, he is a Prophet, or as one of the Prophets.* [That is, of the old deceased Prophets.]

16. *But when Herod heard it, he said, This is John whom I beheaded: he is raised from the dead.*

17. *For the same Herod having sent forth (some) had apprehended John, and bound him in prison, because of Herodias, his brother Philips wife, he having married her.*

18. *For John said unto Herod, It is not lawful for thee to have thy brothers wife.*

19. *And Herodias laid wait for him, and would put him to death, but could not.*

20. *For Herod feared John, knowing that he was a righteous and holy man; and held him in esteem,* [Or, *kept him*] *and when he heard him he did many things, and heard him gladly.* [Namely, at first; for afterwards being stirred up by Herodias, he sought to kill him, although he forbare it, for fear of the people until this opportunity hapned, *Matth.*14. 5.]

21. *And when a convenient day was come,* [That is, a fit time, which Herodias waited for, to obtain her purpose] *when Herod on his birth-day prepared a feast for his great ones, Rulers over thousands, and the chiefest of Galilee.*

22. *And when the daughter of the said Herodias came in,* [Namely, into the Hall, where the feast was kept: for it was not very usual with the Ancients, that the women fate down with the men in great feasts. See *Esth.* 1.11.] *and danced, and pleased Herod, and those that fate with him, then the King said to the Damosel, Ask of me even what thou wilt, and I will give it thee.*

23. *And he sware unto her, Whatsoever thou shalt ask of me, I will give (it) thee, (even) to the half of my Kingdome.*

24. *And she being gone forth, said unto her mother, What shall I ask? and she said, the head of John the Baptist.*

25. *And she straightway with speed going in unto the King, asked it, saying, I will that thou now straightway give me in a dish the head of John the Baptist.*

26. *And the King being become very sorry, (nevertheless) because of the oaths, and those that sate with him, he would not refuse her (the same.)* [Gr. *not put her off*; that is, not refuse her request.]

27. *And the King immediately sent an executioner,* [Or, *Serjeant, Halbardier, one of the life-guard*] *and commanded to bring his head thither. Now this (fellow) went away, and beheaded him in the prison.*

28. *And brought his head in a dish, and gave the same to the Damosel, and the Damosel gave the same to her mother.*

29. *And when his Disciples heard (this), they went and took away his dead body, and laid it in a grave.*

30. *And the Apostles came together (again) unto Jesus,* [Namely, returning from their Journey, which after their being sent forth two and two, they had taken through the land of Judea] *and told him all things, both what they had done, and what they had taught.*

31. *And he said unto them, Come ye into a desert place,* [Or, *solitary.* This was by Bethsaida, *Matth.* 14.13. *Luke* 9.10.] *here alone,* [or, *apart*] *and rest a little: for there were many which came, and which went, and they had not convenient time (so much as to eat.*

32. *And they departed in a ship, unto a desert place alone.*

33. *And the multitudes saw them pass away, and many began to know him, and ran together afoot from all Cities thitherward, and prevented them, and went together unto him.*

34. *And Jesus going forth, saw a great multitude,* [See concerning this whole miracle, the Annotations on *Matth.* 14. verse 15. &c.] *and was inwardly moved with compassion towards them: for they were as sheep which have no shepherd; and he began to teach them many things.*

35. *And when it was grown late now by the day,* [Gr. *when the hour was grown much now*; for the Jews reckoned the hours from the rising of the Sun, and ended them with the evening, *Matth.* 20. verse 6.] *his Disciples came unto him, and said, This place is desert, and it is now late by the day.*

36. *Dismiss them from thee, that they may go into the Villages,* [Gr. *fields*, that is, Countrey houses or Villages] *and Hamlets lying round about, and may buy bread for themselves; for they have nothing to eat.*

37. *But he answering, said unto them, Give ye them to eat. And they said unto him, Shall we go, and buy bread for two hundred pence,* [Gr. *Denarii.* See the value hereof, *Matth.* 18.28.] *and give them to eat?*

38. *And he said unto them, How many loaves have ye? Go and see. And when they had notice of it,* [Gr. *had understood*, or *knew it.*] *they said five, and two fishes.*

39. *And he commanded them that they should cause them all to sit down by companies* [Gr. *companies, companies*, or *meals, meals*: an Hebrew phrase, *i. e.* in several companies, like as at great feasts or weddings, the people used to be divided by several Tables] *on the green grass.*

40. *And they sate down* [Gr. *fell*] *in parties,* [Gr. *Garden-beds, Garden-beds, i. e.* distinguished as the beds of herbs in Gardens are: whereby the number might eatily be reckoned] *by an hundred together, and by fifty together.*

41. *And when he had taken the five loaves and two fishes, he looked up to Heaven, blessed,* [Namely, with thanksgiving. See *Matth.*14.19. *John* 6.11.] *and broke the loaves, and gave them to his Disciples, that they should set them before them: and the two fishes he divided to them all.*

42. *And they did all eat and were satisfied.*

43. *And they took up twelve baskets full of fragments, and of the fishes.*

44. *And they that had eaten of the loaves, were about five thousand men.*

45. *And straightway he constrained his Disciples to go into the ship, and to pass before to the other side (over) against Bethsaida,* [for *John* 6.17.] it is said, that they went towards Capernaum, which lay over against Bethsaida] *while he dismissed the multitude.*

46. *And when he had dismissed them,* [Or, *taken his leave of them*, as *Acts* 18.21.] *he went up into the mountain to pray.*

47. *And when it was become evening now, the ship was in the midst of the sea, and he was alone on the land* [or, *shore.*]

48. *And he saw that they toiled much to advance (the ship),* [Or, *that they were distressed in rowing*] *(for the wind was against them) and about the fourth watch of the night,* [which was the last. See *Matth.* 14.25.] *he came unto them walking upon the sea, and would pass them by.*

49. *And they seeing him walk upon the sea, thought that it was an apparition,* [Or, *phantasme*; that is, a spirit appearing in a bodily shape] *and shrieked greatly.*

50. *(For they all saw him, and were troubled:) and straightway he spake with them, and said unto them, Be of good cheer, It is I, fear not.*

51. *And*

51. *And he got up to them into the ship, and the wind was still, and they were astonished exceedingly in themselves,* [Gr. *very abundantly*] *and wondred.*

52. *For they had not taken notice of (the miracle) of the loaves;* [Gr. *not understood of or by the loaves*; *i. e.* they were not become more understanding by that which was done with the five loaves: namely, to be assured thereby of Christs divine power, and care for them. See *Mark* 8. verse 17, 20, 21.] *for their heart was hardned.* [Gr. *become brawny*; which is not to be understood of such a hardnesse or stupidity of heart as was before shewed and reproved in the stiff-necked Jews, chap. 3. verse 5. but of their want of understanding and slowneſſe well to apprehend and believe spiritual things. See the like, *Mark* 8.17. and 16.14. *Luke* 24.25.]

53. *And when they were passed over, they came into the land Gennesaret, and took haven there.*

54. *And when they were gone forth out of the ship, they* [Namely, the people of that land] *presently knew him.*

55. *(And) running all the adjacent Countrey over, they began to carry on little beds, those that were ill at ease, to the places where they heard that he was.*

56. *And wheresoever he came, into Towns, or Cities, or Villages,* [Gr. *fields*] *there they laid the sick in the markets, and prayed him, that they might but touch the hem of his garment.* [See the reason of this touching, in the Annotations on *Matth.*14.36.] *And as many as touched him were made whole.*

CHAP. VII.

The Pharisees and Scribes blame the Disciples of Christ, that they did eat with unwashen hands, 1. *whom Christ defends, and reproves the Pharisees hypocrisie in their external washings,* 6. *And rejects their humane institutions, especially in the exposition of the fift Commandement,* 9. *Teacheth what doth properly defile man, what not,* 14. *Casts out a Devil out of the daughter of a woman of Syrophœnicia,* 24. *healeth one deaf and dumb,* 31. *and is much praised for it,* 37.

AND there gathered unto him the Pharisees, and some of the Scribes, which were come from Jerusalem. [Namely, of the ablest and bittereſt, sent forth from Jerusalem for that purpose, to observe his doctrine and works, and to carp at them, and to make the people suspect the same.]

2. *And seeing that some of his Disciples did eat bread,* [*i. e. meat*] *with unclean, that is, unwashed hands,* [Gr. *common*; so that which is unclean or unholy, is called throughout. See *Acts* 10.14. For the Pharisees were of opinion, that happening to touch any thing which was common, although it were not declared to be unclean in the Law, yet notwithstanding they were unclean or unholy until they had washed again, which Christ here reproveth not to taxe or finde fault with the civil custome of washing the hands before meat, but to convince them of their superstition and hypocrisie] *they found fault (with them)* [or, *complained thereof.*]

3. *For the Pharisees and all the Jews eat not, without washing (first) the hands often,* [or, *with the fist*: as they that will wash their hands very clean, use to rub the hand with the fist; or *carefully.* Or, *up to the elbow*, as some report the Jews custome was to do.] *holding the institution,* [Gr. *holding fast* (or, *laying hold on*) *the tradition*] *of the Ancients.* [or, *of the Elders.*]

4. *And (coming) from the market,* [Because there they dealt with all sorts of men, Gentiles and others, and touched many other things, whereby they held themselves defiled] *they eat not, except they be first washed.* [Gr. *baptized*; which signifies both to dip into the water, and also to wash off, from whence the holy Baptisme hath its denomination] *And many other things there be, which they have received to hold (as namely) the washing of drinking cups, and pots,* [The Greek word *Xestes* signifies the fixt part of a *Congius, i. e.* about a Dutch pinte and half] *and brazen Vessels, and beds.* [That is, bed-steds, or the sides of the beds, whereon the Ancients lay or leaned on at the Table for to eat, in stead of our sitting.]

5. *Afterwards the Scribes and the Pharisees asked him, Wherefore do not thy Disciples walk* [That is, live; an Hebrew phrase; as *Psalm* 1. 1. and throughout] *after the institution of the Ancients,* [or, *of the Elders*] *but eat bread with unwashen hands?*

6. *But he answered and said unto them, Well hath Esaias prophecied of you hypocrites,* [Of this whole answer, see the Annotations on *Matth.*15.7, *&c.*] *as it is written, This people honoureth me with the lips, but their hearts keeps it self far off from me.* [or, *is far from me.*]

7. *But in vain* [That is, fruitlesly, seeing such service is not acceptable to the Lord] *do they honour* [or, *worship*] *me, teaching doctrines (which are) commandements of men.*

8. *For neglecting the command of God, ye hold the institution of men, (as namely) the washing of pots, and cups, and many other such like things ye do.*

9. *And he said unto them, ye do well (sure) disannul the commandement of God, for to keep (or maintain) your institution.*

10. *For Moses said, Honour thy father and thy mother. And whoso curseth father or mother,* [*i. e.* falls upon them with evil words, reviling them, or threatning them] *he shall die the death.*

11. *But ye say, If a man say to father or mother, (It is) Corban, (that is to say, a gift) if by ought from me thou mightest profit, (the same satisfieth)* [or, *(barely) Corban*; *i. e.* the gift offered by me, shall be profitable to thee. See hereof the Annotations on *Matth.* 15.5. Or, *let it be Corban, that which from me might be profitable to thee.*

12. *And ye suffer him no more to do any thing for his father or his mother.*

13. *Making (thus) the Word of God of no force,* [Gr. *rejecting, or depriving (it) of its esteem and force*] *by your institution which ye have instituted, and many such like things ye do.*

14. *And having called the whole multitude unto him, he said unto them, Hear me all of you, and understand.*

15. *There is nothing from without the man,* [Namely, of meat and drink, being used moderately, and with thanksgiving, 1 *Tim.*4.4.] *entring into him, which can defile him.* [Gr. *make him common*] *But the things which go out of him, they are they which defile the man.*

16. *If any man have ears to hear, let him hear.* [See *Matth.*11.15.]

17. *And when he was come into the house from the multitude, his Disciples asked him concerning the similitude.* [Gr. *Parable*: which word signifies not only a similitude, but also some special doctrine or proverb.

18. *And he said unto them, Are ye also thus ignorant? Do ye not understand, that all that from without enters into man, cannot defile him?*

19. *For it enters not into his heart, but into the belly, and goes out into the Privy, purging all the meats.* [*i.e.* that which is unfit for nourishment, is cast out through that as unclean, and the remaining food is purged thereby.]

20. *And he said, That which goeth forth out of the man, that defiles the man.*

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21. *For from within out of the heart of men come forth evil thoughts*, [or, *reasonings, devices*, or, *excommunications*] *adulteries, fornications, murders,*

22. *Thefts, covetousnesses*, [or, *desires to have always more and more.*] *wickedness, deceit, immodesty*, [or, *wantonness, lasciviousness*] *an evil eye*, [*i. e.* envy, or ill will. See *Matth.* 20.15.] *reviling*, (or, *blasphemy*) *pride, want of understanding.* [or, foolishnesse, indiscretion.]

23. *All these evil things come forth from within*, [*i. e.* have their spring in the heart, and are afterwards accomplished outwardly. See *James* 1.15.] *and defile the man.*

24. *And arising from thence, he went away towards the borders of Tyre and Sidon:* [That is, thereabouts. For Christ it seems, never preached himself in the Cities of the Gentiles. See verse 27, 31. *Matth.* 15.24.] *and being gone into an house, he would not that any knew it, and* (notwithstanding) *he could not be hid.*

25. *For a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.*

26. *Now this was a Grecian woman*, [That is, a Gentile Heathenish: as the Jews and Greeks are every where opposed one to another] *by birth*, [*i. e.* by discent] *out of Syrophœnicia*, [for Tyre and Sidon were situate in Phœnicia, which was a part of Syria, lying on the Mid-land sea] *and she besought him that he would cast out the Devil, out of her daughter.*

27. *But Jesus said unto her, Let the children first be satisfied; for it is not seemly* [Gr. *seemly, fair, or good*] *that the childrens bread be taken and cast* (*before*) *the little dogs.* [See *Matth.* 15.26.]

28. *But she answered and said unto him, Yea, Lord, yet the dogs also eat under the Table of the childrens crums.*

29. *And he said unto her; For this words sake*, [Namely, whereby thou hast testified thy faith and trust in me] *go thy way, the Devil is gone forth out of thy daughter.*

30. *And when she came into her house, she found that the Devil was gone forth, and the daughter lying* [Gr. *cast*] *upon the bed.*

31. *And he being departed again, from the borders of Tyre and Sidon, came to the Sea of Galilee, through the midst of the borders of Decapolis.* [See of this Country, *Matth.* 4.25.]

32. *And they brought unto him one that was deaf, who spake heavily, and* (*they*) *besought him that he would lay the hand upon him.* [Namely, to cure him, seeing he was wont to do it with laying on of his hands by touching, and other outward gestures.]

33. *And having taken him apart from the multitude, he put his fingers into his ears*, [These signs Christ used, because there is some resemblance between them, and the power of God in the boring thorow of the ears, and loosing of the tongue] *and having spit, he touched his tongue.*

34. *And looking up towards Heaven*, [Namely, to pray to his father, as may be seen, *John* 11.41.] *he sighed*, [namely, out of compassion on humane miseries, of which this man was a present spectacle] *and said unto him. Ephphatha, that is, Be opened.*

35. *And straightway his ears were opened, and the bond of his tongue was loosened, and he spake aright.*

36. *And he commanded them, that they should tell it to no man*; [The reason hereof, see *Matth.* 12.16.] *but however he commanded them, they published it so much the more.* [Gr. *the more abundantly.*]

37. *And they were astonished exceedingly, saying, He hath done all things well, and he maketh the deaf to hear, and the dumb to speak.*

CHAP. VIII.

Christ feedeth four thousand men with five loaves, and a few fishes, 1. *Refuseth* (*to give*) *the Pharisees a sign from Heaven,* 11. *Warneth his Disciples of the leaven of the Pharisees, and of Herod,* 14. *Restores a blinde man to his sight,* 22. *Divers opinions of the Jews concerning Christ, and Peters confession that he was the Christ,* 27. *He foretelleth his passion, death, and resurrection,* 31. *Reproveth Peter who dissuaded him from his sufferings,* 32. *Exhorts his followers to take their cross upon them, to deny themselves, and to let no fear make them ashamed of him and of his doctrine,* 34.

IN *those days*, [*i. e.* about that time; an Hebraism] *when there was a very great multitude, and they had nothing to eat, Jesus called his Disciples unto him, and said unto them;*

2. *I am inwardly moved with compassion* [or, *from my heart, heartily*] *towards the multitude; for they have now remained with me three dayes.* [In those hot Eastern Countries one can longer indure hunger, then in those colder Climats] *and have nothing to eat.*

3. *And if I let them go home fasting, they will faint by the way; for some of them come from far.*

4. *And his Disciples answered him* [concerning this whole miracle see likewise, *Mat.* 15.32.] *whence shall one be able to satisfie these with bread, here in the Wilderness?*

5. *And he asked them how many Loaves have you? And they said, seven.*

6. *And he commanded the multitude to sit down* [Gr. *to fall down*] *on the ground, and he took the seven loaves, and having given thanks, he brake them, and gave them to his Disciples, that they should set them before them; and they set them before the multitude.*

7. *And they had a few small fishes; and when he had blessed*, [Or, *given thanks.* See hereof, *Matth.* 15.36.] *he said, that they should also set the same before (them.)*

8. *And they did eat and were satisfied, and they took up the remainder of the fragments, seven baskets.*

9. *Now they that had eaten were about four thousand: and he let them go.*

10. *And straightway being gone into the ship with his Disciples, he came into the parts of Dalmanutha.* [See hereof, *Matth.* 15.39.]

11. *And the Pharisees went forth, and began to contend with him*, [That is, enter into dispute and difference] *desiring of him a sign from Heaven, tempting him.*

12. *And he sighing heavily in his spirit*, [Namely, for their perverseness, and obstinacy] *said, What doth this generation desire a sign? Verily I say unto you, If there shall be a sign given to this generation.* [This is an abrupt manner of speaking, usual with the Hebrews, when they will confirm, or avouch, as by oath, that such a thing shall not be done, as may be seen, *Gen.* 14. 22. *Psalm* 95.11. *Heb.* 3.11. Others, *There shall no sign be given to this generation*; Namely, such an one, as they desire from Heaven.]

13. *And he left them, and being gone into the ship again, he passed away to the other side.* [Namely, of the Sea of Gennesareth, towards Bethsaida, as is to be seen, verse 22.]

14. *And his Disciples had forgotten to take bread with them, and had but one loaf with them in the ship.*

15. *And he commanded them, saying, Look to it, Beware ye of the leaven of the Pharisees*, [See hereof, *Matth.*

Matth. 16. verse 12.] *and of the leaven of Herod.* [From whom Herodians were denominated. See concerning them, *Matth.* 22. verse 16.]

16. *And they reasoned among themselves, saying, (It is) because we have no bread.*

17. *And Jesus knowing (that) said unto them, What reason ye that ye have no bread? Do ye not yet observe? neither do ye understand? Have ye your hardned* [Gr. *brawny cornie.* See the Annotations on *Mark* 6. 52.] *heart yet?*

18. *Having eyes, see ye not? and having ears, hear ye not?*

19. *And do ye not remember, when I brake the five loaves amongst the five thousand men, how many baskets full of fragments ye took up? They say unto him, Twelve.*

20. *And when I (brake) the seven, amongst the four thousand men, how many maunds full of fragments ye took up?* [Gr. *how many maunds fulnesses of fragments?*] *And they said, Seven.*

21. *And he said unto them, How do ye not understand?* [Namely, that which was so lately and so publiquely done.]

22. *And he came to Bethsaida*, [A small City, or Town, lying on the Sea of Galilee, where Peter, Andrew, and Philip, were born, *John* 1.45. where Christ also did many miracles, *Matth.* 11.21.] *and they brought unto him one that was blinde, and prayed him, that he would touch him.*

23. *And having taken the blinde (man) by the hand, he led him forth without the Town, and spit in his eyes*, [Christ useth this sign, to shew that this cure came from him, and it hath some resemblance to medicinal water for the eyes, whereby the weak ones are strengthened] *and laid the hands upon him, and asked him if he saw any thing.*

24. *And he looking up*, [Namely, the blinde man] *said, I see men, for I see them walk like trees*, [Otherwise, *I see men like trees, walking.*]

25. *Afterwards he laid the hands again upon his eyes, and made him look up.* [Christ could indeed at once have cured this blinde man, like as he did at other times; but it seems that here he would do it by degrees, to represent that our spiritual enlightning advanceth likewise by degrees, more and more] *And he was restored, and he saw them all afar off and clearly.*

26. *And he sent him to his house, saying, Go not into the Town, neither tell it to any in the Town:* [See the reason of this prohibition, *Matth.* 12. verse 16. &c.]

27. *And Jesus went forth and his Disciples, to the Towns of Cesarea Philippi.* [See of this City, *Mat.* 16. 13.] *And in the way he asked his Disciples, saying unto them, whom do men say that I am?*

28. *And they answered, John the Baptist: and others Elias: and others one of the Prophets.*

29. *And he said unto them, But ye, Whom say ye that I am? And Peter answering, said unto him, Thou art the Christ.* [That is, the promised Messias, or Anointed, *John* 1.42.]

30. *And he commanded them sharply, that they should tell it no man concerning him.*

31. *And he began to teach them, that the Son of man was to suffer much, and to be rejected of the Elders and chief Priests, and Scribes, and be put to death, and after three days to rise again.* [That is, within three days, as the chief Priests themselves using that phrase, shew and declare they understood it so, *Matth.* 27. 63, 64.]

32. *And this word he uttered freely: and Peter having taken him up, began to rebuke him:*

33. *But he turning himself about, and looking on his Disciples, rebuked Peter, saying, Get thee behinde me Satan:* [See concerning this word, *Matth.* 16.23.] *for thou mindest not the things that are of God, but those that are of men.*

34. *And having called unto him the multitude with his Disciples, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

35. *For whosoever will save his life*, [Gr. *soul.* See *Matth.* 16.25.] *he shall lose the same, but whoso shall lose his life for my sake, and (for) the Gospels (sake) he shall save the same.*

36. *For what would it profit a man, if he should win the whole world, and suffered the loss of his soul.*

37. *Or what shall a man give for the release of his soul?*

38. *For whosoever shall have been ashamed of me, and of my words, in this adulterous and sinful generation, of him shall also the Son of man be ashamed, when he shall come in the glory of his Father, with the holy Angels.*

CHAP. IX.

Christ is glorified upon the Mount in the presence of Moses and Elias, and is witnessed to be the Son of God, 1. *He teacheth that John the Baptist is the Elias, which was to come,* 11. *Casteth out a dumb and deaf Devil,* 14. *which his Disciples had not been able to do,* 18. *the cause whereof is declared,* 28. *He again foretels his death and resurrection,* 31. *Exhorts his Disciples to humility, by the example of a little childe,* 33. *Will not have those hindred that cast out Devils in his name,* 38. *Promiseth a recompence to him that doth the least good to any of his,* 41. *and threatens heavy punishments to those that give offence,* 42. *Sheweth that we must refrain our selves from whatsoever is offensive or an hindrance to salvation,* 45. *Speaks of having salt in our selves, and peace with others,* 49.

AND *he said unto them, Verily I say unto you* [See hereof the Annotations on *Matth.* 16.28.] *that there are some of them that stand here*, [*i. e.* are present] *which shall not taste of death, until they shall have seen that the Kingdome of God is come with power.* [Gr. *in power*; that is, powerfully, so that none shall be able to withstand the same.]

2. *And after six days*, [See hereof, as also of the whole transfiguration of Christ, the Annotations on *Matth.* 17. verse 1, &c.] *Jesus took with him Peter, and James, and John, and brought them upon an high Mountain apart alone, and he was transfigured* (or *altered in shape*) *before them.*

3. *And his garments became shining, very white as snow, such as no Fuller on earth can make* (*so*) *white;*

4. *And there was seen of them, Elias with Moses, and they spake with Jesus.* [What they spake of, see *Luke* 9. 31.]

5. *And Peter answering, said unto Jesus; Rabbi, It is good for us to be here, and let us make three Tabernacles*, [or, *Booths*] *one for thee, and one for Moses, and one for Elias.*

6. *For he knew not what he said*; [Or, *what he should say*] *for they were sore afraid.* [The Greek word signifieth to be as it were besides ones self for fear, or to be exceedingly afraid.]

7. *And there came a cloud which overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son, Hear him.*

8. *And suddenly looking round about, they saw no man more, but Jesus only, with them.*

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9. And as they came down from the Mount, he commanded them, that they ſhould relate to no man what they had ſeen, until the Son of man ſhould be riſen from the dead.

10. And they kept this word [i. e. This thing. An Hebrew phraſe] to themſelves, asking one another, what it was to ariſe from the dead? [This was asked by them, not that they doubted of the general reſurrection from the dead, for that was well known to the Jews, John 11.24. Acts 23.8. But becauſe they underſtood not how the Meſſias ſhould die and riſe again, before he ſhould ſet up his Kingdom.]

11. And they asked him, ſaying, Why ſay the Scribes that Elias muſt firſt come?

12. And he anſwering, ſaid unto them, Elias ſhall indeed firſt come, and reſtore all things; and (it ſhall come to paſſe) as it is written of the Son of man, that he ſhall ſuffer much, and be deſpiſed. [Gr. ſet at nought, or eſteemed as nothing; that is, vilified to the utmoſt.]

13. But I ſay unto you, that Elias alſo is come, and they have done to him whatſoever they would, according as it is written of him.

14. And when he was come to the Diſciples, [Namely, the other nine, who had not been with Chriſt on the Mount] he ſaw a great multitude round about them, and (certain) Scribes, contending with them. [that is, diſputing.]

15. And ſtraightway the whole multitude ſeeing him was amazed, [It ſeems hereby that there remained ſome ſplendour yet in Chriſts face, ſuch as was in that of Moſes, Exod. 34. verſe 29, 30. whereat they were amazed] and running to (him) they ſaluted him.

16. And he asked the Scribes, What contend ye with theſe? [Otherw. one with another.]

17. And one of the multitude anſwering, ſaid, Maſter, I have brought my ſon unto thee, who hath a dumb ſpirit. [Gr. ſpeechleſſe; i. e. one which had taken from him, or hindred his ſpeech.]

18. And whereſoever he taketh him, [or whenſoever] he teareth him, and he foameth, and gnaſheth with his teeth, and withereth away: [that is, pineth or conſumeth away, through this torment] and I ſpake to thy Diſciples, [that is, requeſted of them] that they would caſt him out, and they were not able.

19. And he anſwered him, and ſaid, O unbelieving generation, how long ſhall I be with you yet? How long ſhall I ſupport you yet? Bring him unto me.

20. And they brought the ſame unto him; and when he ſaw him, the ſpirit ſtraightway tore him: [Of this word, ſee Mark 1.26. The Devil here ſhews his cruelty the more, becauſe he knew he muſt be packing. See Revelat. 12.12.] and he falling on the ground, wallowed foaming.

21. And he asked his father, How long time is it ſince this befell him? And he ſaid unto him, Even from (his) childhood.

22. And oftentimes he hath caſt him even into the fire, and into the water, for to deſtroy him; [i. e. to make away with him] but if thou canſt (do) any thing, be thou inwardly moved with compaſſion toward us, and help us.

23. And Jeſus ſaid unto him, If thou canſt believe: all things are poſſible to him that believeth.

24. And ſtraightway the father of the childe crying with tears, ſaid, I believe, Lord, help mine unbelief.

25. And Jeſus ſeeing that all the multitude came running on, (he) rebuked the unclean ſpirit, ſaying unto him, Thou dumb and deaf ſpirit, I command thee goe forth out of him, and come no more into him.

26. And he crying, [Namely, the unclean ſpirit] and tearing him ſore, went out, and (the childe) was as dead, inſomuch that many ſaid, it was dead.

27. And Jeſus taking him by the hand, lifted him up, and he aroſe.

28. And when he [Namely, Jeſus] was gone into the houſe, his Diſciples asked him apart, why were not we able to caſt him out?

29. And he ſaid unto them, This kinde [Namely, of Devils] can go forth by nothing, but by praying and faſting. [or, by prayer and faſting. See Matth. 17.21.]

30. And departing thence, they travelled through Galilee, and he would not that any man knew it.

31. For he taught his Diſciples, and ſaid unto them; The Son of man ſhall be delivered over [or, is delivered over] into the hands of men, and they ſhall kill him: and being killed, the third day he ſhall riſe again.

32. But they did not underſtand that word, [i. e. that thing, For the words they underſtood well enough in ſome ſort, but they apprehended not, nor laid to heart, the thing it ſelf; ſeeing they always fancyed to themſelves a worldly Kingdome under Chriſt, Matth. 17. 23.] and they were afraid to ask him.

33. And he came to Capernaum, and being come into the houſe, [Namely, where he was wont to make his abode. See Matth. 4.13.] he asked them, Whereof did ye diſcourſe one with another by the way?

34. But they held their peace: for they had diſcourſed one with another by the way, who (ſhould be) the greateſt?

35. And being ſat down, he called the twelve, and ſaid unto them, If any man will be the firſt, he ſhall be the laſt of all, and ſervant of all. [or, let him be, &c. i. e. he ought ſo to behave himſelf, as if he were the laſt of all, and ſervant of all, Matth. 20. 26.]

36. And taking a little childe, he ſet it in the midſt among them, and embraced it with his arms, and ſaid unto them,

37. Whoſoever ſhall receive one of ſuch little children in my name, he receiveth me: and whoſoever ſhall receive me, he receiveth not me, [that is, not ſo much me, or not me onely.] but him that ſent me.

38. And John anſwered him, ſaying; Maſter, we ſaw one that caſt out Devils in thy name, who doth not follow us, and we forbad him, becauſe he doth not follow us.

39. But Jeſus ſaid, Forbid him not: for there is no man that ſhall do a power [i. e. powerful work or miracle] in my name, and ſhall be able haſtily to ſpeak evil of me. [that is, reproach or curſe me: ſeeing he doth acknowledge by that deed of his, that this power comes from me.]

40. For he that is not againſt us, [That is, he that not only doth not ſet himſelf againſt us, but likewiſe doth that whereby the honour of my name is advanced, although he do not follow our company. So that here he ſpeaks not of thoſe which keep themſelves Neuters in the cauſe of Chriſt, whom we ſee elſewhere reproved, Matth. 12. verſe 30.] he is for us, [others read againſt you, and for you.]

41. For whoſo ſhall give you a cup of water to drink in my name, for being Chriſts (Diſciples), [Here Chriſt again proſecutes the diſcourſe which he had broken off, verſe 37. as appears by Matth. 10. 42.] Verily I ſay unto you, he ſhall in no wiſe loſe his reward.

42. And whoſoever offends one of theſe little ones [viz. Which are not onely little in reſpect of age, but likewiſe the little or lowly minded, or who eſteem but little of themſelves] which believe in me, it were better for him that a mill-ſtone were put about his neck, [Gr. laid] and that he were caſt into the Sea. [Namely, then that he ſhould give offence.]

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, [That is, having but one hand, as the following words do alſo hold forth] then having two hands, to go into Hell, [See hereof the expoſition on Matth. 5. 22.] into that unquenchable fire:

44. Where their worm [That is, their racking conſcience, which like a worm ſhall always lie gnawing them, Rom. 2.5,9.] dieth not, and the fire is not quenched. [the fire, i. e. the puniſhment of Gods wrath; which is called an unquenchable fire, the pain of fire being moſt unſufferable, and this puniſhment never ceaſing, Jer. 7. 20. Rev. 20. 10.]

45. And if thy foot offend thee, cut it off: it is better for thee to enter into life a cripple, then having two feet to be caſt into Hell, into that unquenchable fire:

46. Where their worm dieth not, and the fire is not quenched.

47. And if thine eye offend thee, caſt it out: it is better for thee, having but one eye, to enter into the Kingdome of God, then having two eyes to be caſt into Hell fire: [Or, Gehenna of fire: ſee Matth. 5.22.]

48. Where their worm dieth not, and the fire is not quenched.

49. For every one [Gr. all] ſhall be ſalted with fire, [Unto fire is compared the Word of God, Jer. 23. 29. the powerful working of the Holy Ghoſt, Matth. 3. 11. Croſſe and perſecution, 1 Pet. 1. verſe 7. by which three things, every one is to be prepared, tried, and purified, that ſhall eſcape Hell fire, and thus he becomes a ſpiritual ſacrifice which is acceptable to God; like as the outward ſacrifices were to be prepared with ſalt, and offered by fire, Lev. 2.13.] and every [Gr. all] ſacrifice ſhall be ſalted with ſalt.

50. Salt is good, but if the ſalt is become ſaltleſs, wherewith will ye make it ſavoury? [See the expoſition hereof, Matth. 5.13.] Have ſalt in your ſelves, [ſalt, i. e. wiſdom and prudence, out of, and according to the Word of God, Col. 4. 6.] and be at peace one with another.

CHAP. X.

Chriſt anſwereth the queſtion of the Phariſees, Whether it be lawful for a man to forſake his wife? 1. Will have little children ſuffered to come unto him, and bleſſeth them, 13. Anſwereth a rich young man, asking what he ſhould do to inherit eternal life, 17. And teacheth how hardly the rich come into the Kingdome of Heaven, 23. Promiſeth them, who leave all they have for his ſake, both temporal and eternal recompence, 28. Foretels again his ſuffering, death, and reſurrection, 32. Anſwereth the children of Zebedee to their requeſt of ſitting at his right and left hand, and exhorts them to ſufferance and humility, 35. reſtores blinde Bartimeus to his ſight, 46.

AND being riſen up from thence, [Namely, from Capernaum, out of the houſe, where before he had made an exhortation to his Diſciples] he went towards the borders of Judea, by the farther ſide of the Jordan, [namely, in reſpect of the wilderneſſe. Or by the Jordan. See Matth. 19. 1, &c.] and the multitudes came together again unto him, [namely, which had followed him from Galilee, Matth. 19.2.] and he taught them again, according to his cuſtome.

2. And the Phariſees coming unto him, asked him, whether it was lawful for a man to forſake (his) wife, tempting him?

3. But he anſwering, ſaid unto them, What hath Moſes commanded you?

4. And they ſaid, Moſes permitted to write a Bill of Divorcement, and to forſake (her). [Of the Bill of Divorcement, and this whole anſwer of Chriſt, ſee Matth. 19.3, &c.]

5. And Jeſus anſwering, ſaid unto them, that precept he wrote unto you, by reaſon of the hardneſs of your hearts.

6. But from the beginning of the Creation, God made them male and female.

7. Therefore ſhall a man leave his father and mother, and ſhall adhere to his wife. [Or, cleave to, &c. See Matth. 19.5.]

8. And they two ſhall be one fleſh, [That is, as one body, or one man] ſo that they be no more two, but one fleſh.

9. That therefore which God hath joined together, [Gr. put together as into one yoak] let not man ſeparate. [namely, contrary to, or without Gods Ordinance. Or, otherwiſe then for fornication: as is expreſt, Matth. 5.32. Matth. 19.9.]

10. And in the houſe his Diſciples asked him again of the ſame (matter).

11. And he ſaid unto them, Whoſoever forſakes his wife, and marries another, he committeth adultery againſt her. [Namely, whom he forſakes, becauſe he doth not keep the faith, which he hath promiſed her, Mal. 2.14.]

12. And if a wife ſhall forſake her husband, and marry with another, ſhe committeth adultery.

13. And they brought [Or, carried] little children unto him, that he might touch them: [that is, by laying on of his hands, bleſſe them, Matth. 19. 13. like as he did, verſe 16.] and the Diſciples rebuked thoſe that brought them unto him.

14. But Jeſus ſeeing (that), took it very ill, and ſaid unto them; Suffer the little children to come unto me, and hinder them not; for theirs (that are ſuch) is the Kingdome of God.

15. Verily I ſay unto you, whoſo receiveth not the Kingdome of God as a little childe, [Namely, in ſimplicity, uprightneſſe, and humility] he ſhall in no wiſe enter into the ſame.

16. And he embraced them with his arms, (and) having laid the hands upon them, he bleſſed them.

17. And when he went forth on the way, there came one running to him, and falling on his knees before him, asked him, Good Maſter, What ſhall I do that I may inherit eternal life?

18. And Jeſus ſaid unto him, What calleſt [Gr. ſayſt] thou me good? There is none good, but one, (namely) God. [See hereof the Annotations on Matthew, 19. 17.]

19. Thou knoweſt the Commandements, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt bear no falſe witneſs, Thou ſhalt abuſe no man; [Namely, neither by deceit, nor otherwiſe; in ſtead of which Chriſt ſaith, Matth. 19.19. Thou ſhalt love thy neighbour as thy ſelf. So that this is as a ſhort ſummary of all the fore-going Commandements] Honour thy father and mother.

20. But he anſwering, ſaid unto him; Maſter, all theſe things I have obſerved from my youth.

21. And Jeſus looking on him, loved him, [That is, ſhewed him ſome ſigns of an inclination towards him; as this word ſometimes alſo ſignifieth. For Chriſt loves thoſe alſo in ſome ſort, which outwardly carry themſelves according to Gods Commandements. See further the Annotations on Matth. 19.17. &c.] and ſaid unto him, One thing thou lackeſt, [namely, that thou loveſt not God and his Word above all, which notwithſtanding is the principal thing in the law] Go thy way, Sell all that thou haſt, [this was an extraordinary command, which Chriſt gives this young man to try him, and to make his imperfection appear] and give it to the poor, and thou ſhalt have a treaſure in Heaven. And come hither, take

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up the Crosse, and follow mee.

22. But he being made sad [or, fullen, perplexed] at that word, went away grieved, for he had much chattels. [Gr. possessions.]

23. And Jesus looking round about, said unto his Disciples, How hardly shall they that have goods enter into the Kingdome of God?

24. And the Disciples were astonished at these his words. But Jesus again answering, said unto them, Children, How hard is it for those who put their trust in goods, to enter into the Kingdome of God?

25. It is easier for a Camel to go thorow the eye of a needle, [See hereof the Annotations on Matth. 19. 24.] then for a rich (man) to enter into the Kingdome of God.

26. And they were yet more astonished, saying one to another, Who then can be saved?

27. But Jesus looking upon them, said, With men it is impossible, but not with God: [See hereof likewise, Matth. 19. 26.] for all things are possible with God.

28. And Peter began to say unto him, Behold, we have left all, and have followed thee.

29. And Jesus answering, said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or friends, for my sake and the Gospels (sake),

30. But he receiveth an hundred fold, [That is, manifold, or that which is an hundred fold, and much more, worthier then that which he leaves. For the least blessing of God with a quiet conscience, is more worth then all the goods of the world, 1 Tim. 6. 6.] now in this time, houses, and brethren, and sisters, and mothers, and children, and fields, (together) with persecutions, [that is, in the midst of all tribulations] and in the world to come, eternal life.

31. But many first [That is, which in outward zeal and worship, seem to be the first] shall be the last, and (many) that (are) the last (shall be) the first.

32. And they were on the way going up towards Jerusalem, and Jesus went before them, [Namely, to shew his willingness to suffer] and they were astonished, and following him, they were afraid. [Because Christ had told them before, like as afterwards he relateth again, what he was to suffer at Jerusalem, John 11. 8. and they knew that the Jews had concluded in their Council to put him to death, John 11. 53, 57.] And taking the twelve unto him again, he began to tell them the things which should happen unto him:

33. (Saying), Behold, we go up to Jerusalem, and the Son of man shall be delivered over to the chief Priests, and to the Scribes, and they shall condemn him to death, and deliver him over to the Gentiles.

34. And they shall mock him, and scourge him, and spit upon him, and kill him, and the third day he shall arise again.

35. And there came unto him James, and John, the sons of Zebedee, saying, [Namely, by their mother, as appears by Matth. 20. 20.] Master, We will that you would do that for us, which we shall request.

36. And he said unto them, What will ye that I should do for you?

37. And they said unto him, Give (or grant) unto us, that we may sit, the one at thy right (hand) and the other at thy left (hand) in thy glory. [See hereof, Matth. 20. verse 21.]

38. But Jesus said unto them, Ye know not what ye request: Are ye able to drink the cup which I drink? and be baptized with the Baptisme, wherewith I am baptized? [See the exposition hereof, on Matthew 20. 22.]

39. And they said unto him, We are able. But Jesus said unto them, The cup which I drink, ye shall indeed drink of, and bee baptized with the Baptisme, wherewith I am baptized:

40. But the sitting at my right, and at my left (hand) is not in my power to give, but (it shall be given) to those it is prepared for. [Gr. is not mine. Or, is not in my power to give, but to them for whom it is prepared. See Matth. 20. 23.]

41. And when the (other) ten heard (this) they began to take it very ill of James and John. [Because they thought that this request was prejudiciall to them.]

42. But Jesus having called them unto him, said unto them, Ye know that they which are accounted [Or, which would be thought] to be rulers of the people, [Otherw. of the Gentiles] bear sway over them, and their great ones exercise authority over them. [See hereof likewise, Matth. 20. 25.]

43. Yet it shall not be so among you, But whosoever will be great among you, the same shall be your servant.

44. And whosoever of you will be the first, the same shall be (a) servant of all.

45. For even the Son of man came not to be served, but to serve, and to give his soul [or, life] (for) a ransom [or release-money, which is given for the release of captives] for many.

46. And they came to Jericho, [This City was situate near Gilgal, about Jordan; of which see Joshua 4. 19.] and as he and his Disciples, and a great multitude went out of Jericho, there sate the son of Timeus, blinde Bartimeus, [the Evangelist Matthew speaks of two blinde men; but Mark makes mention only of him that was most known, and cryed most of the two] by the way, begging.

47. And hearing that it was Jesus the Nazarite, he began to cry, and to say, Jesus thou Son of David, Have mercy on me.

48. And many rebuked him, that he should hold his peace; but he cryed so much the more, Thou Son of David, Have mercy on me.

49. And Jesus standing (still) said, they should call him: and they called the blinde (man) saying unto him, Be of good chear, Arise, he calleth thee.

50. And he having cast off his cloak, [Gr. his garment, that is, his upper-garment] arose and came to Jesus.

51. And Jesus answering, said unto him, What wilt thou, that I shall do unto thee? and the blinde (man) said unto him, Rabboni, [This signifieth the same with the word Rabbi, which is interpreted, Master, John 20. 16.] that I may receive my sight.

52. And Jesus said unto him, Go thy way, thy faith hath saved thee. [That is, made thee whole or seeing. Not that this was done by the power of faith, but because the same resting upon Christ and his power was a means thereof] And straightway he received sight, and followed Jesus on the way.

CHAP. XI.

Christ makes his entrance into Jerusalem, sitting upon an Asse, 1. Is conducted and received of the people as the Messias, with joyful acclamation, 8. He curseth a fig-tree which had no fruit, 12. Drives the buyers and sellers out of the Temple, 15. Sets forth the power of faith, 20. And exhorts to faith in prayer, and to forgive our neighbour, 24. Answers the question, By what authority he did all this, by another question concerning the Baptisme of John, 27.

AND when they drew nigh to Jerusalem, unto Bethphage and Bethany, [Gr. in; that is, about, as is expreſt, Luke 19. 29. Of the condition of these two places, see Matth. 21. 1.] at the Mount of Olives, he sent forth his two Disciples.

2. And he said unto them, Go your way into the Village that is over against you: and straightway when ye come into the same, ye shall finde a colt tyed, [Matth. 21. 2. It is said, that there was likewise a she-ass tyed with her colt: But Mark makes mention of the colt onely, because Christ rode thereon. See Luke 19. 35.] on which no man [Gr. none of men, i. e. no man] hath sate, loose it, and bring it.

3. And if any man say unto you, Why do ye that? Say ye, that the Lord hath need of the same, and he will straightway send it hither.

4. And they went their way, and found the colt tyed by the door without, at the parting of the ways, [or, crosse-way, two ways, (bivium)] and they loosed the same.

5. And some of them that stood there, said unto them, What do ye, that ye loose the colt?

6. But they said unto them, as Jesus had commanded, and they let them go.

7. And they brought the colt to Jesus, [See of this entrance of Christ into Jerusalem, the Annotations on Matth. 21. 1, &c.] and cast their garments upon it, and he sate on the same.

8. And many spread their garments on the way, and others cut branches [The Greek word signifies little, tender, green branches, which are fit to sit and walk upon. See also, John 12. verse 13.] from the Trees, and spread them on the way.

9. And they that went before, and they that followed, cryed, saying, Hosanna, [What this word signifies, see Matth. 21. 9.] blessed (is) he, [or, praised be] which cometh in the name of the Lord:

10. Blessed (be) the Kingdome of our Father David, which cometh in the name of the Lord: Hosanna in the highest (Heavens) [that is, thou which art in the highest Heavens.]

11. And Jesus came into Jerusalem, and into the Temple, and when he had beheld all things round about, and it was now Even-tide, [Gr. Evening-hour] hee went out towards Bethany with the twelve.

12. And the next day as they went out of Bethany, he was hungry.

13. And seeing a fig-tree afar off, which had leaves, he went (to see) if perhaps he might finde any thing upon the same, and being come to it, he found nothing but leaves: for it was not the time of figs. [That is, the right and ordinary season for fig-trees to have their full and ripe fruits: although in those hot Countries, the fig-trees even out of season, bear also some untimely fruits, which used to be eaten by the common people, and such it seems Christ thought to have found thereon.]

14. And Jesus answering, said unto the same, [The word answer according to the Hebrew phrase, signifies often to begin to speak, as here clearly appears] Let no man eat (any) fruit of thee any more for ever. And his Disciples heard it.

15. And they came to Jerusalem, and Jesus being gone into the Temple, began to drive out them that sold and bought in the Temple; and overturned the Tables of the Changers, and the chairs of them that sold doves.

16. And suffered not that any man should carry any Vessel [Namely, not belonging to the service of God] through the Temple.

17. And he taught, saying unto them, Is it not written, My house shall be called [That is, be, and be accounted] an house of prayer to all Nations? But ye have made it a den of murderers.

18. And the Scribes and chief Priests heard (that), and sought how they might put him to death; [Gr. destroy, or ruine him] for they feared him, because the whole multitude was astonished at his doctrine. [Or, was stricken: namely, through admiration, and therefore they feared that all the people would adhere to his doctrine, and fall away from them.]

19. And when it was now grown late, he went forth without the City.

20. And early in the morning passing by, they saw that the figge-tree was withered from the (very) roots.

21. And Peter calling (this) to minde, [Namely, that which was said before by Christ, verse 14.] said unto him, Rabbi, Behold the fig-tree which thou cursedst is withered.

22. And Jesus answering, said unto them, Have faith in God. [Gr. Have the faith of God; i. e. which firmly relies, and trusts on God, and his promises.]

23. For verily I say unto you, that whosoever shall say to this Mountain, Be lifted up, and cast into the Sea, and shall not doubt in his heart, but shall believe that that which he saith shall come to passe, it shall happen to him according to what he saith.

24. Therefore I say unto you, All things which ye desire praying, [Namely, according to the will of God. See 1 John 5. 14.] believe that ye shall receive them, [Gr. do receive] and they shall happen unto you.

25. And when ye stand [That is, appear before God, and present your selves there to pray. For howsoever the Jews sometimes prayed standing, Job 30. 20. Jer. 15. 1. Luke 18. 13. yet for the most part they prayed on their knees, 2 Chron. 6. 13. Dan. 6. 10. Acts 9. 40. and 20. 36.] for to pray, [Gr. praying] forgive, if yee have ought against any man, that your Father also which is in the Heavens, may forgive you your trespasses.

26. But if ye forgive not, neither shall your Father, which is in the Heavens, forgive your trespasses.

27. And they came again to Jerusalem: and as he walked in the Temple, there came to him the chief Priests, and the Scribes, and the Elders. [That is, the Rulers of the eldest of the people, who together with the chief Priests, and Scribes, made up the great Council of the Jews at that time.]

28. And said unto him, By what authority [Gr. in what authority] dost thou these things? and who gave thee this authority, that thou shouldest doe these things?

29. But Jesus answering, said unto them, I will also ask you one word, [i. e. one thing. Hebrew] and answer me, and I will tell you by what authority I do these things.

30. The Baptisme of John [That is, the doctrine of John, confirmed by Baptisme; as appears by the following verses] was that out of Heaven, or of men? Answer me.

31. And they reasoned among themselves, saying; If we say, Out of Heaven, Then he will say, Why then did ye not believe him?

32. But if we say, Of men, then we fear the people, [Gr. they feared. It is an imperfect manner of speaking, whereby their disturbance and reasonings are briefly expreſt] for they all held concerning John, that he was a Prophet indeed.

33. And answering, they said unto Jesus, We know it not. And Jesus answering, said unto them, neither do I tell you by what authority I do these things.

CHAP. XII.

By the similitude of a Vineyard let out to husbandmen; who misused and killed their Lords servants and Son, Christ

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Christ declares to the Jews their rejection and destruction, 1. Answers the question whether it be lawful to give tribute to Cesar, 13. As also the question of the Sadduces concerning a woman which had had seven husbands, and proves against them the resurrection from the dead, 18. Declares which is the greatest Commandment, 28. Teacheth that the Messias is both the Lord and the Son of David; 35. Warns his hearers of the ambition and hypocrisie of the Scribes, 38. Commends the small alms of a poor widow, 41.

AND he began to say unto them by similitudes, [Gr. *parables.* See the exposition thereof, *Matth.* 13. 3.] *A man planted a Vineyard,* [See the exposition of this similitude, *Matth.* 21. verse 33.] *and set a fence about it,* [or, *mound, hedge*] *and digged a wine-press-trough,* [namely, into which the wine runs, and is gathered together under the presse.] *and built a Towre, and hired it out* [Gr. *gave it out*] *to husbandmen,* [or, *tillers of the land*, whereby here are chiefly understood labourers in the Vineyards] *and travelled out of the land.*

2. *And when the time was,* [That is, at the fit or due time, when the fruits being ripe were gathered in] *he sent a servant to the husbandmen, that he might receive from the husbandmen of the fruit of the Vineyard.*

3. *But they took him, and beat him, and sent (him) away empty.*

4. *And again he sent another servant unto them, and at him they cast stones, and wounded him in the head, and sent (him) away shamefully misused.* [Gr. *dishonoured.*]

5. *And again he sent another, and him they killed: and many others, (whereof) they beat some, and killed some.*

6. *Having then one Son yet, whom he loved, he sent him also at last unto them,* [Gr. *the Last*] *saying, Surely they will respect my Son.*

7. *But those husbandmen said one to another, This is the heir, come, let us kill him, and the inheritance shall be ours.*

8. *And they took and killed him, and cast (him) out, without the Vineyard.*

9. *What shall therefore the Lord of the Vineyard do? He shall come and destroy the husbandmen, and give the Vineyard unto others.* This the Phariſees themſelves anſwer to the demand of Chriſt in *Matth.* 21. verſe 41. and is here aſcribed to Chriſt, becauſe he repeated the ſame anſwer and approved of it.]

10. *Have ye not also read this Scripture? The stone which the builders rejected, the same is become an head of the corner.* [See the expoſition hereof, *Matthew* 21. 42.]

11. *Of the Lord this is done,* [Otherwiſe *hæc*; namely, (*res*) thing: Or, *hoc*; namely, (*caput*) head of the corner *is come to paſs by the Lord*] *and it is marvellous in our eyes.*

12. *And they sought to take him, but they feared the multitude: for they understood that he spake that similitude of them: and they left him, and went their way.*

13. *And they sent unto him some of the Pharisees, and of the Herodians,* [Of the Herodians, ſee the expoſition on *Matth.* 22.16.] *that they might catch him* [The Greek word is a ſimilitude taken from hunters and fiſhers, who catch wilde beaſts, or fiſhes, with ſnares, nets, and traps] *in (his) speech* [or, *by their word*; *i. e.* by their queſtion.]

14. *Now these came, and said unto him, Master, We know that thou art true, and carest for no man, for thou respectest not the person of men,* [Gr. *the face.* See hereof, *Matth.* 22. 16.] *but thou teachest the way of God* [that is, the doctrine which God preſcribes to come to ſalvation] *in truth: Is it lawful to give tribute to Cesar, or not? Shall we give, or not give?*

15. *And he knowing their hypocrisie, said unto them, What tempt ye me? Bring me a penny,* [Gr. *denarius*, whereof ſee *Matth.* 18. 28.] *that I may see (it).*

16. *And they brought (one.) And he said unto them, Whose is this image, and the superscription?* *And they said unto him, Cesars.*

17. *And Jesus answering, said unto them, Give therefore unto Cesar that which is Cesars, and to God that which is Gods. And they marvelled at him.*

18. *And the Sadduces* [Of the ſect of the Sadduces, ſee *Acts* 23. 8.] *came unto him, which say, that there is no resurrection, and asked him, saying,*

19. *Master, Moses wrote unto us,* [This Law pertained to the Civil Laws of the Jews, and had likewiſe ſomething Ceremonial, and therefore ceaſed with the Jewiſh polity] *If any mans brother die, and leave a wife behinde him, and leave no children, that his brother shall take the wife of the same, and raise up seed unto his brother.* [that is, a ſon which bare the name of the deceaſed, and was his heir.]

20. *Now there were seven brethren, and the first took a wife, and dying, left no seed behinde.*

21. *The second took her also and dyed; and this likewise left no seed behinde: and the third likewise.*

22. *And (all) the seven took the same, and left no seed behinde: last of all the wife dyed also.*

23. *In the resurrection therefore, when they shall be risen, whose wife shall she be of these? for those seven had her to wife.*

24. *And Jesus answering, said unto them, Do ye not erre therefore, because ye know not the Scriptures, neither the power of God?*

25. *For when they shall be risen from the dead, they do not marry, neither are given in marriage, but they are as Angels, which (are) in the Heavens.*

26. *But concerning the dead, that they shall be raised up, have ye not read in the book of Moses, how God spake to him in the thorn-bush,* [or, *bramble-bush*, or *bramble*: as *Luke* 6. verſe 44] *saying, I am the God of Abram, and the God of Isaac, and the God of Jacob?*

27. *God is not a (God) of the dead, but a God of the living.* [Of the ſenſe and force of this argument, ſee *Matth.* 22. 32.] *ye therefore doe erre greatly.* [Gr. *much.*]

28. *And one of the Scribes hearing that they had words together,* [That is, diſputed together by mutual queſtions and anſwers] *(and) knowing that he had answered them well, came unto him, and asked him, Which is the first Commandement of all?* [That is, the chiefeſt and greateſt of the whole Law of God?

29. *And Jesus answered him, the first of all the Commandements is, Hear, O Israel, The Lord our God is an only Lord.* [The Hebrew word *Jehova*, here rendred *Lord*, ſignifies the divine Eſſence, which ſubſiſts in and of it ſelf from all Eternity, and gives all things their being.]

30. *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding,* [Or, *cogitation, i. e.* weighing, pondering in the underſtanding] *and with all thy strength. This is the first Commandement.*

31. *And the second (like to this is) this. Thou shalt love thy neighbour as thy self. There is no other Commandement greater then these.* [Namely, theſe two principal Commandements.]

32. *And the Scribe said unto him, Master, thou hast said well in truth, that there is one onely God, and there is none other but he.*

33. *And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength; and to love his neighbour as himself, is more*

more then all burnt-offerings and sacrifices. [Burnt-offerings were offerings which were laid upon the Altar, and there wholly burnt. Sacrifices, of which but a part was burnt on the Altar, and the other parts were eaten as well by the Priests and Levites, as by thoſe that offered. Although ſometimes this word is alſo taken more largely. See *Lev.* chapters 1. and 2, &c.]

34. *And Jesus seeing that he had answered understandingly, said unto him, Thou art not far from the Kingdom of God.* [Foraſmuch as this his confeſſion ſeemed to proceed from a teachable diſpoſition, verſe 32. and thus far agreed with the doctrine of Chriſt: and the knowledge of the Law might be a means to bring him further to the knowledge of himſelf, and ſo forward unto Chriſt, *Gal.* 3. 19.] *And no man durst ask him any more.*

35. *And Jesus answered and said, teaching in the Temple, How say the Scribes that the Christ is a Son of David?*

36. *For David himself said by the Holy Ghost, The Lord said unto my Lord, Sit at my right (hand)* [See further hereof, *Matth.* 22. 44.] *until I shall have put thine enemies for a footstool of thy feet.*

37. *David therefore himself calleth him (his) Lord, and how is he his Son?* [Gr. *whence*] *And the multitude of the pepole heard him gladly.*

38. *And he said unto them in his doctrine, Beware of the Scribes,* [Gr. *look before you, viz.* that ye be not deceived by their outward ſhews, nor by their example be brought to the like hypocriſie] *which love to walk in long garments,* [Gr. *Stolais*, which ſignifies long coats or gowns down to the feet, thereby to be the more eſteemed and regarded of men: So that Chriſt doth not here reject the garments, but the ambition which was hidden under them] *and be saluted* [Gr. *salutations*; namely, to have them] *in the markets.*

39. *And (have) the foremost seats in the Synagogues, and the upper places at meats.* [Gr. *Suppers.*]

40. *Who eat up the widows houses, and (that) under the shew of praying long. These shall receive heavier* [Gr. *more abundant*] *judgement.* [*i. e.* heavier puniſhment in the judgement.]

41. *And Jesus being set over against the treasure-chest,* [Of this treaſure-cheſt, ſee 2 *Kings* 12. 9. and *Matth.* 27. 6.] *saw how the multitude cast money* [Gr. *braſs*] *into the treasure-chest; and many rich (ones) cast much into (it).*

42. *And there came a poor widow which cast two small (pieces of money into it) which is a farthing.* [Gr. *Kedrantes*, from the Latine *Quadrans*; *i. e.* the fourth part of an *Obolus*, which was the ſixt part of a drachm of ſilver, which ſixt part according to our rekoning is about a ſtiver, ſo that a quadrans after our account is about the fourth part of a ſtiver.]

43. *And (Jesus) having called his Disciples unto him, said unto them, Verily I say unto you, that this poor widow hath cast in more, then all those that have cast into the treasure-chest.*

44. *For they all of their abundance have cast (thereinto): but she of her want* [or, *of that whereof she had need her self*] *hath cast all that she had (thereinto), her whole livelihood.* [Gr. *life*; *i. c.* what ſhe had left, and needed for to live upon.]

CHAP. XIII.

Christ foretels the desolation of the Temple, and of the City Jerusalem, 1. Joining therewith the troubles and signs which should happen before and about the same, 5. And between both comforts his with the happy progress of the Gospel, and with the assistance of the Holy Ghost, exhorting them to stedfastness, 10. He directs them to the prophecy of Daniel, and counsels them to flee betimes to escape that great misery, 14. Warns them against the seduction and miracles of false Christs, and false Prophets, 21. Describes further the signs of the end of the world, and his coming to Judgement the day whereof is known to the Father only, 24. and therefore exhorts to continual watching and prayer, 33.

AND as he went out of the Temple [Namely, to go to Bethany, as appears by the third verſe, and chap. 14.3.] *one of his Disciples said unto him, Master, see what manner of stones, and what manner of buildings!* [That is, how exceeding great and fair ſtones theſe are, whereof the Temple is built: for they were twenty five cubits long, and eight high, and twelve broad. See *Joseph. Antiq. lib.* 15. *cap.*14. This they ſay admiring.]

2. *And Jesus answering, said unto him, Seest thou these great buildings? There shall not (one) stone be left on the (other) stone,* [Gr. *there shall not be left stone upon stone*] *which shall not be broken down.* [Gr. *looſened.*]

3. *And as he sate upon the Mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him alone,* [Or, *aſide*, or *in private.*]

4. *Tell us when shall these things be,* [Namely, the deſolation of the City and Temple of Jeruſalem, and likewiſe the conſummation of the world. See *Matth.* 24. 3.] *and which is the sign when all these things shall be fulfilled?*

5. *And Jesus answering them, began to say, Look to it that no man seduce you*

6. *For many shall come under my name,* [Or, *in, on my name.* See hereof, and of Chriſts whole anſwer, the Annotations on *Matth.* 24. 5.] *saying, I am (the Christ) and shall seduce many.*

7. *And when ye shall hear of wars, and rumours of wars, be not affrighted: for (this) must happen. But yet it is not the end.*

8. *For the (one) Nation shall rise against the (other) Nation, and the (one) Kingdome against the (other) Kingdome, and there shall be earthquakes in divers places,* [Gr. *from place to place*] *and there shall be famines and troubles. These things are (but) beginnings of pains.*

9. *But look ye to your selves:* [Or, *take ye heed to your selves*] *for they shall deliver you over into the Councils,* [Gr. *Synedria.* See thereof, *Matth.* 5. 22. and 10. 17.] *and into the Synagogues: Ye shall be beaten, and ye shall be put before Governours and Kings, for my sake, for a testimony unto them.*

10. *And the Gospel must first be preached amongst all Nations.*

11. *But when they shall lead you to deliver you over, be not careful before hand* [See hereof the Annotations on *Matth.*10.19.] *what ye shall speak, neither take ye thought of it: but whatsoever shall be given you in that hour, that speak ye. For it is not ye that speak, but the Holy Ghost.* [Namely, which ſpeaketh in and by you, *Matth.*10.10.]

12. *And the (one) brother shall deliver over the (other) brother to death, and the father the childe: and the children shall rise up against the parents, and shall put them to death.* [Or, *bring them to death, cauſe them to be put to death.*]

13. *And ye shall be hated of all* [*i. e.* of all ſorts of unbelieving men] *for my names sake: but he that shall endure to the end, he shall be saved.*

14. *When therefore ye shall see the abomination of desolation* [See the expoſition, *Matth.* 24.15.] *whereof is spoken by the Prophet Daniel, standing where it ought not,* [that is, in the holy place round about Jeruſalem, *Matth.* 24. 15. *Luke* 21. 20.] *(he that readeth let him*

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observe it) then those that are in Judea, let them flee up on the Mountains.

15. *And he that is on the house top* (roof) [See hereof the Annotations on *Matth.*10.27.] *let him not come down into the house, neither enter therein, to take ought away out of his house.*

16. *And he that is in the field, let him not turn back again* [Gr. *to the things which are behinde*] *for to take his garment.*

17. *But wo to the* (women) *with childe, and giving suck in those days.*

18. *But pray that your flight do not happen in the winter.*

19. *For* (in) *those days shall be such affliction, the like whereof was not from the beginning of the creatures,* [Gr. *of the creature*] *which God created, until now, nor yet shall be.* [That is, one affliction shall follow upon the neck of another, so that there shall bee nothing but affliction upon affliction. See the like phrase, *Amos* 5.20. *Joel* 2.2.]

20. *And if the Lord had not shortned the days,* [See hereof the Annotations on *Matth.* 24.22.] *no flesh should be saved, but for the elects sake whom he hath chosen, he hath shortned the days.*

21. *And then if any man shall say unto you, Lo here is Christ, or Lo he is there, believe it not.*

22. *For there shall arise false Christs, and false Prophets, and shall do* [Gr. *give*] *signs and wonders, to seduce if it were possible the very elect.*

23. *But take ye heed; Behold, I have foretold you all things.*

24. *But in those days, after that tribulation,* [And after that the times of the Gentiles shall also be fulfilled; as Luke addes, *Luke* 21. verse 24.] *the Sun shall be darkned, and the Moon shall not give her shining.*

25. *And the Stars of Heaven shall fall down, and the powers which* (are) *in the Heavens, shall be moved.* [The Greek word properly signifies a violent moving, like as the Sea is driven up and down by winds and tempests.]

26. *And then shall they* [Namely, all the Nations of the earth, *Rev.* 1.7.] *see the Son of man coming in the clouds with great* [Gr. *much*] *power and glory.*

27. *And then shall he send forth his Angels, and shall gather together his elect from the four winds,* [That is, out of the four corners or quarters of the world, from the one end to the other.] *from the uttermost* (part) *of the earth, unto the uttermost* (part) *of heaven.*

28. *And learn from the figge-tree this similitude: when her branch is tender now,* [Or, *sappy*] *and the leaves sprout forth, ye know that the Summer is neer.*

29. *So ye also, when ye shall see these things come to pass, know that* (it) [Namely, the Kingdome of God, as in *Luke* 21.31. is expreſt] *is nigh, before the door.*

30. *Verily I say unto you, that this generation* [Namely, of the Jewish people, or the men of this age] *shall not pass away* [Or, *perish*] *until all these things shall be done.*

31. *The Heaven and the earth shall pass away,* [Or, *perish*] *but my words shall in no wise pass away.* [Or, *perish.*]

32. *But of that day and that hour knoweth no man, nor the Angels which are in Heaven, nor the Son,* [Namely, according to his humane nature, and in the state of his humiliation, for according to his Godhead he knows all things, *John* 21.17.] and after his exaltation the book of Gods Providence sealed with seven seals, is more fully opened unto him, *Rev.* 5. 5,7,9.] *but the Father.*

33. *Take heed, watch and pray, for ye know not when the time is.*

34. *Like as a man going forth to travel,* [So shall it be also with the Son of man] *left his house, and gave power unto his servants,* [namely, to govern his house and estate] *and to every one his work; and commanded the Porter, that he should watch.*

35. *Watch therefore,* (for ye know not when the Lord of the house shall come, [in the evening] late, or at midnight, or with the cock-crowing, or in the morning.)

36. *That he come not unawares, and finde you sleeping.*

37. *And that which I say unto you,* [Namely, to you four who are mentioned, verse 3.] (that) *I say unto all, Watch.*

CHAP. XIV.

The chief Priests and Scribes seek occasion to put Christ to death, 1. *A woman anoints him at Bethany, which deed Christ defends,* 3. *He is by Judas sold for mony to the chief Priests,* 10. *Catseth the Passeover to be made ready, and eateth it with his Disciples,* 12. *And reveals the treachery of Judas,* 18. *Institutes his Supper,* 22. *Foretels his Disciples of their scattering, and Peter of his fall,* 27. *Begins his suffering in the Garden, with great anguish, and prayeth to the Father,* 32. *Exhorting his Disciples to watchfulnesse,* 37. *Is by Judas betrayed with a kiss,* 43. *Seised by the Jews,* 46. *Wherefore Peter cuts off the ear of one of them,* 49. *Is forsaken of his* (Disciples), 50. *brought before the Council of the Jews,* 53. *Accused by false witnesses,* 56. *Examined by the high Priest,* 60. *As a blasphemer declared guilty of death, and reproachfully abused,* 63. *Peter denies him thrice,* 66. *and bewails it,* 72.

AND *the Passeover* [See hereof, *Matth.* 26.2.] *and* (*the feast*) *of unleavened* (bread), [So the feast of the Passeover is called, because on that feast no leavened bread might be eaten for seven days together. See *Exod.* 12.15. *Lev.* 23.6.] *was two days after, and the chief Priests and Scribes sought how they might seise him by craft, and put him to death.*

2. *But they said, Not in the feast, lest perhaps there be an uproar among* [Gr. *of*] *the people.*

3. *And when he was in Bethany in the house of Simon the Leper, where he sate at* (table) *there came a woman* [Namely, Mary the sister of Lazarus. See *Joh.* 12.3.] *having an Alabaster-box with ointment of unsophisticated Nardus* [Gr. *Pistike*; *i.e.* faithful, or upright. But some translate it *flowing*, or potable, because it used also to be mingled with drink. Others, *ointment of Spikenard.* See *John* 12.3.] *of great price; and having broken the Alabaster-box, she poured it on his head.*

4. *And there were some* [Of which, the principal was Judas the Traitour. See *John* 12.4.] *which took that very ill by themselves, and said, Wherefore is this waste made of the ointment?*

5. *For the same might have been sold for above three hundred pence,* [Gr. *Denarii*; the value whereof is declared, *Matth.* 18.28. so that this summe would amount to about ninety gilders, or nine pounds sterl.] *and* (*those*) *given to the poor, and they were incensed against her.* [Or, *grumbled with great discontent.*]

6. *But Jesus said, Let her alone, What do ye trouble her? She hath wrought a good work on me.*

7. *For the poor ye have always with you, and when ye will, ye can do them good, but me ye have not always.*

8. *She hath done that which she was able,* [Gr. *that which she had*] *She came before-hand to anoint* [or, *embalm*] *my body,* [As the custome was to embalm the bodies

dies of eminent persons with precious ointment made of several spices, before they were buried, to preserve them from putrefaction. See *Gen.*50.26.] (*for a preparation to the burial.*)

9. *Verily I say unto you, Wheresoever this Gospel* [Namely, which I have hitherto taught and published] *shall be preached in the whole world, (there) shall also be spoken of that which she hath done, for a memorial of her.*

10. *And Judas Iscarioth one of the twelve, went away to the chief Priests, for to deliver him up unto them.*

11. *And they hearing (that) were glad, and promised to give him money,* [Gr. *silver*; namely, thirty silver pence; as *Matth.* 26. 15.] *and he sought how he might conveniently deliver him up.* [Gr. *at a convenient time*; *i.e.* with good opportunity.]

12. *And on the first day of unleavened (bread) when they killed the Passeover,* [That is, when according to Gods Law they were to kill it, as Luke speaks, chapter 22.7. For the Jews at this time, killed it the day after, and the reason whereof is given in the Annotations on *Matth.*26. verse 20.] *his Disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeover?* [that is, the Paschal Lamb; a sacramental manner of speaking.]

13. *And he sent forth two of his Disciples, and said unto them, Go your way into the City,* [Namely, Jerusalem, where the Passeover was to be killed and eaten, *Deut.*16.5] *and there shall a man meet you, bearing a pitcher of water,* [or, *an earthen vessel*] *follow him.*

14. *And there where he entreth, say to the master of the house, The master saith, where is the dining room,* [Gr. *loosening, relaxation, i.e.* the chamber where the guests are entertained] *where I shall eat the Passeover with my Disciples?*

15. *And he shall shew you a great upper room, dressed,* [Gr. *spread, floored, strawed*] *(and) prepared, there make it ready for us.*

16. *And his Disciples went forth, and came into the City, and found it as he had said unto them, and they made ready the Passeover.*

17. *And when it was become evening, he came with the twelve.*

18. *And as they sate and did eat, Jesus said, Verily I say unto you, that one of you which eateth with me, shall betray me.*

19. *And they began to be sorrowful, and one after another* [Gr. *one after one*] *to say unto him, is it I? and another, Is it I?*

20. *But he answered and said unto them, It is one of the twelve* [See *Matth.*26.23.] *which dippeth in with me in the platter.*

21. *The Son of man goeth away indeed, as it is written of him, but woe to that man by whom the Son of man is betrayed: It were good for him, if that man had not been born.*

22. *And as they did eat, Jesus took bread, and when he had blessed, he brake it, and gave it to them, and said, Take, eat, that is my body.* [Of these words of the institution of the Lords Supper, see the Annotations on *Matth.*26.26. and the following verses.]

23. *And took the cup, and having given thanks, gave* (it) *to them: and they all drank of the same:* [Namely, as Christ had commanded them, *Matth.* 26.27.]

24. *And he said unto them, That is my bloud, the* (bloud) *of the New Testament, which is shed for many.*

25. *Verily I say unto you, that I will no more drink of the fruit of the Vine, until that day, when I shall drink the same new in the Kingdome of God.*

26. *And when they had sung an Hymn,* (or, *Song of praise*) *they went out into the Mount of Olives.*

27. *And Jesus said unto them, in this night ye shall all be offended at me* [That is, your faith will be shaken by that which shall befall me] *For it is written, I will smite the Shepherd, and the sheep shall be scattered.*

28. *But after that I shall be risen, I will go before you towards Galilee.*

29. *And Peter said unto him, though even all of them should be offended, yet will not I (be offended.)* [Namely, at thee, as is expreſt, *Matth.* 26. verse 33.]

30. *And Jesus said unto him, Verily I say unto thee, that to day, in this night, before the cock shall have crowed twice,* [The other Evangelists say simply, *before the cock shall crow*, or, *shall have crowed*: but Mark saith *twice*, because they use commonly to crow at two several times, once after midnight, and once towards day; both which times are here to be understood] *thou shalt deny me thrice.*

31. *But he said yet so much the more, Although I must die with thee, yet will I in no wise deny thee. And in like manner also said they all.*

32. *And they came into a place* [Or, *vew*, or *ally of houses, or gardening*: see *Matth.* 26.36.] *whose name was Gethsemane, and he said unto his Disciples, Sit down here, until I shall have prayed.*

33. *And he took with him Peter, and James, and John, and began to be amazed and much distressed.*

34. *And said unto them, My soul is thorowly sorrowful,* [Or, *on all sides*] *even unto death; Tarry ye here, and watch.*

35. *And being gone forth a little, he fell on the ground, and prayed, if it were possible that hour* [viz. of his grievous suffering now at hand] *might pass from him.* [Of this whole prayer, see the Annotations on *Matth.* 16.39.]

36. *And he said, Abba, Father,* [*Abba* is a Syriack word signifying *Father*: which word *Father* the Evangelist addeth likewise, not only by way of exposition, but by that repetition, to set forth the exceeding great earnestnesse of Christ in this prayer. See hereof, *Rom.*8. 15. *Gal.* 4.6.] *all things are possible unto thee: Take this cup away from me; Yet not what I will, but what thou (wilt).*

37. *And he came and found them sleeping, and said unto Peter, Simon, sleepest thou? Canst thou not watch one hour?*

38. *Watch ye and pray, that ye come not into temptation, The Spirit* (indeed) *is willing, but the flesh is weak.*

39. *And being gone away again, he prayed, speaking the same words.* [Gr. *word*, or *speech.*]

40. *And being returned, he found them sleeping again: for their eyes were heavy, and they knew not what to answer him.*

41. *And he came the third time, and said unto them, Sleep on* (now) [See *Matth.* 26.45.] *and rest. It is enough: the hour is come. Behold, the Son of man is delivered over into the hands of sinners.* [That is, of the Gentiles: as *Matth.* 20.19.]

42. *Arise, let us go: Behold, he that betrayeth me, is hard by.*

43. *And immediatly while he yet spake, came Judas, who was one of the twelve, and with him a great multitude with swords and staves,* [Gr. *woods*: that is, spears, halberts, lances] (*sent*) *from the chief Priests, and the Scribes, and the Elders.*

44. *And he that betrayed him, had given them a common token,* [That is, such a sign, or watch-word, which they should well understand among themselves] *saying, He whom I shall kisse, that is he, lay hold on him, and lead him away securely.*

45. *And when he was come, he went presently unto him, and said, Rabbi, Rabbi, and kissed him.*

46. *And they laid their hands on him, and took him.*

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47. *And one of those that stood by,* [Namely, Simon Peter, as appears out of *John* 18. 10.] *drawing the sword, smote the servant of the high Priest, and cut off his ear.*

48. *And Jesus answering, said unto them; Are ye come forth with swords and staves, as against a murderer,* [or, high-way-robber] *for to take me?* [These words he speaks properly to some of the chief Priests, and Captains of the Temple, who had brought these souldiers along with them, *Luke* 22. 52.]

49. *I was daily with you in the Temple, teaching, and ye took me not: but (this comes to pass)* [So Matthew relates this, chap. 26. 56.] *that the Scriptures might be fulfilled.*

50. *And they* [viz. his Disciples] *forsaking him, fled all.*

51. *And a certain young man followed him, having a linnen cloth put about* [Gr. cast about] *upon the naked (body), and the young men laid hold on him.* [These seem to have been some young souldiers. This passage is related to shew the fiercenesse of those that took Christ.]

52. *And he leaving the linnen cloth, fled from them naked.*

53. *And they led Jesus away to the high Priest,* [Namely, Caiaphas; see *Matth.* 26. 57. *John* 18. verse 13.] *and unto him assembled all the chief Priests, and the Elders, and the Scribes.*

54. *And Peter followed him afar off into the very Hall of the high Priest; and he was sitting together with the servants, and so warmed himself by the fire.* [Gr. *by the light.*]

55. *And the chief Priests, and the whole Council,* [Gr. *Synedrion.* See thereof, *Matth.* 5. 22.] *sought witnesse against Jesus to put him to death, and found nothing.*

56. *For many witnessed falsly against him, and the witnesses were not agreeing.*

57. *And some rising up,* [Matthew, chap. 26. 61. tells of two, whereas the one spake otherwise then the other; as also the Evangelists do diversly relate their testimonies] *witnessed falsly against him, saying,*

58. *We heard him say, I will break down this Temple that is made with hands, and in three days build another, made without hands.*

59. *And neither so was their witnesse agreeing.*

60. *And the high Priest standing in the midst, asked Jesus, saying, Answerest thou nothing? What do these witness against thee?*

61. *But he held his peace, and answered nothing. Again, the high Priest asked him, and said unto him, Art thou the Christ, the Son of the blessed (God)?*

62. *And Jesus said, I am, and ye shall see the Son of man sit at the right (hand) of the power (of God)* [That is, at the powerful right hand of God] *and come with the clouds of heaven.* [That is, upon the clouds, *Matth.* 26.64. Or in the clouds, as *Mark* 13.26.]

63. *And the high Priests rending his cloaths,* [Gr. *his coats*] *said, What need have we yet of witnes?*

64. *Ye have heard the blasphemy: What think yee? And they all condemned him to be guilty of death.*

65. *And some began to bespit him, and to cover his face, and to smite him with fists, and say unto him, Prophecy; and the servants gave him blowes on the cheeks.* [Or *smote him with sticks or rods.*]

66. *And as Peter was beneath in the Hall, there came one of the maid-servants of the high Priest.*

67. *And seeing Peter warming himself, she looked upon him, and said, Thou also wast with Jesus of Nazareth.* [Namely, as one of his Disciples.]

68. *But he denyed him, saying, I know (him) not, neither know I what thou sayest. And he went out into the fore-house,* [Or, porch] *and the cock crew.*

[Namely, the first time, as appears verse 72.]

69. *And the maid-servant seeing him again,* [About an hour after. See *Luke* 22. 59.] *began to say to those that stood by, This is one of them.*

70. *But he denyed it again. And a little after those that stood by,* [Namely, a servant of the high Priest, and kin to him whose ear Peter had cut off. See *John* 18. 26.] *said again unto Peter, Truly thou art one of them; for thou art also a Galilean, and thy speech is like (theirs).* [*i. e.* agreeth with their speech.]

71. *And he began to curse (himself) and to swear, I do not know this man of whom ye speak.*

72. *And the cock crowed the second time, and Peter remembred the word which Jesus had said unto him, Before the cock shall have crowed twice, thou shalt deny me thrice. And getting (himself) thence,* [Gr. *casting*; namely, himself *in*, or *through*, or *among* the people. Or, *beginning*, or *bursting out*; namely, into weeping.] *he wept.*

CHAP. XV.

Christ is by the Jews delivered up to Pilate, and accused before him: whereof being examined, he holds his peace, 1. Pilate endeavors to release him; but upon the importunity of the people, he lets Barabbas loose, and delivers Christ over to be crucified, 6. whom the souldiers mock and abuse, 16. Simon of Cyrene is compelled to bear his cross, 21. There is offered him myrrhe-wine, 23. he is crucified with two murderers, 24. and reviled by those that pass by, 29. Darknesse cometh upon the earth, 33. Christ cryeth to his Father, and is mocked for it, 34. and as soon as Vinegar was presented to him, he gives up the ghost, 36. The vail of the Temple rends, 38. Certain women behold it afar off, 40. Christ is buried by Joseph of Arimathea, 42.

AND straightway early in the morning, the chief Priests held Consultation together, with the Elders, and Scribes, and the whole Council, and having bound Jesus, they brought (him) away, and delivered him to Pilate. [The cause wherefore they delivered him up to Pilate, see *Matth.* 27. 2.]

2. *And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.* [Of this manner of speaking, see the Annotations on *Matth.* 26. 25.]

3. *And the chief Priests accused him of many (things) but he answered nothing.*

4. *And Pilate asked him again, saying, Answerest thou nothing? Behold, how many (things) they witness against thee.*

5. *And Jesus answered nothing more,* [Gr. *no more any thing.* The reason of this silence, see *Matth.* 27. 14.] *so that Pilate marvelled.*

6. *And on the feast* [Or, *on every feast*; namely, of the Passeover, see *Joh.* 18. 39.] *he released one prisoner unto them, whomsoever they desired.*

7. *And there was one called Barabbas, imprisoned with (other) co-partners in uproar, who had committed murder in the uproar.*

8. *And the multitude cryed out, and began to crave (that he would do) as he had always done to them,* [Namely, that he would release one prisoner unto them.]

9. *And Pilate answered them, saying, Will ye that I release unto you the King of the Jews?*

10. *(For he knew that the chief Priests had delivered him up through envy.)*

11. *But the chief Priests stirred up the multitude, that he should rather release Barabbas unto them.*

12. *And Pilate answering, said again unto them, What will ye then that I shall do (with him) whom ye call a King of the Jews?*

13. *And*

13. *And they cryed again, Crucifie him.*

14. *But Pilate said unto them, What evil then hath he done? And they cryed the more, crucifie him.*

15. *Now Pilate willing to satisfie the multitude, released Barabbas unto them, and delivered Jesus over,* [Namely, to the Captain and Souldiers] *having scourged (him) for to be crucified.*

16. *And the souldiers led him into the Hall, which is the Judgement-House,* [Gr. *Praitorion*, whereby is expresst the Latine word *Praetorium*, which signifies the place where the Romane Governours dwelt, and kept their Tribunal or Judgement-seat.] *and called the whole band together.*

17. *And put on him a purple cloak,* [Gr. *cloathed him with purple*; *i. e.* with a purple cloak; see hereof more at large the Annotations on *Matth.* 27. 28.] *and having wreathed a crown of thorns, put (the same) upon him.*

18. *And began to salute him, (saying), Hail, (thou) King of the Jews.*

19. *And smote his head with a reed, and spit upon him, and falling on the knees, worshipped him.* [Honoring him by way of mockery, as the Heathens in earnest use to honour their Kings.]

20. *And when they had mocked him, they took off the purple cloak from him, and put his own cloaths upon him, and led him forth to crucifie him.*

21. *And they compelled one Simon of Cyrene, who passed by (there), coming from the field, the father of Alexander and Rufus,* [The names of these are here expresst, because afterwards they were famous persons in the Church of God; of whom there seems likewise mention to be made, *Rom.* 16. 13.] *that he should bear his cross.* [Namely, Christs. See the cause in the Annotations on *Matth.* 27. 32.]

22. *And they brought him to the place Golgotha, which is being interpreted Scull-place.* [See *Matth.* 27. 33.]

23. *And they gave him myrrhe-wine to drink,* [Whereof see *Matth.* 27. 34.] *but he took (it) not.*

24. *And when they had crucified him, they parted his garments, casting lots on the same, what every one should take away.*

25. *And it was the third hour,* [These hours must be reckoned after the manner of the Jews, from the Sunrising to Sun-setting: see *Matth.* 20. verse 3. *John* 11. 9. And seeing the Passeover came then, about the time that the days and nights were of equal length, therefore the third hour agrees with our ninth, the sixt with our twelfth, and the ninth with our third in the afternoon: John saith, chap. 19. verse 14. that it was about the sixt hour when he brought him forth. How this agrees, see the Annotations there] *and they crucified him.*

26. *And the superscription of his accusation was written over him, THE KING OF THE JEWS.*

27. *And they crucified him with two murderers,* [Or, *high-way-robbers*] *one at (his) right, and one at his left (side).*

28. *And the Scripture was fulfilled, which saith, And he is reckoned with the evil-doers.*

29. *And they that passed by, reviled him, shaking their heads, and saying, Hah! thou that breakest down the Temple, and buildest it up in three days;*

30. *Save thy self, and come down from the cross.*

31. *And in like manner also the chief Priests with the Scribes, said one to another mocking him, He delivered others, he cannot deliver himself:* [Others, *Can he not save himself?*]

32. *Let the Christ the King of Israel come down now from the cross, that we may see and believe it. They also that were crucified with him,* [Namely, one of them: see *Matth.* 27. 44. and *Luke* 23. 29.] reproached him.

33. *And when the sixt hour was come, there was darkness over the whole earth* [Of this darkness, see *Matth.* 27. 45. as also of all that follows] *until the ninth hour.*

34. *And at the ninth hour, Jesus cryed with a great voice, saying, ELOI, ELOI, LAMMA SABACTHANI, which is being interpreted, My God, My God, wherefore hast thou forsaken me?*

35. *And some of them that stood by, hearing (this), said, behold, he calleth Elias.*

36. *And there ran one, and filled a sponge with Vinegar, and stuck it* [or, *put it*] *on a reed, and gave him to drink, saying, hold: Let us see whether Elias cometh to take him down.*

37. *And Jesus having sent forth a great voice, gave (up) the ghost.*

38. *And the Vail of the Temple rent in twain from the top to the bottome.* [See hereof, *Matth.* 27. 51.]

39. *And the Centurion which stood by, over against him, seeing that he had given up the ghost, crying thus* [Namely, with such a strong voice, *Heb.* 5. 7. and that thereupon he did forthwith expire; and withal seeing the miracles which hapned thereupon, as is related, *Matth.* 27. 54.] *said, Truly, this man was the Son of God.*

40. *And there were women also beholding (this) afar off, amongst whom also was Mary Magdalen, and Mary* [the wife of Alpheus. See *Matth.* 10. 3. and 27. 56.] *the mother of James the less,* [that is, the younger; which was so surnamed to distinguish him either from another James which was the son of Zebedee; or from his uncle the brother of Alpheus, as some think] *and Joses, and Salome.* [this was the wife of Zebedee, as appears by this place compared with *Matth.* 27. 56.]

41. *Who also when he was in Galilee followed him, and had ministred unto him, and many other (women) which were come up with him to Jerusalem.*

42. *And when it was now become Evening,* [Namely, on the day before the Sabbath] *seeing it was the preparation,* [Namely, of the Passeover, which the Jews at that time had put off unto the Sabbath. The reasons hereof are related in the Annotations on *Matth.* 26. 20.] *which is the (day) before the sabbath.*

43. *(There) came Joseph, who (was) of Arimathea, an honourable Councellor, who also he self looked for the Kingdome of God;* [Namely, which should be set up by the Messiah, *Luke* 2. 25. 38.] *and emboldening himself he went in unto Pilate, and desired the body of Jesus.*

44. *And Pilate wondred, that he was already dead,* [Gr. *whether, or if*] *and having called the Centurion unto him, he asked him whether he had been long dead?*

45. *And when he had understood it of the Centurion, he gave the body to Joseph.*

46. *And he bought fine linnen, and having taken him down, wound (him) in that fine linnen, and laid him in a grave,* [sepulchre, monument] *which was hewn out of a rock,* [that is, it was hewn out in a rock, as it is, *Matth.* 27. 60.] *and he rolled a stone against the door of the grave.*

47. *And Mary Magdalen,* [See the fortieth verse before-going] *and Mary (the mother) of Joses beheld where he was laid.*

CHAP. XVI.

The women coming to the grave to anoint the body of Christ, 1. finde the stone rolled away, 4. Are informed by an Angel that he was risen from the dead, 5. Christ himself appears to Mary Magdalen, 9. who tells it to the Disciples, but is not believed, 10. He appears again to two Disciples by the way, 12. and lastly, to the eleven also, whom he chargeth to preach and baptize every where, 14. promiseth that divers signs shall attend on them that believe, 17. he ascends unto heaven, 19. And the Apostles successfully execute the command of Christ, 20.

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AND *when the Sabbath was past, Mary Magdalen,* and *Mary (the mother) of James, and Salome, had bought spices,* [or, did buy, but this word *had* fits better here, for that the spices were bought the evening before the Sabbath: as Luke declares, chap. 23. 56.] *for to come and anoint him.* [that is, to embalm him.]

2. *And on the first day of the week* [Gr. *of the Sabbaths*, which was the third day after he had been buried,] which day was therefore called *the Lords day*, because he arose on that day. See Rev. 1. 10.] *they came very early to the grave, when the Sun arose.* [they had made themselves ready to go by day-break, when it was dark yet, *John* 20. 1. but they came not to the grave till Sun-rising.]

3. *And said one to another, Who shall roll us the stone away from the door of the grave?*

4. *(And looking up, they saw that the stone was rolled away),* [Namely, by the Angel, *Matth.* 28. 2.] *for it was very great.*

5. *And being entred into the grave, they saw a young man* [That is, an Angel in the shape of a young man] *sitting at the right (side) clothed with a long white garment,* [Gr. *Stole.* See thereof, *Mark* 12. 38.] *and they were affrighted.*

6. *But he said unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: Behold, the place where they had laid him.*

7. *But go your ways, say to his Disciples, and to Peter,* [That is, and especially to Peter, because he by reason of his denial and sorrow, stood in especial need of comfort] *that he goeth before you into Galilee: there ye shall see him, as he said unto you.* [Namely, before his sufferings, *Mark* 14. 28.]

8. *And they being gone forth speedily fled from the grave: and trembling and astonishment had taken hold of them, and they said nothing to any man,* [Namely, of those that met them, until they came to the Disciples, to whom they told it, verse 10. and *Luke* 24. 9.] *for they were afraid.*

9. *And when (Jesus) was risen early in the morning, on the first (day) of the week,* [Gr. *of the Sabbath*; which is also sometimes taken for the whole week. See *Luke* 18. 12.] *he appeared first to Mary Magdalen,* [of this first appearance, see more largely, *John* 20. 14.] *out of whom he cast out seven Devils.*

10. *This (woman) going her way, told it to those that had been with him, who mourned and wept.*

11. *And when these heard that he lived, and was seen of her, they believed it not.*

12. *And after this he appeared in another shape* [Not which he truly had, but which he seemed to them to have, forasmuch as their eyes were holden, that they knew him not, *Luke* 24. 16.] *unto two of them as they walked, and went into the Country.* [Namely, to Emmaus, *Luke* 24 13. See there also this History more largely set down]

13. *These also going their ways told it to the rest, (but) neither did they believe them.*

14. *Afterwards he was manifested to the eleven as they sate at (meat),* [Or, *sitting together*] *and upbraided (them) with their unbelief and hardness of heart, because they had not believed them that had seen him, after that he was risen.*

15. *And he said unto them, Go your ways into all the world, preach the Gospel unto all creatures,* [Gr. *to every creature, or thing created*; i.e. to all Nations; *Mat.* 28. 19. namely, not only to the Jews, but also to the Greeks or Heathen; that is, to all sorts of people. See *Col.* 1. 23.]

16. *He that shall have believed, and shall be baptized, shall be saved. But he that shall not have believed, shall be damned.*

17. *And these signs shall follow them that shall have believed,* [Namely, as far forth as shall be needful for the propagation and confirmation of the doctrine of the Gospel: for the gift to work miracles is not given to all, 1 *Cor.* 12. verse 28. Neither is it needful when the Gospel is sufficiently confirmed already] *in my name they shall cast out Devils, they shall speak with new tongues.* [that is, with strange tongues, which they had not learned, *Acts* 2. 4.]

18. *They shall take up Serpents.* [Namely, without hurt, as Paul did, *Acts* 28. 5.] *And albeit that they shall drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall be healed.* [Gr. *they shall have well*; *i. e.* it shall be well with them.]

19. *The Lord therefore after that he had spoken to them,* [Namely, during the space of fourty days, concerning the Kingdome of God, *Acts* 1. 3.] *was taken up into Heaven, and sate at the right (hand) of God.*

20. *And they being gone forth, preached every where,* [That is, all the world over, *Acts* 10. verse 28. 42.] *and the Lord wrought with (them),* [namely, by the working of his Spirit, making the preaching of his Word powerful in the hearts of men to their conversion. See *Acts* 14. 3. and chap. 16. 14. 1 *Cor.* 3. 7.] *and confirmed* [or *made powerful*] *the word* [namely, of the preaching of the Gospel] *by signs which followed thereupon. Amen.*

The end of the Holy Gospel according to [the description of] MARK.

THE HOLY GOSPEL ACCORDING TO [THE DESCRIPTION OF] LUKE.

LUke was by practise or profession a Physician, *Col.* 4. 14. and a continual companion of the Apostle Paul in his travels, even when being taken prisoner he was brought to Rome: as may be gathered out of *Acts* 20. 6. and chap. 21. 15. and chap. 27. verse 1. and chap. 28. verse 14, 16. Some are of opinion also, that he is the person of whom the Apostle speaks, 2 *Cor.* 8. 18, 19. Mention is made of him likewise, 2 *Tim.* 4. verse 12. and *Philemon* verse 24. He wrote two Books, namely, this Gospel, and the Acts of the Apostles.

The Argument of this BOOK.

THis Book is of the same kind of Argument with the foregoing, saving that Luke sets down some other special matters, which were omitted by the other Evangelists. After the Preface he describes the parents and conception of John the Baptist, and the conception of Christ declared to Mary by the Angel Gabriel, who treats with the Angel thereabout, and speaks with her kinswoman Elizabeth thereof, and praiseth God with an Hymn: relates the birth and circumcision of John the Baptist and the hymn, which his father Zacharias sung therefore unto God, Chap. 1. Afterwards when, where, and of whom Christ was born, and how his birth was by the Angels revealed to the Shepherds: his circumcision and presentation in the Temple, where he is embraced by old Simeon with a hymn and prediction, and confessed by Anna the Prophetess; his growing up, and his disputing with the Doctors in the Temple, when he was but twelve years old, chap. 2. when and how John the Baptist began his Ministry, with baptizing and teaching, boldly admonishing all the people, and directing them to Christ; how he baptized Christ, whose genealogy he also relates, chap. 3. How Christ by fasting prepared himself to his Office, and overcame the temptation of the Devil; began his Office of teaching in Galilee and at Nazareth where he dwelt, proved out of the Prophet Esay that he was the promised Messiah; wherefore he was cast out of the City: that he taught at Capernaum, and cast out an unclean spirit; cured Peters mother in Law of the Fever, and many other that were sick and possessed: and furthermore went to preach in other Cities, chap. 4. That, after a miraculous taking of fish, he called Simon Peter, James, and John to be Apostles, cleansed a Leper, and cured a lame man which was let down thorow the roof: That he called Matthew from the custome to be an Apostle; and how he defended himself for eating with publicans and sinners, and his Disciples for not fasting, chap. 5. As also for plucking ears (of corn) on the Sabbath; and that he had cured a withered hand on the Sabbath: that he chose twelve Apostles, before whom, as likewise before the whole multitude he makes an excellent exhortation, wherein he shews the Apostles their blessedness, and the ungodly and hypocrites their sins and punishments, chap. 6. That he made whole the servant of a Centurion at Capernaum, who lay at the point of death; and raised a young man from the dead at Naim: what he answered the disciples of John the Baptist which were sent unto him, and what testimony he gave of John before the people: how he complains of the stiff-neckedness of the Jews; and at the house of Simon the Pharisee, forgave a sinful woman her sins, she bewailing them, chap. 7. That he went on to preach in other Cities, accompanied with the Apostles and some women; and by the similitude of the seed that was sown, teacheth how Gods Word ought to be heard: and by that of a candle, how it ought to be preached: who are his mother and his brethren: that he stilleth a

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great tempest on the Sea; casteth out a very evil unclean spirit; cureth a woman that had a bloudy issue, and raiseth Jairus daughter from the dead, chap. 8. That he sent forth his Apostles to preach, with power to cast out Devils, that Herod sought to see him; that he fed five thousand men with five loaves and two fishes; that he asked his disciples what the people judged of him; that he foretels his passion; teacheth what they must do that will be his disciples; that he sheweth a proof of his glory on the Mount before three of his Disciples; and casteth an unclean spirit out of a youth, which his Disciples could not cast out; again foretels his passion; rebukes the Disciples for their ambition, and desire of revenge against the Samaritans; and teacheth how men ought to follow him, chap. 9. That he sent forth yet seventy other Disciples to preach, and threatned the Cities which should reject the Gospel; that the Disciples return with joy, whom he declares to be blessed, because they lived at that time; how he answered a Lawyer, who demanded what he must do to obtain eternal life, and by the similitude of a Samaritane taught who is our neighbour: That he is by two sisters Martha and Mary received into their house, of which he reproveth the one and commendeth the other, chap. 10. That he taught his Disciples to pray, and by the similitude of a friend and a father promiseth them that they shall be heard; that by the similitude of a strong man armed he proves, that he did not cast out Devils by Beelzebul; teacheth the people that the Ninivites and the Queen of the South shall condemn those that shall reject his Gospel; reproves the Pharisees and Scribes for their hypocrisie, and persecuting of the Prophets; to whom also he threatens heavy punishments, chap. 11. That he exhorts his Disciples to preach the Gospel openly, and not to fear persecution; refuseth to be a divider about an inheritance; and admonisheth the people by the similitude of a rich man to beware of covetousnesse, as also of too great care for the sustentation of this life: exhorts to give alms, to pray, and to watch against the time of his coming, which shall be unawares; forewarns them of the strife that shall arise amongst men, when the Gospel shall be preached: and exhorts to circumspection and readinesse to forgive one another, chap. 12. In like manner to repentance by certain examples, and by the similitude of a barren fig-Tree, cureth a woman on the Sabbath that had gone crooked eighteen years; declares the spreading abroad of the Gospel by the similitudes of a mustard seed, and leaven: proclaims to the hypocrits that they shall be shut out of heaven, and cast into hell; upbraids those of Jerusalem with their unbelief, and declares their desolation, chap. 13. Healeth on the Sabbath one that had the dropsie, and justifies it, exhorts to humility; teacheth who should be bidden to a feast; compares the Kingdom of God to a great feast, to which many that were invited would not come; exhorts his Disciples to bear the Crosse, to be circumspect, and to forsake all, chap. 14. By the similitudes of a lost sheep and penny, to diligence in their Office; and by the similitude of a lost Son, to repentance, and rejoicing for the same, chap. 15. By the similitudes of an unjust steward, to liberality, with a declaration of the stedfastnesse of the Law, especially concerning the businesse of marriage; and of a rich miser and Lazarus, how different the state of men is both in this life and that to come, chap. 16. Exhorts to avoid offences, and to forgive our neighbour; describes the power of faith, and teacheth that God rewards us not of merit but of grace; healeth ten lepers; teacheth what life men will lead when he shall come to Judgement, chap. 17. By the similitudes of a widdow and an unjust Judge, that we must always continue in prayer; and by a Publican and a Pharisee which went up to pray, who shall be justified by God. Suffers the little children to be brought unto him, and exhorts men to be like unto them; sets the Commandments of God before him that would be justified by the Law; warns them what an hindrance riches are to salvation; promiseth recompence to those that confesse him; foretells his suffering and resurrection, and cureth a blinde man, chap. 18. That he converts Zacheus at Jericho; by the similitude of ten pounds (or talent) exhorts well to employ the gifts of God; how he makes the royal entrance at Jerusalem, and weeps over that City; Casteth the buyers and sellers out of the Temple, chap. 19. How he asketh the chief of the Priests and the Scribes from whence the Baptism of John was; By the similitude of a Vineyard hired out, he setteth their wickednesse before their eyes; Answereth to the question, whether men ought to pay Tribute to Cesar; maintaineth the resurrection of the dead against the Sadducees; and teacheth that Christ is not only a Son, but also a Lord of David, and admonisheth the people to beware of the Scribes, chap. 20. That he commends the small alms of a poor widow; foretels the desolation of the Temple, and the signs, which shall precede both that, and his last coming; exhorts to watch and pray; and sets forth what he then did at Jerusalem, chap. 21. How Judas dealt with the chief Priests for to deliver him over into their hands; how he kept the last Passeover with his Disciples; and in stead thereof instituted the holy Supper, and kept it with his Disciples; foretold the treachery of Judas; reproved the Disciples for their ambition; and also did comfort them, and especially Peter against his fall, which he foretels; confirms the Apostles against their approaching troubles; How he began his suffering with prayer in a Garden; is by Judas betrayed with a kisse; and taken by the armed souldiers, and led unto the Hall of the high Priest, where Peter denies him thrice, and where he is beaten; that he is set before the Council; and by them condemned to death, chap. 22. How he is led to the Governour Pilate, who having examined him, declareth, that he found no fault in him; and by him is sent to Herod, who scoffingly sends him back again; That Pilate sought to set him free, by scourging and by proffering Barabbas a murderer, which succeeded not; and therefore delivers him over to be crucified; how he bare his crosse out of the City; holpen by Simon of Cyrene; and by the way foretold the women of Jerusalem their misery to come; How and where he was crucified with two murderers; and on the Crosse mocked and reviled, even by one of the murderers which were crucified with him, who is rebuked for it of his companion, which is converted. That after a great darknesse at mid-day he gave up his ghost; and was buried by a Counsellour, Joseph of Arimathea, chap. 23. How he arose again on the first day of the week, and his resurrection was made known by Angels unto the women which came to anoint his body: How he revealed himself to two Disciples going towards Emaus, and afterwards to the eleven Disciples gathered together, whom he causeth to touch his hands and feet; and with whom he eateth; and after that he promised them the holy Ghost, ascended up to heaven before their eyes, chap. 24.

LUKE.

CHAP. I.

The Preface of Luke to his Gospel, 1. *The parentage and life of Zachary and Elizabeth,* 5. *An Angel appears to Zacharias in the Temple,* 8. *who foretells him the conception and birth of John, whose office he describeth,* 13. *Zachary not believing this, is therefore punished with dumbnesse for a season,* 18. *Elizabeth conceiveth,* 24. *The Angel Gabriel declares to the Virgin Mary, that she shall conceive and bring forth the Son of God,* 26. *Afterwards she goeth to Elizabeth, who receiveth her with joy, and pronounceth her blessed,* 39. *Mary praiseth the Lord with an hymn,* 40. *Elizabeth brings forth her Son,* 57. *who is circumcised and called John,* 59. *Zachary recovers his speech again, and sings a Song of praise to the Lord, prophecying of the office of Christ and his fore-runner John,* 64. *who groweth up in the wildernesse, and becomes strong in the Spirit,* 80.

FOrasmuch as *many have taken in hand* [Many ancient Teachers think that by these are understood some persons, who of their own motion, had undertaken to set down some parts of the Evangelical History, which were not received of the Christian Church, or which they had not perfected. But others think that Matthew and Mark may be understood hereby; forasmuch as Luke seems to put himself among them, and sets down many Histories and particulars; which either are not at all, or in few words touched by them] *to set in order a relation of the things, which have perfect certainty amongst us,* [namely, Christians.]

2. *According as those have delivered over unto us, who from the beginning were themselves beholders,* [Namely, the Apostles and Disciples of Christ. See *1 John* 1. 1.] *and Ministers of the Word,* [that is, of the matter that is here described. Hebraism, although some think that hereby Christ himself is understood, as he is so called, *John* 1. 1.]

3. *So have I also thought good, having diligently searched all things* [Gr. followed after, searched after, endeavoured after; *i. e.* having gotten a grounded knowledge of all things; all which was done of him by an especial motion of the holy Ghost, *Acts* 15. verse 25. 28. 2 *Pet.* 1. 21.] *from before onwards,* [Gr. even from above; for he begins from the conception of John the Baptist] *accordingly to write unto thee most excellent* [Gr. most mighty] *Theophilus.* [Who this Theophilus was is uncertain, yet it appears by this Title which here is given to him, that he was an honourable and eminent man; seeing the same Title is also given to the Roman Governours Felix and Festus, *Acts* 24. 3. and *Acts* 26. 25. To the same also Luke dedicated his second Book of the Acts of the Apostles, *Acts* 1. 1.]

4. *That thou mightest know the certainty of the things wherein thou art instructed.* [The Greek word many times signifies, to instruct with a lively voice; but is also sometimes taken in common for all manner of instructing, *Acts* 18. 25. *Rom.* 2. 18. 1 *Cor.* 14. 19. *Gal.* 6. 6.]

5. *In the days* [That is, in the times] *of Herod* [namely, the Great. See concerning him, *Matth.* 2. 1.] *the King of Judea, there was a certain Priest by name Zacharias, of the daily order* [Gr. Ephemeria, which here signifies a certain order or class of Priests which stood under one head, and some days of the year in their course, were to take care of the worship of God in the Temple; of which the order of Abia was the eighth, according to the first Institution. See 1 *Chron.* 24. verse 10.] *of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth.*

6. *And they were both righteous before God* [That is, not only before men, as the hypocrites sometimes are; but in all uprightnesse before God] *walking in all the Commandements and rights of the Lord unblameably.* [namely, by men, without giving offence; for that Zacharias was not without sin, appears out of verse 20.]

7. *And they had no childe, because Elizabeth was barren, and they both were gone farre onwards in their days.*

8. *And it came to pass that as he administred the Priests office before God,* [Namely, as his special function, together with others; forasmuch as he was a common Priest, and no high Priest, as some think; for he might not lot with any man] *in the course of his daily order.*

9. *According to the custom of the Priestly administration, it was fallen to his lot that he should enter into the Temple of the Lord to offer incense.*

10. *And all the multitude of the people was without* [Namely, in the Courts of the Temple, 1 *Kings* 7. 12. 2 *Chron.* 4. 9.] *praying at the hour of offering incense.*

11. *And there was seen of him an Angel of the Lord, standing at the right (side) of the Altar of incense-offering.* [This Altar stood in the holy place, behind which was the holy of holies, separated by the vail. Here incense was to be offered every day, morning and evening, *Exod.* 30. 7, 8.]

12. *And Zacharias seeing (him) was troubled, and fear fell upon him.*

14. *But the Angel said unto him, fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.* [Which is to say in the Hebrew, *the grace of God,* or *graced of God,* or *God hath graciously given.*]

14. *And joy and gladnesse shall be to thee, and many shall rejoice at his birth.*

15. *For he shall be great* [That is, excellent, in respect of his gifts and office, whereby he excelled all other foregoing Prophets, *Matth.* 11. 9. 11.] *before the Lord; he shall not drink neither wine, nor strong drink,* [likewise the Nazarites were to abstain from it. See *Numb.* 6. 3. *Jud.* 13. 4, 7.] *And he shall be filled with the holy Ghost, even from his mothers womb.*

16. *And shall turn many of the children of Israel to the Lord their God.*

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17. *And he shall go forth before him in the spirit and power of Elias,* [See hereof, *Matth.* 11. v. 14.] *to convert the hearts of the fathers* [namely by his ministry] *to the children, and the disobedient to the prudence of the just, to make ready a prepared people for the Lord.* [that is fit and ready to receive the Lord.]

18. *And Zacharias said unto the Angel, whereby shall I know that? For I am old, and my wife is far gone on her dayes.*

19. *And the Angel answered and said unto him, I am Gabriel which stand before God,* [That is, continually serve God before his throne, like as the servants stand before their King to receive his commands. See *Revel.* 8. 2.] *and am sent forth to speak unto thee; and to declare these things unto thee.* [Gr. *Evangelize*, that is to bring glad tidings.]

20. *And behold, thou shalt hold thy peace, and not be able to speak, until the day that these things shall be come to pass, because that thou hast not believed my words, which shall be fulfilled at their season.*

21. *And the people were waiting for Zacharias,* [Namely, that he should come forth to give them the usual blessing. See *Numb.* 6. 23, &c.] *and marvelled that he tarried so long in the Temple.*

22. *And when he came forth, he could not speak unto them; and they perceived that he had seen a vision in the Temple. And he beckened to them, and remained dumb.*

23. *And it came to pass when the dayes of his ministration were fulfilled,* [That is, were come to a end: which time was about half a moneth in the year, 1 *Chron.* 24. 7, 18.] at each time from the one Sabbath to the other, 1 *Chron.* 9. 25. and 2 *Chron.* 23. 8. during which time they remained in the Temple, in certain dwellings in the Courts of the Temple erected for this purpose: See *Jerem.* 35. 4.] *that he went to his house.*

24. *And after those dayes his wife Elizabeth became with child,* [Gr. *conceived*] *and she hid her self five moneths,* [namely; untill it might fully appear that she was with child] *saying:*

25. *Thus hath the Lord done to me, in the dayes in which he hath looked upon* [me] *to take away my reproach amongst men.* [That is, barrenness, which was reproachfull with the Jewes.]

26. *And in the sixth moneth,* [Namely after that *Elizabeth* was with child, and had conceived *John* the Baptist, as appears out of v. 36.] *the Angel Gabriel was sent by God unto a City in Galilee called Nazareth.*

27. *To a Virgin which was betrothed to a man, whose name was Joseph, of the house of David:* [That is, lineage. See *Luke* 2. 4.] *and the name of the virgin was Mary.*

28. *And the Angel being come in unto her, said, hail, thou that art much graced* [That is who hast found grace with the Lord, as the Angel expounds it afterwards, v. 30.] *the Lord (is) with thee, thou (art) blessed among women* [namely, because by Gods grace thou shalt have the honour and blessing, that thou shalt be the mother which shall bring the Messiah into the world. See v. 42. 43.]

29. *And when she saw (him) she was sore troubled at this his word, and considered what kind of salutation this might be.*

30. *And the Angel said unto her, fear not Mary, for thou hast found grace with God.*

31. *And behold thou shalt be with child* [Or *conceive in the womb*] *and bring forth a son, and shalt call his name Jesus.* [That is Saviour, as the Angel expounds it *Matth.* 1. 21.]

32. *He shall be great, and be called the son of the most high,* [That is: shall be indeed, and be so acknowledged by all believers; as afterwards also v. 35.] *And the Lord God shall give unto him the throne* [that is, the royal authority; whereby here is understood the spiritual Kingdome of Christ, whereof *Davids* worldly Kingdome was a type] *of his Father David.* [namely: according to the flesh. See *Mat.* 1. 1.]

33. *And he shall be King* [Namely a spiritual King See *John* 18. 36.] *over the house of Jacob* [that is the Church of God, which is the spiritual house of *Jacob* and the *Israel* of God, *Gal.* 6. 16.] *for ever, and of his Kingdome there shall be none end.*

34. *And Mary said unto the Angel, how shall that be?* [This she asks, forasmuch as the Angel had told her this she being a Virgin, without making mention of her future husband: and she understood by the Angels words that this should really come to pass, so that this question of *Mary* proceeded not from any unbelief as the question of *Zacharias*, v. 18. but only out of a desire to be further instructed herein] *seeing I know no man.*

35. *And the Angel answering said unto her, The holy Ghost shall come upon thee,* [Namely, so to work by his power in thee, that thou shalt conceive without the help of man] *and the power of the most high shall overshadow thee. Therefore also that holy* (thing) [that is, that holy person] *which y all be born of thee, shall be called the son of God.* [Hereby it is not said, that Christ should be the Son of God, because he was conceived by the Holy Ghost, for so he should be the son of the Holy Ghost, but because his conception by the Holy Ghost is a certain argument, that the eternal son of God hath assumed the true humane nature of the flesh, and blood of *Mary* by the operation of the Holy Ghost into the unity of his person, *Phil.* 2. 7. *Heb.* 2. 14. according as *Esay* prophesied of both, *Isa.* 7. 14.]

36. *And behold Elizabeth thy cousin* [Hereby appears that *Elizabeth* by her Mothers side was of the tribe of *Judah*, howsoever her father was of the stock of *Aaron* or *Levi*, v. 5. For the Priests indeed married wives out of other Tribes, because they had no inheritance] *is also her self with child of a son in her old age; and this moneth is the sixth with her that was called barren.*

37. *For nothing* [Gr. word] *shall be impossible with God.*

38. *And Mary said; Behold the hand-maid of the Lord: Be it unto me according to thy word. And the Angel departed from her.*

39. *And Mary being risen up in those dayes* [Namely, after that she was become with child, as appears from that which followeth] *travelled with haste into the hill-country into a City of Juda* [that is, lying in the Tribe of *Juda*. This City seemes to have been the City *Hebron*, first called *Kiriath-arba*, which being situate in the Tribe of *Judah*, was fallen to the part of the Levites and Priests, and lay in the hill-country southwards from *Jerusalem*. See *Josh.* 21. v. 9, 10, 11.]

40. *And came into the house of Zacharias and saluteth Elizabeth.*

41. *And it came to pass when Elizabeth heard the salutation of Mary, the babe leaped in her womb:* [This came to pass by a supernatural and extraordinary motion of the holy Ghost] *and Elizabeth was filled with the holy Ghost.*

42. *And cryed out with a great voice, and said, blessed (art) thou among women; and blessed (is) the fruit of thy womb.*

43. *And whence* (happeneth) *this to me, that the mother of my Lord cometh to me.*

44. *For behold as soon as the voice of thy Salutation came into mine ears the babe leapt for joy in my womb.*

45. *And blessed is (she) that beleived: For the things which were told her from the Lord* [That is, in the Lords name by the Angel; see v. 31. 32, 33.] *shall be accomplished.*

46. *And Mary said, my soul doth magnifie the Lord:* [That is, glorifies and praiseth him in the highest degree.]

47. *And my spirit rejoiceth in God my Saviour.*

48. *Because he hath regarded the lowness of his handmaid,* [That is, the low and mean estate; for it is repugnant to the virtue of humility to boast thereof] *for behold from henceforth, all the generations shall pronounce me blessed.*

39. *For he that is mighty hath done great things unto me, and holy* [is] *his name.*

50. *And his mercy is from generation to generation,* [Gr. *to generations of generations*] *upon them that fear him.*

51. *He hath done a mighty work* [Gr. *might*] *by his arme:* [that is, by his power] *he hath scattered the high-minded* [namely, as the chaffe is scattered by the wind, *Isa.* 1. 4.] *in the cogitations of their heart.*

52. *Mighty ones hath he plucked downe from the thrones, and lowly ones hath he exalted.*

53. *Hungry ones hath he filled with good things, and rich ones he hath sent away empty*

54. *He hath taken up* [The Greek word signifies to reach forth a helping hand to him that is fallen or forsaken] *Israel his servant, that he might be mindfull of his mercy.*

55. *(As he spake to our Fathers* [*namely*] *to Abraham and his seed) for ever.*

56. *And Mary abode with her about three moneths, and returned to her house.*

57. *And the time of Elizabeth was fulfilled, that she should bring forth, and she brought forth a son.*

58. *And those that dwelt there round about, and her kinsfolks heard that the Lord had greatly shewed* [Gr. *magnified*] *his mercy to her, and rejoiced with her.*

59. *And it came to pass that on the eight day they came to circumcise the child, and called it Zacharias,* [Namely, according to the custome of the Jewes, who gave the children their names when they were circumcised, *Gen.* 21. 3. *Isa.* 8. v. 1. 2. *Luke* 2. 21. as therefore the like is also done with us in baptism] *after the name of his father.*

60. *And his mother answered and said, Not* [*so:*] *but he shall be called John.*

61. *And they said unto her, There is no man in thy kindred* [or linage] *who is called by this name.*

62. *And they beckned to his Father, how he would that he should be called.*

63. *And he had asked for a writing-table,* [These were little tables or bords done over with wax, whereon men wrote with pins, or gravers.] *he wrote, saying, John is his Name. And they marvelled all.*

64. *And straightway his mouth was opened, and his tongue* [made loose] *and he spake praysing God.* [Gr. *blessing.*]

65. *And there came fear upon all, that dwelt round about them; and in the whole hill-countrey of Judea, there was much spoken of all these things.* [Gr. *words.*]

66. *And all that heard it took it to heart,* [Gr. *laid it in their hearts, i. e.* retained and considered of these things carefully] *saying, what shall this child be pray. And the hand of the Lord was with him.* [that is, a speciall power and grace of the Lord.]

67 *And Zacharias his father was filled with the Holy Ghost, and prophecied saying,*

68. *Praised* [Gr. *blessed.*] [*be*] *the Lord the God of Israel, for he hath visited* [namely in mercy] *and brought to pass redemption for his people.*

69. *And hath erected a horn of salvation* [That is, a strong Redeemer, namely Christ, as *Psal.* 132. 17. A similitude taken from beasts that have horns, wherewith they put forth great force] *for us in the house of David his servant.*

70. *As he spake by the mouth of his holy Prophets, which* [were] *from the beginning of the world* [Gr. *from the age. i. e.* since that the age or world was.]

71. [*Namely, a deliverance from our enemies, and from the hand of all those that hate us.*

72. *That he might shew mercy to our fathers, and might remember his holy Covenant:* [That is, might really shew that he was mindfull of it.]

73 [*and*] *of the Oath,* [Gr. *the oath*; which some interpret, *according to the oath*, or *for the oath.*] *which he swore to our father Abraham to give unto us.*

74 *That we being deliuered out of the hand of our enemies, might serve him without fear,*

75. *In holiness and righteousness before him, all the dayes of our life.*

76. *And thou child shalt be called a Prophet of the most high: for thou shalt go forth before the face of the Lord,* [Namely, of the Messiah Jesus Christ. See *Matth.* 3. 3.] *to prepare his wayes.*

77. *To give his people knowledge of salvation, in* [Or *to, by,*] *the forgiveness of their sins.*

78. *Through the inward mouings of the mercy of our God,* [Gr. *bowels of mercy*, a similitude taken from men, whose bowels are moved and yern when the heart is strongly affected with mercy] *wherewith the (Sun) rising out of the height,* [Hereby is signified the Messiah, because he is called, *A Starre arising out of Jacob*, Numb. 24. 17. and *the Sunne of righteousness. Mal.* 4. 2. Otherwise the Greek word signifies also, a rising shoot or sprout, as the Messias is so called. *Jer.* 23. 5. *Zach.* 3. 8. and 6. 12. but the following verse sheweth that here it is more fitly taken in the first signification] *hath visited us.*

79. *To appear* [Or to enlighten] *to those that are set in darkness, and the shadow of death: to direct our feet on the way of peace.*

80. *And the child grew up, and was strengthned in the spirit.* [Or, *by the spirit. i. e.* by the operation of the holy Ghost] *and was in the wilderness,* [See the Annotations, *Matth.* 3. 1.] *untill the day of his shewing (exhibition) to Israel.* [that is, that he came forth, to administer and execute his office amongst the Israelites.]

CHAP. II.

1. *Christ is born at Bethlehem.* 8. *And his birth made known by an Angel to the shepherds:* 13. *for which the heavenly hosts praise God with an hymne.* 15. *The shepherds go to Bethlehem to see the childe, and having spread abroad that which was told them thereof, return again.* 21. *The child is circumcised and called Jesus.* 22. *presented to the Lord in the Temple.* 25. *where Simeon receiveth him in his arms, and after an hymne prophecieth of him.* 36. *The like doth Anna the Prophetesse.* 41. *Christ being twelve years old, goeth with his parents to Jerusalem.* 45. *is found by them in the Temple among the Doctors.* 51. *returneth to Nazareth, and is subject to his parents; and increaseth in wisdome, stature and grace.*

AND it came to pass in those same dayes [Namely, while *Mary* went with child] *that there went forth a commandment from the Emperour* Augustus, [this was the second Roman Emperor succeeding *Julius Cæsar* the first; and under his government the Roman Empire was in its greatest power and quiet: he reigned about fiftie six years; and this came to pass about the two and fortieth year of his Empire] *that the whole world,* [Gr. *all the inhabited*: namely, world, which must be understood as farre as the Romane Empire then extended it

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ſelf] ſhould be inrolled. [namely, thereby to know the multitude of ſubjects of the Romane Empire, and their abilities, that every one might be taxed according to the ſame.]

2. This firſt inrolling hapned [This inrolling is called the firſt, in reſpect of another which hapned afterwards; whereof mention is made, Act. 5. 37. and by Joſephus Antiquit. lib. 18. cap. 1.] when Cyrenius [This man in the Roman hiſtories is called Quirinus, who was governour over whole Syria, whereof Judæa at that time was a part] was governour of Syria.

3. And they went all to be inrolled, every one to his own Citie. [Namely, from whence he deſcended, and where thoſe of his family dwelt.]

4. And Joſeph alſo went up from Galilee out of the Citie Nazareth into Judea, into the Citie of David which is called Bethlehem, [Of this Citie ſee Micah. 5. 1. Matth. 2. 1. and is called the Citie of David, becauſe there David was born and brought up. 1 Sam. 17. ver. 12. John 7. 42.] (becauſe he was of the houſe and family of David.)

5. To be inrolled with Marie his betrothed wife, [It is very credible that Joſeph had now taken her to him, according to the command of the Angel Matth. 1. 20. but is notwithſtanding here ſtill called betrothed, becauſe ſhe lived ſo with him, as if ſhe had been but betrothed] who was with childe.

6. And it came to paſs while they were there, that the dayes were fulfilled that ſhe ſhould bring forth.

7. And ſhe brought forth her firſt-born Sonne, [See hereof Matth. 1. ver. 25.] and ſwathed him, [Gr. or wrapt him in ſwathing-bands] and laid him down in the manger, becauſe there was no place for them in the Inne.

8. And there were ſhepherds in that ſame countrey, abiding in the field, and kept the night watch over their flock.

9. And lo, an Angel of the Lord ſtood by them, [Namely unexpected and ſuddenly, as the Greek word imports] and the glory of the Lord [that is, a divine luſter and brightneſs] ſhined round about them, and they feared with a great fear.

10 And the Angel ſaid unto them fear not, for behold I publiſh unto you [Gr. evangelize, that is, declare glad tidings] great joy, which ſhall be to all the people. [namely, Gods people, See Matth. 1. 21.]

11. [Namely] that to day is born to you the Saviour, which is Chriſt [or, the anointed] the Lord, in the citie of David.

12. And this ſhall be the ſigne unto you, [Namely, whereby ye ſhall know the child, and find that to be true which I declare unto you] ye ſhall find the babe wrapped in ſwathing bands, and lying in the manger.

13. And immediately [there] was with the Angel a multitude of the heavenly hoſt [That is, of the Angels which are as an hoſte of the Lord, by which he defends the good and puniſheth the bad. Pſal. 34. 8. and 103. 21.] prayſing God and ſaying,

14. Honour [Or, glory] [be] to God in the higheſt [heavens] and peace on earth, [namely, with God, Rom. 5. 1.] in men a good pleaſure. [That is, the good pleaſure of God be fulfilled by him towards men. 2. Theſſ. 1. 11 Others of the good pleaſure. i. e. in the men which God hath choſen according to his good pleaſure. Eph. 1, 5.]

15. And it came to paſs when the Angels were paſſed away from them [Gr. gone-away] towards heaven, that the ſhepherds, [Gr. the men the ſhepherds] ſaid one to another, Let us now go unto Bethlehem, and let us ſee the word, [that is, the whole matter. Hebr.] that there is come to paſs, which the Lord hath made known unto us.

16. And they came with haſte and found Mary and Joſeph, and the child lying in the manger.

17 And when they had ſeen it, they made known all about, the word that was told them concerning this childe.

18. And all that heard it wondered at that which was told them by the ſhepherds.

19. But Mary kept theſe words all together, pondering [them] in her heart. [Or, comparing them with the other, namely, which before was revealed to her, and came to paſs hereabout, chap. 1.]

20. And the ſhepherds returned, glorifying and praysing God for all that they had heard and ſeen, as it was ſpoken unto them.

21. And when eight dayes were fulfilled [That is, when the eight day was come. See Act. 2. 1.] that the child ſhould be circumciſed, his name was called Jeſus, [ſee hereof and of the interpretation of this name, Matth. 1. ver. 21.] which was named by the Angel, before he was conceived in the womb.

22. And when the dayes of her [Namely, Maries] purification were fulfilled, according to the law of Moſes, [See concerning this law, Levit. 12. 2. 4.] they brought him to Jeruſalem, that they might preſent [him] to the Lord.

23. As it is written in the Law of the Lord, All that is male [Namely, as well of men as of beaſts. Exod. 13. 2. Numb. 18. ver. 15. 16. 17.] which openeth the matrix, ſhall be called holy to the Lord.) [namely, either to be offered up, if they were clean beaſts, or to be redeemed for five ſhekels, if it might not according to the law be offered up.]

24. And that they might give offerings, according to that which is ſaid in the Law of the Lord, [See Levit. 12. 6. 8. where thus it is ordained for mean perſons: for the rich muſt offer up a Lambe of a year old, with a turtle dove or young pigeon: the lamb for a burnt-offering, and the dove for a ſin-offering] a pair of turtle doves or two young pigeons.

25. And behold, there was a man at Jeruſalem, whoſe name was Simeon; and this man was righteous and fearing God, looking for the conſolation of Iſrael, and the holy Ghoſt was upon him. [Namely, the Spirit of (Propheſie.)

26. And to him a divine revelation was made by the holy Ghoſt, that he ſhould not ſee death, [That is, not die] before he ſhould ſee the Chriſt of the Lord.

27 And he came by the Spirit into the Temple: And when the parents brought in the child Jeſus, to do with him according to the cuſtome of the Law: [Gr. according to the uſuall (manner:) whereof is ſpoken before.]

28 Then took he the ſame in his armes, and prayſed God, [Gr. bleſſed] and ſaid,

29. Now Lord letteſt thou [Gr. looſeſt, letteſt looſe, namely from this miſerable life according to thy promiſe. See the like, Phil. 1. 23.] thy ſervant go in peace, according to thy word.

30. For mine eyes have ſeen thy ſalvation. [Or, thy ſaving. i. e. Saviour, and that whereby ſalvation is brought about. See Eſa. 52. ver. 10. and Luk. 3. 6.]

31. Which thou haſt prepared before the face of all the Nations. [Namely, aſwell Gentiles as Jewes, as followeth.]

32. A light for the enlightning [Gr. revelation] of the Gentiles, and for the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at that which was ſaid by him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, behold this (childe) is ſet [That is, ordained, namely, by God. Theſe words are taken out of Iſa. 8. verſe 14. and are expounded by Paul, Rom. 9. ver. 32. 33. 1. Cor. 1. ver. 23, 24. and 2. Cor. 2. ver. 16. 1. Pet. 2. v. 6. 7. See the Annot. there] for a fall and reſurrection of many in Iſrael, and for a ſign [namely, as a mark at which every one aymes and ſhoots] that ſhall be ſpoken againſt.

35. And alſo a ſword [That is, bitter pains, eſpecially for the ſuffering and death of this thy Sonne] ſhall go thorow thine own ſoul) that the thoughts out of many hearts may be revealed. [that is, their belief, or unbelief

belief ſhall be brought to light. See 1 Cor. 11; 19.]

36. And there was Anna a propheteſs, a daughter of Phanuel, of the tribe of Aſer: She was come to great age [Gr. to many daies] who had lived with [her] husband ſeven years from her virginity.

37. And ſhe was a widdow of about eighty four years who ſtirred not out of the Temple, [That is, was continually or daily in the Temple] with Faſting and Prayer ſerving [God] night and day.

38. And ſhe comming to them at the ſame hour, in like manner confeſſed the Lord, [That is, acknowledged and witneſſed that he was the expected Meſſiah] and ſpake of him unto all that looked for the redemption [namely which was promiſed, ſhould come to paſs by the Meſſiah] in Jeruſalem.

39. And when they had finiſhed all things, that according to the Law of the Lord was [to be done,] they returned again into Galilee, unto their City Nazareth.

40. And the child grew up, and was ſtrengthned [The ſame Luke 1. 80. is alſo ſaid of John, but Chriſt received theſe gifts not by meaſure, John 3. 34.] in the ſpirit [or by the ſpirit] and filled with wiſdome, and the grace of God was upon him.

41. And his parents travelled every year to Jeruſalem, [Namely according to the command of God, Deut. 16. 16.] at the Feaſt of the paſſover.

42. And when he was become twelve years [old] and they were gone up to Jeruſalem, according to the cuſtome of the feaſt-day.

43. And had finiſhed the dayes [there] when they returned, the child Jeſus tarried at Jeruſalem, and Joſeph and his mother knew it not.

44. But thinking that he was in the company [Namely of thoſe that returned with them to Nazareth, for the Jewes went up to the great feaſts, and returned in great companies together, Pſa. 42. 5.] on the way, they went a dayes journey, and ſought him among the kindred, and among the acquaintance.

45. And when they found him not, they returned to Jeruſalem ſeeking him.

46. And it came to paſs after three daies, that they found him in the Temple, ſitting in the midſt of the teachers, hearing them and enquiring of them.

47. And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48. And they [Namely Joſeph and Mary] ſeeing him were ſtruck with amazement [namely, becauſe they ſay that he being yet a child, had undertaken to ſpeak and to deal with ſuch great Doctors] and his Mother ſaid unto him, child, why haſt thou done thus to us, behold thy father [namely Joſeph, Mary ſpeakes thus according to the opinion of the Jewes, Luke 3. 28. or becauſe a foſter-father uſeth to be called by the name of Father] and I have ſought thee with grief. [Gr. being grieved or diſtreſſed.]

49. And he ſaid unto them, why [is it] that ye ſought me? Wiſt ye not, that I muſt be in the things of my father. [Namely, which God my heavenly father hath commanded me; and for which I am ſent by him into the world.]

50. And they underſtood not the word that he ſpake unto them.

51. And he went down with them and came to Nazareth, and was ſubject unto them. [Namely, like as the children are bound to be obedient to their parents according to the Law, to which he had ſubjected himſelf] and his mother kept all theſe things [Gr. words] in her heart.

52. And Jeſus increaſed in wiſdome, and in ſtature [Or in age, for the Greek word ſignifies both, Luke 19. ver. 3. John 9. 21, 28.] and in grace with God and man.

CHAP. III.

1. The time when John the Baptiſt entred upon his office 3. the ſum of his preaching, 7. his exhortation to repentance, to thoſe that came to him to be baptized, 10. his anſwer to the queſtion of the multitude, 12. of the publicans, 14. and of the Souldiers, what every one of them ought to do, 15. his teſtimony of Chriſt and of his baptiſm, 19. his impriſonment, 21. Chriſt is baptized by John, 23. and his genealogie is rehearſed even to Adam.

And in the fifteenth year of the reign of the Emp. Tiberius, [This was the third Emperour in the Roman Empire, who ſucceeded Auguſtus in the Empire, under whoſe reign alſo Chriſt died] when Pontius Pilate was Governour of Judea [after that Archelaus the eldeſt ſon of Herod the great, who reigned over Judea, Mat. 2. 22. becauſe of his ill government was baniſhed by the Romans, the Roman Emperours cauſed that land from thenceforth to be governed by their own Lieutenants amongſt whom this Pilate was the fifth. The remainder of the land of Canaan was governed by the other ſons of Herod] and Herod a Tetrarch of Galilee, [of theſe Tetrarchs ſee the annot. on Matth. 14. 1.] in whoſe Countries which are here named Chriſt preached much, as alſo in Abilene, which lay in Decapolis, Matth. 4. 25. Mark 5. 20.] and his brother Philip a Tetrarch of Iturea and of the land Trachonitis, and Liſanias a Tetrarch of Abilene.

2. Under the high Prieſts Annas and Cajaphas, [Annas was the Father in law of Cajaphas, John 18. v. 13. and they are put here as two high Prieſts; either becauſe the high Prieſts had alwaies a Deputy, which ſupplied their place while they were unclean or ſick. See Numb. 3. v. 32. 1 Kings 4. 4. 2 King. 23. 4. and 25. 18. Or becauſe at that time they adminiſtred the Prieſts office, the one the one year, and the other the other year. See John 11. v. 49. 51. and Acts 4. 6. Foraſmuch as the ſucceſſion of the night, High-prieſts which were deſcended from Aaron had ceaſed, and that office was now become a benefice or gift of the Romanes] came the word of God unto John the ſon of Zacharias in the wilderneſs. [Of this wilderneſs. ſee Matth. 3. 1.]

3. And he came into all the land lying about Jordan, preaching the baptiſm of repentance for the forgiveneſs of ſins.

4. As it is written in the book of the words of Eſaias the Prophet, ſaying, the voice of one crying in the wilderneſs, [Of this propheſie ſee the annotation on Mat. 3. 3. and Iſa. 40. v. 3. 4.] prepare ye the way of the Lord; make his paths ſtraight.

5. Every valley ſhall be filled, and every mountain and hill ſhall be brought low, and the crooked [waies] ſhall become a ſtraight [way,] and the uneven (ſhall become) plain waies.

6. And all fleſh [That is, all ſorts of men. See Joel 2. 28. Acts 2. 17.] ſhall ſee the Salvation of God.

7. He ſaid therefore to the multitudes which came forth to be baptized of him; ye [See chap 2. 30.] breeds of Adders, [theſe are a ſort of ſerpents which are very venomous. [See Acts 28. v. 3. 6.] who hath ſhewed you to flee from the wrath that is to come.

8. Bring forth therefore fruits worthy of repentance, [Or becoming, and agreeable unto true repentance] and begin not to ſay with your ſelves [Gr. in your ſelves] We have Abraham for a Father, for I ſay unto you that God even of theſe ſtones can raiſe up children of Abraham.

9. And the Axe lyeth alſo already at the root of the trees [That is, the judgement of God is ready and drawing

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ing neer for thoſe which hearing the preaching of the goſpel, bring forth no fruits] every tree therefore which bringeth forth no good fruit, is hewen down and caſt into the fire.

10. And the multitudes asked him ſaying, what ſhall we do then? [Namely to eſcape this puniſhment and be ſaved.]

11. And he anſwering ſaid unto them, he that hath two coates, let him impart to him that hath none, [That is, let him thus ſhew love to his poor neighbour, that before he ſhould let him ſuffer want; he ſhould rather give him one of his coates, and a part of his neceſſary food] and he that hath meat, let him do likewiſe.

12. And there came alſo Publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13. And he ſaid unto them, ask no more, then that which is appointed you. [Namely, by the ſupream Magiſtrate.]

14. And the ſouldiers asked him alſo, ſaying and we, what ſhall we do? And he ſaid unto them, offer violence to no man. [The Greek word properly ſignifies to toſs or ſhake any man hither and thither, ſo that here all manner of ſpoylings, inſolencies and wrongfull violence is forbidden to ſouldiers] neither deprive any man of his own by fraud; [the greek word ſignifies indeed to accuſe any one falſly; but Luke uſeth this word in ſuch ſence as it is, here tranſlated, as appears, Luke 19.8.] and be ye content with your wages.

15. And while the people expected, [or ſtood in expectation Namely, of the coming of the Meſſiah] and all reaſoned in their hearts concerning John, whether it may be he were not the Chriſt,

16. John anſwered them all, ſaying, I indeed baptize you with water: but he cometh that is ſtronger then I, to whom I am not worthie to unlooſe the latchet of his ſhooes: He ſhall baptize you with the holy Ghoſt, [Gr. in.] and with fire. [See Matth.3.11.]

17 Whoſe fan [Or winnowing ſhovel. See Matt.3.12.] is in his hand, and he ſhall throughly cleanſe his threſhing-floore, and the wheat he ſhall bring together into his garner, [or corn-loft] but the chaffe he ſhall burn with unquenchable fire.

18 He therefore exhorting yet many other things, publiſhed the Goſpel to the people.

19. But when Herod the Tetrarch [See more largely of this hiſtorie Matt. 14.3.] was reproved by him, for Herodias ſake his brother Philips wife, and for all wicked [practices] which Herod did,

20. He added yet this alſo above all, that he ſhut up John in priſon.

21. And it came to paſs when all the people were baptized, and Jeſus [alſo] was baptized and prayed, that the heaven was opened:

22. And that the holy Ghoſt [See hereof Matth. 3.16.] deſcended upon him in a bodily ſhape like a dove, and that there happned a voice out of heaven, ſaying, Thou art my beloved Son, in thee I am well pleaſed.

23. And he Jeſus began to be about thirtie years [old] [This age the Prieſts were to be of before they might fully execute their office. Numb.4. ver. 3. 1. Chron. 23.3.] being (as was ſuppoſed) the ſon of Joſeph, the (ſon) of Heli, [Joſeph Matth. 1. ver. 16. Is ſaid to be begotten or born of Jacob, but is here called a ſon of Heli, becauſe (as many think) he had married Mary which was the daughter of Heli: like as Ruth is called the daughter of Naomi, becauſe ſhe had the Son of Naomi. Ruth. 1. verſe 11.]

24. The (ſon) of Matthat, the (ſon) of Levi, the (ſon) Melchi, the (ſon) of Janna, the (ſon) of Joſeph,

25. The (ſon) of Mattathia, the (ſon) of Amos, the (ſon) of Naum, the (ſon) of Eſli, the (ſon) of Naggai,

26. The (ſon) of Maath, the (ſon) of Mattathia, the (ſon) of Semei, the (ſon) of Joſeph, the (ſon) of Juda,

27. The (ſon) of Joanna, the (ſon) of Rheſa, the (ſon) of Zorobabel, the (ſon) of Salathiel, [Some think that this Zorobabel and Salathiel, are the ſame which Matthew rehearſeth, chap. 1. verſ. 12. holding that the progenie of Solomon was extinct in Jechonia, from Jer. 22.30 Yet others think that this place of Jeremy may be thus underſtood, that he is ſaid to be without children, which as Kings ſhould ſit upon his Throne, ſeeing the regall dignitie ended in Jechonia: and think that out of 1.Chron.3.17. it appears, that Jechonia had children of his own, and that for this cauſe it is likely, that this Zorobabel and Salathiel of the line of Nathan were other perſons then thoſe of which Matthew ſpeaks: like as in divers families which are deſcended from one ſtock it often happens, that the ſame names are given to the poſteritie, of which there is an example here in this very chapter, verſe 24.29. where the names of Matthat or Mattath, and Levi, are found in ſeverall perſons twice one after another] the (ſon) of Neri,

28 The (ſon) of Melchi, the (ſon) of Addi, the (ſon) of Coſam, the (ſon) of Elmodam, the (ſon) of Er,

29 The (ſon) of Joſe, the (ſon) of Eliezer, the (ſon) of Jorim, the (ſon) of Matthat, the (ſon) of Levi,

30. The (ſon) of Simeon, the (ſon) of Juda, the (ſon) of Joſeph, the (ſon) of Jonan, the (ſon) of Eliakim,

31. The (ſon) of Melea, the ſon of Mainan, the (ſon) of Mattatha, the (ſon) of Nathan, the (ſon) of David. [Matthew relates the genealogie of David by Solomon unto Joſeph the husband of Mary, but Luke here relates the genealogie of David by Nathan, who was a brother of Solomon, and another ſon of David by Bathſheba, alſo 2. Sam. 5. 14. 1. Chron. 3. 5. and 14. 4. unto Heli the father of Mary, whoſe ſon Joſeph is called ver. 23. becauſe he had married his daughter. Therefore it is not ſtrange that here are other names found from David unto Joſeph then are in Matthew, becauſe they deſcribe ſeverall lines. As alſo that Matthew rehearſeth fewer perſons then Luke, ſeeing he leaves out divers to confine himſelf within the number of fourteen. See the Annotations on Matthew 1. 17.]

32. The (ſon) of Jeſſe, the (ſon) of Obed, the (ſon) of Booz, the (ſon) of Salmon, the (ſon) of Naaſſon,

33. The (ſon) of Aminadab, the (ſon) of Aram, the (ſon) of Eſrom, the (ſon) of Phares, the (ſon) of Juda,

34. The (ſon) of Jacob, the (ſon) of Iſaac, the (ſon) of Abraham, the (ſon) of Thara, the (ſon) of Nachor,

35. The (ſon) of Saruch, the (ſon) of Ragau, the (ſon) of Phalech, the (ſon) of Heber, the (ſon) of Sala,

36. The (ſon) of Cainan, [This name is not found in the Genealogie related by Moſes. Gen. 10. 24. and 11. 12. nor yet 1. Chron. 1. 24. but is found in the Greek Tranſlation, which was in uſe among the Jewes at that time: Wherefore ſome think that this alſo well agrees with that which Moſes relates, becauſe Arphaxad ſhould have be gotten Sala by his ſon Cainan: as the like may be ſeen alſo. 1. Chron. 2. 50. and 4. 1.] the (ſon) of Arphaxad, the (ſon) of Sem, the (ſon) of Noe, the (ſon) of Lamech,

37. The (ſon) Methuſala, the (ſon) of Enoch, the (ſon) of Jared, the (ſon) of Maleleel, the (ſon) of Cainan,

38. The (ſon) Enos, the (ſon) of Seth, the (ſon) of Adam, the (Son of God. [Adam is here called a ſon of God, becauſe he proceeded not from other men, but was created by God himſelf after his own Image, like as the Angels alſo are therefore called the ſonnes of God, Job 1. verſe 6, and Chap. 38. verſe 7.]

CHAP. IV.

1. Chriſt faſteth in the wilderneſs fortie dayes, and is tempted of the Devil. 14. Returneth into Galilee, and teacheth in the Synagogue at Nazareth out of Iſa. 61. that he was the promiſed Meſſiah. 23. And ſheweth by the examples of Elias and Elizeus, wherefore he did no miracles there. 28. wherefore they being angrie, endeavour to kill him. 31. Teacheth at Capernaum on the Sabbath, 33. and there driveth out a Divel. 38. Cureth Peters mother in law of the fever, and many other ſick and poſſeſſed perſons. 42. Goes from thence and preacheth alſo in the other Cities of Galilee.

AND Jeſus being full of the holy Ghoſt, returned from Jordan, and was by the Spirit [Gr. in the Spirit, namely, of which he had before ſpoken] led into the wilderneſs,

2. And was fourtie dayes tempted of the divel: [But eſpecially, neer the end, when Satan tempted him moſt vehemently, as appears out of Matth.4. 2.] and ate nothing at all in thoſe dayes, [of this faſt of Chriſt, together with theſe temptations, ſee the expoſition on Matth. 4.] and when they were ended, he was an hungred at the laſt.

3. And the divel ſaid unto him, If thou art the Son of God, ſay to this ſtone that it become bread.

4. And Jeſus anſwered him, ſaying, It is written, that man ſhall not live by bread alone, but by every word of God.

5. And when the divel had led him up on a high mountain, [Matthew relates this for the third temptation, Matth. 4. 8. from whence it appears that the Evangeliſts doe not ſo much bind themſelves to the method, as to the matter it ſelfe] he ſhewed him all the kingdomes of the world, in a moment of time. [Gr. point of time.]

6. And the Divel ſaid unto him, I will give thee all this power, and the glory of theſe ſame (Kingdomes) for it is delivered over unto me, and I give them to whomſoever I will. [Although the divel aſcribe this to himſelf contrarie to the truth, as being a liar, John 8. 44. yet notwithſtanding through Gods permiſſion and righteous judgement againſt the ſins of men, he often abuſeth the honour and the riches of the world to ſeduce mankind, carrying himſelf as a Prince and God of this world, John 12. ver. 31. Epheſ. 6. 12. 2. Cor. 4. 4.]

7. If thou therefore wilt worſhip me, [Or fall down before me; Namely, to worſhip me] it ſhall all be thine.

8 And Jeſus anſwering ſaid unto him, Get away from me [Gr. Get away behind me] Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and ſerve him alone.

9 And he led him to Jeruſalem, and ſet him on the pinacle of the Temple, and ſaid unto him, If thou be the Son of God, caſt thy ſelf from hence downwards.

10 For it is written that he ſhall give his Angels charge concerning thee, that they ſhall keep thee.

11. And that they ſhall take thee on the hands, leaſt at any time thou daſh thy foot againſt a ſtone.

12 And Jeſus anſwering ſaid unto him, It is ſaid, thou ſhalt not tempt the Lord thy God.

13. And when the Devil had finiſhed all (his) temptation, he departed from him for a time. [For it appears that towards the time of his ſuffering he ſet violently upon him again, John 14. ver. 30.]

14. And Jeſus returned by the power of the Spirit [Gr. in the power] into Galilee; and the fame of him went out through the whole countrey round about.

15. And he taught in their Synagogues, and was praiſed [Gr. glorified] by all.

16. And he came to Nazareth, where he was brought up, and according to his cuſtome went into the Synagogue on the day of the Sabbath. [Gr. of the Sabbaths] and ſtood up for to read.

17. And there was given unto him, [That is, handed or reacht unto him. See Acts 13. 15.] the Book of the Prophet Eſay, and when he had opened the Book [Gr. had unfolded or unrolled: like as often in old times books were written on parchment or paper-rolls, Pſal. 40. 8. Heb. 10. 7. Revel. 6. 14.] he found the place where it was written, [Here Chriſt ſeems to have joyned two places of Eſay together, for ſome of theſe words are Eſa. 61. 1. and ſome Eſa. 42. 7.]

18. The Spirit of the Lord (is) upon me, therefore he hath anointed me: he hath ſent me to preach the Goſpel to the poore, to heal thoſe that are broken in heart,

19. To preach releaſment to the captives, and ſight to the blind [Or obtaining of ſight] to diſmiſs the ſmitten [or wounded] in libertie [Gr. in releaſment] to preach the acceptable year of the Lord. [So the time of the coming of the Meſſiah, and of the preaching of the Goſpel is called, becauſe the acceptable year of Jubilee was a type thereof, in which all goods that were alienated came to their firſt owner, and all ſervants of the Iſraelites were ſet at libertie, Levit. 25. 8.]

20. And when he had ſhut the Book, and given it again to the Miniſter, [Namely, of the Ruler of the Synagogue] he ſate down, and the eyes of all in the Synagogue were caſt upon him.

21. And he began to ſay unto them. To day is this Scripture fulfilled in your ears. [That is, ye now hear with your ears that to day comes to paſs, that which in this prophecie was foretold.]

22. And they all bare him witneſs, [Namely, that he was an excellent Teacher. See Mark 6. 2.] and wondred at the acceptable words [Gr. at the words of grace, or acceptableneſs. See Pſalm 45. 3. John 1. 14.] which proceeded out of his mouth: and ſaid, Is not this the Son of Joſeph?

23. And he ſaid unto them, ye will doubtleſs ſay unto me this Proverb [Gr. this Parable] Phyſician heal thy ſelf: all that we have heard that was done in Capernaum [where Chriſt before this had taken his dwelling, and done many miracles, Matth 4. 13. and 11. 23.] do (that) alſo here in thine (own) Countrey.

24. And he ſaid, Verily I ſay unto you, that no Prophet [That is, teacher of Gods word] is acceptable in his (own) Countrey.

25. But I ſay unto you in truth, There were many widdowes in Iſrael in the dayes of Elias, when the heaven was ſhut [That is, without raining, 1 Kings 17. 1. 7.] three years and ſix moneths: ſo that there was great famine over the whole land.

26. And unto none of them was Elias ſent, ſave to Sarepta of Sidon [That is, lying under the command of the Citie of Sidon] unto a woman (that was) a widow.

27. And there were many Lepers in Iſrael, in the time of Elizeus the Prophet [Or, under the Prophet Eliſeus] and none of them were cleanſed, ſaving Naaman the Syrian.

28. And all they in the Synagogue were filled with wrath when they heard this.

29. And riſing up, they caſt him out without the Citie and led him up to the top of the hill, upon which their City was built to throw him down from the precipice.

30. But he being gone through the middeſt of them, [Namely, holding their eyes by his divine power that they ſaw him not, or reſtraining them, ſeeing his houre was not yet come, John 7. 30.] went away.

31. And he came down to Capernaum a City of Galilee, and taught them on the Sabbath dayes.

32. And they were amazed at his doctrine, for his word was with power. [Gr. in power. That is of great regard and power, Matth. 7. 29.]

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33. *And in the Synagogue there was a man, having a spirit of an unclean Devil,* [That is, which was an unclean Devil] *and cryed out with a great voice.*

34. *Saying, Sorbear, what have we (to do) with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art (namely) the holy one of God.* [That is, the Saviour, which was by God sanctified or separated thereunto, *John* 10. 36.]

35. *And Jesus rebuked him saying, hold thy peace.* [Gr. *be muzzled.* See the annotation on *Mark* 1. 25.] *and go out of him. And the Devil having cast him in the midst, went out of him, without doing him any hurt* [or wounding him.]

36. *And there came an amazement upon all, and they communed with one another saying, what word is this, that with authority and power he commandeth the unclean spirits, and they go out?*

37. *And the fame of him went forth into all places of the country round about.*

38. *And* (Jesus) *being risen up out of the Synagogue, went into the house of Simon,* [Namely, *Peter.* See *Mat.* 8. 14.] *and Simons wives mother was taken with a great fever, and they besought him for her.*

39. *And standing above her* [Or over her, namely with his head bowing over her to speak unto her] *he rebuked the fever, and* (the fever) *left her, and she arising immediately, served them.*

40. *And as the sun went down* [That is, when the Sabbath was over. See *Mark* 1. v. 32.] *all that had sick ones* (taken) *with divers diseases, brought them unto him, and he laid the hands upon every one of them, and healed the same.*

41. *And there went forth Devils also out from many crying and saying, thou art the Christ the son of God: And rebuking* (them) *he suffered them not to speak* [or to say that they knew that he was the Christ. The reason hereof. See *Mark* 1. 25.] *because they knew that he was the Christ.*

42. *And when it was become day, he went out and went into a desert place* [That is, a solitary place to be alone] *and the multitudes sought him, and came unto him, and detained him, that he should not go away from them.*

43. *But he said unto them, I must also publish the Gospel of the Kingdome of God,* [Gr. *Evangelize the Kingdome of God*] *unto other Cities; for therefore am I sent forth.* [namely by God the Father.]

44. *And he preached in the Synagogues of Galilee.*

CHAP. V.

Christ teacheth the multitudes out of Peters ship, 4. and after a miraculous draught of fish, promiseth to make him and his companions fishers of men, 12 cleanseth the Leper, 18 cureth one sick of the palsie, 21 and and proveth thereby that he had power to forgive sins, 27 calleth Levi sitting at the custome, 29 eats with him, and other Publicans, 31 and gives reason for it, 33 defends his Disciples by divers similitudes for not fasting.

AND it came to pass as the multitude pressed upon him [Gr. *lay upon or against him*] to hear the word of God, that he stood by the Lake Gennesareth. [It is otherwise called the Sea of *Galilee*, and the Sea of *Tiberias*, being an inlandish Meer, or lake having no issue into the Sea.]

2. *And he saw two ships lying by* (the shore) *of the Lake;* [Gr. *standing by the Lake*] *and the fishers were gone out of them, and rinsed the nets.*

3. *And he went into one of those ships, which was Simons,* [Namely, *Peters*, see v. 8.] *and prayed him, that he would put off a little from the land: and sitting down he taught the multitudes out of the ship.*

4. *And when he left off speaking, he said unto Simon, Launch forth unto the deep, and cast out your nets for to take* [Gr. *for a taking.*]

5. *And Simon answered & said unto him, Master.* [Gr. *Epistata*, which denotes any one which is set over other, for which the other Evangelists use the Hebrew word *Rabbi*, and the Greek word *Didascale*] *we have laboured all the night long, and taken nothing: yet on thy word* [that is command, wherein they understood a promise, also to be contained] *will I cast out the net.*

6. *And when they had done that, they inclosed a great multitude of fishes, and their net rent.*

7. *And they beckned to their consorts* [That is, which were in one fellowship or company with them] *which were in the other ship, that they should come to help them* [Gr. *take with them*, or *draw up with them*] *and they came and filled both the ships, so that they were ready to sink.*

8. *And Simon Peter seeing (that) fell down at the knees of Jesus* [Forasmuch as by this miracle he discerned the Godhead of Christ] *saying, Lord go out from me* [namely as who am unworthy to abide in thy company; as the centurion also said, *Matth.* 8. 8.] *for I am a sinfull man* (homo) Gr. *man* (vir).

9. *For astonishment had seized him, and all that were with him, at the draught of fishes which they had taken.*

10. *And likewise also James and John, the sons of Zebedee, which were Simons consorts. And Jesus said unto Simon, Fear not. From henceforth thou shalt catch men.* [Namely by the preaching of the gospel, which is compared to a net, *Matth.* 13. 47. See of the Greek word the annotation on 2 *Tim.* 2. v. 26.]

11. *And when they had steered the ships to land, they forsook all and followed him.*

12. *And it came to pass when he was in one of those Cities,* [Although the Lepers might not dwell in the Cities, yet it seemes notwithstanding that they might come into the same, so as they cryed unclean, *Levit.* 13. 45. *Luke* 17. 12.] *behold there (was) a man full of Lepresie, and seeing Jesus he fell on the face, and besought him, saying, Lord if thou wilt thou canst cleanse me.*

13. *And he stretching forth the hand touched him, and said, I will, be thou cleansed. And straightway the lepresie went away from him.*

14. *And he commanded him that he should tell it to no man, but go thy way (said he) shew thy self to the Priest,* [See the reasons hereof, *Matth.* 12. 16.] *and offer for thy cleansing, like as Moses hath commanded for a testimony unto them.*

15. *But the fame* [Gr. *the word*] *of him went forth the more, and many multitudes came together for to hear (him) and to be healed by him of their sicknesses.*

16. *But he departed into the wilderness, and prayed (there).* [Gr. *he was departing and praying*, whereby here is given to understand that he did thus often. See afterward chap. 6. 12. chap. 9. v. 18. 28.]

17. *And it came to pass in one of those daies, that he taught, and (there) sate Pharises, and Teachers of the Law, which were come from all Townes of Galilee and Judea, and Jerusalem: and the power of the Lord was* [there] *for to heal them* [namely, of whom is spoken, v. 15. which (power) here shewed it self because they came to Christ with a firm confidence, as is to be seen v. 20.]

18. *And behold (certain) men brought in a bed a man that had the palsie,* [Gr. *whose sinewes were become loose*, or lither; as those that are palsie-struck commonly are] *and sought to bring him in, and to lay him before him.*

19. *And not finding where they might bring him in by* *by reason of the multitude, they climed upon the roof,* [Of the condition of the roofs among the Jewes, see *Matth.* 10. 27.] *and let him down through the tyles or coverings] with the bed, in the midst before Jesus.*

20. *And he seeing* [Or *knowing*] *their faith* [namely, both of the sick of the palsie, and of those that brought him] *said unto him, Man thy sins be forgiven thee.*

21. *And the scribes and the Pharises began to reason, saying who is this, that speaketh blasphemy, who can forgive sins but God alone?*

22. *But Jesus knowing their reasonings, answered and said unto them, what reason yee in your hearts?*

23. *Which is easier to say* [See *Matth.* 9. 5.] *Thy sins are forgiven thee, or to say arise and walk?*

24. *But that ye might know that the son of man hath power on the Earth to forgive sins he said to the sick of the palsie: I say unto thee arise and take up thy bed, and go thy way to thy house.*

25. *And he straightway rising up before them (and) having taken up that whereon he had lain* [Namely the bed with that which belonged to it] *went away to his house glorifying* [or praising] *God.*

26. *And astonishment* [Or *distraction of sences*] *took hold of them all, and they glorified God, and were filled with fear, saying, we have seen incredible things to day.* [The Greek word signifies things which are beyond common opinion or expectation.]

27. *And after this he went forth* [Namely, towards the sea at *Capernaum*. See *Mark* 2. 1, 13.] *and saw a publican named Levi* [otherwise also called *Matthew*, a son of *Alpheus*. Of this whole history, see *Matth.* 9. v. 9. *Mark* 2. 14.] *sit in the custome-house, and said unto him, follow me.*

28. *And he forsaking all, rose up and followed him.*

29. *And Levi prepared him a great feast in his house, and* (there) *was a great multitude of Publicans and of others which sate down with them.*

30. *And their* [Namely the multitudes there] *Scribes & the Pharises murmured against his Disciples, saying, wherefore do ye eat and drink with Publicans and sinners?*

31. *And Jesus answering said unto them, They that are whole have no need of the Physician, but they that are sick.* [Gr. *they that are ill at ease, or ill-disposed.*]

32. *I am not come to call righteous ones, but sinners to repentance.*

33. *And they said unto him, why do Johns Disciples fast oft* [Namely with extraordinary strict, fasting, and which is done at set times] *and make prayers, likewise also (the Disciples) of the Pharises, but thine eat and drink,* [that is, live like other ordinary men.]

34. *But he said unto them, can ye make the marriage-children* [Gr. *sons of the marriage-chamber.* See *Mat.* 9. v. 14.] *fast, while the bridegroom is with them.*

35. *But the daies shall come when the Bridegroom shall be taken away from them, then shall they fast in those dayes.*

36. *And he said also a similitude* [Gr. *a parable*, the application whereof, see *Matth.* 9. 15.] *unto them, no man sets a patch of a new garment upon an old garment, otherwise that new rends also (the old) and the patch of the new agrees not with the old.*

37. *And no man puts new wine into old (leather) bottles. Otherwise the new wine will make the (leather) bottles burst, and the (wine) will be spilt, and the* [leather] *bottles will perish.*

38. *But new wine must be put into new* [leather] *bottles, and they both are preserved together.*

39. *And no man that drinketh old, straightway desireth new, for he saith the old is better.* [That is more acceptable, by reason that men are used to it: or because it is more wholesome.]

CHAP VI.

1. *The Disciples pluck ears of corn on the Sabbath, and are by Christ defended for it against the Pharises, 6. Christ cureth a withered hand on the Sabbath, and justifies his so doing, 12. prayeth on the mountain, and chuseth out of his Disciples twelve to be Apostles. 17. healeth divers sick & possessed persons, 20. teacheth what men are blessed, and what are not, 27. exhorts to love even towards our very enemies, 36. to mercy, & to an equal judgement of our neighbour, 38. as also to bountifulness, 41. teacheth that a man must first look to himself, when he will reprove another, 43. and that the tree is known by his fruits, 46. finally he teacheth by the similitude of a house built upon a rock and on the sand, that it is not enough to confess him with the mouth only, but that we must also do his will.*

AND it came to pass on the second first-Sabbath. This Sabbath is called *the second first* because as learned men think it was the first Sabbath after the second day of the Passeover, from whence seven Sabbaths were to be reckoned into the feast of *Pentecost. Levit.* 23. 15. of which seven Sabbaths this was the first, which the Jews yet at this day call the first Sabbath after the second day: for that even about that time in *Judea*, the ears were great, appears *Luke* 23. 10. *Deut.* 16. 9. Others think that it was the last day of the Feast of the Passeover, which was a special day of rest as well as the first, *Numb.* 28. 25. like as the last day of the feast of Tabernacles, is called the great day of that feast, *John* 7. 37. But others think that it is so called, because it was the sabbath in the second great feast, namely of Pentecost, on which the first ripe fruits were offered up, *Exod.* 34. v. 22.] *that he went through the sown (fields) and his Disciples plucke ears, and did eat them, rubbing (them) with the hands.*

2. *And some of the Pharises said unto them, where fore do ye that which is not lawfull to do on the Sabbaths?*

3. *And Jesus answering them said, have ye not also read that, which David did when he was an hungred, and those that were with him?*

4. *How he went into the house of God* [See concerning the house of God, and concerning the shewbred the annotat. on *Math.* 12. 4.] *and did take and eat the shew-bread, and gave also to them that were with him which are not lawfull to eat but onely for the Priests.*

5. *And he said unto them, the son of man is a Lord also of the Sabbath.* [See the exposition hereof, *Matth.* 12. 8.]

6. *And it came to pass also on another Sabbath, that he went into the Synagogue and taught. And there was a man and his right hand was withered.*

7. *And the Scriber and the Pharises observed him, whether he would heal on the Sabbath, that they might find (some) accusation against him.* [Gr. *his accusation, i.e.* any matter or occasion of accusation; thereby to make him suspected of the people as a transgressour of the Law.]

8. *But he knew their thoughts* [Or *reasonings*] *and said to the man that had the withered hand, rise up, and stand in the midst. And he being risen stood (upright.)*

9. *Then said Jesus unto them, I will ask you: what is lawfull on the Sabbaths? To do good or to do evill? to save (a man) or to destroy (him.)*

10. *And having looked upon them all round about;* [Namely, with anger. See *Mark* 3. 5.] *he said to the man, stretch forth thy hand. And he did so: and his hand was restored whole as the other.*

11. *And they were filled with madness* [That is, with raging hatred.] *and communed with one another, what they should do to Jesus.*

12. *And it came to pass in those daies that he went*

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forth into the mountain to pray, and he continued all night, in prayer to God. [Gr. *in the prayer of God*, namely, by prayer to prepare himself for the chusing of his Apostles: as the Apostles also did after this example. *Acts* 13.3.]

13. *And when it was day, he called his Disciples unto him, and chose twelve out of them, whom he also called Apostles.* [That is, sent-forth or Ambassadors, because they were to be sent forth by him: first through the land of Judæa, *Matth.* 10.6. and afterwards into the whole world for to preach the Gospel.]

14. (*Namely*) *Simon, whom he also called Peter,* [Whereof he was so surnamed, See *Matth.* 3.16. and this surname served also to distinguish him from the second *Simon*, who is likewise therefore here surnamed Zelotes. vers. 15. See *Matth.* 10. 4.] *and Andrew his brother, James and John, Philip, and Bartholomew.*

15. *Matthew and Thomas, James the (son) of Alphæus, and Simon called Zelotes.* [That is Zealot. See *Matth.* 10.4.]

16. *Judas of James and Judas Iscariot, who also became the traitor.*

17. *And being come down with them he stood on a plain place, and (with him) the multitude of his Disciples, and a great multitude of the people of all Judæa and Jerusalem, and from the Sea-coast of Tyre and Sidon.*

18. *Who were come to hear him, and to be healed of their diseases, and they that were vexed with unclean spirits: and they were healed.*

19. *And all the multitude sought to touch him, for there went power out of him* [That is, he shewed his divine power on them, whereby he healed them. See *Mark* 5. 30.] *and he healed them all.*

20. *And lifting up his eyes upon his Disciples, he said, Blessed are ye poore:* [Namely, in Spirit. See *Matth.* 5.3.] *for yours is the kingdome of God.*

21. *Blessed are ye who hunger now;* [Namely, after righteousnes. *Matth.* 5.6.] *for ye shall be satisfied. Blessed are ye that weep now,* [namely, suffering for Christs and his Gospels sake, as appears out of the following ver.] *for ye shall laugh.*

22. *Blessed are ye when men hate you, and when they separate you* [Or *cut you off*, namely, from their assemblies and companies. See *John* 16.2.] *and reproach you,* [namely, as ungodly or hereticks] *and reject your name as evill* [Or, *put out. Gr. cast out*] *for the Son of mans sake.*

23 *Rejoyce ye in that day, and be cheerfull:* [Gr. *leap.* namely, for joy] *for behold your reward* (of this reward, See *Matth.* 5.12.) *is great* [Gr. *much*] *in heaven: for their Fathers did in like manner to the Prophets.*

24. *But woe unto you ye rich* [That is, which put confidence in your riches, and seek your comfort therein. *Mark* 10. verse 24.] *for you have away your comfort.*

25. *Woe unto you that are satisfied;* [Gr. *filled. i. e.* which take your delight in filling up your body with meat and drink, See *Jam.* 5.5.] *for ye shall hunger. Woe unto you that laugh now,* [That is, which have your recreation in all manner of worldly joyes, *John* 16. 20. and in the oppression of the upright. *Revel.* 11.10.] *For ye shall mourn and weep.* [namely, eternally. *Jam.* 5.1.]

26 *Woe unto you when all men speak well of you,* [Namely, worldly men, when ye shall seek to please them, and be like unto them. *John* 15. 19. *Gal.* 1.10.] *for their fathers did the like to the false Prophets.*

27. *But I say unto you that hear (this,) Love your enemies, do good to those that hate you,*

28 *Bless them that curse you, and pray for them that offer violence unto you.* [Or *revile you*, as 1. *Pet.* 3.16.]

29 *To him that smites thee on the cheek, offer the other also:* [Namely, rather then that thou shouldst revenge thy self, or recompence evil for evil] *and him that taketh away thy cloak, hinder not (to take away) thy coat also.*

30. *But give to every one that desireth of thee* [This must be understood of the true poore which suffer want; to whom we must give also according to our power. See hereof the rule of *Paul.* 2 *Cor.* 8.12.13.14.] *and of him that taketh away that is thine, ask it not again.* [namely, if thereby the love of our neighbour should be violated, or offence given to others. 1. *Cor.* 6. vers. 7.]

31. *And as ye will that men shall do unto you, do ye also unto them the like.*

32. *And if ye love them that love you, what thanke have ye?* [Or *grace*; *i. e.* gracious benefit or recompence from God] *for sinners* [That is, notorious and great sinners, such as the publicans were accounted, which are put in stead of them, *Matth.* 5. 46. 47.] *also love those that love them.*

33. *And if ye do good to them, that do good to you, what thanke have ye? for sinners also do the same.*

34. *And if ye lend to them of whom ye hope to receive again* [Namely, the money lent, or the like friendship, when you should have need thereof, as appears from the following words in the end of the verse] *what thank have ye? for even the sinners lend to the sinners, that they may receive as much again.*

35. *But love ye your enemies and do good, and lend, without hoping for any thing again,* [Or *without hoping for any thing from it. i. e.* Not onely to them, which ye hope will give it you again, and do ye the like recompense again, but also to them of whom ye have not this hope, like as he here commands also, to love not onely our friends, but also our enemies] *and your reward shall be great,* [Gr. *much.*] *and ye shall be,* [that is, really shew that ye be.] *children of the highest, for he is kind* [or *bountifull*] *towards the unthankfull and wicked.*

36. *Be ye therefore mercifull, as your Father also is mercifull.*

37. *And judge not,* [Namely, rashly or perversely, as *Matth.* 7.1.] *and ye shall not be judged; condemn not, and ye shall not be condemned: release and ye shall be released.* [or *forgive and ye shall be forgiven.*]

38. *Give and it shall be given unto you: a good measure pressed down, and shaken, and running over* [A similitude taken from measuring of dry wares, when one is ready to give every one his full measure.] *shall men give into your lap:* [A phrase taken from the manner of the Oriental people, who wore long wide garments, wherein they could receive that which was given them. *Psal.* 79. 12. *Jer.* 32.18.] *For with the same measure wherewith ye mete, it shall be measured to you again.*

39. *And he spake a similitude unto them, Whether can a blinde (man) lead a blind (man) on the way? shall they not both fall into the ditch?*

40. *The Disciple is not above his Master;* [Gr. *Teacher*, or *Teaching-Master*] *but every perfect (Disciple.)* [that is, a right, true and faithful disciple] *shall be as his Master.*

41. *And why seest thou the splinter,* [What is understood by the splinter and beam, See *Matth.* 7. 3.] *that is in thy brothers eye, and takest no notice of the beam that is in thine own eye?*

42. *Or how canst thou say to thy brother, brother, suffer me to put out* (Gr. *cast out*) *the splinter that is in thine eye, whereas thou thy self seest not the beam that is in thine eye? Thou hypocrite first put out the beam out of thine eye, and then shalt thou discern to put out the splinter that is in thy brothers eye.*

43. *For it is no good tree that brings forth* [Gr. *maketh*] *evill fruit; nor an evill* [Gr. *corrupt*] *tree which bringeth forth good fruit.*

44. *For every tree is known by his own fruit. For men do not gather figs of thorns, neither do men cut grapes from brambles.*

45. *The good man brings forth good out of the good treasur of his*

his heart, and the evill man bringeth forth evill, [Namely, commonly or for the most part; for otherwise hypocrites often speak that they do not mean, although their hypocrisie many times comes to light] *out of the evil treasure of his heart. For out of the abundance of his heart, his mouth speaketh.*

46. *And what call ye me Lord, Lord: and do not that which I say?*

47 *Every one that cometh unto me, and heareth my words, and doth the same, I will shew you to whom he is like.*

48. *He is like a man which built an house, and digged, and made deep,* [That is, digged deep, namely, to lay the safter foundation] *and laid the foundation on a rock: now when the high flood came,* [Gr. *the full flood*, whereby as also by the streams are understood seductions, temptations, afflictions and persecutions, *Matth.* 13. 21.] *the water-stream beat* [Gr. *brake*] *against that house, and could not move it: for it was founded on a rock.*

49. *But he that heareth them, and shall not have done them, is like a man which built an house upon the earth without a foundation against which the water-stream beat, and it fell immediately, and the fall* [Gr. *the breach* or *rent*] *of that house was great.*

CHAP. VII.

1. *Christ healeth the servant of a Captain at Capernaum, whose faith he commends above all other.* 11. *Raiseth from the dead a widowes son at Naim.* 18. *Answereth the question of Johns disciples; and proveth by his own doctrine and works that he is the Messiah.* 24. *Gives a glorious testimonie of the person and office of John,* 29. *for which the people praise God, but the Pharisees contemne the counsell of God.* 31. *Upbraids the Jewes with their impenitencie under the similitude of the practise of children on the streets.* 36. *Eateth with Simon the Pharisee, where a sinner moistens his feet with her tears: whereat Simon is offended, and Christ defendeth her by the similitude of two debtors.*

NOw after that he had finished [Gr. *fulfilled*] *all his words in the hearing* [Gr. *into the hearings*] *of the people, he entred into Capernaum.*

2. *And a certain Centurion which was very dear to him* [Gr. *precious*, namely by reason of his faithfull services] *being sick lay at the point of death.*

3. *And having heard of Jesus he sent unto him the Elders of the Jews,* [These Elders were men of best repute among the people, which at that time were imployed in every Citie in the government of the Church or Common-wealth. See *Matth.* 26.3.] *beseeching him that he would come, and heal* [Gr. *save*, namely alive] *his servant.*

4. *Now these being come to Jesus, besought him earnestly,* [Gr. *diligently, carefully*] *saying, he is worthy that thou shouldst do that for him.* [Or *to whom thou shalt do that*] Otherwise for whom that should be done.]

5. *For he loveth our people,* [Namely, the Jews; whereby it appears that he was one of the Gentiles, as also by the ninth verse following] *and hath himself built us the Synagogue.* [Of the Synagogue See *Matth.* 4. 23.]

6. *And Jesus went with them. And when he was now not farre from the house, the Centurion sent (some) friends unto him, and said unto him,* [That is, caused to be said in *Matth.* chap. 8. verse 6. &c. that he himself did, that which he caused to be done by his friends] *Lord take not the trouble, for I am not worthie that thou shouldst enter under my roof.*

7. *Therefore also, have I not esteemed my self worthy to come unto thee: but say (it) with a word* [That is, bid or command with one word onely that my servant be healed. See *Matth.* 8. 8.] *and my servant shall be healed.*

8. *For I also am a man set under the power (of others)* [What he meaneth hereby, See the annot. on *Matth.* 8. ver. 9.] *having souldiers under me, and I say to this, Goe, and he goeth: and to the other Come, and he cometh: and to my servant Do that, and he doeth (it.)*

9. *And Jesus hearing this marvelled at him: and turning him about, said unto the multitude that followed him, I say unto you, I have not found so great faith even in Israel.* [That is, amongst the Israelites.]

10. *And they that were sent being returned into the house, found the sick servant whole.*

11. *And it came to pass on the day following, that he went to a citie called Naim,* [This was a citie in Galilee, seituate at the foot of the mount Hermon, by the brook Kison, which runneth into the Sea of Galilee] *and many of his disciples went with him, and a great multitude.*

12. *And as he drew neer to the gate of the citie,* [Before time both among the Jews and amongst other Nations the dead were buried without the cities, as Christ also was buried in a garden without the citie. *Joh.* 19.41. and as it is done yet in some places. See also *Gen.* 23.19. and chap. 50. ver. 13.] *Loe there a dead (man) was carried out, (which was) an only son of his mother, and he (was) a widow, and a great multitude of the citie (was) with her.*

13. *And the Lord seeing her, was inwardly moved with compassion towards her, and said unto her, weep not.* [Thereby Christ would not forbid all kind of weeping for the dead. 1. *Thess.* 4. 13. but give to understand that he would take away the cause of her weeping.]

14. *And he went neer and touched the bier,* [Or *coffin*] (*Now the bearers stood still*) *and he said, young man, I say unto thee, arise.*

15. *And the dead sate upright, and began to speak: and he gave him to his mother.*

16. *And fear ceased on them all, and they glorified* [That is, praised, thanked] *God, saying, a great Prophet is risen up amongst us, and God hath visited his people,* [namely, for good, to redeem them. *Exod.* 4.31.]

17. *And this fame of him* [Gr. *this word*] *went forth into all Judæa, and into all the countrey round about.*

18. *And the disciples of John made report to him* [Gr. *and to John his disciples made report*] *of all these things.*

19. *And John having called unto him certain two of his disciples, sent them to Jesus, saying, Art thou he that should come,* [That is, the Messias. The cause of this demand, See *Matth.* 11. verse 3.] *or doe we look for another?*

20. *And when the men were come unto him, they said, John the Baptist hath sent us ont to thee, saying,* [That is, to cause to be said to thee and demanded of thee] *Art thou he that should come, or look we for another.*

21. *And in the same houre he healed many of sicknesses and pains,* [Gr. *scourges*. See *Mark* 3. ver. 10.] *and evil spirits, and to many blind he gave the sight.* [Gr. *he gave graciously the seeing.*]

22. *And Jesus answering, said unto them, Goe your way, and tell John again, the things which ye have seen and heard,* (*Namely,*) *that the blind become seeing, the cripples walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.*

23. *And blessed is he that shall not be offended at me.* [Gr. *in me*. See *Matth.* 11. ver. 6.]

24. *Now when the messengers of John* [Or *the sent.* Of this whole testimony of Christ concerning *John* the *Baptist*. See the annot. *Matth.* 11. 7. and the following] *were departed, he began to say to the multitudes concerning John, What went ye out into the wilderness to behold?*

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hold? A reed that is moved to and fro by the winde.

25. But what went ye out to see? A man clothed with soft garments? Behold they that are in glorious clothing and voluptuousnesse, they are in Kings Courts.

26. But what went ye out to see? A Prophet? yea, I say unto you, much more also then a Prophet.

27. This is he of whom it is written, Behold, I send mine Angel before thy face, who shall prepare thy way before thee.

28 For I say unto you, amongst them that are born of women, there is no man a greater Prophet then John the Baptist, but he that is least [Gr. the lesser] in the kingdome of God, is greater then he.

29. And all the people hearing [him] and the publicans, who were baptized with the baptisme of Iohn, justified God. [That is, acknowledged and praised his righteousnes, goodnes, faithfulnes, and truth; as ver. 35.]

30. But the Pharisees and the Lawyers, rejected, [Or disannulled or made of no force, namely, by their wilfull despising of the means which God hath ordained for the salvation of men] the counsel of God [That is, the means which God according to his wise counsel hath ordained in the new Covenant, whereby to bring mankind to salvation. See Prov. 1. 25. 30. Act. 20. 27. Hebr. 12. 25. Otherwise the counsell i.e. the decree of God concerning the salvation of his elect, abides always firm. Matth. 24. 24. Rom. 8. 28. 29. Heb. 6. ver. 17. &c.] against themselves, [that is, to their own hurt and destruction] being not baptized of him.

31. And the Lord said, to whom then shall I liken the men of this generation, and to whom are they like.

32. They are like to the children [The exposition of this similitude, See in the annot. on Matth. 11. 16.] which sit on the market, and call one to another, and say, we have played on the pipe to you, and ye have not danced: we have sung lamenting-songs to you, and ye have not wept.

33. For Iohn the Baptist came, neither eating bread, nor drinking wine, [That is, using no ordinary meat and drink, like as other men: for he did eat locusts and wilde hony. Matth. 3. verse 4.] and ye say he hath the Devill.

34. The Son of man is come eating and drinking, and ye say, Loe there a man, (which is) a glutton and winebibber, [Gr. An eater and wine-drinker] a friend of publicans and sinners.

35. But wisedome is justified, [See Matth. 11. 19.] of all her children.

36. And one of the Pharisees intreated him, that he would eat with him: and being entred into the Pharisees house, he sate down.

37. And behold a woman in the citie, which was a sinner. [That is, a great sinner, of a dishonest life, and known in the citie for such a one] understanding that he sate at (meat) in the Pharisees house, brought an alabaster-bottle with ointment. [See the like, Matth. 26. 7. Mark 14. 3.]

38. And standing behind at his feet weeping, [Namely, being grieved for her sins, as Peter, Luke 22. 62.] she began to make his feet wet with tears, [these are tokens of her repentance and love to Christ, springing from the sence of her sins, and the remission of the same, as appears, ver 47.] and she dried them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39. And the Pharisee which had invited him, seeing (this) spake with himself saying, This (man) if he were a Prophet, would know well what, and what manner of woman this is that toucheth him: for she is a sinner.

40. And Jesus answering, said unto him, Simon, I have somewhat to say to thee. And he spake, Master, say it.

41. [Jesus said] [What is Christs scope in this similitude he sheweth himself when he applies it to this woman, vers 47.] A certain creditor [Or lender-out, bank-keeper] had two debtors; the one was indebted five hundred pence [Gr. Denarii. See the value thereof Matth. 18. 28.] and the other fiftie.

42. And when they had nothing to pay he acquitted them both of it. Say then, which of these shall love him more.

43. And Simon answering said, I hold it that it (is) he to whom he hath acquitted most. And he said unto him, Thou hast judged right.

44. And he turning him about to the woman, said unto Simon, seest thou this woman? I came into thine house, thou gavest me no water for my feet, but this (woman) hath moistned my feet with tears, and dried them with the hair of her head.

45. Thou gavest me no kisse, but this (woman) since she came in, [Otherwise, since I came in] hath not ceased to kisse my feet.

46. Thou didst not anoint mine head with oyl: but this (woman) hath anointed my feet with ointment [With these three expressions of friendship the Ancients in those Countries received their guests and friends, as is to be seen Gen. 18. verse 4. and 19. 2. Exod. 4. 27. and 18. 7. Psalm 23. 5. Eccles. 9. 8. Rom. 16. 16. and elsewhere]

47. Therefore I say unto thee, her sins are forgiven (her) which were many, for she loved much: [Hereby is not shewed that this great love of hers was the cause of the forgivenes of her sins, but that it was a fruit, argument and token, that many sins were forgiven her: and that therefore nowise was no more to be reckoned for such a sinner, as appears from the words next following, and the whole scope of this similitude: from whence may clearly be seen, that the forgivenes of sins is put for the cause of the love, and not the love for the cause of remission of sins: as it is also said in the 50. verse that faith and not love saved her] but to whom little is forgiven, he loveth little.

48. And he said unto her, thy sinnes are forgiven thee.

49. And they that sate down with him, began to say with themselves, [Or amongst one another] who is this that forgiveth sins also.

50. But he said to the woman, Thy faith hath saved thee, That is, by thy faith in me thou hast received this benefit of the forgivenes of thy sins, whereby thou art preserved to salvation. See Acts 26. 18.] go thy way in peace.

CHAP. VIII.

1. *Christ travelleth through Cities and Villages preaching the Gospel, accompanied with certain women, which minister unto him of their goods, 4. propoundeth to the multitude the similitude of a sower, whose seed falls on divers places, 9. and explaines the same to his Disciples in privat, 16. compares his word to a candle, which is set on a Candlestick to give light, 18. teacheth that to him that hath, yet more shall be given, 19. and who are his mother and brethren, 22. stilleth the stormy wind on the Sea, 26. casteth out a Legion of Devils, 31. which he suffers to enter into the swine, 41. goeth with Jairus to help his little daughter, 43. by the way cureth a woman of a twelve years bloody issue, 49. and comming to the house of Jairus raiseth up his daughter from the dead.*

AND it came to pass afterward, that he journeyed from one City and Village to another, preaching and publishing the gospel of the kingdome of God, [Gr. Evangelizing the Kingdome of God] and the twelve [namely Apostles] (were) with him.

2 And

2. And some women, which were healed of evill infirmities, (namely) Mary called Magdalene, [Of this Mary see Mark 16. 9.] from whom seven Divels were gone out.

3. And Joanna the wife of Chusa Herods Bayliffe, [Or Steward Gr. Epitropou: See Matth. 20. v. 8.] and Susanna, and many others, which ministred to him of their goods. [that is gave him assistance, for the maintenance of him and his Disciples, in thankfulnes for the benefits received from Christ, 1 Cor. 9. 9. 2 Cor. 9. 11. Gal. 6. 6.]

Now when a great multitude gathered together, and they came unto him from all Cities, he said by a similitude.

5. A sower went forth to sow his seed: [Of this similitude of the sower see Matth. 13. 3. &c.] and as he sowed, the one fell by the way (side) and was trodden down, and the Fowles of the heaven did eat it up.

6. And the other fell on a rock, and being grown up, it withered, because it had no moisture.

7. And the other fell in the midst of the thornes, and the thornes growing up with it choaked the same.

8. And the other fell on the good earth, and being grown up, it brought fruit an hundred fold. [That is, very abundantly, forasmuch as the greatest fruitfulnes seldome exceeds that, Gen. 26. 12.] This saying, he cryed, he that hath eares to hear let him hear.

9. And his Disciples asked him saying, what might this similitude be? [That is, import or signifie, as also v. 11. and so forward.]

10. And he said, To you it is given to understand the mysteries (or hiddennesses) of the Kingdome of God, [See hereof Mark 4. v. 11. 12.] but to the others (I speak) in similitudes, that they seeing may not see, and hearing may not understand.

11. Now this is the similitude the seed is [That is, signifieth] the word of God.

12. And they that (are sown) by the way (side) are those that hear: afterwards cometh the Divel, and taketh away the word out of their heart, that they should not believe and be saved.

13. And they that [are sown] on the rock, are they, that when they have heard it, receive the word with joy: and these have no root, which believe but for a time, and in the time of temptation they turn away.

14. And that which falls in the thornes, these are they which having heard, and going away are choked by the the cares, and riches, and pleasures of (this) life, and bear no (fruit) to perfection.

15. And that which (falleth) in the good Earth, are they, which having heard the word, keep the same in an honest and good heart, [That is, opened, excited and made fit by the spirit of God, to embrace the word and obey it, Jer. 31. 33. Ezek. 36. 26, 27. Acts 16. 14.] and in perseverance [Or in patience, whereby, notwithstanding all temptations, and tribulations for the words sake they persevere constantly. See Matth. 24. 13. Heb. 10. 36.] bring forth fruits.

16. And no man that lighteth a candle covers the same with a vessel, or sets it under a bed: [Or bedstead] but setteth it on a candlestick, that those that come in may see the light.

17. For there is nothing hid [Namely of those things which I have revealed unto you. See Matth. 10. 27. and Mark 4. 22.] that shall not be revealed: nor secret, that shall not be made known, and come to light.

18. Look therefore how ye hear, [That is, with what inclination of heart yee come to the hearing of the word, and having heard, how ye may make a right use of the same] for whoso hath, to him shall be given: and whoso hath not, even that which he thinketh he hath [Or seemeth to have. See the annot on Matth. 13. v. 12.] shall be taken from him.

19. And his Mother and his Brethren [That is, kinsmen or cousins. See Matth. 12. 46.] came unto him and could not come at him by reason of the multitude.

20. And it was told him (by some) which said, thy Mother and thy Brethren stand there without, desiring to see [That is, to speak with] thee.

21. But he answered and said unto them, my Mother and my Brethren are those, that hear the word of God and do the same.

22. And it came to pass in one of those dayes, [Of this whole story, see Matth. 8. 23.] that he went into a ship, and his Disciples (with him) and he said unto them, let us pass over to the other side of the Lake. And they launched forth.

23. And as they sailed, he fell asleep, and there came [Gr. descended] a storm [or whirling] of wind on the Lake; and they [that is, the ship in which they were] became full (of water) and were, in distresse.

24. And they went to him and raised him up, saying Master, Master, we perish. And he being risen up, rebuked the wind, and the water-billowes, and they ceased [Namely, the winds and waves] and there was a calm.

25. And he said unto them, where is your faith? But they being afraid, wondred saying one to another, why who is this, that he commandeth even the windes and the water, and they are obedient to him?

26. And they sailed forward unto the Land of the Land of the Gadarens. [Matthew saith Gergesenes, whereof, see Matth. 7. 28.] which is over against Galilee.

27. And when he was gone forth on the Land there met him a certain man out of the City, which of a very long time had been possessed of Divels: [G. had had Divels] and was cloathed with no cloaths, and abode [or dwelt Mark 5. 3.] in no house, but in the graves.

28. And he seeing Jesus, and crying out greatly, [Namely the evill Spirit out of the man that he had possessed] fell down before him, and said with a great voice, what have I (to do) with thee [Gr. what is to mee and thee] Jesus thou son of God the most high? I beseech thee that thou torment me not. [namely before the time of the last judgement. See Matth. 8. 29.]

29. For he had commanded the unclean spirit, that he should passe out [Gr. go forth] from the man, for he had caught him [Gr. laid hold on him, or drawn together, like as [in falling sicknesses the members oft-times are drawn together] many a time and he was bound with chaines and fetters to be kept [namely that he should do himself or others no hurt] and he brake the bands, and was driven by the Divel into the deserts. [that is, into waste and solitary places: into wildernesses.]

30. And Jesus asked him saying, what is thy name? And he said, Legion, [What a Legion is, See Matth. 26. 53.] for many Divels were entred into him.

31. And they besought him [Or he besought. as Mark 5. 10.] that he would not command them to go away into the Abysse. [That is, a deep without bottome, Gen. 17. 11. so hell is called, or the place where the unclean spirits and ungodly men shall be tormented for ever. See Revel. 9. 1. 2.]

32. And there was a herd of many Swine [See concerning them, Matth. 8. 30.] feeding on the mountain: and they besought him that he would suffer the m to enter into the same. And he suffered them.

33. And the Divels going out of the man, passed into the Swine: and the herd rushed down headlong into the Lake, and were choaked.

34. And they that fed them seeing that which was done fled: and going away reported it in the City, and in the Countrey.

35. And they went forth to see that which was done, and came unto Jesus, and found the man from whom the Divels

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Devills were gone out, sitting at the feet of Jesus. [Namely as a Disciple of Christ hearing his word, as Luke 10. 39.] cloathed and well in his wits: and they were afraid.

36. And they also that had seen it, related unto them, how the possessed was delivered.

37. And the whole multitude of the Land of the Gadarens round about, besought him that he would depart from them,] Namely for fear of receiving any more such losses, seeing they loved their gain more then Christ and his word] for they were taken with great fear. And he being gone into the Ship returned back.

38. And the man from whom the Devils were gone forth, besought him that he might be with him: [That is, continually abide with him as one of his Disciples] but Jesus let him go from him, saying.

39. Return to thine house, and tell what great things God hath done unto thee. And he went his way through the whole City. [Namely Gadara, or Gergesa, which were Cities of Decapolis, in which Mark saith that he published it] publishing what great things Jesus had done unto him.

40. And it came to pass when Jesus returned, that the multitude received him, for they were all looking for him.

41. And behold there came a man whose name was Jairus, and he was a Ruler of the Synagogue [Of this Ruler of the Synagogue, see Mark 5. 22.] and he fell at Jesus feet, and intreated him that he would come into his house.

42. For he had an only daughter, [Gr. only begotten] of about twelve years, and she lay a dying [Gr. and she died] and as he went, the multitudes thronged him: [Gr. choaked him.

43. And a woman who had an issue of blood twelve years long, who had spent all her livelyhood [Gr. all her living, that is, all her means whereon to live] upon Physicians, and could be healed of no man.

44. Coming unto him from behind, touched the hemme of his garment: and straightway the issue of her blood stayed. [Gr. stood, i.e. ceased.]

45. And Jesus said, who is it that touched me? And when they all denyed it said Peter and they that were with him, master, the multitudes press and throng thee, and sayst thou, who is it that hath touched me?

46. And Jesus said, some body hath touched me: for I have perceived [That is, I have been aware, or have known] that power is gone out of me. [See hereof Mark 5. 30.]

47. Now the woman seeing that she was not hid, came trembling: and falling down before him, declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48. And he said unto her, daughter, be of good cheer thy faith hath saved thee: go thy way in peace.

49. While he yet spake, there came one from (the house) of the Ruler of the Synagogue, saying unto him, thy daughter is dead: be not troublesome to the Master.

50. But Jesus hearing (that) answered him saying, fear not, believe only, and she shall be saved. [Or be delivered, namely from death.]

51. And when he came into the house, he suffered no man to come in, save Peter, and James, and John, and the father and the mother of the child.]

52. And they wept all, and misbehaved themselves for her, [Gr. smote themselves on the brest for her sake. See Matth. 11. 17.] And he said, weep, not, she is not dead. [namely, to remain dead as other people when they dy] but she sleepeth [that is, her death is like a sleep, from which she shall be raised up, John. 11. v. 11. 13.]

53. And they derided him, knowing that she was dead.

54. But when he had driven them all out, he took her by the hand, and cryed, saying, child arise.

55. And [illegible] spirit returned, and she arose straightway, and he commanded that they should give her to eat.

56. And her parents were astonished, and he commanded them to tell no man of that which was done. [Why Christ would not have his miracles spread abroad for a time. See Matth. 12. v. 16. 17.]

CHAP IX.

1. Christ sendeth forth his Apostles to preach, and instructs them how to carry themselves on the way, 7. Herod having heard of Christ desires to see him, 10. The Apostles return, 11. Christ feedeth about five thousand men with five loves and two fishes, 18. various opinions of the people concerning his person, 22. foretells his death and resurrection, 23. and exhorts to constant confession of his word, 28. is glorified before three of his Apostles on the mountain in presence of Moses and Elias, 37. casteth out a fierce unclean spirit, 46. teacheth who shall be the greatest amongst his Disciples, 49. forbiddeth to hinder him which cast out Devills in his name, 51. journeying towards Jerusalem, the Samaritanes refuse him lodging, which the Apostles desiring to avenge, are by him rebuked for it, 57. three desire to follow Christ, and receive each their severall answer.

AND having called his twelve Disciples together, he gave them power and might [Or authority] over all the Devils [That is, against all Devils for to cast them out, Math. 10. 1.] and to cure diseases.

2. And sent them away to preach the Kingdome of God, [That is, the gospel of the coming of the Kingdome of God] and to heal the sick.

3. And he said unto them, take nothing with you for the way, [See hereof the annot. on Matth. 10. 10.] neither staves [Otherwise staffe] nor scrip, nor bread, nor money: neither shall any one of you have two coats.

4. And into whatsoever house ye shall enter abide there, and go out from thence. [That is, abide there so long untill ye depart, without going for your ease to lodge from one house to another. seeing your abode there is not to continue long.]

5. And whoso shall not receive you, going out of that City, shake of even the dust from your feet, [What this signified, see Mat. 10. 14.] for a testimony against them.

6. And they going forth went thorow all the Townes [Or went from the one Town to the other] preaching the Gospel, and healing (the sick) every where.

7. And Herod the Tetrarch [Of the Tetrarchs, see Mat. 14. 1.] heard of all the things that were done by him; and was of doubtfull minde [namely not knowing what to think or do] because it was said of some, that John was risen from the dead.

8. And of some that Elias had appeared: and (of) others, that one of the old Prophets was risen.

9. And Herod said, John have I beheaded; [See hereof Mat. 14. 10. and Mark 6. 27.] now who is this of whom I hear such things? And he sought to see him.

10. And the Apostles being returned, related to him all that they had done. And he took them with him, and departed alone into a desart place of the City called Bethsaida. [This was a City of Galilee, lying on the Lake of Gennesareth, over against Capernaum, Mark 6. 45. John 12. 21.]

11. And the multitudes understanding (that) followed him: and he received them and spake unto them of the kingdome of God, and those that had need of healing, [Namely, those that desired it] he made whole.

12. And the day began to decline: and the twelve coming to him said unto him, dismiss the multitude, that they going their way into the towns round about, and into the villages [Gr. fields, i. e. countrey houses] may take up lodging, [Gr. unloose] and find meat: for we are here in a desert place.

13. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes: unless that we should go our way, and buy meat for all this people.

14. For there were about five thousand men. But he said unto his disciples, Make them sit down by sittings, [That is, companies that sit together, or parties: See Mark 6. 39. 40.] each of fiftie.

15. And they did so, and made them all sit down. [Otherwise, they all sat down.]

16. And he having taken the five loaves and the two fishes, looked up to heaven, and blessed them, [Of this blessing, See Matth. 4. 19.] and brake them, and gave them to the disciples to set before the multitude.

17. And they did eat and were all satisfied: and there was taken up that which remained over unto them of the fragments, twelve baskets.

18. And it came to pass, as he was alone, [Namely, separated from the multitude] praying, that the disciples were with him, and he asked them saying, Whom do the multitudes say that I am?

19. And they answering, said, John the Baptist: and others Elias: and others, that some Prophet of the old ones is risen again.

20. And he said unto them, But ye, whom say ye, that I am? And Peter answering, said, the Christ of God. [That is, the Messiah, or Anointed, promised and sent by God]

21. And he charged them sharply, [Gr. threatned] and commanded, that they should tell this to no man. [Namely, for that time.]

22 Saying the Son of man must suffer much, and be rejected, [That is, not owned nor received for the Messias, but condemned as a seducer and blasphemer. See Matth. 21. 42. 1. Pet. 2. verse 4. 7.] of the Elders, and chief Priests, and Scribes, and be put to death: and the third day be raised up.

23. And he said unto all, If any man will come after me, [That is, will be my disciple] let him denie himself and take up his cross [That is, suffering and tribulation, how grievous soever it may be, which he calls the cross, because the suffering of the cross is the most grievous] daily, and follow me.

24. For who so will save his life [Gr. soul] he shall lose it, but who so shall lose his life for my sake, he shall save it, [namely, hereafter]

25. For what doth it profit a man, that should gain the whole world, and lose himself, [That is, bring upon himself eternall destruction both of body and soul] or suffer damage (of himself:)

26. For whosoever shall have been ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his glorie, and (in the glory) of the Father, and of the holy Angels.

27. And I tell you of a truth, there are some of those that stand here, which shall not taste of death; [See the exposition hereof Matth. 16. 28.] untill they shall have seen the Kingdome of God.

28. And it came to pass about eight dayes after these words, [Matth. chap. 17. verse 1 speaks of six dayes, how this accords see the exposition there] that he took with him Peter and John and James, and went up on the mountain to pray.

29. And as he prayed the fashion of his face was altered [Gr. other. i. e. altered, Namely, in glory] and his clothing white (and,) very shining.

30. And behold, two men spake with him, which were Moses and Elias.

31. Who being seen in glory, told of his going forth, [Namely, out of this life. i. e. spake with him of his suffering death and resurrection] which he should accomplish [Gr. fulfill] at Jerusalem.

32. Now Peter and they that (were) with him, were heavie with sleep, and being awaked, they saw his glorie, and the two men that stood by him.

33. And it came to pass, as they departed from him, [That is, as they were upon parting] Peter said unto Jesus, Master, it is good for us to be here: and let us make three Tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said:

34. Now as he said this, there came a cloud, and overshadowed them: and they were afraid, as they [Namely, Moses and Elias] entred into the cloud.

35. And there hapned a voice out of the cloud, [Namely from God the Father, as appears by that which follows] saying, this is my beloved Son, hear him.

36. And while the voice hapned, Jesus was found alone: and they held their peace, and related to no man in those dayes, [That is, at that time namely before his resurrection; seeing he had forbidden it them, Matth. 17. 9.] any thing of that which they had seen.

37. And it came to pass the day after, when they came down from the mountain, that a great multitude came to meet him.

38. And behold a man of the company cried out, saying, Master, I beseech thee look upon my Son, [Namely, with an eye of compassion] for he is mine onely begotten.

39. And behold a spirit taketh him [Namely, an evill or unclean spirit] and immediately he crieth out, and he teareth him that he fometh, and hardly departeth from him; and bruiseth him. [That is, indeavours to bruise him, as these things use also to happen in grievous falling sicknesses.]

40. And I besought thy disciples that they would cast him out, and they were not able.

41. And Jesus answering, said, O unbeleeving and perverse generation [Or wrested that cannot well be brought to right, Phil. 2. 15.] how long shall I yet be with you, and bear with you? Bring thy son hither.

42 And while he yet came (towards him) the Divell tare him and rent (him:) but Jesus rebuked the unclean spirit, and healed the childe, and gave him again to his father.

43 And they were all amazed at the great vertue of God, [That is, the exceeding great power of God whereby the miracles were done] and while they all wondred at all the things which Jesus had done, he said unto his disciples.

44 Lay ye these words into your ears: [That is, take good notice of these things and remember them: for they may serve to confirm you against the offence of my sufferings] For the Son of man shall be delivered over into the hands of men. [namely, of the unrighteous. See Acts 2. 23.]

45. But they understood not this word, and it was hid from them; so that they comprehended it not: [Gr. were not sensible,] and they feared to ask him concerning that word.

46 And there arose a reasoning among them; [Or conference. See Mark 9. 33. 34.] namely, which of them was the greatest. [Gr. greater or more (potior)

47. But Jesus seeing the reasonings of their hearts, took a litle childe, and set it by him.

48 And said unto them, Whosoever shall receive this little child in my name, he receiveth me, and whoso shall receive me, he receiveth him that sent me. For he that is the

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the least [Gr. *the less. i. e.* the humblest] *among you all he shall be great.* [namely in the Kingdome of heaven, *Matth.*18.1.2.]

49. *And John answered and said, Master, We saw one, which cast out divels in thy Name, and we forbad it him,*[Or *hindred,* &c.] *because he followeth (thee) not with us.*

50. *And Jesus said unto him, Forbid* [Or *hinder.*] *it not. For he that is not against us, is for us.* [see *Mark* 9. 40.]

51. *And it came to pass, when the dayes of his taking up :* [Namely,out of this world into heaven;*Mark* 16.19. *Act.*1.11]*were fulfilled,*[that is,began to be fulfilled,and to draw near] *he directed* [Gr. *confirmed. i. e.* purposed boldly to go to Jerusalem, notwithstanding, that he knew what should befall him there] *his face, to travell to Jerusalem.*

52. *And he sent forth Messengers before his face, and they being gone away, came into a village of the Samaritanes, to make ready (lodging) for him.*

53 *And they received him not, because his face was (as) travelling towards Jerusalem.* [Namely, there to exercise Gods worship, which the Samaritanes did on the mount Garizim. *John* 4. 20. *Joseph Antiq. lib.* 11. *cap.*18. from whence great hatred and enmitie arose between the Jews and the Samaritans. *John* 4.9.]

54. *Now when his disciples James and John saw (that,) they said, Lord, wilt thou that we say that fire come down from heaven, and devour these, as Elias also did.*

55. *But turning him about,he rebuked them, and said, Ye know not of what manner of spirit ye are.* [That is, that ye having my spirit ought not to desire the ruine of men. Or ye consider not that the spirit of revengefulness drives you forward hereunto.]

56. *For the Son of man is not come to destroy mens souls, but to save them. And they went to another Town.*

57. *And it came to pass by the way as they travelled, that one said unto him, Lord, I will follow thee whithersoever thou goest.*

58 *And Jesus said unto him, The foxes have holes, and the foules of heaven nests : but the Son of man hath not where he may lay down the head.*[i.e.Thou hast no worldly ease or riches to expect from me, for I have them not of my self.]

59. *And he said unto another, follow me. But he said, Lord, suffer me, to go away and burie my father first :*

60. *But Jesus said unto him, let the dead bury their dead :* [See the exposition *Matth.*8. 22.] *but thou, goe thy way and preach the kingdome of God.*

61. *And another also said, Lord, I will follow thee : but suffer me first, to take my leave of them that are in my house.*

62 *And Jesus said unto him, No man that puts his hand to the plough,and looketh after that which is behind is fit for the kingdome of God.* [A similitude taken from a husbandman, who being at plough,must alwayes looke forwards, or else he cannot make straight furrowes. *Phil.* 3. 14.]

CHAP. X.

1. *Christ sendeth forth seventie disciples more for to preach, and informeth them how they shall fit themselves for the journey, and carry themselves towards their hearers.* 13 *Threatneth the cities, Chorazin,Bethsaida and Capernaum with heavie punishments by reason of their impenitencie.* 17 *The seventie return and joyfully relate what they had performed : whom Christ teacheth wherein they ought most to rejoice,* 21 *giveth thanks to his Father, and teacheth from whom saving knowledge comes,* 25 *answereth a Lawyers question, what he must do to inherite eternal life,* 29 *and who is his neighbour,by the similitude of one fallen among murtherers, and holpen by a Samaritane,* 38 *is entertained by two Sisters Martha and Mary, and commends the godliness of Mary above the carefulness of Martha.*

1. AND *after this the Lord appointed yet other seventy,* [Namely,besides the twelve whom he had chosen for Apostles, and sent forth before] *and sent them away before his face,* [that is, before him, to warn the Jewes of his coming, and to prepare them for the receiving of him and his doctrine] *two and two into every citie and place, where he would come.*

2. *He said therefore unto them, The harvest is great indeed* [Gr. *much*] *but the labourers are few; therefore pray ye the Lord of the harvest, that he would thrust out* [Gr. *cast out. i. e.* being made willing and fit for it by the power of the Spirit, send forth 2. *Cor.* 3. 5.[*labourers,*] that is, faithfull teachers] *into his harvest.*]

3. *Go your way : Behold,I send you as Lambs in the midst of wolves.*

4. *Carrie no purse, nor scrip, nor shooes, and salute no man by the way.* [That is, do not stay with saluting or speaking to those you meet, but make haste on your journey. See 2. *King.* 4. 29. Otherwise Christ doth not take away civill courtesie in saluting, which he himself often used towards his disciples.]

5. *And into what house ye shall enter, first say; Peace (be) to this house.* [That is, happiness and salvation. This is a manner of salutation with the Jews.]

6. *And if there be a Son of peace,*[That is, which by Gods grace is worthie of peace, as is expounded *Matth.* 10.11. So the word *Son* is often taken.See 2.*Sam.*12.5. *Matth.* 23.15. *Ephes.* 2.3.] *your peace shall rest upon him : but if not, (your peace)shall turn to you again.*

7. *And abide in that same house eating and drinking that which (by them is set before;) For the labourer is worthy of his hire, Goe not over from (one house) into (another) house.* [Namely, to seek more ease or better entertainment else where ; seeing ye are not to tarry there long.]

8. *And into what citie ye shall enter, and they receive you, eat that which is set before you.* [That is, be content therewith.]

9. *And heal the sick which are therein, and say unto them, The Kingdome of God is come nigh unto you.*

10. *But into what town ye shall enter, and they receive you not, going out into their streets say ye :*

11. *Even the dust of your citie that cleaveth to us, we shake off against you :* [Gr. *we wipe off.*See the Annot. on *Matth* 10. 14.] *notwithstanding, know ye this, that the Kingdom of God is come nigh to you.*

12. *And I say unto you, that it shall be more tolerable for (those of) Sodome in that day,*[Namely, of the last judgement, as may bee seen verse 14.] *then for that Citie.*

13. *Woe to thee Chorazin, woe to thee Bethsaida : for if in Tyre and Sidon the powers* [That is, powerfull works, or miracles. Hereby Christ would give to understand that the stiffneckedness of those heathens was not so great as of these Jewes. See the like *Ezek.* 3. verse 6. 7.] *had been done, which have been done in thee, they would long agoe have repented sitting in sackcloth and ashes.*

14. *But it shall be more tolerable for Tyre and Sidon in the judgement, then for you.*

15 *And thou Capernaum, which art exalted unto heaven,* [See *Matth.* 11. 23.] *thou shalt be thrust down even to Hell.*

16. *He that heareth you, he heareth me : and he that rejecteth you, he rejecteth me : and he that rejecteth me, he rejecteth him that sent me.*

17. *And*

17. *And the seventie* [Namely, which were sent forth by Christ, verse 1.] *returned with joy, saying, Lord, Even the devils are subject to us in thy name.*

18 *And he said unto them, I saw Satan, as lightning* [That is, swiftly] *fall* [that is,loose his power and dominion. See *Revel.*12.9. &c.] *out of heaven.* [that is, out of the aire, as *Matth.* 6. 26. See *Ephes.*6.12.]

19. *Behold, I give you the power, to tread upon Serpents and Scorpions,* [See hereof *Mark* 16. 18.] *and over all the power of the enemy ;* [that is, of the Devill. See *Matth.* 13. 30. 1 *Pet.* 5. 8.] *and nothing shall in any wise hurt you.* [Gr.*injure you.*See also *Revel.*6.6.]

20. *Yet rejoyce not therein* [That is, not so much, namely, because hypocrites have sometimes done this also. See *Matth.* 7. 22. 23.] *that the spirits* [that is, the unclean spirits] *are subject unto you : but rejoyce much more that your names are written in the heavens.* [namely, in the Book of life. See the exposition thereof *Phil.*4.3.]

21. *In that hour Jesus rejoyced in the Spirit,* [That is, inwardly and from the heart] *and said, I thank thee* [Gr. *I confess*] *O Father, Lord of heaven and of the Earth, that thou hast hid these things from the wise and understanding,* [namely of this world, 1 *Cor.* 1. v. 26.] *and hast revealed the same unto little children,* [that is the despised and little ones according to the world : of the mean in understanding and knowledge, 1 *Cor.* 1. 27.] *yea Father,*[namely thus thou hast done] *for so it was wel-pleasing before thee.*

22. *All things are given over unto me of my Father :* [That is, the power over all things in heaven and on earth. See *Mat.* 28. 18.] *and no man knoweth who the son is but the Father, and who the Father is but the Son, and he to whom the son will reveal it* [namely by his word and spirit, 1 *Cor.* 2. 11, 12.]

23. *And turning him unto the Disciples, he said (unto them) alone, blessed are the eyes which see that which yee see,* [Namely the Christ or Messiah now manifested in the flesh, and executing his office, *John* 8. 56. *Acts* 2. 25. 1 *Pet.* 1. 8. &c.]

24. *For I say unto you that many Prophets and Kings have desired to see* [Gr. *would have seen*] *that which yee see, and have not seen it : and to hear that which yee hear, and have not heard it.*

25. *And behold a certain Lawyer stood up, tempting him, and saying, Master by what doing shall I inherite eternal life ?*

26. *And he said unto him, what is written in the Law ? how readest thou ?*

27. *And he answering said, thou shalt love the Lord thy God, from thy whole heart, and from thy whole soul, and from thy whole strength, and from thy whole understanding, and thy neighbour as thy self.*

28. *And he said unto him, thou hast answered right : do that and thou shalt live* [Namely eternally, as he had demanded, v. 25.This Christ saith, not that any man can perfectly keep the Law, and so inherite eternal life, but by the Law to bring him to the knowledge of his imperfection, *Gal.* 3. v. 18. 24.]

29. *But he willing to justifie himself,* [That is, to give himself out for righteous, as *Luke* 18. 9.] *said unto Jesus, and who is my neighbour.*

30. *And Jesus answering said, a certain man came down from Jerusalem,* [Namely forasmuch as *Jerusalem* lay high upon hills, *Psa.* 125. 1. so that those that travelled towards *Jerusalem* are said to go up, and they that came from thence to come down] *and fell among murderers,* [Gr. *high-way men, robbers*] *which having both stripped him, and moreover given him (heavy) strokes* [or *wounds*] *went their waies, and let (him) lye half dead.*

31. *And by chance,* [That is without forethinking namely in respect of these men. For otherwise in respect of the providence of God, nothing comes to pass by chance, *Mat.* 10. 29, 30.] *a certain Priest came down the same way, and seeing him he passed by over against (him.)*

32. *And likewise also a Levite, when he was by that place, he came and saw (him) and passed by over against (him.)*

33. *But a certain Samaritane,* [Which Samaritanes were otherwise accounted Enemies by the Jewes, *John* 4. 9.] the cause whereof. See *Luke* 9. 53.] *journeying, came by him, and seeing him, he was moved with inward compassion.*

34. *And he going to (him) bound up his wounds, pouring thereinto oyl and wine : and lifting him upon his own beast, carryed him into the Inne, and took care of him.*

35. *And the next day going away, he reached out two pence,* [Gr. *Denarij,* whereof see the value *Mat.*18. 28.]*and gave them to the host, and said unto him take care of him : and whatsoever thou shalt spend (upon him) more, that I will give thee again when I return.*

36. *Who then of these three thinkest thou, to have been the neighbour,* [That is, which discharged the duty of a neighbour] *of him which was fallen among the murderers.*

37. *And he said, he that shewed mercy on him. Then said Jesus unto him, go thy way, and do thou the like.*

38. *And it came to pass as they journeyed that he came into a Town :* [Namely *Bethany* See *John* 11. 1.] *and a certain woman named Martha, received him into her house.*

39. *And she had a Sister called Mary,who also,* [Namely amongst other hearers] *sitting at Jesus feet, heard his word.*

40. *But Martha was very busie, with much serving,* [Namely to make ready meales, as *Mat.* 8. 15.] *and coming neer she said, Lord dost not thou care that my Sister lets me serve alone ? Say to her therefore that she help mee,* [Gr.*that she undertake it together with me.*]

41. *And Jesus answering said unto her, Martha, Martha, thou troublest and disquietest thy self about many things.*

42. *But one thing is needfull,* [Namely to take care of spiritual things before all, *Psa.* 27. 4. *Mat.* 6. 33.] *But Mary hath chosen the good part, which shall not be taken away from her.*

CHAP XI.

1. *Christ prescribeth his Disciples a form of prayer,* 5 *and teacheth by the similitudes of a friend and of a father, that they shall be heard, which persevere in prayer,* 14 *casteth out a dumb Divel, and confutes the blasphemy of those that said he did this by Beelzebul,* 24 *relates the miserable state of that man into which the unclean spirit returns again,* 27 *a woman pronounceth the womb blessed that bare Christ,* 29 *Christ testifieth that the sign of Jonas shall be given to the Jewes,* 31 *opposeth to their stiffneckedness the example of the Queen of the South and of the Ninevites,* 33 *teacheth by the similitude of a candle, that the light of the gospel must not be hidden,* 37 *reproveth the Scribes and Pharises, hypocrisie, ambition, and crulelty against all the Prophets and Apostles, and threatneth the judgement of God unto them,* 53 *whereupon the Pharises lay new snares for him.*

AND *it came to pass when he was in a certain place praying, as he ceased, that one of his Disciples said unto him, Lord, teach us to pray,* [That is, give us pattern of prayer, which we may use, and according to which we may frame our prayers] *like as John also taught his Disciples.*

2. *And*

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2. And he ſaid unto them, when ye pray, ſay ye: Our Father which (art) in the heavens [See the expoſition of this prayer in Mat. chap. 6. v. 9. &c.] thy name be hallowed: thy Kingdome come: thy will be done, as is in the heaven (ſo) alſo on the Earth.

3. Give us every day [Or from day to day, or all daies] our daily [or ſufficient, ſee Mat. 6. 11.] bread.

4. And forgive us our ſins, for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from the evill (one).

5. And he ſaid unto them, which of you ſhall have a friend, and ſhall go to him at midnight [That is even at the moſt inconvenient time] and ſay unto him, friend, lend me three loaves.

6. Foraſmuch as my friend is come unto me from his journey [Gr. from the way] and I have not that I may ſet before him.

7. And that he from within anſwering ſhould ſay, do not trouble me: the door is now ſhut, and my children are with me in the bed-chamber [Or abed] I cannot ariſe to give thee.

8. I ſay unto you although he would not ariſe and give him becauſe he is his friend, nevertheleſs for his impudence-ſake [That is, becauſe of his troubleſome and unſeaſonable perſiſtance, which indeed is ſometimes acceptable to men, but not to God, Luke 18. 1. 1 Theſ. 5. 17.] he will ariſe and give him as many [namely loaves] as he hath need of.

9. And I ſay unto you, ask, and it ſhall be given you: [See the expoſition hereof, Mat. 7. 8.] ſeek and yee ſhall find: knock, and it ſhall be opened unto you.

10. For every one that asketh, he receiveth: and he that ſeeketh, he findeth: and he that knocketh, to him it ſhall be opened.

11. And what Father among you, whom the Son asketh for bread, will give him a ſtone, or elſe for a fiſh give him a ſerpent?

12. Or elſe if he ſhould ask for an egge, will he give him a Scorpion?

13. If ye then who are evill, know to give good gifts to your children; how much more ſhall the heavenly father [Gr. which is from heaven] give the holy ſpirit to thoſe that pray to him:

14. And he caſt out a Divel, and the ſame was dumb [That is, made the man dumb that was poſſeſſed, and alſo blinde as is to be ſeen, Mat. 12. 22.] And it came to paſs when the Divel was gone out, that the dumb ſpake, and the multitudes wondered.

15. But ſome of them ſaid, he caſteth out Divels by Beelzobul [Otherw. Beelzebub. See thereof Mat. 10. 25.] the Prince of the Divells.

16. And others tempting (him) deſired [Gr. ſought] of him a ſign from heaven. [See Mat. 16. 1.]

17. But he knowing their thoughts [Or reaſonings] ſaid unto them, every Kingdome that is divided againſt it ſelf becomes deſolate: and a houſe (being divided) againſt it ſelf, [Gr. houſe againſt houſe; againſt it ſelf, as may be ſeen, Mat. 12. 25.] falleth.

18. Now if alſo Satan be divided againſt himſelf, how ſhall his Kingdome ſtand? ſeeing ye ſay that I caſt out Divels through Beelzebul.

19. And if I caſt out Divels by Beelzebul, by whom do your ſons [See Mat. 12. 27.] caſt them out; therefore theſe ſhall be your Judges. [That is, by their actions and teſtimony condemn you.]

20. But if I by the finger of God [That is by the power or ſpirit of God, as it is Mat. 12. 28. The like phraſe, ſee Exod. 8. 10.] caſt out Divels, then the Kingdome of God is come unto you.

21. When a ſtrong (man) armed keepeth his court [Or Palace] (all) that he hath [or all his goods] is in peace [that is, in quietneſs and ſafety.]

22. But when one comes upon (him) that is ſtronger than he, and overcometh him, he taketh away all his armour, wherein he truſted, and deſtributes his ſpoil. [Matthew ſaith Veſſels i.e. houſeholdſtuffe.]

23. He that is not with me [That is, to promote the glory of God and the ſalvation of men. See Mark 9. 40.] he is againſt me, and he that gathereth not with me, he ſcattereth.

24. When the unclean ſpirit is gone out from a man, [See the expoſition hereof Mat. 12. 43. &c.] he goeth through parched places, [Gr. waterleſs, dry] ſeeking reſt: and not finding it, he ſaith I will return unto mine houſe whence I came out.

25. And coming he findes it ſwept (with beſomes) [Or wiped] and adorned.

26. Then goeth he his way, and taketh with him ſeven other ſpirits, worſe then he is himſelf, and being entred in they dwell there: and the laſt of that man is worſe than the firſt.

27. And it came to paſs as he ſpake theſe things, that a certain woman of the multitude lifting up the voice, ſaid unto him, bleſſed is the womb that bare thee, and the breſts which thou haſt ſucked.

28. But he ſaid, yea bleſſed are they that hear the word of God, and keep the ſame. [Chriſt doth not here deny that his Mother is bleſſed; but teacheth that hers and others ſalvation proceedeth not from their birth according to the fleſh; but by the hearing of the word of God, embraced by a true faith.]

29. And when the multitudes gathered cloſe together, he began to ſay, this is an evill generation: it deſireth a ſign, and there ſhall no ſign be given unto them, but the ſign of Jonas the Prophet.

30. For as Jonas was a ſign of the Ninevites [See the expoſition hereof by Chriſt himſelf, Mat. 12. 40.] ſo ſhall alſo the ſon of man be to this generation.

31. The Queen of the South ſhall riſe up in the judgement with the men of this generation, and ſhall condemn them [Namely by her example] for ſhe came from [Gr. out of] the ends of the Earth, for to hear the wiſdome of Solomon, and behold more then Solomon is here. [that is, one that is more excellent then Solomon, as well in perſon as office.]

32. The men of Nineve ſhall riſe up in the judgement with this generation, and ſhall condemn the ſame: for they repented at the preaching of Jonas; and behold more then Jonas is here.

33. And no man that lighteth a candle, ſets (it) in ſecret, nor under a corn meaſure: but on a candleſtick, that they which come in, may ſee the light. [Gr. the ſhining.]

34. The candle of the body is the eye. Therefore when thine eye is ſingle, thy whole body is alſo enlightened; [Or lightſome [See Mat. 6. 22.] but if it be evill, thy (whole) body alſo is dark.

35. Look to it therefore, that the light which is in thee be not darkneſs, [Or ſee therefore whether the light that is in thee be not darkneſs.]

36. If therefore thy body be all enlightned, not having any part that is dark, the whole [Namely, that is done by thee or proceeds from thee] ſhall be enlightened, like as when a candle with the ſhining enlightens thee.

37. Now as he ſpake (this,) a certain Phariſee intreated him, [Gr. asked him] that he would dine with him: and being gone in he ſate down.

38. And the Phariſee ſeeing (that,) he marvelled, that he had not firſt waſhed [Gr. was not baptized. See Mark 7. 4.] before dinner.

39. And the Lord ſaid unto him, now ye Phariſes, ye cleanſe the out-ſide of the cup and of the platter: but the inſide of you [Which may be underſtood either of the hearts of the Phariſees, or of their platters: as is expreſt, Mat. 23. 25.] is full of rapine and wickedneſs.

40. Ye ignorants, he that made the out-ſide, hath he not made the inſide alſo.

41. But give for alms that which is therein, [Namely in the platter, or that which ye have, as Luke 19. 8. or that which is in you, i.e. change your iniquity into righteouſneſs, and bounty towards the poor, as Dan. 4. 27.] and behold all is clean unto you [that is, then may ye make uſe of meat and drink with a good conſcience, and thankſgiving, 1 Tim. 4. 4. Tit. 1. 15. others, ſhall be clean unto you.]

42. But woe to you Phariſees, for ye tithe mint [See Mat. 23. 23.] and rue, and all pot-herbs, [that is, all manner] and ye paſs by judgement, [that is, juſtice and equity towards your neighbour] and the love of God. This ought to be done, and the other not left undone.

43. Woe unto you Phariſees, for ye love the fore-ſeats [Or the foremoſt ſitting, or foreſitting] in the Synagogues, and ſalutations on the markets.

44. Woe unto you ye Scribes and Phariſees, ye Hypocrites: for ye are like the graves which are not maniſeſt, [Or hidden, namely, in the earth] and the men which walk over them know it not. [or perceive them not.]

45. And one of the Lawyers, [The Scribes indeed were alſo Lawyers, but it ſeems that there were ſome amongſt them which excelled in knowledge, and they eſpecially were known by this name] anſwering ſaid unto him, Maſter, while thou ſaiſt theſe things, thou reproacheſt us alſo.

46. But he ſaid, Woe alſo unto you Lawyers, for ye load men with burdens heavie to be born, and your ſelves touch not thoſe burdens with one of your fingers.

47. Wo unto you, for ye build the ſepulchres of the Prophets, and your Fathers killed them.

48. Therefore ye bear witneſs that ye alſo take pleaſure in the works of your fathers: [Gr. and ye take pleaſure alſo.] for they killed them, and ye build their Sepulchres. [that is, while ye build up their Sepulchres, ye ſhew thereby, that ye are true children of thoſe that killed the Prophets, Matth. 23. 31. And howſoever ye would ſeem thereby to diſcommend the deed of your Fathers, yet notwithſtanding, it appears by the hatred and crueltie which ye ſhew to the ſound Teachers, that therein you are like unto your fathers: and that if ye had lived at that time, ye would alſo have done the ſame to the Prophets.]

49. Therefore alſo ſaith [Or ſaid] the wiſedome of God: [this Chriſt ſpeaks of himſelf, ſeeing he is the eternall wiſedome of the Father, Prov. 8. 1. 22. and 1. Cor. 1. 24. as appears from Matth. 23. 34.] I will ſend Prophets and Apoſtles unto them, and of them (ſome) they ſhall put to death, and (ſome) they ſhall chaſe out.

50. That from this generation may be required the blood of all the Prophets, [See Matth. 23. 35.] that was ſhed from the foundation of the world.

51. From the blood of Abel, to the blood of Zacharias [Of this Zacharias ſee Matth. 23. 35.] which was ſlain between the Altar and the houſe (of God;) [that is, the Temple, as is declared, Matth. 23. 35.] yea, I ſay unto you, it ſhall be required of this generation.

52. Woe unto you ye Lawyers, for ye have taken away the key of knowledge: [This key is the right expoſition of Gods word, whereby an entrance into heaven is opened unto men; which being taken away, that entrance is as it were ſhut up. See Matth. 23. 13.] ye entred not in your ſelves, and thoſe that were going in ye hindred.

53. And as he ſaid theſe things unto them, the Scribes and Phariſees began to lie hard upon him, [Or vehemently to charge him.] and to cauſe him to ſpeak of many things. [Gr. to draw the words out of his mouth.]

54. Laying ſnares for him, and ſeeking to catch ſomewhat out of his mouth, that they might accuſe him.

CHAP. XII.

1 Chriſt warneth his diſciples of the leaven of the Phariſees. 4 Teacheth who ought moſt to be feared. 6 Exhorts to dependance on Gods providence, and to confeſſion of his name, and warns them of the blaſphemy againſt the holy Ghoſt. 13 Refuſeth to arbitrate about the inheritance betwixt brethren. 15 Dehorts from covetouſneſs by the ſimilitude of a rich man, who would make his barns greater. 22 Teacheth by the example of the ravens and lillies, that the care of this life ſhould be committed to God, and his kingdome ſought before all. 33 Exhorts to give almes. 35 And to watch for his coming. 41 Deſcribes the practice and reward of a faithfull ſervant, 45 as alſo the practice and puniſhment of an unfaithfull ſervant. 49 Saith that he came to ſuffer, and to bring fire on earth. 54 Reproveth the Jewes that they obſerved not the time of their viſitation. 58 and exhorts to reconciliation with adverſaries.

1. IN the mean time [Namely, while the Phariſees and Scribes preſſed upon him with queſtions; as is to be ſeen in the former Chapter, ver. 53.] when many thouſands [Gr. ten thouſands] of the multitude were gathered together, ſo that they trod upon one another, he began to ſay unto his diſciples: Firſt, Take heed to your ſelves of the leaven of the Phariſees, which is hypocriſie. [namely, that ye be not deceived thereby, or do not follow their example.]

2. And there is nothing covered, that ſhall not be uncovered, and hid, that ſhall not be known.

3. Therefore all that ye have ſaid in darkneſs [That is, in ſecret] ſhall be heard in the light: and what ye have ſpoken in the ear, in the inner-chambers, ſhall be preached on the houſe tops. [that is, in publique, before every one. See the reaſon of this phraſe in the Annot. on Matth. 10. 27.]

4. And I ſay unto you my friends, be not afraid of them that kill the body, and afterwards are able to do no more: [Gr. have nothing more abundantly to do.]

5. But I will ſhew you whom ye ſhall fear: fear him, who after that he hath killed, hath power (alſo) to caſt into hell: [Gr. the Gehenna. See thereof Matth. 5. 22.] yea, I ſay unto you fear him.

6. And are not five ſparrows ſold for two little pence? [Gr. Aſſarion; of the value of which peace of money, See Mat. 10. 29.] and not one of them is forgotten before God.

7. Yea even the hairs of your head are all numbred. Fear not therefore: ye excell many ſparrows. [Gr. ye differ from many ſparrows.]

8. And I ſay unto you, every one that ſhall confeſs me before men, him ſhall alſo the Son of man confeſs before the Angels of God.

9. But he that ſhall denie me before men, he ſhall be denied before the Angels of God.

10. And every one that ſhall ſpeak (any) word, [That is, any thing.] againſt the Son of man [that is, he that out of humane frailtie, fear, or ignorance, ſpeaks againſt or blaſphemeth Chriſts perſon, office, and doctrine.] it ſhall be forgiven him, but he that ſhall have blaſphemed againſt the holy Ghoſt, [that is, he that wilfully and out of malice againſt the conviction of the holy Ghoſt, ſhall have denied or blaſphemed me. See a larger expoſition hereof Matth. 12. 32.] to him it ſhall not be forgiven.

11. And when they ſhall bring you away into Synagogues, and (to) Magiſtrates, and Powers, be not carefull [See the expoſition hereof, Matth. 10. 19.] how or what ye ſay for (your) defence, or what ye ſhall ſpeak.

12. For the holy Ghoſt ſhall teach you in the ſame hour. [Mat. 10 19. it is give, i. e. inſpire] that which (ye) muſt ſpeak.

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13. *And one of the multitude said unto him, Master speak to my Brother, that he divide the inheritance with me.*

14. *But he said unto him, man, who hath appointed me for a Judge or an Empire over you.*

15. *And he said unto them, look to it, and beware of covetousness,* [The Greek word signifieth an unsatisfied desire, to have alwaies more] *For it (lyeth) not in the abundance, that any man liveth of his goods.* [Gr. *for not in the abundance of any man, is his life of his goods.*]

16. *And he spake unto them a similitude, and said, a rich mans Land* [Gr. *Country (region)* i.e. a great deal of Land which this man possessed] *had born well.*

17. *And he reasoned with himself, saying, what shall I do? for I have not wherein (to) I shall gather my fruits.*

18. *And he said, this will I do, I will break down my barnes, and build greater, and there I will gather all this my increase, and these my goods.*

19. *And I will say to my soul, soul, thou hast many goods, which are laid up* [Gr. *lying*] *for many years, take rest, eat, drink, and be merry.*

20. *But God said unto him, thou fool, in this night thy soul shall be required of thee* [Gr. *they shall ask thy soul of thee, i.e.* fetch away, or take away] *and that which thou hast prepared, whose shall it be.*

21. *So (is it with him) which gathereth treasure for himself* [Namely to use for his own ease and pleasure] *and is not rich in God.* [that is, which is not furnished with the true knowledge and fear of God, and with confidence in him. See 1 *Tim.* 6. 17. 18.]

22. *And he said unto his Disciples, therefore I say unto you, be not carefull* [Namely with too great and anxious care, *Mat.* 6. 25.] *for your life,* [Gr. *soul*] *what ye shall eat, nor for the body, wherewith ye shall cloath you.*

23. *The life is more then the food, and the body then the raiment.*

24. *Consider the ravens, that they sow not, neither reap, which have no storehouse nor barn, and God feeds the same: how much do ye excell the fowles.* [Gr. *how much more do you differ from the fowles.*]

25. *Which of you I pray can with being carefull adde one ell* [Gr. *one cubite.* See *Mat.* 6. 27.] *to his length?*

26. *If therefore ye cannot (do) even the least, what are ye carefull for the other things?* [Gr. *remaining*, [those that belong to the sustentation of the body, and of this life.]

27. *Consider the Lillies how they grow. They labour not, neither do they spin: And I say unto you, even Solomon in all his glory, was not cloathed as one of these.*

28. *Now if God so cloath the grass, that to day is on the field, and to morrow is cast into the oven;* [See hereof *Mat.* 6. 30.] *how much more you, O ye of little faith?*

29. *And ye, ask not* (or *seek not*) *what ye shall eat, or what ye shall drink: and be not of a wavering mind* [Or of a doubtfull mind. Gr. *move not hither and thither*, namely, with your care and thoughts. A phrase taken from the clouds, which on high in the aire, drive this way and that way.]

30. *For all these things the Nations of the world,* [Or *heathens, i.e.* worldly men] *seek: but your father knoweth that ye have need of these things.*

31. *But seek the Kingdome of God, and all these things shall be cast unto you* [Gr. *added*, or *adjoined.*]

32. *Fear not thou little flock, for it is your Fathers good pleasure to give you the Kingdome.* [Namely, of God or of heaven.]

33. *Sell that which ye have* [Namely, rather then that ye should forsake the poor in their necessity. See *Acts* 4. 34.] *and give alms. Make your selves purses which waxe not old, a treasure that faileth not in the heavens, where the thief cometh not at it, nor the moth corrupteth.*

34. *For where your treasure is, there will also your heart be.*

35. *Let your loynes be girded about,* [That is, be ye prepared. A phrase taken from the manner of that Country, where both men and women wore long garments, which they trussed up when they prepared themselves to travel or to do any thing] *and the candles burning.*

36. *And be ye like unto the men, which wait for their Lord,* [This is taken from the similitude of weddings, which were kept by night, *Mat.* 25. v. 1. 6.] *when he shall return from the wedding,* [Gr. *shall part from the wedding, shall be loose, or discharged*] *that when he cometh and knocketh, they may open to him straight-way.*

37. *Blessed are those servants, whom the Lord when he cometh shall find watching: Verily I say unto you, that he shall gird himself about, and shall cause them to sit down, and coming neer he shall serve them.*

38. *And if he come in the second (night-) watch,* [The night was divided into four watches, that one after the other might keep the watch. See of these watches, *Mat.* 14. 25.] *and come in the third watch, and findes them so, blessed are those servants.*

39. *But know this, that if the Lord of the house had known in what hour the thief would come, he would have watched, and would not have let his house be digged through.*

40. *Ye therefore, be ye also ready: for in what hour ye think it not, shall the Son of man come,* [Namely, to judgement, 1 *Thes.* 3. 13. 2 1. 3. 18. *Revel.* 3. 3. and 16. 15.]

41. *And Peter said unto him; Lord saist thou this similitude unto us, or also unto all?*

42. *And the Lord said, who is then the faithfull and prudent Steward, whom the Lord shall set over his household to give (them) the appointed portion of meat* [Gr. *measured meat, or corn*] *in due season.*

43. *Blessed is the servant whom his Lord when he cometh shall find so doing.*

44. *Truly I say unto you, that he shall set him over all his goods.*

45. *But if that servant should say in his heart, My Lord delayeth to come, and should begin to beat the menservants and the maid-servants, and to eat, and to drink, and to be drunken;*

46. *The Lord of that servant shall come at the day in which he expected him not, and at the hour which he knoweth not: and shall separate him* [Namely, from his family. Others *cut him in two.* See *Mat.* 24. 51.] *and shall appoint his part with the unfaithfull* [or *unbelieving*, *Mat.* 24. 51. it is said *hypocrites.*]

47. *And that servant which knew the will of his Lord, and prepared not (himself) neither did according to his will, he shall be beaten with many (stripes.)*

48. *But he that knew not (the same) and hath done (things) that are worthy of stripes, he shall be beaten with few (stripes.) And every one to whom much is given of him shall much be demanded: and with whom men have intrusted much* [or *with whom men have laid up much*] *of him they will ask more abundantly.*

49. *I am come to cast fire on the Earth,* [That is, the doctrine of the gospel, which in it self, and in respect of the faithfull is a doctrine of peace, but through the wickednesse of men which will not endure the same, it is a fire of persecution, and occasion of discord. See v. 51. or 39. 29. 1 *Pet.* 1. 7.] *and what will I if it be already kindled* [or *what will I more, seeing it is already kindled.*]

50. *But I must be baptized with a baptisme,* [That is, with grievous suffering. See *Mat.* 20. 22.] *and how am*

I pressed, [namely, either with distress or with desire until it be accomplished] *untill it be accomplished.*

51. *Think ye that I am come to give peace on the earth? No I say unto you, but much rather division.*

52. *For from hence forward there shall five in one house be divided three against two, and two against three.*

53. *The Father shall be divided against the Son, and the Son against the Father: the Mother against the Daughter, and the Daughter against the Mother: the Mother in Law against her Daughter in law, and the Daughter in Law against her Mother in Law.*

54. *And he said also to the multitudes, when ye see a cloud arise from the West, straightway ye say there cometh rain: and it comes so to pass.*

55. *And when ye (see) the South-wind blow, ye say, there will be heat: and it cometh to pass.*

56. *Ye hypocrites, the face* [That is, the state or appearance] *of the Earth and of the Heaven ye know to try,* [that is, distinguish, as is expounded, *Mat.* 16. 3.] *and how do ye not try this time?* [that is, the condition of this time, in which came to pass so many signes of the presence of the Messiah; which hereafter is called the time of visitation, *Luke* 19. 44.]

57. *And why do ye not judge even of your selves,* [Namely, before ye are compelled thereto, as is to be seen in the following verse] *that which is right.*

58. *For as thou goest with thine adversary before the Magistrate, give diligence on the way to be delivered from him,* [Namely by pacifying and satisfying thine adversary] *lest perhaps he draw thee before the Judge, and the Judge deliver thee over to the minister of Justice* [Gr. *Exactor, i.e.* Monitor, or exactor of the fine imposed by the Judge] *and the Minister of Justice cast thee into prison.*

59. *I say unto thee thou shalt by no meanes go out thence, until thou shalt have paid even the last penny.* [How much such a penny was worth. See *Mark* 12. 42.]

CHAP. XIII.

1 From the message that Pilate had mingled the blood of certain Galileans with their sacrifices, and from the example of the eighteen on whom the Tower in Siloam fell, Christ takes occasion to exhort the multitudes to repentance, 6 and to that end also propounds the similitude of the barren fig-tree, 10 healeth on the Sabbath a woman that had had a Spirit of infirmity eighteen years, 14 and justifies the same against a Ruler of the Synagogue, 18 compares the Kingdome of heaven to a mustard-seed and leaven, 23 being asked whether few shall be saved, he exhorts to enter in by the straight gate, 31 answers the Pharisees who gave him warning of Herod, 34 complaines of the cruelty and stiffenecke-dnesse of those of Jerusalem, and foretels their ruine.

AND there were at the same time certain present, *which related unto him of the Galileans, whose blood Pilate had mingled with their sacrifices* [Josephus indeed *Antiq. lib.* 18. chap. 5. relates something like this: but the circumstances both of the time, and otherwise, shew that it is not the same history. Some ancient teachers think that this should have hapned within *Jerusalem*, when some Galileans would have hindred sacrifice to be offered in the Temple for the Emperour of *Rome.*]

2. *And Jesus answered and said unto them, think ye that these Galileans were sinners above all the Galileans, because they suffered this?*

3. *I tell you nay: but if you repent not, ye shall all likewise perish.* [That is, be destroyed by Gods righteous iudgement, as also afterwards came to pass by the Romanes.]

4. *Or those eighteen upon whom the Tower in Siloam fell,* [That is, which was built on or over the fountain or brook of *Siloa*: Of which brook, see *Isa.* 8. 6. *John* 9. 7.] *and killed them, think ye that these were debtors* [that is, sinners, which had more debt or sinnes. See *Mat.* 6. 12. and 18. 24.] *above all men that dwell in Jerusalem.*

5. *I say unto you, nay: but if ye repent not: ye shall all perish in like manner.*

6. *And he spake this similitude, a certain (man) had a fig-tree planted in his vineyard, and he came and sought fruit thereon: and found it not.*

7. *And he said unto the keeper of the vineyard, behold I come now three years seeking fruit on this fig-tree, and find it not: cut it down: to what purpose doth it also take up the Earth unprofitably.* [Gr. *make the Earth unprofitable*, or *barren*, in which somewhat else might be planted, that should bring forth fruit.]

8. *And he answering (said unto him, Lord suffer it (yet) this year also, untill I shall have digged about it, and laid dung.*

9. *And if it shall bring forth fruit (let it stand) but if not, then shalt afterwards cut it down.*

10. *And he taught on the Sabbath.* [Gr. *Sabbath-daies*] *in one of the Synagogues.*

11. *And behold there was a woman, which had had a Spirit of infirmity* [That is, an evill spirit which made *her infirm*, see v. 16.] *eighteen years long, and she was bowed together,* [Gr. *bended together*] *and could not at all lift up her self.*

12. *And Jesus seeing her, called her unto him, and said unto her woman, thou art released* [Gr. *loosed* or *unbound*] *from thine infirmity.*

13. *And he laid hands on her, and immediately she was straight again,* [Gr. *made straight*] *and glorified God.*

14. *And the Ruler of the Synagogue,* [That is, one of the Rulers, for every Synagogue had more then one Ruler. See *Mark* 5. 22. *Acts* 13. 15.] *taking it ill that Jesus had healed on the Sabbath, answered and said unto the multitude, there are six daies, in which men must work:* [That is, it is allowed and commanded to work] *come therefore in them and be healed, and not on the day of the Sabbath.*

15. *The Lord then answered him and said, thou Hypocrite, doth not every one of you on the Sabbath unloose his Oxe or Asse from the manger, and lead (him) away to make him drink?*

16. *And this (woman) which is a daughter of Abraham,* [That is, is descended from the stock of *Abraham*, and belonging to the covenant that God made with *Abraham* and his posterity. See *Luke* 19. 9.] *whom Satan had bound* [that is, who had distressed her with infirmities, as with bands] *loe now eighteen years, must not she be loosed from this band, on the Sabbath-day.*

17. *And as he said this, they were all ashamed which set themselves against him: and all the multitude rejoiced for all the glorious things, which were done by him.*

18. *And he said, to what is the Kingdome of God like?* [That is, the preaching of the gospel, whereby the Kingdome of God is set up] *and whereunto shall I resemble it?*

19. *It is like a mustard seed* [See of these two similitudes, *Mat.* 13. 31.] *which a man took and cast into his Garden, and it grew up, and came to a great tree, and the fowles of the heaven nestled in its branches.*

20. *And he said again, whereunto shall I liken the Kingdome of God.*

21. *It is like leaven, which a woman took, and hid in three measures of meal, untill the whole was sowred.*

22. *And he travelled from one City and Village to the other*

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other, teaching and directing [Gr. making] (his) journey towards Jeruſalem.

23. And one ſaid unto him, Lord are there but few that are ſaved? And he ſaid unto them,

24. Strive [That is, uſe diligence and labour, Ephe. 6. v. 11. &c. Phil. 3. 12, 13. 2 Tim 4. 7. &c.] to enter in through the ſtraight gate [namely which leadeth unto life, Mat. 7. 14.] for many (I ſay unto you) ſhall ſeek to enter in, and ſhall not be able; [namely becauſe it ſhall be too late as appears by what follows.]

25. (Namely,) after that the Lord of the houſe ſhall be riſen up, [This ſimilitude is taken from the keeping of weddings in thoſe times; whereof may be ſeen more at large, Matth. 25. 1. &c.] and ſhall have ſhut the doore: and ye ſhall begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open to us, and he ſhall anſwer and ſay unto you, I know ye not whence ye are:

26. Then ſhall ye begin to ſay, we have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27. And he ſhall ſay, I ſay unto you, I know you not whence ye are, Depart from me ye workers of iniquitie.

28. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac and Jacob, and all the Prophets in the kingdome of God, [Namely, of glory in heaven.] but ye your ſelves caſt forth without.

29. And there ſhall come from the Eaſt, and Weſt, and from North and South, and ſhall ſit down in the kingdome of God.

30. And behold, there are laſt [By the laſt are underſtood the Gentiles, which were yet ſtrangers from the Covenant of God, and by the firſt the Jewes: and thereby we are given to underſtand, that the Gentiles ſhall be brought in before many Jews. Rom. 11. 17.] which ſhall be the firſt: and there are firſt which ſhall be laſt.

31. The ſame day there came certain Phariſees, ſaying unto him, Get thee away, [That is, out of Galilee where Herod was Tetrarch, Luke 3. 1. and 23. 7.] and depart hence for Herod will kill thee. [this warning was given by them, not out of love to Chriſt, but becauſe they would gladly be rid of him. See the like warning, Nehem. 6. ver. 10. 11. Amos 7. 13.]

32. And he ſaid unto them, Go your way and tell that fox: [So he calls him by reaſon of his ſubtiltie and craftineſs,] Behold, I caſt out devils, and make whole [Gr. perfect cures.] to day and to morrow, [that is, yet a little while. See Hoſ. 6. 2.] and the third day [that is, after the accompliſhment of my Miniſtery in this ſhort time.] I am conſummate. [or am perfected, or conſecrated, or offered up. Joh. 17. 4. and 19. 30. See more largely of the ſignification of this word, Heb. 2. 10. and 5. 9.]

33. Neverthelesſ I muſt travel to day and to morrow and the (day) following: [That is, I muſt yet a little while walk here and there to execute mine office further: and afterward I will go to Jeruſalem, there to be put to death by you your ſelves] for it happens not [that is, hardly, or very ſeldome] that a Prophet be put to death out of Jeruſalem.

34. Jeruſalem, Jeruſalem [See the expoſition hereof, Matth. 23. 37.] thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee: how many times would I have gathered thy children together; like as a hen (gathereth) her chickens, [Gr. brood or neſt chickens] under the wings, and ye would not.

35. Behold your houſe, [That is, the Temple and Citie] is left unto you waſte. And verily I ſay unto you, that ye ſhall not ſee me, untill (the time) ſhall be come, when ye ſhall ſay, Bleſſed (is) he which cometh in the name of the Lord. [This was ſhortly after fulfilled in ſome ſort. See Luke 19. 38. and ſhall perfectly be accompliſhed at the laſt day.]

CHAP. XIV.

1 Chriſt cureth one that had the dropſie on the Sabbath, and juſtifies the ſame. 7 Reproves the ambition of Phariſees ſeeking the foremoſt ſeats in feaſts, and exhorteth to humilitie and liberalitie towards the poor. 15 By the ſimilitude of a great ſupper, where unto the invited excuſed themſelves from coming, he upbraids the Jews with their ingratitude, and foretels their rejection, and the calling of the Gentiles in their room. 25 Teacheth that he that will be his diſciple, muſt deny himſelf, and all that is dear to him. 28 By the example of one that would build a Tower, and of a King that would go to battle againſt another King, he exhorts his diſciples to caſt up their accounts well beforehand. 34 and teacheth that unſavorie ſalt is profitable for nothing.

1. AND it came to paſs when he was come into the houſe of one of the Rulers of the Phariſees, [That is a Ruler of the Jewes, of the Sect of the Phariſes, as alſo, Nicodemus was. John 3. 1.] on the Sabbath to eat bread that they obſerved him. [namely, whether he would ſay or do any thing, that they might reprehend.]

2. And behold there was a certain man that had the dropſie before him.

3. And Jeſus anſwering, ſpake unto the Lawyers [Of the Lawyers ſee Matth. 2. 4. and Luk 11. 45.] and Phariſees, and ſaid, Is it alſo lawfull to heale on the Sabbath?

4. But they held their peace. And he took (him) and healed him, and let (him) go.

5. And he anſwering them, ſaid, Whoſe Aſs or Oxe of yours ſhall fall into a pit, and which ſhall not ſtraightway draw him out on the Sabbath day?

6. And they could not anſwer him again thereunto?

7. And he ſpake to the invited: [Gr. called, namely, to the feaſt; ſo alſo in the following] a ſimilitude [namely, thereby to exhort them to true humilitie before God and men, as may be ſeen verſe 11.] obſerving how they choſe the chief ſeats, ſaying unto them:

8. When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelf in the firſt place; leaſt perhaps a worthier then thou, [That is, worthy of more honour or more reſpect.] be bidden of him.

9. And he coming which invited thee and him, ſay unto thee, Give this (man) place: and then thou ſhouldſt begin with ſhame to keep the laſt place.

10. But when thou ſhalt be invited, go thy way, and ſet thee in the laſt place: that when he cometh that inviteth thee, he ſay unto thee, Friend, go up higher [Gr. Aſcend higher.] then ſhall it be honour to thee, before thoſe that ſit down with thee.

11. For every one that exalteth himſelf ſhall be brought low: and he that humbleth himſelf, ſhall be exalted.

12. And he ſaid alſo to him that had bidden him, when thou ſhalt make a dinner or a ſupper, call not thy friends, nor thy brethren, nor thy kinſmen, nor (thy) rich neighbours: [Namely, forgetting the poor, and if thou wilt expect a recompence from God, as Chriſt expreſſeth, verſe 14. Otherwiſe, it is not unlawfull to ſhew this curteſie to our friends alſo. See Gen. 21. 8. and chap. 43. 25. &c. Job 1. 4.] leſt at any time the ſame alſo invite thee again, and recompence be made thee.

13. But when thou ſhalt make a feaſt, invite the poore, maimed [Or defective of members] criples, blind.

14. And thou ſhalt be bleſſed, becauſe they have not to recompence thee: for it ſhall be recompenced unto thee, [Namely, by God, of grace. Of this recompence, ſee Matth.

Matth. 25. 36.] in the reſurrection of the juſt. [namely, to eternal life, For otherwiſe the unjuſt alſo ſhall be raiſed up, but to everlaſting condemnation. Dan. 12. 2. Joh. 5. 29. Acts 24. 15.]

15. And when one of them that ſate at meat with him, heard theſe things, he ſaid unto him, Bleſſed is he that eateth bread [Or ſhall eat] in the Kingdome of God.

16. But he ſaid unto him, A certain man prepared [Gr. made. By this ſimilitude Chriſt ſheweth that although theſe men ſeemed greatly to eſteem the kingdome of God; yet notwithſtanding, they and many others, had theſe temporall things ſo rooted in their hearts, that being by the Goſpel, called thereunto, they deſpiſed or neglected the ſame] a great Supper, and he invited many.

17. And he ſent forth his ſervant at the houre of ſupper, to ſay to the invited, Come for all things are now readie.

18. And they all began unanimouſly, [Gr. out of one, i. e. out of one heart or mouth; for although they pretend ſeverall cauſes of refuſal, yet they all excuſe themſelves from their temporall things] to excuſe (themſelves) The firſt ſaid unto him, I have bought a field, and it is needfull that I go forth and view it: I pray thee hold me for excuſed.

19. And another ſaid, I have bought five yoke of oxen, [That is, pair or couple] and I go to prove them: I pray thee hold me for excuſed.

20. And another ſaid, I have married a wife, and therefore I cannot come.

21. And that ſervant being come (again) told his Lord theſe things. Then the Lord of the houſe was wroth, [Hereby is not given to underſtand that to buy a field, oxen, or ſuch like goods, or to marry a wife, ſhould be unlawfull. 1. Cor. 7. 29. But the Lord is therefore wroth, that the Jews by theſe temporall things, ſuffered themſelves to be hindred from embracing the doctrine of the goſpel. Wherefore he alſo rejected them and called the Gentiles in their room.] and ſaid to his ſervant. Go out ſpeedily into the ſtreets and lanes of the Citie, and bring in hither the poore and maimed, and cripples, and blind.

22. And the ſervant ſaid, Lord, it is done as thou haſt commanded; and yet there is place:

23 And the Lord ſaid to the ſervant, Go out into the wayes and hedges, and compell them to come in, that my houſe may be full. [Namely, with earneſt and continuall urging, 2. Tim. 4. 2. See the like, Gen. 33. 11. Luke 24. 29.]

24. For I ſay unto you, that none of thoſe men that were bidden, [Namely, and refuſed to come] ſhall taſte of my ſupper.

25. And many multitudes went with him, and he turning him about ſaid unto them,

26. If any man come unto me, and hate not his father and mother, and wife and children, and brethren and ſiſters, [That is, he that loves the ſame more then me, as it is expounded. Matth. 10. 37.] yea, and his own life alſo, [Gr. ſoule, as Matth. 16. 25.] he cannot be my diſciple.

27. And he that beareth not his croſs, [That is, he that is not minded and ready, after mine example, and for my ſake, to ſuffer perſecution and affliction.] and followeth after me, [Gr. cometh after me] he cannot be my diſciple.

28. For which of you intending to build a Tower, ſitteth not down firſt, and counteth the coſts, [Or conſidereth, caſteth up, as uſed to be done with counters] whether or no he hath that which is (needfull) to the perfecting of it.

29. Leſt perhaps when he hath laid the foundation, and is not able to finiſh it, all that ſee it begin to mock him,

30. Saying, this man began to build, and was not able to finiſh.

31. Or what King going to war, to fight againſt another King, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him, which cometh againſt him with twentie thouſand?

32. Otherwiſe, he ſendeth forth Ambaſſadours while he is yet afarre off, and deſireth that which (tends) to peace.

33. So therefore every one of you, that forſaketh not all that he hath, [Gr. bids farewell to all. i. e. is not ready it need be to forſake all and follow me. See Luke 9. 61. and here verſe 27.] he cannot be my diſciple.

34. Salt is good, but if the ſalt be become unſavorie, [Or is become fooliſh. See Matth. 5. 13.] wherewith ſhall it be made ſavorie?

35. It [Namely, ſalt being ſpoyled. See Mark 9. 50.] is fit neither for the land, nor for the dunghill: men caſt it away. [Gr. without] He that hath ears to hear let him hear.

CHAP. XV.

1 The Phariſees murmure becauſe Chriſt receiveth ſinners. 3 which Chriſt defends by the ſimilitude of a ſtrayed ſheep, 8 and of a loſt pennie, both which are ſought with diligence, and found again with joy: 11 and further, by the ſimilitude of the loſt ſonne, whom returning with ſorrow the Father receives joyfully, 25 and defends his ſo doing againſt the murmuring of the eldeſt brother.

1 AND all the publicans [That is, from all places thereabouts] and the ſinners [that is, they that lived in publick groſs ſins. See Pſalm 1. 1. Matth. 9. 10.] drew neer unto him for to hear him.

2. And the Phariſees and the Scribes murmured, ſaying, This (man) receiveth ſinners, and eateth with them.

3. And he ſpake unto them this ſimilitude, [Gr. Parable] ſaying,

4. What man among you having an hundred ſheep, and loſing one of them, doth not leave the ninetie and nine in the wilderneſs, and goeth after that which is loſt, untill he find the ſame?

5. And when he hath found it, he layeth it on his ſhoulders rejoycing.

6. And coming home, he calleth the friends and neighbours together, ſaying unto them, Rejoyce with me, for I have found my ſheep that was loſt:

7. I ſay unto you, that ſo there ſhall be joy in heaven, [Namely, among the Angels of God, as is hereafter expounded, verſe 10.] for one ſinner that repenteth (more) then for ninetie and nine righteous (ones) [that is, which are not ſo gone aſtray, as it is Matth. 18. 13. and therefore need not to repent them of ſuch groſs going aſtray or ſin. Although otherwiſe even the moſt holy have need to repent of their daily infirmities. James 3. 2. 1. John 1. 8. Others here by the righteous underſtand thoſe which wrongfully perſwade themſelves that they are righteous, and that they have no need of repentance. Matth. 9. 12. 13. Luke 18. 9.] that have no need of repentance.

8. Or what woman having ten pence [Gr. drachmes, The value whereof is all one with the Romane denarius, or Spaniſh ryall, and the Dutch ſhilling. See Matth. 18. 28.] if ſhe loſe one pennie, doth not light a candle, and ſweeps the houſe (with beſomes) and ſeeketh diligently untill ſhe findeth (it)?

9. And when ſhe hath found (it) ſhe calleth her ſhe-friends and neighbours together, ſaying, rejoyce with me, for I have found the pennie which I had loſt.

10. So

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16. *So (I say unto you) there is joy before the Angels of God for one sinner that repenteth.*

11. *And he said a certain man had two sons,* [By this as also the two former similitudes, Christ sets before our eyes the readiness and willingness of God, graciously to receive sinners when they repent, and would thereby prove against the murmuring of the Pharisees, that he then also did well when he conversed with sinners for to bring them to repentance, and that they ought much rather to rejoice at it.]

12. *And the youngest* [Gr. *younger*] *of them said unto the Father, Father give me the portion of goods that belongeth to (me.)* [That is, which should fall to me; namely after thy death. See v. 30. 31.] *And he parted unto them the goods.* [Gr. *the living, or livelyhood, i.e.* the means whereof to live.]

13. *And not many dales after, the youngest son having gathered all together, travelled away into a Land (lying) afar off, and there wasted his goods* [Gr. *scattered or consumed.*] *living prodigally.*

14. *And when he had spent it all, there was a great,* [Or *strong*, or *violent*] *famine in that Land, and he began to suffer want.*

15. *And he went his way and joined himself to one of the Citizens of the same Country: and he sent him into his Land* [Gr. *Fields*] *to feed the Swine.*

16. *And he desired to fill his belly with the draffe,* [Or *Keratia*, which properly signifies, the pillings, husks or shells of certain fruits, like as the pease and beanes have, which in those Landes they gave the hogs to eat, as here we give them draffe or swill. Or as others think a certain fruit in those Countries, which poor people and Hogs did eat, like as in some places acornes are eaten] *which the swine did eat,* [that is used to eat] *and no man gave them unto him.*

17. *And being come to himself* [Or *going into himself*] *he said, how many hirelings of my Father have bread in abundance, and I perish with hunger?*

18. *I will arise and go to my Father, and I will say unto him, Father I have sinned against heaven,* [That is God, which is in heaven, as *Dan.* 4. 26. *Mat.* 21. 25.] *and before thee.*

19. *And I am no more worthy to be called thy Son: make me as one of thy hirelings.*

20. *And rising up he went to his Father: And when he was yet farre (from him) his Father saw him, and was moved with inward compassion: and running (to him) fell upon his neck, and kissed him.*

21. *And the son said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son.*

22. *But the Father said unto his servants, bring forth (hither) the best garment,* [Gr. *the first stole.* Stoles were long garments like gownes. See *Mark* 12. 38.] *and put it on him, and give a ring on his hand, and shoes on the feet.*

23. *And bring the fatted calf and kill it, and let us eat and be merry.*

24. *For this my son was dead, and is become alive again: and he was lost and is found. And they began to be merry.*

25. *And his Eldest son* [Gr. *Elder*] *was in the field, and as he came and approached to the house, he heard the singing and the daunceing.* [Gr. *Choron*, which signifies a company of people that daunce or sing together, or make other merriment.]

26. *And having called unto him one of the servants, he asked what that might be.*

27. *And he said unto him, thy brother is come and thy father hath killed the fatted calf, because he hath received him again in health.*

28. *But he was wrath and would not go in; therefore his father went out and intreated him.* [Or *perswaded him*, that he would come in, or *called him.*]

29. *But he answering said unto the father, loe I (have) served thee (now) so many years, and have never transgressed thy commandement, and thou never gaveest me a kid, that I might be merry with my friends.*

30. *But when this thy son was come, which hath wasted* [Gr. *eaten up, or devoured*] *thy substance* [Gr. *living or livelyhood* as v. 12.] *with harlots, thou hast slain for him the fatted calf.*

31. *And he said unto him child, thou art alwaies with me, and all that is mine is thine,* [That is, will at last belong to thee, for the youngest had away his substance.]

32. *It was therefore to be merry and glad; for this thy brother was dead, and is become alive again: and he was lost, and is found.*

CHAP. XVI.

1 *By the similitude of the prudence of an unjust Steward, Christ teacheth, that we must make friends of the unrighteous Mammon,* 13 *and that we must not serve Mammon,* 14 *reproveth the covetous Pharisees hypocrisie and highmindednesse,* 16 *teacheth that the Law and the Prophets continued untill John, and must be fulfilled to the least tittle,* 18 *treateth of divorce,* 19 *propounds the similitude of the rich man, and poor Lazarus, and the different estate of both, as well in this life as hereafter.*

AND *he said also unto his Disciples, there was a certain rich man which had a Steward,* [Gr. *housekeeper* or *Baylie*, who is appointed for the receiving in, and laying out of the means] *and he was accused to him, as one that wasted his goods.* [Gr. *scattered*, or *consumed.*]

2. *And he called him, and said unto him, how do I hear this of thee? give account of thy Stewardship,* [Or *administration* namely of thine office] *for thou canst no longer be Steward.*

3. *And the Steward said with himself, what shall I do, seeing my Lord taketh this Stewardship from me? I cannot dig, to beg I am ashamed.*

4. *I know what I will do, that when I shall be put off from the Stewardship, they* [Namely, my Lords debtors] *may receive me into their houses.*

5. *And he called unto him every one of his Lords debtors, and said to the first, how much art thou then indebted to my Lord,*

6. *And he said, an hundred Vessels of Oyl;* [Gr. *Batos*, which signifieth a great measure of moist wares, whereof see 1 *Kings* 7. 26.] *And he said unto him, take thy writing, and sitting down, write quickly fifty.*

7. *Afterward he said to another, and thou, how much art thou indebted, and he said, an hundred bushels of wheat;* [Gr. *Coros*, which signifieth a great measure of dry wares, 1 *Kings* 4. 22.] *And he said unto him, take thy writing and write eighty.*

8. *And the Lord* [Namely of this Steward] *commended the unjust Steward* [not because of his injustice, but for this his prudence, to make provision for himself against the future] *because he had done prudently, for the children of this world* [Gr. *sons, i.e.* that seek nothing else but the things of this world, as there are opposed to them the children of light, that is, those that being enlightned by the holy Ghost, seek that which is heavenly, *John* 12. 36. *Ephe.* 5. 8. 1 *Thes.* 5. 5, 8. 1 *John.* 1. 5, 6.] *are more prudent then the children of light in their generation.*

9. *And I say unto you, make to your selves friends,* [That is take care by your liberality towards the poor especially the Faithfull, that they do not complain of you, but may

may bless you before God. See *Deut.* 24. 13.] *of the unrighteous Mammon,* [of this word see *Matth.* 6. 24.] *that when ye shall want,* [or *when ye shall faint*, namely, by death, when all your worldly goods shall forsake you, or *when ye shall leave*, namely, the Mammon] *they may receive you* [namely, as witnesses of your liberality and charity shewed towards them] *into everlasting tabernacles.*

10. *He that is faithfull in the least, he is also faithfull in the great;* [Gr. *much*] *and he that is unjust in the least,* [or *the fewest*] *he is unjust also in the great.*

11. *If therefore ye have not been faithfull in the unrighteous Mammon,* [Because many times riches are either gotten unjustly, or not rightly bestowed or used. Others translate it *false* or *deceitfull*, because it is opposed to the true good, verse 11.] *who shall entrust you with the true?* [that is, the true, unperishing, and heavenly riches, *Matth.* 6. v. 20.]

12. *And if ye have not been faithfull in anothers (goods)* [Namely, which God lends you but for a time, to use not onely for your selves, but for others also] *who shall give you, your own?* [that is, which you shall keep always and for ever.]

13. *No servant can serve two lords; for either he will hate the one and love the other, or else he will adhere to the one,* [That is, keep close or stick to the one] *and despise the other. Ye cannot serve God and Mammon.*

14. *And all these things the Pharisees heard also, who were covetous of money, and they derided him.*

15. *And he said unto them, Ye are they which justifie your selves before men, but God knoweth your hearts. For that which is high amongst men,* [That is, that which worldly and carnal men esteem highly] *is an abomination before God.*

16. *The Law and the Prophets (are) untill John: from that time forward the kingdom of God* [That is, the fulfilling of that, which the Law and the Prophets foretold concerning the Messias] *is preached;* [Gr. *is evangelized*] *and every one presseth violently upon the same.* [See *Matth.* 11. 12.]

17. *And it is easier that Heaven and Earth pass away, then that one tittle of the Law.* [See *Matth.* 5. 18.] *fall:* [That is, that that should not be accomplished which is said and taught in the Law and the Prophets.]

18. *Every one that forsaketh his wife,* [To wit, otherwise then for fornication, as is expressed *Matth.* 5. 32. and 19. 9.] *and marrieth another, he committeth adultery: and every one that marrieth her that is forsaken of her husband, he (also) committeth adultery.*

19 *And there was a certain rich man, and he was clothed with purple,* [That is with purple garments. See *Matth.* 27. 28. *Mark* 15. 17.] *and very fine linnen,* [Gr. *Byssos*; this was a sort of very fine cloth or linnen, which *Pliny* saith, was valued against gold, *Hist. nat. lib.* 19. *cap.* 10. and is expressly distinguished from silk, *Revel.* 18. 12.] *living every day delightfully and stately.*

20. *And there was a certain Beggar named Lazarus, which lay before his gate,* [Or *portal, porch*] *full of sores.*

21. *And desired to be satisfied with the crums, which fell from the rich (mans) table; but even the Dogs came and licked his sores.*

22. *And it came to pass that the Beggar died, and was carried by the Angels into Abrahams bosom.* [That is, into Heaven or into Paradise, where the faithfull with *Abraham* the father of all the faithfull shall be gathered, rest, sit down and be comforted, *Matth.* 8. verse 11. *John* 13. 23.]

23. *And the rich (man) died also, and was buried.* [Namely, with great pomp and state. Of *Lazarus's* burial there is no mention made, but instead thereof, all that hapned to his soul.] *And when in Hell he lift up his eys,* [these words, like as also some of the following, must not be understood properly, for the soul being a spiritual being, hath neither eys, nor tongue, nor finger: but by similitude, thereby to set forth both the greatnes of the pains in Hell, and the unchangeableness of the state of souls after this life, both of those that are in Heaven, and those that are in Hell.] *being in torment, he saw Abraham afar off, and Lazarus in his bosome.*

24. *And he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I suffer paine in this flame.*

25. *But Abraham said, Childe, Remember that thou receivedst thy good in thy life, and Lazarus likewise evil: and now he is comforted and thou sufferest paines.*

26. *And besides all this, between us and you is a great cleft (or gulf) fixed,* [Or *abyss*, *i.* a vast and deep interval setled by Gods will and power.] *so that they which would go over from hence to you, should not be able; nor yet they (that are there) come over from thence to us.*

27. *And he said, I pray thee therefore father, that thou wouldst send hi n to my fathers house.*

28. *For I have five brethren, that he may testifie (this) to them, lest they also come into this place of torment.*

29. *Abraham said unto him, They have Moses and the Prophets,* [That is, the writings of *Moses* and the Prophets.] *let them hear them.* [that is, be obedient unto them.]

30. *And he said, No father Abraham: but if any one went to them from the dead, they would repent.*

31. *But (Abraham) said unto him, If they hear not Moses and the Prophets, neither would they although any one arose from the dead, give credit to him.* [Or *be perswaded.*]

CHAP. XVII.

Christ forewarns them of offences. 1. *Teacheth that we must forgive our brother as often as he is sorry for his offence.* 3. *The Disciples pray for the increase of their faith, the power whereof he describeth.* 5. *By the similitude of a servant coming from the field, he declareth, that a man doth not merit before God when he doth his duty.* 7. *He cleanseth ten Lepers, whereof but one is thankfull.* 11. *Teacheth in what manner the coming of his Kingdom shall be.* 20. *Describes the last times, which he compares to the times of Noe and Lot.* 26.

AND *he said unto the Disciples, It cannot be,* [Gr. *It is unchaneeable, i.e.* It cannot happen. See hereof *Matth.* 18. 7.] *that no offences should come: but woe (to him) by whom they come.*

2. *It would be more profitable for him* [Gr. *It is profitable for him*] *i.e.* It were less evil for him, that that punishment were inflicted on him, before he gave offence, then that after offence given he should be punished with everlasting death, as Christ here threatens] *that a mill-stone were put about his neck, and he cast into the Sea, then that he should offend one of these little ones.* [that is, even the least among the faithfull. See *Matth.* 18. 6.]

3. *Take heed to your selves. And if thy brother sin against thee, rebuke him: and if he be sorry for it,* [Gr. *if he repent. i.e.* acknowledg his fault, and desire pardon, whereby notwithstanding Christ meaneth not that we should not forgive them; which yet do not thus. For he hath taught us otherwise by his own example, *Luke* 23. 34. like as *Stephen* did also,

so, *Acts* 7.60. and *Paul* 1 *Cor.*4. 12.] *forgive it him.*

4. *And if he sin against thee seven times a day,* [That is, often, as *Psalm* 119.164. *Prov.*24.16.] *and seven times a day turn again to thee, saying, I am sorry for it, thou shalt forgive him.*

5. *And the Apostles said unto the Lord, Increase faith to us.*

6. *And the Lord said, If ye had faith, as a mustard-seed,* [That is, although it were never so little, so it be but true. See *Matth.*17. verse 20.] *ye should say to this Mulbery-tree,* [Gr. *Sycaminos,* which is a kinde of a Mulbery-tree, or as some think of a Fig-tree:] *Be thou rooted up,* [that is, plucked out by the root, or rooted out] *and planted in the sea: and it should obey you.*

7. *And which of you hath a servant,* [That is, a slave, or bond-man, who ows his lord all that he can do.] *ploughing, or keeping (cattel) who will presently say to him, when he cometh in from the field, Come near and sit down?*

8. *But will he not say to him, Make ready that I shall eat at supper, and gird thee about* [Namely, after the manner of those countries, where they wore long clothes. See *Luke* 12.37.] *and serve me, untill I shall have eaten and drunk: and do thou eat and drink afterwards.*

9. *Doth he also thank that servant,* [That is, doth he con him thank for that, as if he were therefore beholding to him.] *because he hath done that which was commanded him? I think not.*

10. *So ye also when ye shall have done all that is commanded you, say, We are unprofitable servants:* [That is, which bring no benefit or profit to our Master, *Rom.* 11. 35. Although there be no man which doth even that which he ought. 1 *Kings* 8.46. *Job* 9.2,3. *Matth.* 6.12.] *for we have (but) done that which was our duty to do.*

11. *And it came to pass as he travelled towards Jerusalem, that he went through the midst of Samaria,* [That is, of the Land whereof the City *Samaria* was the chief City. For from *Galilee* to *Jerusalem* the next way was through the Land of *Samaria.*] *and Galilee.*

12. *And when he came into a certain town, there met him ten leprous men, which stood afar off,* [That is, separated from the people according to the Law, *Numb.*5. verse 2.]

13. *And they lift up (their) voice, saying, Jesus, Master,* [Gr. *foreStander,*] *have mercy on us.*

14. *And when he saw them, he said unto them, Go your way, and shew your selves to the Priests.* [The cause hereof see *Matth.*8.4.] *And it came to pass that while they went away they were cleansed.*

15. *And one of them seeing that he was cured, turned back, with a loud voice glorifying God.*

16. *And he fell on the face before his feet, thanking him: and the same was a Samaritane.*

17. *And Jesus answering said, Were not the ten cleansed? And where are the nine?*

18. *Are there none found, who return to give glory to God, but this stranger?* [That is, which is of another race then the Jewish. For the Samaritanes were descended from the Gentiles. 2 *Kings* 17.24.]

19. *And he said unto him, Arise, and go thy way, thy faith hath saved thee.*

20. *And being asked by the Pharisees when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with outward shew.* [Gr. *with observation.* i. c. in such manner that it can be taken notice of before, as it is in the coming of worldly Princes, which by reason of the great outward pomp may be observed and expected before hand.]

21. *Neither shall men say, Lo here or lo there: for behold the Kingdom of God is within you.* [Or *in the midst of you,* which may be understood either of the Jews in general, forasmuch as the Messias was now in the midst among them, *John* 1.26. or else of the faithfull amongst them, in whose heart he set up his Kingdom by his Word and Spirit.]

22. *And he said to the Disciples, There shall come days, when ye shall desire to see one of the days of the Son of man,* [Namely, to enjoy his bodily presence, and to hear the word out of his own mouth.] *and ye shall not see it.*)

23. *And they shall say unto you, Lo here, or lo he is there: go not your way, neither follow (them.)*

24. *For as the lightning which lighteneth from the one (end) under the Heaven, shineth unto to the other under Heaven, so shall also the Son of man be in his day.* [Namely, as well in the swift spreading abroad of the Gospel throughout the whole world, *Rom.* 10. 18. as in his last coming to judgment, 1 *Cor.*15.52. 2 *Peter* 3.10.]

25. *But first he must suffer much, and be rejected* [Gr. *disapproved*] *of this generation.* [Namely, of the Jews.]

26. *And as it happened in the days of Noe, so shall it be also in the days of the Son of man.*

27. *They did eat, they drank,* [That is, they took care for nothing else, but for these, and such like worldly or corporal things, without taking notice of that which was foretold] *they took in marriage,* [namely, the men] *they were given in marriage,* [that is, the women or maidens] *untill the day on which Noah went into the Ark, and the flood came, and destroyed them all.*

28. *In like manner also, as it hapned in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded.*

29. *But on that day in which Lot went out of Sodom, it rained fire and brimstone from Heaven and destroyed them all.*

30. *Even so shall it be in the day* [Namely, of vengeance and judgment, which he shall execute as well in particular against the Jews, and the City of Jerusalem, as in general over the whole world. See *Matth.*24.39.] *on which the Son of man shall be revealed.* [Gr. *uncovered.*]

31. *In that day he that shall be on the roof and his household-stuff* [Gr. *his vessels*] *in the house, let him not come down to take the same away: and he that shall be in the field, let him likewise not turn to that which is behinde.*

32. *Remember Lots wife.* [Namely, that ye do not with your hearts stick too much to earthly thing, and looking back to them as she did, ye be not punished with her.]

33. *Whosoever shall seek to save his life* [Gr. *soul.* See *Matth.*10.39.] *he shall lose it, and whosoever shall lose the same he shall preserve it alive.* [Gr. *beget it alive,* i.e. preserve it to everlasting life.]

34. *I say unto you, In that night* [Namely, when Christ shall come to judgment.] *two shall be upon one bed: the one shall be received* [namely, by God in grace] *and the other shall be left.* [namely, to be justly condemned.]

35. *Two (women) shall grinde together,* [See hereof the Annot. on *Matth.*24.41.] *the one shall be received and the other shall be left.*

36. *Two shall be in the field, the one shall be received, and the other left.*

37. *And they answered and said unto him, Where Lord? And he said unto them, Where the body is, there will the Eagles be gathered together.* [See the exposition hereof *Matth.*24.28.]

CHAP.

CHAP. XVIII.

By the similitude of a Widow and an unrighteous Judg, Christ teacheth that we must hold on in prayer. 1. and by another similitude of a Pharisee and Publican, he teacheth that God hears and justifies the penitent sinner, and not those which rely on their own righteousness. 9. commands that little children shall be suffered to come to him. 15. answereth the question of a Ruler, what he must do to obtain eternal life, and directs him to the keeping of the Commandments. 18. teacheth how hardly the rich are saved. 24. promiseth both here and hereafter to recompence those who forsake all for his sake. 28. foretells his Suffering, Death and Resurrection. 31. Near Jericho he makes a blinde man to see. 35.

AND he told also a Parable unto them (tending) to *this, that we must always pray,* [That is, at all opportunities continue to pray untill we obtain, and not be negligent and lose our courage, although we be not heard presently] *and not grow weary.*

2. *Saying, There was a certain Judg in a City, which feared not God, and respected no man.*

3. *And there was a certain Widow in the same City, and she came unto him, saying, Do me right,* [Or avenge me, as also verse 7.] *against mine adversary.*

4. *And he would not for a (long) time: but afterward he said with himself, Although I fear not God, and respect no man,*

5. *Notwithstanding, because this Widow is troublesome to me, I will do her right, lest finally she come,* [Gr. *to the end,* or *continually,* i.e. with continual running to (me)] *and break mine head,* [or *distracts me.* The Greek word properly signifies to strike under the sight, or as it were with blows on the face, to make ones head stupid and senseless.]

6. *And the Lord said, Hear what the unrighteous Judg saith.*

7. *And shall not God then right his own elect, which cry unto him day and night, although he is long-suffering concerning them?* [That is, seems slowly to come unto this, by punishing the ungodly to deliver his elect.]

8. *I say unto you, that he shall right them speedily,* [Gr. *in haste,* i.e. unexpectedly] *yet the Son of man when he cometh,* [namely, to judgment] *shall he also finde faith on the earth?* [that is, the number of the faithfull shall then be small: yet there shall be some then also, 1 *Thess.*4.15,17.]

9. *And he said also unto some which were confident with themselves,* [Or *on themselves*] *that they were righteous, and esteemed nothing of others, this similitude:*

10. *Two men went up into the Temple,* [For the Temple was built on Mount *Moria,* in the highest part of the City, 2 *Chron.*3.1.] *to pray, the one was a Pharisee and the other a Publican.*

11. *The Pharisee standing prayed this with himself,* [Or *standing by himself*] *O God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers; or even as this Publican.*

12. *I fast twice a week,* [Gr. *on the Sabbath,* i.e. in the week; See *Mark* 16.9.] *I give tenths of all* [or *all the all*] *that I possess.*

13. *And the Publican standing afar off,* [Namely, far from the Altar, and from the holy place; in the first entrance of the Court of the Temple, in token of shame for his sins] *would not lift up so much as his eys towards Heaven, but smote on his breast* [in token of hearty sorrow for the same sins] *saying, O God, be gracious to me a sinner.*

14. *I say unto you, This (man) went down* [Namely, from the Temple; See verse 10.] *justified,* [that is, accounted for righteous by God, whereof see more largely *Rom.*3.20, &c.] *into his house more then he,* [namely, the Pharisee, seeing the Publican was justified before God, and not the Pharisee, although he accounted himself justified, and was also so accounted by men.] *For every one that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.*

15. *And they brought also little children unto him, that he should touch them:* [That is, lay hands upon them to bless them. See *Matth.*19.13. *Mark* 10.16.] *and the Disciples seeing (that) rebuked them,* [namely, those that brought the children.]

16. *But Jesus called those (little children) unto him, and said, Let the little children come unto me, and hinder them not,* [Or forbid them not] *for of such is the Kingdom of God.* [See hereof *Matth.*19.14.]

17. *Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little childe,* [That is, in humility, simplicity, and uprightness, *Psalm* 131.1,2.] *he shall in no wise come into the same.*

18. *And a certain Ruler asked him,* [See of this History *Matth.*19.16.] *saying, Good Master, what shall I do to inherit eternal life?*

19. *And Jesus said unto him, What callest thou me good? None is good but one (namely) God.*

20. *Thou knowest the Commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother.*

21. *And he said, All these things have I observed from my youth.*

22. *But Jesus hearing this said unto him, Yet one thing thou lackest,* [Namely, whereby thou shalt be able to understand how far thou art yet from the perfection that thou presumest of. See further hereof *Matth.* 19.21.] *Sell all that thou hast, and divide it amongst the poor, and thou shalt have a treasure in Heaven; and come hither, follow me.*

23. *But when he heard this, he became very sad; for he was very rich.*

24. *Now Jesus seeing that he was become very sad, said, How hardly shall they that have goods* [That is, they that are rich, and put their trust in riches, as is declared *Mark* 10.24.] *enter into the Kingdom of God.*

25. *For it is easier that a Camel* [Or *Cable.* Of this Proverb see *Matth.* 19.24.] *go through the eye of a Needle, then that a rich (man) should enter into the Kingdom of God.*

26. *And they that heard (this) said, Who then can be saved?*

27. *And he said, The things that are impossible with men, are possible with God.* [See *Matth.*19.26.]

28. *And Peter said, Behold we have left all, and followed thee.*

29. *And he said unto them, Verily I say unto you, that there is no man which hath forsaken house, or parents, or brethren, or wife, or children, for the Kingdom of God,*

30. *Which shall not receive again manifold in this time,* [This promise is always fulfilled by spiritual gifts; and oftentimes also by temporal] *and in the world to come, eternal life.*

31. *And he took the twelve with him, and said unto them, Behold we go up to Jerusalem, and it shall all be accomplished on the Son of man, that is written by the Prophets.* [Otherwise, *that is written by the Prophets concerning the Son of man.*]

32. *For he shall be delivered over to the Gentiles, and he shall be mocked, and reproachfully handled, and be spit upon.*

33. *And having scourged (him) they shall put him to death, and the third day he shall rise again.*

34. *And they understood none of these things:* [Forasmuch as they were yet possessed with the common er-

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rour concerning the worldly Kingdom of Christ] *and this word was hid from them, and they understood not that which was said.*

35. *And it came to pass as he came nigh unto Jericho, that a certain blinde (man)* [Matthew chap.20. verse 30. speaketh of two blinde men; whereof see the reconciliation *Mark* 10.46. Although some, because of the difference of the places where this came to pass, think that it is another History; but this difference is by others thus reconciled, that these blinde men began indeed to cry out in the entrance of Jericho, but that Christ first restored them to their sight when he was gone through *Jericho*] *sate by the way begging.*

36. *And he hearing the multitude pass by, asked what that was.*

37. *And they told him that Jesus of Nazareth passed by.*

38. *And he cried, saying, Jesu, thou Son of David, have mercy on me.*

39. *And they that passed by rebuked him, that he should hold his peace: but he cried so much the more, Son of David have mercy on me.*

40. *And Jesus standing (still) commanded that he should be brought unto him; and when he was come nigh him he asked him,*

41. *Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.*

42. *And Jesus said unto him, Receive thy sight: thy faith hath saved thee.*

43. *And straightway he received his sight, and followed him, glorifying God: and all the people seeing (that) gave praise unto God.*

CHAP. XIX.

Zacheus seeketh to see Christ. 1. *receiveth him into his house.* 6. *testifieth his repentance, and is comforted by Christ.* 8. *By the similitude of the distributing of the pounds, Christ teacheth that we ought to imploy our gifts for advantage.* 11. *maketh his entrance into Jerusalem riding upon an Ass.* 29. *and is received of the multitude with acclamations.* 37. *weepeth over the City of Jerusalem, and foretelleth her desolation.* 41. *driveth the buyers and sellers out of the Temple.* 45. *The chief Priests and Scribes seek to put him to death.* 47.

AND *(Jesus) being come in,* [Namely, into the City. See chap.18.35.] *he went through Jericho:* [of the condition of this City see *Mark* 10.46.]

2. *And behold there was a man called by the name of Zacheus, and he was chief of the Publicans,* [In every Province and City there were divers Publicans, amongst whom one was the chief, which was to be accountable for the Tribute to the Romans. See the like in *Josephus Antiq. lib.*12. *cap.*4.] *and he was rich.*

3. *And he sought to see Jesus who he was; and could not by reason of the multitude, because he was little of person.* [Gr. *stature* or *length.*]

4. *And running forth before, he climbed upon a wilde Fig-tree,* [Gr. *Sycomorea,* which was a Tree in *Syria* and *Egypt,* having the bigness & the leaves of a Mulberry-tree, and fruits like Figs, but without kernels, *Plin. lib.*13. *cap.*7.] *that he might see him; for he was to pass by that (way.)*

5. *And when Jesus came to that place, looking upwards he saw him, and said unto him, Zacheus, make haste and come down; for I must to day abide in thine house.* [That is, lodg, as is expounded verse 7.]

6. *And he made haste and came down, and received him with joy.* [Gr. *being glad.*]

7. *And all that saw it murmured, saying, He is gone in to a sinfull man to lodg.* [Gr. *to unloose,* a phrase taken from the unloosing of the Horses being come to the Inn.]

8. *And Zacheus stood and said unto the Lord, Behold the half of my goods, Lord, I give to the poor; and if I have deprived any man of any thing by deceit,* [Or have taken away by false information or accusation. See *Luke* 3. 14.] *I give that again four-fold,* [namely, according to the law of the punishment for theft. *Exod.*22. 1,2. 2 *Sam.*12.6.]

9. *And Jesus said unto him, To day is salvation happened to this house,* [That is, houshold; seeing that when the master of the family believed in Christ, the whole family is also reckoned to be in covenant, according to the promise, *Gen.*17.7. *Acts* 2.39. and 16.15, 31,32,33. except that through their unbelief they reject this grace] *seeing that this (man) also is a son of Abraham,* [namely, not onely according to the flesh, but also according to the promise. *Rom.*9.8.]

10. *For the Son of man is come to seek and to save that which was lost.*

11. *And as they heard that, he added, and spake a similitude, because he was nigh to Jerusalem, and (because) they thought that the Kingdom of God* [namely, which they imagined should be a worldly Kingdom] *should immediately be manifest.*

12. *He said therefore a certain noble man* [Man, Gr. ἄνθρωπος, (*homo*). By this Nobleman he understands himself; by the Servants his Disciples, and especially the Teachers; by these Citizens, the stiff-necked Jews; by the Land lying afar off, Heaven; by the pounds, spiritual gifts; by his return, his last coming to judgment; and by the giving of Cities the spiritual and eternal reward] *travelled into a country (lying) afar off, to receive for himself a Kingdom, and (then) to return.*

13. *And having called his ten Servants, he gave unto them ten pounds,* [Gr. *Mna,* in Latine *Mina*; which is reckoned at sixty common shekels, or an hundred and twenty *denarii* or drachmes of silver. See *Ezek.*45.12. and what a *denarius* is worth, see *Matth.*18.28. If we will understand this *mina* of gold, then it is worth so much more as gold is more in value then silver] *and said unto them, Negotiate till I come.*

14. *And his Citizens hated him, and sent messengers after him, saying, We will not that this (man) be King over us.*

15. *And it came to pass when he came again, when he had received the Kingdom, that he said* [That is, commanded] *that those servants should be called unto him, to whom he had given the money;* [Gr. *the silver*] *that he might know what every one had gained by trading.*

16. *And the first came, and said, Lord, thy pound hath gained ten pounds besides.*

17. *And he said unto him, Well thou good servant: seeing thou hast been faithfull in the least, have thou power* [Or *command*] *over ten Cities.*

18. *And the second came and said, Lord, thy pound hath gained* [Gr. *made*] *five pounds.*

19. *And he said also unto him, And thou, Be thou over five Cities.*

20. *And another came saying, Lord Lo (here) thy pound, which I had laid away in a napkin,* [Or *handkerchief,* or *linnen-cloath.*]

21. *For I feared thee, because thou art a severe man, thou takest away that thou laidst not down, and thou reapest that thou didst not sow.*

22. *But he said unto him, out of thy (own) mouth shall I judg thee, thou wicked servant: thou knewest that I am a severe man, taking away that I laid not down; and reaping that I did not sow.*

23. *Wherefore then didst not thou give my money into the bank,* [Gr. *Table, i. e.* to those that keep a Table or Bank, to give out money on exchange or for gain] *and I coming might have been able to ask the same with usury,* [that is, gain. Not that the Lord commendeth unlawfull usury; but that thereby he would teach that we ought to imploy our gifts for the benefit and edification of our neighbour, and for the glory of God. See the like *Matth.*25.27.]

24. *And he said unto them that stood by him, Take that pound away from him, and give it to him that hath the ten pounds.*

25. *And they said unto him, Lord, he hath ten pounds.*

26. *For I say unto you, that to every one that hath shall be given,* [This reason agrees not to the verse next before, but to the 24. verse, whereof see *Matth.*13.12.] *but from him that hath not, from him shall be taken even that he hath.*

27. *But these mine enemies* [Hereby are understood the stiff-necked Jews, which verse 14. are called his Citizens, and by their rebellion were become his enemies] *which would not that I should be King over them; bring hither, and smite them dead* [Gr. *slay them*] *(here) before me.*

28. *And having said this, he went away before (them,)* [Or *before,* to shew his willingness and readiness of undergoing his suffering] *and went up towards Jerusalem.*

29. *And it came to pass as he was come nigh to Bethphage and Bethany,* [How far distant these places were from Jerusalem see *Matth.*21.1.] *at the mount called the Olive-mount,* [Gr. *of the Olives*] *that he sent forth two of his Disciples,*

30. *Saying, Go your way into that town which is over against (you) into which entring, ye shall finde a colt tyed,* [Namely, of a she-ass, with his dam. See *Matth.*21.2. *Mark* 11.2.] *whereon no man ever sate: unloose the same, and bring it.*

31. *And if any one ask you, Why do ye loose (that?) thus shall ye say unto him, Because the Lord hath need of it.*

32. *And they that were sent forth, being gone, found it as he had said unto them.*

33. *And as they loosed the colt, the masters of the same said unto them, Wherefore loose ye the colt?*

34. *And they said, The Lord hath need of it.*

35. *And they brought the same* [Gr. *led it*] *to Jesus. And having cast their garments* [That is, upper garments or cloaks] *they set Jesus thereon.*

36. *And as he went (forward,) they* [Namely, many of the multitude, *Mark* 11.8.] *spread their cloaths under (him) on the way.*

37. *And when he now drew near to the descent of the mount of Olives, all the multitudes of the Disciples* [Namely, as well they that followed him, as they that came out of Jerusalem to meet him, *John* 12. verse 12,13.] *began to rejoyce, and to praise God with a great voice, because of all the mighty deeds* [Gr. *the powers*] *which they had seen.*

38. *Saying, Blessed is the King* [See hereof *Matth.* 21.9.] *which cometh in the Name of the Lord: Peace (be) in Heaven, and glory in the highest (places.)* [that is, God be pacified and reconciled unto mankinde by the coming of this King, and thereby glorified.]

39. *And some of the Pharisees of the multitude said unto him; Master, rebuke thy Disciples.*

40. *And he answering said unto them, I say unto you, that if these hold their peace, the stones will soon cry out.*

41. *And when he came near and saw the City, he wept over it.*

42. *Saying, O if thou also knewest, even yet in this thy day,* [Namely, in which I now for the last time come unto thee, and give thee warning for thy preservation and salvation: this is an abrupt speech, to be compleated with, *How happy then shouldst thou be?* or somewhat the like] *that which (serveth) for thy peace, but now it is hid from thine eys.*

43. *For there shall days come upon thee, that thine enemies* [Namely, the Romans. See the fulfilling hereof in *Josephus de bello Jud. lib.*6.] *shall cast up a trench round about thee,* [Or *wall cast up of earth digged out*] *and shall compass thee round; and distress thee on all sides.*

44. *And shall cast thee down to the ground, and thy children in thee,* [That is, inhabitants, as *Mat.* 23.37.] *and they shall not leave in thee (one) stone upon (another) stone: because that thou knewest not the time of thy visitation.* [namely, in which by the preaching of the Gospel, the grace of God is now offered unto thee.]

45. *And being gone into the Temple, he began to drive out them that sold therein and bought.*

46. *Saying unto them, It is written, Mine house* [*i. e.* the Temple] *is an house of prayer, but ye have made it a den of murderers:*

47. *And he taught daily in the Temple: and the chief Priests, and the Scribes, and the Rulers of the people;* [Gr. *the first* or *chiefest*] *sought to put him to death,* [Gr. *to destroy* or *ruine.*]

48. *And they found not what they should do: for all the people hung upon him,* [Gr. *hung i. e.* adhered to him; of him, or was very desirous to hear him] *and heard him.*

CHAP. XX.

Christ being asked by the chief Priests and Pharisees, by what authority he did these things, answereth by another question whence the Baptism of John was? 1. *Threatens Gods judgment unto them by the similitude of a Vineyard let out to Husbandmen, which abused the Servants of their Lord, and killed his Son.* 9. *answereth the question whether it were lawfull to give tribute unto Cesar.* 20. *proveth the Resurrection of the Dead out of the Law of Moses, against the Sadduces propounding seven Brethren which had had the self-same wife successively.* 27. *Asketh how Christ is a Son of David, whereas David calleth him his Lord.* 41. *warneth the people of the ambition and hypocrisie of the Scribes.* 45.

AND *it came to pass in one of those days, as he taught the people in the Temple, and published the Gospel,* [Gr. *evangelized*] *that the chief Priests and the Scribes with the Elders came upon it.*

2. *And spake unto him, saying, Tell us, by what* [Gr. *in what manner of*] *power* [that is, authority] *thou dost these things?* [namely which are related in the former chapter] *or who is he that gave thee this power?*

3. *And he answering said unto them, I will also ask you one word,* [That is, one thing or matter. Hebr.] *and tell it me.*

4. *The baptism of John,* [See hereof the annotations on *Matth.* 21. 25.] *was that from heaven* [that is, from God, as *Luke* 15. 18.] *or of men?*

5 *And they reasoned among themselves* [Or, *with themselves*] *saying, if we say, from heaven, then he will say, wherefore then did you not belie ve him?*

6. *And if we say of men, then all the people will stone us: For they hold it for certain that John was a Prophet.*

7. *And they answered that they knew not whence (that was.)* [Namely the baptism of *John.*]

8. *And Jesus said unto them, neither do I tell yo by* [Gr. in] *what power I do these things.*

9. *And he began to speak to the people this similitude,* [See the exposition of this similitude, *Mat.*21. 33.] *A*

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certain man planted a Vineyard, and he let out to husbandmen, and departed for a long time [Gr. ſufficient, or convenient times] out of the land.

10. And when the time was, [Namely that the fruits being ripe are gathered in. See Matth. 21. 34.] he ſent to the husbandmen a ſervant, that they ſhould give him of the fruit of the vineyard: but the husbandmen beat him, and ſent (him) away empty.

11. And again he ſent yet another ſervant; [Gr. and he added and ſent. Heb. as alſo in the following verſe] but having beaten and reproachfully handled him alſo, they ſent (him) away empty.

12. And again he ſent yet a third: but they wounded him alſo, and caſt (him) out.

13. And the Lord of the Vineyard ſaid, what ſhall I do? [Theſe are words expreſſing not any doubting, but after the manner of men, ſpeaking a great inclination to bring them to the right, as Hoſea 6.4.] I will ſend my beloved Son: it may be ſeeing him, they will reſpect (him.)

14. But when the husbandmen ſaw him, they reaſoned among themſelves and ſaid, This is the heir, come, let us kill him, that the inheritance may be ours.

15. And when they had caſt him out without the Vineyard, they killed (him.) What therefore ſhall the Lord of the vineyard do unto them?

16. He ſhall come and deſtroy theſe husbandmen, and ſhall give the vineyard to others. [Namely to the Gentiles, Matth 21. 43.] And when they heard (that) they ſaid, That be far. [Namely, that we ſhould kill the ſon and that ſuch a thing ſhould come upon us, as thou here ſaieſt.]

17. But he looked on them, and ſaid; What is this then that is written, The ſtone which the builders rejected [See the annotation on Matth. 21. 42.] the ſame is become an head of the corner.

18. Every one that falleth on that ſtone [That is, which ſtumble at him, and are diſobedient unto him, 1 Pet. 2. 7, 8.] ſhall be broken, and on whom it falleth [namely by the weight of his judgement and puniſhment, Pſalm 2. 9.] him ſhall be break to pieces.

19. And the chief Prieſts, and the Scribes ſought at that very hour to lay hands on him: but they feared the people: for they underſtood that he had ſpoken this ſimilitude againſt them.

20. And they obſerved (him) and ſent forth ſpies [Or layers of ſnares] which feigned themſelves to be righteous: [that is, as thoſe that would deal uprightly with him; and would not willingly do or ſuffer any thing that was unjuſt or contrary to Gods command.] that they might catch him [that is take, or ſurprize, or reprehend his ſpeech,] in (his) ſpeech, to deliver him over to the dominion and power of the Governor.

21 And they asked him ſaying, Maſter, We know that thou ſpeakeſt and teacheſt rightly, and reſpecteſt not the perſon, [Gr. face. See the expoſition Mat. 22. 16.] but teacheſt the way of God in truth.

22. Is it lawful for us [Namely, we that are Jewes. and the people of God, to an heathen Emperour. Of this tribute ſee Matth. 17. 24.] to give tribute to Cæſar, or not?

23. And he taking notice of their craftineſs, ſaid unto them, why tempt ye me?

24. Shew me a penny; [Gr. Denarius, whereof ſee Mat. 22. 19.] whoſe image and ſuperſcription hath it? and they anſwering ſaid, Cæſars.

25. And he ſaid unto them, Give therefore unto Cæſar that which is Cæſars, and unto God, that which (is) Gods.

26. And they could not catch him [Or take, lay hold, or, find fault with his word] in (his) word before the people: and marvelling at his anſwer they held their peace.

27. And there came to him ſome of the Sadduces, [Of the Sect of the Sadduces ſee more at large, Acts 23. 8.] who contradicting [namely the true doctrine of this article] (ſay) that there is no reſurrection, and asked him,

28. Saying, Maſter, Moſes wrote unto us [That is, in his writings commanded us, Deut. 25. 5.] If any mans brother die, who hath a wife, and he dy without children, that his brother ſhall take the wife, and raiſe up ſeed to his brother. [that is, beget a ſon by her, which ſhould bear the firſt brothers name, and be his heir.]

29. Now there were ſeven brethren: and the firſt took a wife, and he died without children.

30. And the ſecond took that wife, and this (alſo) died without children.

31. And the third took the ſame (wife), and like manner the ſeven alſo.[That is to ſay, the other four, unto the ſeven.]

32. And at laſt after all, the wife dyed alſo.

33. In the reſurrection therefore, whoſe wife of theſe ſhall ſhe be? for thoſe ſeven had the ſame to wife.

34. And Jeſus anſwering ſaid unto them, The children of this world marry, [By theſe are underſtood not worldly men as Luke 16.8. but thoſe that live in this world: for marriage is honourable among all. Heb. 13. 4.] and are given out in marriage.

35. But they that ſhall be counted worthy, [Namely, by God, of grace 2 Theſ. 1. 5, 11. So this word is taken alſo in the following chapter, verſe 36.] to obtain that world, [that is, everlaſting life, and the reſurrection to glory in the world to come. For the ungodly ſhall riſe alſo, but to condemnation. John 5. 29.] and the reſurrection from the dead, ſhall neither marry, nor be given out in marriage.

36. For they cannot die any more: for they are like to the Angels. And they are children of God [Namely manifeſted in glory, ſeeing they are partakers of the bleſſed reſurrection. See 1 John 3. 2.] ſeeing they are children of the reſurrection.

37. And that the dead ſhall be raiſed up, even Moſes [Chriſt proveth the reſurrection of the dead out of the writings of Moſes, becauſe the Sadduces had produced the ſame againſt it.] ſet forth [or, gave to underſtand, ſhewed, namely in the deſcription of the appearing of the Lord in the thorn-buſh] at the thorn-buſh, when he calleth the Lord, the God of Abraham, and the God of Iſaac, and the God of Jacob. [of the force of this conſequence, ſee Mat. 22. 32.]

38. Now (God) is not a God of the dead, but of the living: for they all live unto him. [Namely, not onely according to the ſoul, which is immortal, but alſo according to the body, becauſe that ſhall be raiſed up again, and with God all future things are as already preſent. Rom. 4. 17.]

39. And ſome of the Scribes anſwering ſaid, Maſter, thou haſt ſaid well.

40. And they durſt [Namely the Scribes, ſee Mark 12. 34.] no more ask him any thing.

41. And he ſaid unto them how ſay they that the Chriſt is Davids ſon?

42. And David himſelf ſaith in the book of Pſalms, The Lord ſaid unto my Lord, Sit at my right-(hand,)

43. Untill I ſhall have ſet thine enemies for a footſtool of thy feet.

44. David therefore calleth him his Lord, and how is he his ſon? [That is, if he be only a Son of David, i.e. a meer man from David; how then doth David that was a Soveraign King, and acknowledged no Lord above him but God alone, call him his Lord? whereunto they could not anſwer, becauſe they held not the Meſſiah to be true God.]

45. And when all the people heard (it) he ſaid unto his Diſciples,

46. Be-

46. Beware ye of the Scribes which will walk in long garments, [Gr. Stolais. See Mark 12. 38.] and love ſalutations in the markets, and the foremoſt ſeats in the Synagogues, and the foremoſt places in Feaſts. [Gr. Suppers.]

47. Which eate up widowes houſes [That is, the means wherewith they ſhould ſuſtain their families.] and for a ſhew make long prayers: Theſe ſhall receive heavier [Gr. more abundant] judgement. [that is, puniſhment in the judgement.]

CHAP. XXI.

1. Chriſt commendeth the ſmall gift of a poor widow. 5. Foretelleth the deſolation of the Temple and the City of Jeruſalem. 7. and relates the ſigns which ſhall precede the ſame. 12. and the tribulation which ſhould come upon his diſciples, againſt which he comforts them with his aſſiſtance and protection. 20. Adviſeth (when the City ſhall be beſieged) to a ſpeedy flight, to eſcape that grievous miſery. 25. Foretels the ſigns of his laſt coming, and exhorts by the ſimilitude of the budding of the trees, to take notice of the ſame. 34. and to expect his coming with ſobriety, watching and prayer. 37. Teacheth the people daily in the Temple.

AND looking up he ſaw the rich caſt their gifts into the Treaſure-cheſt. [Of this Treaſure-cheſt, ſee 2 Kings 12. 9. Mat. 27. 6.]

2. And he ſaw alſo a certain poor widow caſt thereinto two ſmall (pence).[Or, very little ones. See of the value of the ſame, Mark 12. 42.]

3. And he ſaid, Truly I ſay unto you that this poor widow hath caſt (in) more then all.

4. For they all have of their abundance (or overplus) caſt unto the gifts of God: [That is, unto the other gifts which were given and conſecrated to God, and kept in the Treaſure-cheſt.] But ſhe of her want [That is of that which ſhe her ſelf wanted or had need of for to live (upon)] hath caſt (thereinto) all the livelihood which ſhe had. [Gr. living. See Matth. 12. 44.]

5. And as ſome ſaid of the Temple, that it was adorned with beautiful ſtones, and oblations; [Theſe were properly ſuch gifts, which in the Temple were conſecrated to God, and hanged up for ornament. See the like 2 Kings 11. 10.] he ſaid,

6. As for theſe things, which ye behold, there ſhall daies come, in which not (one) ſtone ſhall be left upon (another) ſtone, which ſhall not be broken down.

7. And they asked him ſaying, Maſter, when therefore ſhall theſe things be? and what is the ſign when theſe things ſhall come to paſs?

8. And he ſaid, See that ye be not ſeduced; for many ſhall come under my name, [Gr. in my name, i. e. falſly aſcribing my name to themſelves.] ſaying, I am (the Chriſt.) [Gr. I am, namely the Chriſt, as is expreſt Mat. 24. 5.] And the time is come nigh: go not therefore after them.

9. And when ye ſhall hear of wars, and commotions [The Greek word ſignifieth ſuch commotions or confuſions whereby nothing at all is left in its ſtate or place.] be not affrighted: For theſe things muſt firſt come to paſs, [namely, before the City and Temple of Jeruſalem ſhall be laid waſte] But (yet) the end is not preſently.

10. Then ſaid he unto them; (one) Nation ſhall riſe up againſt the (other) Nation, and (one) Kingdom againſt the (other) Kingdom.

11. And there ſhall be great Earthquakes in divers places, and famines and peſtilences: there ſhall alſo happen [Gr. be] terrible things and great ſigns from heaven. [See hereof the Jewiſh Hiſtorian Joſ. de bello Jud. lib. 7. cap. 12.]

12. But before all this they ſhall lay their hands on you, and perſecute (you) delivering you over into the Synagogues [In which the faithful were ſcourged alſo, as may be ſeen Act. 5. 40. and 22. 19. and 26. 11.] and priſons, and ye ſhall be drawn before Kings and Governors for my names ſake.

13. And this ſhall come upon you [Gr. come down, deſcend, i. e. become, tend] for a teſtimony. [namely, as well of their cruelty and ſtiff-neckedneſs, as of your ſtedfaſtneſs in the confeſſion of my name, and of the truth of my predictions.]

14. Reſolve therefore in your hearts [Gr. ſettle it, or ſet it therefore in your hearts] not to conſider before hand (how) ye ſhall defend your ſelves.

15. For I will give you a mouth [That is, fitneſs and boldneſs in ſpeaking by my ſpirit, See Mark 13. 11.] and wiſdome, which all that ſet themſelves againſt you ſhall not be able to gain-ſay nor reſiſt.

16. And ye ſhall be delivered over [Or betrayed] even of parents, and brethren, and kinſmen and friends: and they ſhall put (ſome) of you to death.

17. And ye ſhall be hated of all [Namely, worldly men See John 15. 18.] for my names ſake.

18. Yet not a hair of your heads ſhall periſh. [That is, no man ſhall be able to hurt you in the leaſt without the will of your heavenly Father. Like Phraſes. See 1 Sam. 14. 45. and 1 Kin. 1. 52.]

19. Poſſeſs ye your ſouls in your patience.

20. But when you ſhall ſee that Jeruſalem is compaſſed about with armies, then know that her deſolation is come nigh.

21. Then they that are in Judea, let them flee to the mountains: and they that are in the midſt of the ſame, let them depart out: and they that are in the fields, let them not come into the ſame. [Namely, Jeruſalem.]

22. For theſe are daies of vengeance [Namely, of God, upon the ſtiff-neckedneſs of the Jewiſh people.] that all may be fulfilled which is written.

23. But wo [This word Chriſt uſeth, not threatning as he doth againſt the Phariſees Luke 11. 42, &c. but lamenting them by reaſon of the troubles which then ſhould come upon them.] (to the women) that are with child and that give ſuck in thoſe daies: for there ſhall be great diſtreſs in the land, [Gr. on the earth] and wrath upon this people.

24. And they ſhall fall by the edge, [Gr. the mouth] of the Sword, and be carried away captives among all Nations: and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles ſhall be fulfilled. [Namely, appointed for the calling of the Gentiles Rom. 11. 25. after the fulfilling whereof, thoſe things ſhall come to paſs which follow hereafter, or appointed for judgement and vengeance upon the Gentiles, when the meaſure of their ſins ſhall be filled up.

25. And there ſhall be ſigns in the Sun, and Moon, and Starrs, and on the earth, diſtreſs of Nations, with doubtfulneſs of mind, when the Sea, and water-billows ſhall give great ſound. [Greek, reſound, or Echo.]

26. And mens hearts ſhall fail [Or men ſhall give up the Ghoſt, or be quite out of heart.] for fear, and for expectation of the things, which ſhall come upon the earth, [Gr. the inhabited, namely earth] For the powers of the heavens ſhall be moved. [namely up and down like the waves of the Sea. See Matth. 24. 29.]

27. And then ſhall they ſee the Son of man come in a cloud with great power [Gr. much] and glory. [namely in his heavenly Majeſty, and accompanied with the holy Angels. Matth. 25. 31.]

28. Now when theſe things begin to come to paſs, then look

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look on high [Or erect your selves, namely for joy and longing, Mat. 24. 33.] and lift up your heads, because your redemption is near; [namely your perfect deliverance from all evil, Rom. 8. 23.]

29. And he spake a similitude unto them, behold the fig-tree and all the trees.

30. When they now spring forth, and yee see (that,) yee know of your selves that the summer is now neer.

31. Even so also when yee shall see these things come to pass, know yee then that the Kingdom of God [Namely of Glory. See 1 Cor. 15. 24. 2 Tim. 4. 18.] is near.

32. Verily I say unto you, that this generation [Namely of the Jewish people] shall in no wise pass away, until all shall be come to pass.

33. The heaven and the Earth shall pass away [See hereof 2 Pet. 3. 10.] but my words shall in no wise pass away.

34. And take heed to your selves, that your hearts be not at any time made heavy with gluttony and drunkenness and cares of this life, [Namely too great or immoderate, which hinder a man from watching for Christs coming] and that that day come not (upon) you unawares.

35. For as a snare shall it come upon all those that are seated upon the whole Earth. [Gr. on the face of the whole Earth.]

36. Watch therefore at all times, praying that yee may be counted worthy, to escape all these things which shall come to pass [That is, all these judgements and miseries] and to stand before the son of man. [that is, subsist and appear before him with boldness.]

37. Now by day he was teaching in the Temple, but at night he went out, and abode all night in the Mount, called the (Mount) of Olives.

38. And all the people came to him early in the morning in the Temple for to hear him;

CHAP. XXII.

1 The Chief Priests and Scribes consult how they shall put Christ to death, 3 Judas agrees with them to deliver him over, 7 Christ causeth the passeover to be prepared, 14 and eats the same with his twelve Apostles, 19 afterward instituteth his supper, 21 foretelleth the treachery of Judas, 24 admonisheth his disciples to take heed of ambition, and worldly domination, 28 promising them the communion of his Kingdom, 31 warneth the Apostles and especially Peter against the temptation of Satan, 34 and foretelleth him his fall, 35 and all the other Apostles their and his approaching troubles. 39 prayeth on the mount of Olives, and in his great distress is strengthned by an Angel, 45 exhorteth his disciples who slept, to watching and prayer, 47 is by Judas betrayed with a kiss, and taken by the Jewes, 50 healeth the ear of a servant that was cut off, 54 is brought into the high Priests house, where Peter denies him three times 61 whereafore Christ looketh upon him, and he bewaileth his fall, 63 Christ is misused, and being set before the Jewish Council, acknowledgeth that he is the son of God,

AND the feast of unleavened (bread) [Of this feast See Exod. 12. 14, &c. and 23. 14, &c.] called the passeover was nigh; [namely two daies after, Mat. 26. 2.]

2. And the chief Priests and the Scribes sought how they should make him away: for they feared the people.

3 And Satan entred into Judas [Namely not bodily, but by his stronger suggestion and instigation. See John 13. 2, 27.] which was surnamed Iscariot, being of the number of the twelve.

4. And he went his way and spake with the chief Priests and the Captaines [That is the commanders of the souldiers which kept the Temple without, see verse 52. Acts 4. 1. and 5. 24. 26.] how he should deliver him over to them.

5. And they were glad, and agreed that they should give him money. [Namely thirty silverlings, Mat. 26. 15. understand when he should have delivered him over unto them.]

6. And he promised it, and sought opportunity [Or fit time] to deliver him over unto them without uproar. [or without multitude, i.e. in the absence of the multitude which commonly followed him.]

7. And the day of unleavened (bread) came, on which the passeover must be killed. [Namely according to the Law on the fourteenth day of the first moneth, Exod. 12. v. 6, 18. which day Christ observed, but the Jews put it off unto the day following for the reason noted, Mat. 26. verse 20.]

8. And he sent forth Peter and John saying, Go your wayes and make ready the passeover for us, that we may eat it.

9. And they said unto him, where wilt thou that we prepare it.

10. And he said unto them, Behold, when ye shall be entred into the City [Namely Jerusalem, where only the passeover was to be killed and eaten. See Deu. 16. v. 5, 6, 7.] there shall meet you a man, bearing a pitcher of water [or an earthen vessel] follow him into the house where he entreth in.

11. And ye shall say to the father of the family [Gr. Lord of the house] of that house, the master saith unto thee [that is, causeth to be said to thee] where is the dining-room [Gr. untossing] where I shall eat the passeover with my Disciples.

12. And he shall shew you a great furnished [Gr. spread, i.e. prepared with Tables and with Couches on which lying they used in former times to eat] upper room, there make it ready.

13. And they going their way, found it like as he had said unto them, and made ready the passeover.

14. And when the hour was come [Namely on which the Paschal Lamb was to be eaten, on the fourteenth day of the first Moneth, after sun setting: See Exod. 12. 6. Deu. 16. 6.] he sate down and the Twelve Apostles with him.

15. And he said unto them, I have greatly desired: [Gr. with desire desired. An Hebrew phrase] to eat this passeover with you before I suffer.

16. For I say unto you, that I will no more eat thereof, untill it shall be fulfilled [Namely that which was figured by the passeover, after which time we keep the spiritual passeover with Christ, 1 Cor. 5. 7.] in the Kingdome of God.

17. And when he had taken a cup, This first cup seems to have been given by Christ for a conclusion of the passeover, after a custome of the Jews, wherupon the institution of the supper immediately followed, in which after the destribution of the bread, the cup was also destributed. see ver. 19. 20. and 1 Cor. 11. 25.] and had given thanks, he said, take this and part it among you.

18. For I say unto you, that I will not drink of the fruit of the Vine, untill the Kingdome of God shall be come.

19. And he took bread, and when he had given thanks brake it, and gave it unto them saying, that is my body, [The exposition hereof, see Mat. 26. 26.] which is given for you [or given over, namely unto death] do that for remembrance of me:

20. Likewise also the cup after supper [Or supping] saying, this cup [that is, this wine in the cup] (is) the new [, thus Paul joines the words to thereto, 1 Cor. 11. 25.] Testament

Testament in my blood [That is a sign and seal of the New Testament or Covenant, which is confirmed by the bloodshedding of Jesus Christ, Heb. 9. 15, 16, 17.] which is shed for you. [that is, shall be, namely on the cross.]

21 But behold the hand of him who betrayeth me, is with me at the Table.

22 And the son of man goeth hence indeed, as it is concluded [Gr. determined, namely by the counsel and providence of God, Acts 2. 23. and 4. 28.] but woe to that man, by whom he is betrayed. [or delivered over.]

23 And they began to enquire one amongst another, which of them it might be which should do that.

24 And there was also contention amongst them, [Or strife, which seemes to be risen, by reason that verse 18. Christ had spoken of the setting up of his Kingdome] which of them seemed to be [or should be esteemed to be] the greatest.

25 And he said unto them: the Kings of the Nations [Or of the Gentiles] Lord it over them; [that is have and exercise worldly power, which is here forbidden the Minister of the Church, 1 Pet. 5. 3.] and they that have authority over them, are called bountifull. [lords or as we now speak, gracious Lords i.e. great titles are ascribed to them.]

26 but yee not so: but the greatest among you [That is, he that will be most esteemed among you. See Mat. 20 26.] let him be as the least; [Gr. the younger, that is the youngest or last or least esteemed; for young persons by reason of their youth, commonly have less respect then the old] and he that is Leader, [that is, Lord or Master] as one that serveth.

27 For who is greater? he that sitteth down [Namely at the Table] or he that serveth? is not he that sitteth down? But I am in the midst of you as one that serveth.

28 And ye are they that have abode continually with me in my temptations.

29 And I ordain [That is, dispose, appoint, or bequeath as by Testament, Heb. 9. 17.] unto you the kingdome, like as my Father hath ordained (it) me.

30 That ye may eat and drink at my Table in my kingdome, [That is, have communion in my joy and glory, as here ye have in my suffering and contempt, Rom. 8. 7. 2 Tim. 2, 11, 12.] and sit on Thrones, judging the twelve Tribes of Israel. [See hereof Mat. 19. 28.]

31 And the Lord said, Simon, Simon, behold Satan hath greatly desired you [Or asked, or greatly sought] for to sift as wheat. [That is, to throw or shake you this way and that way, as the corn when it is winnowed or sifted, without suffering you to have any rest, with one temptation upon another, 1 Pet. 5. 8.]

32 But I have prayed for thee that thy faith cease not, [Or fail not, i.e. wholly perish, or be extinguished by the temptation of Satan who shall pursue thee. Thus he prayes also for all believers, John 17. 20. Rom. 8. 32.] and thou when thou shalt once be converted, strengthen thy Brethren.

33 And he said unto him Lord I am ready to go with thee, even into prison, and unto death.

34 But he said, I say unto thee Peter, the Cock shall not crow to day, before thou shalt thrice have denied that thou knowest me. [See hereof Mark 14. v. 30.]

35 And he said unto them, when I sent you forth, without purse, and scrip, and shooes; did you want any thing? and they said Nothing:

36 He said therefore unto them, But now he that hath a purse let him take it, likewise also a scrip [That is, from henceforth, and hereafter when I shall send you forth a second time, such troubles shall pursue you, that you must prepare your selves to suffer much want, and to undergo many dangers in the administration of your office] and he that hath none [namely sword. Or he that hath no purse, or scrip, let him buy, &c. By which similitude Christ admonisheth the Apostles, that like as in a violent incursion and distress of Enemies, every one is busy to provide himself of swords and other weapons to resist the Enemy: so they in the grievous times of persecution that are at hand, must provide themselves of spiritual weapons, thereby to make strong resistance, See 2 Cor. 10. 4. Ephes. 6. 12. 1 Tim. 1. 18. which the Apostles then understood only of outward weapons as appears out of v. 38.] let him sell his garment, and buy a sword.

37 For I say unto you that yet this which is written must be accomplished in me, namely, and he was reckoned with the Malefactors; [Gr. the unrighteous] for even those things which (are written) concerning me have an end. [that is come towards the end, to be speedily fulfilled.]

38 And they said Lord, behold here two swords. And he said unto them, it is enough. [Namely spoken of the thing it self shall quickly shew of what swords I speak, John 18. 36.]

39 And going out he departed as he was wont [Gr. according to custom] towards the mount of Olives: and his disciples also followed him.

40 And when he was come to that place, he said unto them, pray ye that ye come not into temptation.

41 And he parted from them [Gr. he was plucke away from them] about a stones cast, and kneeled down and prayed.

42 Saying, Father if thou wouldst take this cup away from me; [Otherwise if thou wilt take away this cup from me. Of this prayer of Christ; see Mat. 26. 39.] yet not my will, but thine be done.

43 And there was seen by him an Angel from heaven, which strengthned him?

44 And being in a grievous conflict, [Or great anguish distresse, as it is properly said of the perplexity which one hath before the conflict begins, which here in Christ was not so much because of the approaching bodily death, but by reason of the burden of Gods wrath against the sins of men which he bare, Gal. 3. 13. Heb. 5. 7, 8, 9.] he prayed the more earnestly. And his sweat was like great drops of blood, [The Greek word properly signifies drops of blood congealed, but is also taken for great thick drops] which ran down on the ground.

45 And when he was risen up from prayer, he came to his disciples, and found them sleeping for sorrow.

46 And he said unto them, why sleep yee? Arise and pray, that ye come not into temptation.

47 And while he yet spake, behold a multitude, and one of the twelve which was called Judas, went before them and came nigh to Jesus to kiss him. [Namely according to the sign which he had before given them. Mat. 26. 48.]

48 And Jesus said unto him, Judas, betrayest thou the son of man with a kiss.

49 And they that were with him seeing what would happen, said unto him, Lord shall we smite with the sword?

50 And one of them [Namely Peter] smote the servant of the high Priest, [called Malchus, John 18. 10.] and cut off his right ear.

51 And Jesus answering said, suffer them (to be) even hitherto. And he touched his Ear and healed him.

52 And Jesus said to the chief Priests and the Captaines of the Temple, and the Elders which were come against him, [Namely to some of them, which were sent forth by the rest to carry on this work, Mat. 26. 47.] are ye gone forth with swords and staves [Gr. woods] as against a murderer? [or high-way-robber]

53 When I was daily with you in the Temple, yee

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stretched not forth your hands against me: but this is your hour, and the power of darkness. [That is, the power that is given by God to the Divel, who is called a Prince of darkness, *Ephes.* 6. 12. and to his instruments over me, *Col.* 1. 13.]

54 *And they laid hold on him, and led (him away) and brought him into the high Priests house,* [Namely first to *Annas* and afterward to *Cajaphas*, *John* 18. 13, 24.] *and Peter followed afar off.*

55 *And when they had kindled a fire in the midst of the hall, and they sate down together, Peter sate in the midst of them.*

56 *And a certain maid-servant seeing him sit by the fire,* [Gr. *the light, i.e.* fire, see v. 55 and *Mark* 14. 54.] *and fixing her eyes upon him, said, this (man) also was with him.*

57 *But he denied him saying, Woman, I know him not.*

58 *And shortly after another seeing him, said, thou also art of them;* [Namely disciples of Jesus] *But Peter said, man I am not.*

59 *And when it was about an hour after, another confirmed (it) saying, In truth this (man) was also with him: for he also is a Galilean.* [As appeareth by his speech *Mat.* 26. 73.]

60 *But Peter said, man I know not what thou sayest. And immediately as he yet spake the Cock crowed.* [Namely for the second time towards break of day, See *Mark* 14. 72.]

61 *And the Lord turning himself about, looked on Peter, and Peter remembred of the word of the Lord, how he had said unto him, before the cock shall have crowed* [That is, shall have made an end of his crowing] *thou shalt deny me thrice.*

62 *And Peter going out wept bitterly.*

63 *And the men which held Jesus, mocked him, and smote (him.)*

64 *And when they had covered him, they smote him on the face, and asked him saying, prophesie who it is that smote thee.*

65. *And many other things they spake against him, blaspheming.* [That is blaspheмously speaking of him and to him.]

66 *And when it was day there gathered together:* [Namely the second time, to examine him more narrowly, and deliver him over to *Pilate*. Of the first assembling. See *Mat.* 26. 57.] *the Elders of the people* [Gr. *the Eldership*] *and the chief Priests, and Scribes, and brought him into their counsel.* [Gr. *Synedrion*, whereof see *Mat.* 5. 22.]

67 *Saying, art thou the Christ? tell us;* [Or *if thou art the Christ tell us*] *and he said unto them, if I tell it you, ye will not believe it.*

68 *And if I also ask, yee will not answer me or release me.*

69 *From henceforth* [Namely after that he being put to death, shall rise again from the dead, and ascend into heaven] *shall the son of man be set at the right (hand) of the power of God.*

70 *And they all said, art thou then the son of God: And he said unto them, yee say that I am.* [Or *yee say it, for I am so.* See of this phrase *Mat.* 26. 25.]

71 *And they said, what need have we any further of witnesse? For we our selves have heard it out of his (own) mouth.*

CHAP XXIII.

1 *Christ is brought to Pilate, accused before him, and by him declared guiltless,* 7 *who sendeth him to Herod, who despiseth him, and sends him back again,* 13 *Pilate endeavoureth to release him, but by the hard pressing of the Jewes, he looseth Barabbas, and delivereth Christ over to be crucified,* 26 *Simon of Cyrene beareth the cross after him.* 27 *The women of Jerusalem bewail him, to whom he foretells the misery, which should come upon them and their children.* 32 *He is crucified between two murderers, and prayeth for his Enemies,* 35 *is reviled and mocked on the Cross,* 38 *The superscription of the Cross.* 39 *One of the Malefactors revileth him, and the other is converted and comforted by Christ.* 44 *Darkness cometh upon the Earth, the vail of the Temple rendeth, and Christ giveth up the Ghost.* 47 *The Captain acknowledgeth that he is righteous, as also the multitudes.* 50 *He is buried by Joseph of Arimathea.* 54 *The women see where he is laid, and buy spices to anoint him.*

AND *the whole multitude of them* [That is, the whole council, *Luke* 22. 66.] *arose and led him unto Pilate:* [namely the Governour for the Romans, of whom see *Mat.* 27. 2.]

2 *And they began to accuse him saying, we have found that this (fellow) perverteth the people,* [Namely of the Jews] *and forbiddeth to give tributes to Cæsar, saying that he himself is Christ the King.* [namely of the Jews.]

3 *And Pilate asked him saying: art thou the King of the Jewes? And he answered him and said, thou sayst it.* [That is, yea, I am. See *Mat.* 26. 25. *John* 18. ver. 37.]

4 *And Pilate said unto the chief Priests, and the multitudes, I find no fault* [Gr. *cause*, namely, which should make him guilty of death] *in this man.*

5 *And they urged the more strongly* [Or *hardned themselves against it*] *saying, he stirreth up the people, teaching throughout all Judea, having began from Galilee even hitherto.*

6 *Now when Pilate heard of Galilee, he asked whether that man were a Galilean.*

7 *And understanding that he was of Herods Jurisdiction,* [He was surnamed *Antipas*, a son of *Herod* the great, a Tetrarch over *Galilee*, who had caused *John* the Baptist to be beheaded. See concerning him, *Luke* 3. 1, 19.] *he sent him away to Herod, who also himself in those daies was in Jerusalem.* [namely to keep the feast of the passeover with his people.]

8 *And when Herod saw Jesus he was very glad, for he had for a long time been desirous to see him, because he had heard much of him, and hoped to see some sign* [That is, miracle: of meer desire of Novelty, which Christ would not cherish,] *that should be done by him.*

9 *And he questioned him with many words: but he answered him nothing.*

10 *And the chief Priests and the Scribes* [Namely which *Pilate* had sent with Christ unto *Herod*, ver. 15.] *stood and accused him vehemently.*

11 *And Herod with his Souldiers* [Gr. *armies*, that is those of his guard] *having despised* [Gr. set at nought] *and mocked him, put him on a glistring garment* [Or *gorgeous*, such kind of garments as Kings and Princes used to wear, *Gen.* 41. v. 42. *Esth.* 8. 15. which he doth to scoffe at his Kingdome, as also the Souldiers did *Mat.* 27. 28. when they put him on a purple coat] *and sent him back to Pilate.*

12 *And on the same day Pilate and Herod became friends with one another: for before they were at enmity against each other.*

13 *And when Pilate had called together the chief Priests, and the Rulers, and the People,* [Namely after that *Herod* had sent Christ again unto Pilate] *he said unto them,*

14 *Yee have brought this man unto me, as one that maketh the people averse, and behold I have examined (him)* [The Greek word sometimes signifies rightly to question or examine. See the like *Acts* 12. 19.] *in your presence, and have found no fault in this man, concerning that wherewith yee accuse him.*

15 *No nor yet Herod: for I sent you unto him, and behold there is nothing done by him* [Namely Christ, Others understand it of *Herod*: namely that he did nothing to Christ, whereby it might appear that he judged him to be worthy of death] *that is worthy of death.*

16 *I will therefore chastise him* [That is scourge him as is expounded, *John* 19. 1.] *and release him.*

17 *And he must* [Namely by a custome usual with the Jews. See *Mat.* 27. 15. and *Mark* 15. 6, 8.] *on the feast* [namely of the passeover. See *John* 18. 38.] *release one unto them.*

18 *But all the multitude cryed out at once saying, away with this (man)* [Gr. *take away this* (man) namely from the Earth, *i.e.* put him to death, as *Acts* 21. 36. and 22. 22.] *and release unto us Barabbas.*

19 *Who for a certain uproar which was made in the City, and (for) a murder, was cast into prison.*

20 *Pilate therefore called unto (them) again, willing to release Jesus.*

21 *But they cryed out against it, saying, crucifie, (him) crucifie him.*

22 *And he said unto them the third time, what evil therefore hath this (man) done? I have found no guilt of death in him, I will therefore chastise him* [That is, scourge him as ver. 16.] *and set him free.*

23 *But they were instant with great crying out* [Gr. *with great voices*] *requiring that he should be crucified, and the cries of them and of the chief Priests were more violent.* [that is, the longer, the stronger: prevailed more and more.]

24 *And Pilate judged* [Or *gave way to them*] *that their demand should be done.*

25 *And he released to them him that for uproar and murder was cast into prison, whom they had required: but Jesus he delivered over to their will.* [Namely according to their will to be crucified by the Souldiers]

26 *And as they led him away, they took one Simon of Cyrene coming from the field and laid the cross upon him,* [Namely after that Christ had born the same for a while. See hereof the annotation on *Mat.* 27. 32. and *John* 19. 27.] *that he should carry it after Jesus.*

27 *And a great multitude of people and of women followed him, which* [Namely women] *also wept, and lamented him.* [Gr. *smote on their breasts*, *i.e.* shewed themselves heavily afflicted.]

28 *And Jesus turning unto them said, yee daughters of Jerusalem* [That is, ye women which dwel in *Jerusalem*] *weep not for me,* [that is, not so much] *but weep for your selves* [namely much rather] *and for your children.*

29 *For behold there come daies, in which it shall be said* [Gr. *they shall say*] *blessed (are) the barren* [namely because they shall not see such troubles on their children] *the wombs which have not born, and the breasts which have not given suck.*

30 *Then shall they begin to say to the mountaines,* [Namely out of great terrour and distresse, as *Hos.* 10. 8. *Revel.* 6. 16.] *fall on us, and to the Hills, cover us.*

31 *For if they do this to the green wood* [Gr. *moist*, *i.e.* to me who am innocent and righteous] *what shall be done to the dry?* [that is, what shall then befall the ungodly and guilty (persons) see the like 1 *Pet.* 4. 17, 18.]

32 *And there were also two others, being evil-doers led to be put to death with him.*

33 *And when they came on the place called Scul-* (place) [The cause of this name, See *Mat.* 27. 33.] *they crucified him there, and the Malefactors, the one at the right and the other at the left (side.)*

34 *And Jesus said, Father forgive it them, for they know not* [That is, the greater part of them. For some of them knew it well, and sinned against the holy Ghost *Mat.* 12. 32.] *what they do.* [namely that they crucifie the true Messias, See *Acts* 3. 17. 1 *Cor.* 2. 8.] *And parting his garments they cast the lot.*

35 *And the people stood and beheld it: and the Rulers also with them, derided (him) saying, he delivered others, let him now deliver himself, if he be the Christ the chosen of God.* [namely, chosen of God to be the true Messias, 1 Pet. 1. 20.]

36 *And the Souldiers also coming to (him) mocked him, and brought him vinegar,* [Namely the second time, whereof see *Mat.* 27. 34, 48.]

37 *And said, if thou art the King of the Jewes, deliver thy self.*

38 *And there was also a superscription* [Namely of his accusation, *Mark* 15. 26.] *written over him,* [that is, over his head fastned on the cross, *John* 19. 19.] *with Greek and Latine and Hebrew Letters, THIS IS THE KING OF THE JEWES.*

39 *And one of the malefactors which were hanged, reviled him saying, if thou art the Christ deliver thy self and us.*

40 *But the other answering rebuked him saying, dost thou not fear God, whereas thou art in the same judgement.*

41 *And we truly justly: for we receive (punishment) worthy of that we have done, but this man hath done nothing unjustly.*

42 *And he said unto Jesus, Lord remember me, when thou shalt be come into thy Kingdome.* [Namely of thy glory.]

43 *And Jesus said unto him; verily I say unto thee, to day thou shalt be with me in Paradise.* [That is, in heaven, 2 *Cor.* 12. 4.]

44 *And it was about the sixt hour,* [See for the reckoning of these hours, *Mark* 15. 25.] *and there was darkness over all the Earth* [or over all the Land] *until the ninth hour.*

45 *And the Sun was darkned* [See hereof *Mat.* 27. 45.] *and the vail of the Temple rent (thorow) the midst* [See *Mat.* 27. 51.]

46 *And Jesus crying with a great voice said, father into thy hands I commend* [Or *I will commend, i.e.* give in keeping as a pawn that is intrusted with any man, to deliver it again in due time] *my spirit.* [that is, my soul] *And when he had said that, he gave up the Ghost.*

47 *Now when the Centurion saw what had hapned, he glorified God* [Namely, publickly confessing that Christ was innocent and the Son of God, seeing God had given such cleer signs of it, *Mat.* 27. 54.] *and said, truly this man was righteous.*

48 *And all the multitudes which were come together to behold this, seeing the things which were done, returned smiting upon their breasts.* [Namely in token of sorrow and astonishment.]

49 *And all his acquaintance stood afar off, also the women which had followed him together from Galilee, and beheld this.*

50 *And behold a man named Joseph, being a Councellour, a good and righteous man,*

51 *(He had not consented unto their counsel and dealing) of Arimathea, a City of the Jewes, and who also himself looked for* [Or *received, embraced*] *the kingdome of God.*

52 *He went unto Pilate and desired the body of Jesus,*

53 *And when he had taken the same down, he wound it in a fine linnen-cloth, and laid it in a grave hewn in a rock, wherein never yet any man was laid.*

54 *And it was the day of preparation* [Gr. *the day was the preparation*, namely of the Sabbath, and likewise of the passeover of the Jews, see *Mark* 15. 42. *John*

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19. 14.] and the Sabbath came on. [Gr. lighted on, i.e. began to break with the riſing of the ſtars. For with the Jewes the day took his beginning from the ſetting of the Sun, and was reckoned from the one evening to the other.]

55 And the women alſo, which came with him out of Galilee followed after, and beheld the grave and how his body was laid.

56 And being returned they prepared ſpices and oyntments, and they reſted on the Sabbath according to the commandment. [Namely according to the fourth commandment, Exod. 20. 10.]

CHAP. XXIV.

1 The women go to the ſepulchre, and find the ſame empty 4 two Angels declare unto them the reſurrection of Chriſt, 9 which they go and tell the Apoſtles and other Diſciples, who do not believe it, 12 Peter runneth forth to the grave. 13 Chriſt revealeth himſelf to two Diſciples going towards Emmaus, and is there known of them in breaking of bread, 33 who return to Jeruſalem, and relate it to the Apoſtles, 36 Chriſt himſelf appears to all his Apoſtles, ſheweth them his hands and feet, and eateth in their preſence, 44 openeth to them the meaning of the Scriptures, appointeth them to be his witneſſes among all people, and promiſeth them his holy Spirit, 50 bleſſeth them, takes his leave of them, and aſcendeth into heaven.

AND on the firſt (day) [Gr. on one] of the week [Gr. of the Sabbaths. ſee Mat. 28. 1. Mark 16. 2.] very early in the morning, [ſee hereof the annotation on Mark 16. 2. Gr. deep in the morning] they went to the grave, carrying the ſpices which they had prepared, and ſome with them. [namely other women of whom ſee further v. 10.]

2 And they found the Stone rolled away from the grave.

3 And being entred in they found not the body of the Lord Jeſus.

4 And it came to paſs as they were doubtfull about it, [Or very much troubled] behold two men [i.e. Angels in the ſhape of men, ſee Mat. 28. 2. who makes mention but of one becauſe he ſpake to them] ſtood by them in ſhining garments. [Gr. lightning, i.e. gliſtering like lightning.]

5 And as they were greatly afraid and bowed the face toward the Earth, they ſaid unto them. what ſeek ye the living with the dead?

6 He is not here, but he is riſen. Remember how he ſpake unto you [Whereof See Mat. 26. 21.] while he was yet in Galilee:

7 Saying the Son of man muſt be delivered over into the hands of ſinfull men, and be crucified, and the third day riſe again.

8 And they remembred his words.

9 And being returned from the grave, they told all theſe things to the eleven, and to all the other. [Namely diſciples, which were there gathered together.]

10 And (theſe) were Mary Magdalen and Joanna; [See concerning this Joanna, Luke 8. 3. and Mary (the mother) of James [Namely the leſs. See Mark 15.40.] and the other with them, which ſaid this to the Apoſtles

11 And their words ſeemed before them as Idle talk. [Or madneſs dotage] and they believed them not.

12 But Peter riſing up ran to the grave [Namely with John. See John 20. 3.] and ſtooping down he ſaw the linnen cloathes lying alone, and went away, wondring with himſelf at that which happened.

13 And behold two of them [Not of the Apoſtles but of the other Diſciples, as appears v. 18, 33.] went on that ſame day towards a village that was ſixty furlongs from Jeruſalem. [a furlong is an hundred twenty five paces, ſo that eight furlongs make an Italian mile; whereof three are about an hours going, ſo that ſixty furlongs make about two hours going and an half] whoſe name was Emmaus.

14 And they ſpake together one with another, of all thoſe things that had happened.

15 And it came to paſs while they ſpake together, and queſtioned one with another, that Jeſus himſelf came to (them) and went with them.

16 And their eyes were held [That is, withheld by the power of Chriſt] that they knew him not. [or that they ſhould not know him.]

17 And he ſaid unto them what diſcourſes are theſe, which yee walking change one with another; and wherefore are ye ſad. [or ſowre.]

18 And the one whoſe name was Cleophas, anſwering ſaid unto him, art thou alone a ſtranger at Jeruſalem [Or an inhabitant] and knoweſt not the things, which in theſe daies are come to paſs therein?

19 And he ſaid unto them, which? and they ſaid, the things concerning Jeſus the Nazarite, who was a Prophet [Gr. a man, a Prophet] mighty in works [Gr. in deed, or in work and in word] and words, before God [Namely who witneſſed thus much of him by many miracles] and all the people. [namely who heard and ſaw this with admiration and commendation.]

20 And how our chief Prieſts and Rulers delivered him over to the judgement of death, and have crucified him.

21 And we hoped that he it was that ſhould redeem [That is, ſhould have redeemed] Iſrael; [that is the people of Iſrael or of the Jews] yea alſo, together with all this, to day is the third day ſince theſe things were done.

22 But alſo ſome women of us [That is, of our company] diſturbed us, who early in the morning were at the grave.

23 And not finding his body, they came and ſaid, that they had alſo ſeen a viſion of Angels which ſay that he is alive.

24 And ſome of them that are with us, went away to the grave, and found it ſo even as alſo the women had ſaid but him they ſaw not.

25 And he ſaid unto them O yee ignorant. and ſlow of heart, to believe all that which the Prophets have ſpoken.

26 Muſt not the Chriſt have ſuffered theſe things, and (ſo) enter into his glory. [Namely after or by his ſuffering, Heb. 2. 9. 1 Pet. 1. 11.]

27 And having began from Moſeh and all the Prophets, he interpreted unto them in all the Scriptures, that which was (written) of him.

28 And they came neer to the village whereunto they went, and he carried himſelf, [Or put himſelf into ſuch a poſture; which was done without diſſembling to try them: ſeeing he would have done the ſame, except they had held him with intreaty] as if he would go further.

29 And they conſtrained him [Namely with intreaty and preſſing. See Gen. 33. 11.] ſaying, abide with us, for it is neer the Evening, and the day is declined. And he went in to abide with them.

30 And it came to paſs as he ſate down with them, he took the bread and bleſſed it [Namely by prayer and thankſgiving, 1 Tim. 4. 4, 5.] and when he had broken it [namely after the manner of the Jewes in the beginning of their meals whoſe loaves were ſo baked, that they could conveniently be broken, Acts 2. 46.] he gave it to them.

31 And their eyes were opened, and they knew him: and he got away out of their ſight. [Gr. and he became diſappearing from them, i.e. he withdrew himſelf ſuddenly from their ſight.]

32 And they ſaid one to another, was not our heart burning in us, when he ſpake to us on the way, and when he opened [Or expounded or interpreted] unto us the Scriptures.

33 And they riſing up the ſame hour returned to Jeruſalem, and found the eleven gathered together, and thoſe that were with them.

34 Who ſaid [Namely the eleven and they that were with them] the Lord is truly riſen, and was ſeen of Simon.

35 And they related that which happened on the way, and how he was made known to them in the breaking of bread.

36 And as they ſpake of theſe things, Jeſus himſelf ſtood in the midſt of them, and ſaid unto them, peace be unto you.

37 And they being frighted and ſore afraid, thought that they ſaw a Ghoſt. [That is, an apparition, ſee Mat. 14. 26: Or an Angel in humane ſhape, Acts 12. 9.]

38 And he ſaid unto them, what are ye troubled? and why do (ſuch) reaſonings ariſe in your hearts?

39 Behold my hands and my feet: for it is I my ſelf: [Or that it is I my ſelf] feel me and ſee, for a ſpirit hath no fleſh and bones: as ye ſee that I have.

40 And as he ſaid this, he ſhewed them (his) hands and (his) feet.

41 And when they yet for joy believed it not, and wondred, he ſaid unto them, have ye here any thing for to eat? [Gr. eatable.]

42 And they gave him a piece of a roaſted fiſh, and of an hony-comb.

43 And he took it and ate it before their eyes. [Not that he had need of this, ſeeing he was now become immortal: but to aſſure them that he had ſtill the ſame body. See Acts 10. v. 41.]

44 And he ſaid unto them, theſe are the words which I ſpake to you, while I was yet with you, [That is converſed publickly, and continually, with you before my death] (namely) that it muſt all be fulfilled, that is written concerning me in the Law of Moſes, and the Prophets and the Pſalmes.

45 Then opened he their underſtanding [Namely, by the illumination of his holy ſpirit, Acts 16. 14. 1 Cor. 2. 13.] that they might underſtand the Scriptures.

46 And ſaid unto them thus it is written, and thus ought the Chriſt to ſuffer, and ariſe from the dead the third day.

47 And repentance and forgiveneſs of ſins be preached in his name among all Nations, beginning from Jeruſalem. [Foraſmuch as the Meſſias was promiſed principally to the Jews, Rom. 1. 16. and the Goſpel was to go forth out of Sion and Jeruſalem, Iſa. 2. 3.]

48 And yee are witneſſes of theſe things.

49 And behold I ſend the promiſe of my Father upon you [That is, the holy Ghoſt, which I promiſed that I would ſend you from the Father, John 14. v. 16 and 15. 26. Acts 1. 4.] but abide yee [Gr. ſit you down] in the City Jeruſalem, untill ye ſhall be indued with power [namely with the Holy Ghoſt, Acts 1. 8.] from on high. [that is, from heaven, Acts 2. 2. Heb. 1. 3.]

50 And he led them forth unto Bethany [See hereof more at large, Acts 1. v. 12.] and lifting up his hands he bleſſed them.

51 And it came to paſs as he bleſſed them, that he parted from them, and was taken up into heaven.

52 And they worſhipped him, and returned to Jeruſalem with great joy.

53 And they were alwaies in the Temple, praiſing and thanking [Gr. bleſſing] God. Amen.

The end of the holy Goſpel according to [the deſcription] of LUKE.

THE

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THE HOLY GOSPEL ACCORDING TO THE DESCRIPTION OF JOHN.

JOhn was the son of *Zebedee* and *Salome*, *Mat.* 4. 21. and 10. 3. and a brother of *James* which was surnamed the great, *Mark* 3. 17. was of a fisherman called by Christ to be his Apostle, *Mat.* 4. 11. and 10. 3. and singularly beloved of Christ, *John* 13, 23. and 21. 20. wherefore Christ took him also with him, together with *Peter* and *James*, to behold some special miracles, his glory on the mount, and his agony in the garden. See *Mat.* 17. 1. and 26. 37. *Mark* 1. 29. *Luke* 8. 51. and commended his mother unto him when he hung upon the cross, *John* 19. 26, 27. see further concerning him *Mark* 9. 2. *Luke* 9. 54. *Acts* 1. 13. and 3. 1. and 12. 2. *Gal.* 2. 9. The writers of the Ecclesiastical history testifie, that he lived longest of all the Apostles; being grown above ninety years old, and died in the hundred and second year after Christs birth: That he was banished by the Emperour *Domitian* into the Isle *Patmos*. *Rev.* 1. 9. and under the Emperour *Nerva* returned to *Ephesus*. See *Euseb. Histor. Eccl. lib.* 3. *cap.* 16. *Hieronim. in Catal. Script. Eccles.* He wrote this Gospel, three Epistles, and the Revelation.

The Argument of this Book.

THis Gospel is also of the same Argument with the foregoing: only John relates also some Sermons and prayers of Christ, as also some miracles, which the other Evangelists had not set down. The ancient Ecclesiastical writers testifie that he wrote this Gospel after the other Evangelists, at the request of the Churches of Asia, when there were risen up amongst them the Heresies of Ebion and Cerinthus who denyed the Godhead of Christ, wherefore also he hath begun his Gospel, with the proof of the same. The Evangelist John therefore describes also first the person, and afterward the office of Christ. Concerning his person, in the first place his divine nature, which he proves by his works, and afterwards his incarnation. Concerning his office he sets forth first his office of teaching, that John the Baptist prepared him the way thereunto, openly testifying and proving, that not he but Jesus was the Lamb of God and the promised Messias, whereby Andrew and Simon Peter his brother, and Philip believe in Christ, and Nathaniel also is brought unto him, and believed, chap. 1. That Christ doth his first Miracle, changing the water into wine, at a wedding in Cana of Galilee: that he coming to Jerusalem at the feast of the passeover, purgeth the Temple of the buyers and sellers, and proves against the Jews that he had authority so to do, chap. 2. That he instructed Nicodemus a Pharisee in the principals of true Religion; especially of the necessity and nature of the spiritual regeneration of men, and of his lifting up on the cross, whereof the brasen serpent was a Type, and of the necessity and fruit of faith in him: That John the Baptist, when Jesus was come into Judea again testified before the Jewes, that not he but Jesus was the true Messias, and that we must believe in him to be saved, chap. 3. That Christ travelling again towards Galilee, and coming near Sychar, treated at the well with a woman of Samaria, of the living water which he giveth to believers, as also of the place and manner of worshipping? and that she and many Samaritanes believed in him: That the Galileans received him kindly, and that at Capernaum he healeth the Son of the Kings servant, chap. 4. That on the Sabbath he healed with

The Argument of this Book.

a words a man that had lain sick in Jerusalem at the Pool Bethesda eight and thirty years, wherefore the Jews sought to kill him, against whom Christ defendeth himself, proving not only by the testimonies of John, but also by his works, and by the Scripture, especially the writings of Moses that he was the son of God, chap. 5. That he fed five thousand men with five loaves; walked on the sea; reproves the multitudes that they followed him for loaves; exhorting them to seek after the bread of life which comes down from heaven, of which the Manna was a Type: and teacheth that he was that bread, and that we must eat his flesh and drink his blood: which when the Capernaites misunderstood, he more plainly expounds to them, that his words are to be spiritually understood, namely that we must believe in him; wherefore some Disciples departed from him, yet the twelve abode with him, to whom he saith that one of them was a Divel. chap. 6. That his kinsman exhorted him to go up to the feast of Tabernacles, whom he suffers to go before; what the people said of him at the feast; that he taught the people both in the middle of the feast as also in the end; that his doctrine was the Fathers doctrine, which many believed; and the Pharisees gainsaid, and that they that believed in him should receive the holy Ghost, that contention arose thereabout among the people: and the Pharisees sought to take him; but he was defended by Nicodemus. chap. 7. That he would not condemn a woman found in adultery: and teacheth the people that he is the light of the world, and that he beareth not witness of himself, but the father that sent him: convinceth the Pharisees that they were no true children of Abraham, but children and servants of the Devil, and that he was before Abraham: wherefore they would have stoned him. chap. 8. That he restored sight to his sight who was born blinde; which being become known to the Pharisees, they examine him, and he boldly acknowledging the truth they revile him and cast him out: to whom the Lord more clearly reveals himself, and upbraids the Pharisees with their spiritual blindness. chap. 9. And teacheth that the true shepheards must enter in by the door; that he is the good Shepheard and no hireling; that he hath other sheep yet which he must bring home; that he willingly layes down his life for the sheep; that at the feast of the dedication he proveth by his works that he was the promised Messias, and that many believed in him. chap. 10. That he raised from the dead Lazarus of Bethany, having been now four daies dead: wherefore the Rulers of the Pharisees took counsel to put him to death, for fear that the people should believe in him, which the high Priest Cajaphas prophesying unwittingly, approves of, and that the chief Priests gave order that he should be taken coming to the feast. chap. 11. That he was invited to supper at Bethany by Lazarus and his Sisters, where Mary anointeth his feet, whom Judas reproveth, and he defendeth: that the Jewes sought to put Lazarus to death: that he made his royal entrance into Jerusalem, riding upon an Asse: foretels his death to his Disciples: prayeth to his father who answers him with a great voice; admonisheth the multitudes to walk in his light: that Esaias prophesied before of the Jews stiffneckednes; that many Rulers believed in him, but durst not confess the same; exhorteth to believe in him, forasmuch as he received his doctrine from the father. chap. 12. That he washed his Disciples feet, and thereby exhorteth them after his example to humility, and mutual serviceablenes: complaines that one of them should betray him, whom he maketh known and reproveth, foretels his disciples that he should speedily be glorified, and exhorts them to love, and foretels Peter of his fall. chap. 13. That he informeth his disciples whither he was to go, namely into his fathers house, and teacheth Philip, who was his Father, promiseth that the Father would give them what soever they should pray to the father for in his name, and that he would send them the holy Ghost: and exhorts them to love him and his word. chap. 14. That he compares himself to a vine, and them to the branches, and thereby exhorts them to bring forth fruits in him, and especially to love one another; comforts them against the hatred and persecution of the world, and promiseth them the spirit of Truth. chap. 15. Foretells what evill should come upon them from the Jews, and comforts them about his departure with the promise of the Holy Ghost, and the power of the same, as also that their suffering should not endure long, but be turned into joy: and that the father would alwaies hear their prayer: foretells them also of their scattering. chap. 16. Afterward he describes his Priestly office, what an excellent prayer he made to his father, first for himself, that the father would glorifie him, after for his eleven Apostles, that he would keep them from the evill, and also for all which should believe in him through their word, that they may abide in unity, and be partakers of his glory. chap. 17. And furthermore describes his suffering, aswell that which he suffered in the garden; where he is betrayed by Judas, taken by the souldiers, whom he first casteth on the ground, as in the house of Cajaphas the high Priest, where Peter denieth him thrice, and he is examined by the high-Priest, and in the judgement-hall before Pilate the Governour, who having also enquired first of the Jews, and afterward of Christ, findeth no fault in him, and therefore seeketh to release him, by the means that one malefactor was released at the feast of the Passeover, but that the people desired not to have him released but Barabbas. chap. 18. That Pilate caused him to be scourged, and mocked of the souldiers, and so would have released him, but that the chief Priests cried out that he should be crucified, which Pilate finally yielded to, and delivered him over to the souldiers who crucified him, setting his accusation over his head; and parted his garments by lots: that his mother stood by, whom he commendeth unto John, and having vinegar given him to drink gave up the Ghost, wherefore his bones were not broken: and that he was buried by Joseph of Arimathea, and by Nicodemus. chap. 19. That the third day he arose again from the dead; which was made known first to Mary Magdalen by two Angels, and presently after by Christ himself speaking to them, as also at Evening to the other Disciples, when Thomas was not by, who could not believe it, and eight daies after to the same and to Thomas, who feeleth his side and believeth. chap. 20. That he reveales himself once more to his Disciples fishing at the Sea of Tiberias, where he re-establisheth Peter in his office, and foretells him the manner of his latter end; and therewithall John concludeth his Evangelical History. chap. 21.

JOHN.

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JOHN.

CHAP. I.

1 *The person of Christ is described, that he is the eternal word of God, their is God, Creatour of all things, the life and light of men, especially of those that believe in him,* 14 *and that this word became flesh.* 15 *John the Baptist gives testimony of the dignity of his person and office,* 23 *as also of his own calling.* 29 *Declareth again that Christ is the Lamb and Son of God,* 32 *and that he was made known to him, by the descending of the Holy Ghost upon him,* 37 *upon which Testimony two of Johns Disciples follow Christ,* 41 *of which the one, namely Andrew, brings his brother Simon to Christ also* 43 *who giveth him the name of Peter,* 44 *Christ calleth Philip,* 45 *and Philip bringeth Nathaniel to Christ,* 49 *who acknowledgeth him to be the Son of God, and is received for a Disciple.*

1 *In the beginning* [Namely of the Creation of all things. See *Gen.* 1. 1. and consequently from everlasting: seing that before the Creation there was nothing but eternity, *Johm* 17. ver. 5. *Ephes.* 1. 4.] *was the word,* [Gr. *ho logos, i.e. the word*; Or the substantial word and *reason*, as likewise the word *reason* signifieth both the inward reason or understanding of men, and the outward word, whereby the inward reason is declared unto others. Thus Christ the son of God is called by *John*, not here only, but elsewhere also, 1 *John* 1. 1. and chap. 5. 7. Revel. 19. 13. both because he is the wisdome of the father, and the express image of his person, *Prov.* 8. ver. 1, 12. 24. *Col.* 1. 15. *Heb.* 1. 3. as also because by him the father hath revealed unto mankind his secret counsel concerning our salvation, as well in the old as in the new Testament, *John* 1. 18. *Heb.* 1. 1.] *and the word was with God,* [namely the father, as a distinct person from the father, see v. 18.] *and the word was God.* [that is, was partaker of the only and eternal divine essence with the father and the holy Ghost, *John* 10. 30. 1 *John* 5. 7.]

2 *This was in the beginning with God.*

3 *All things were made by the same,* [Gr. *become, i.e.* created] *and without the same* [for the father created the world with and by the Son, *John* 5. 18, 19.] *nothing was made* [G. *no not one thing*.] *that was made.*

4 *In the same* [Namely word] *was the life* [that is, the Original and fountain of life, as *Psa.* 36. 10. *Acts* 17. 28.] *and the life* [that is, the word which is the author of life] *was the light of men.* [that is, the author and original of the light, namely of the reason and understanding, wherewith mankind was indued in the Creation.]

5 *And the light* [That is, that same word which enlightens men] *shineth* [that is, enlighteneth the understanding of man, with some knowledge of Gods nature and worship; which yet remaines in man since the fall. See hereof more largely, *Rom* 1. 19.20.] *in the darkness,* [that is, in the understanding of man, darkned by the fall and sin, *Acts* 26. 18.] *and the darkness comprehended it not.* [that is, corrupt men did not make use of that light which remained in them, rightly to know, to serve and to honour the son of God the author of this light, *Rom.* 1. 21, 22. 1 *Cor.* 1. 21.].

6 *There was a man sent from God* [Of this sending see *Luke* 3. 3.] *whose name was John.* [see of this name *Luke* 1. ver. 13, 63.]

7 *He came for a witness, to bear witness of the light,* [That is, of that eternal word whereby men are also enlightened to salvation] *that they all through him* [namely *John*, as 1 *Cor* 3. 5.] *should believe.*

8 *He was not the light but* (*was sent,*) *that he might bear witness of the light.*

9 (*This*) *was the true light, which enlighteneth* [Namely with reason and understanding] *every man* [Gr. *all*] *coming into the world.* [namely by the natural birth, as *John* 18. 37.]

10 *He was in the world* [Namely as a preserver and governour of all things] *and the world was made* [Gr. *become*] *by him, and the world* [that is, the unregenerate men] *knew him not.* [by their natural wisdome; not as was needfull to salvation, 1 *Cor.* 1. 21.]

11 *He came unto his* (*own*) [Or *into his own*, namely countrey or people, *i.e.* to the people of *Israel*, out of which he took his humane nature, *Rom.* 9. 5. and which he had chosen for his propriety, and unto which he came in an especial manner, not only after his incarnation by the preaching of the gospel, but also before his incarnation by manifold apparations, revelations and deliverances, *Deu.* 7. 6. *Psa.* 147. 19, 20.] *and his own* [that is, the most part of the same *Israelites*, which belonged to the outward Covenant, and therefore are here called *his own*] *received him not* [namely by a true faith.]

12 *But as many as received him, to them gave he power* [Or *right* and *worthiness*] *to become children of God*; [Or *that they are become children of God*] (*namely*) *they that believe in his name.*

13 *Which are born not of blood*, [Gr. *bloods*, Heb. *i.e.* not after a natural and carnal manner, which natural birth and descent the Jews much boasted of and relyed on, *John* 8. 39. *Rom* 9. 7, 8.] *nor of the will of the flesh, nor of the will of man, but of God,* [that is which by the spirit and word of God, are regenerated and renewed, *John* 1. 5. 1 *Pet.* 1. 23.]

14 *And the word became* [Namely, not by changing or mixture, but by assuming the humane nature in unity of person, *Gen.* 2. 7. 1 *Cor.* 15. 45 as is expounded, *Phil.* 2. 7. *Heb.* 2. 14, 16] *flesh,* [that is, a true man, like unto us in all things, *Heb.* 2. 17. yet without sin, *Heb.* 4 15. See *Isa.* 40. 5 *Joel* . 28.] *and dwelt among us*; [Gr. *had a Tabernacle, i.e.* for a time walked and conversed among us] (*and we beheld his glory,* that is, clear tokens of his divine Majesty, as well in his baptism and miracles, *John* 2. 21. as in his transfiguration on the mount, and in his resurrection] *a glory as of the only*

only begotten of the father,) [that is such as belonged to; and became him, who was after an unspeakable manner begotten of the father from all eternity, *Prov.* 8. 24. *Mich* 5. 2.] *full of grace and truth.* [see hereof verse 17.]

15 *John bare witness of him, and cryed saying: this was he of whom I said, he that cometh after me* [Or *behind me*, See also the annot. on v. 27.] *was before me*; [Or *set before me, i.e.* exalted above me] *for he was before me then I.* [Gr. *first*, *i.e.* more worthy then I: or before me, because by reason of his divine nature he is from everlasting.]

16 *And of his fulness have we all received, even grace for grace.* [That is, one grace upon another in abundance, or the grace of the new Testament for the grace of the old Testament: or the grace of glorification for the grace of justification and regeneration.]

17 *For the Law* [Namely of manners, or of the ten commandements, with the threatning of an eternal curse against the transgressours, and also the Law of ceremonies] *was given by Moses*: [that is, by the ministry of *Moses*, *Heb.* 3. 2, 5, 16.] *the grace* [namely of redemption from the curse of the Law, *Rom.* 10. 3, 4. *Gal.* 3. 13. and of adoption for children, *John* 1. 12. *Rom.* 8. 15.] *and the truth* [that is, the fulfilling both of the promises, 2 *Cor.* 1. 20. and of the ceremonies and types, *Col.* 2. 17.] *was by Jesus Christ.* [namely as the Son and Lord of the house, *Heb.* 3. 5, 6.]

18 *No man hath ever seen God*: [That is, known, namely with a perfect and naked knowledge of his being and willing] *the only begotten Son, who is in the bosome of the Father*; [that is, who is of one essence with the Father beloved of him, and to whom by reason thereof all the secret wisdome of the father is known] *he hath declared* [that is clearly and perfectly revealed the saving knowledge of God and his counsel, so much as is necessary for us to know of God to salvation] *(him unto us.)* [*or it unto us.*]

19 *And this is* [Or *this is also*] *the testimony of John; When the Jewes sent out* (*certain*) *Priests and Levites from Jerusalem, that they should ask him: Who art thou.*

20 *And he confessed.* [Namely openly and boldly who he was, as the following words also declareth] *and denyed it not: and confessed, I am not the Christ.*

21 *And they asked him, what then? Art thou Elias? And he said, I am not (he.)* [Namely *Elias* the Thisbite which ye perversly think should in his own person come again into the world, although in an other sence *John* is also called *Elias*, *Mat.* 17. 12. because he came in the power and spirit of *Elias*, *Luke* 1. 17.] *art thou the Prophet?* [namely that special Prophet of whom is foretold, *Deu.* 18. 15. whom the Jews thought, but amiss, that he should be an other then the Messias] *and he answered, No.*

22 *They said therefore unto him: who art thou? that we may give answer to them that sent us: what saist thou of thy self?*

23 *He said, I am the voice of* (*one*) *crying in the wilderness*, [See the exposition hereof *Mat.* 3. 3.] *make the way of the Lord straight, as spake the Prophet Esaias.*

24 *And they that were sent out were of the Pharisees.*

25 *And they asked him and spake unto him: wherefore baptizest thou then?* [That is, by what authority and command dost thou use this new manner of doing] *if thou art not the Christ, nor Elias, neither the Prophet.*

26 *John answered them saying, I baptize with water, but he standeth in the midst among you, whom ye know not,* [This *John* said, not presently after that Jesus was baptized by him, but after that he was returned out of the wilderness, where he had been tempted forty daies, about the place where *John* baptized.

27 *The same it is that commeth after me* [Or *behind me*, *i.e.* whose forerunner I am, to prepare the way for him See ver. 15.] *who was before me, whose shoo-latchet I am not worthy that I should unloose.* [that is, that I should do him even the meanest service. See *Mat.* 3. 11.]

28 *These things came to pass in Bethabara* [That is, a house of shipping-over, or a passage-house] *beyond the Jordan,* [or *at, about, by the Jordan.* See. *Matth.* 4. 15 and 19. 1] *where John was baptizing.*

29 *The next day* [Namely, after that *John* had answered the *Pharisees* who he was] *John saw* [Gr. *seeth*] *Jesus coming unto him, and said,* [Gr. *saith*] *Behold the Lamb* [that is, the Messias, typified by the Paschal-lambe and daily sacrifices. 1 *Cor.* 5. 7. and promised *Esa.* 53. 7.] *of God,* [that is, ordained and apointed by God] *that taketh away* [*or taketh upon him*, namely to bear the punishment of the same, and to deliver us from them *Isa.* 53. 11, 12. 1 *Pet.* 2. 24] *the sin of the world.* [that is of all those that shall beleeve in him throughout the whole world *John* 6. 33, 35. 2 *Cor.* 5. 19]

30 *This is he of whom I said:* [See the exposition *ver.* 15.] *After me cometh a man who was before me; for he was sooner then I.* [Gr. *first*: See *ver* 15.]

31 *And I knew him not:* [Namely by face, or perfectly] *but that he should be revealed unto Israel, therefore I am come baptizing with water.*

32 *And John testified saying, I saw the spirit,* [Namely, the holy Ghost, *Matth.* 3. 16.] *descend from heaven like a dove, and it abode upon him.*

33 *And I knew him not,* [Namely before he came to me to be baptized. For when Christ came to him, God revealed unto him that this was the person, *Matth.* 3. 14. and afterward by this sign he was more confirmed in this knowledge] *but he that sent me to baptize with water,* [Gr. *in* as also *ver.* 31.] *he had said unto me, on whom thou shalt see the spirit descend, and abide upon him, this is he that baptizeth with the holy Ghost.* [See *Matth.* 3. 11.]

34 *And I have seen and have witnessed, that this is the Son of God.*

35 *The next day again* [Namely being the second after that *John* had answered the *Pharisees*] *John stood, and two of his Disciples.*

36 *And looking on Jesus walking* (*there,*) *he said Behold the lamb of God.*

37 *And those two Disciples heard him speak* (*that,*) [Namely so, that they also beleeved it] *and they followed Jesus.*

38 *And Jesus turning him about and seeing them follow, said unto them:*

39 *What seek ye? And they said unto him Rabbi (which is to say being interpreted Master)* [Or *Teacher*] *where dwellest thou?* [Gr. *abidest i.e. where dost thou lodge or Inn?* See *ver.* 40.]

40 *He said unto them, come and see. They came and saw where he dwelt, and abode that day with him. And it was about the tenth hour.* [That is, towards Evening, about two hours before the going down of the sun. See. *John* 11. 9.]

41 *Andrew the Brother of Simon Peter was one of the two, which had heard it of John, and followed him.*

42 *He found first his* [Gr. *his owne*] *brother Simon, and said unto him, We have found the Messiah, which is being interpreted the Christ.* [That is anointed; by which name the promised Saviour was called in the old Testament. *Psal.* 2. 2. *Dan.* 11. 9. 25, 26. because he was ordained by God for our onely and supreme Prophet, King, and priest; of whom the anointed Prophets, Kings, and Priests, in the old Testament, were types.]

43 *And he led him to Jesus. And Jesus looking on him said, Thou art simon the son of Jona: Thou shalt be*

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called Cephas [That which is here promiſed, was done *Luke* 6. 14.] *which is interpreted Peter.* [that is, ſtone or rock. See *Mat.*16.10]

44 *The day following* [That is, the third day after the anſwer of *John* to the meſſage of the Phariſes *Jeſus would goe away unto Galilee, and found Philip, and ſaid unto him, Follow me*

45 *Now Philip was of Bethſaida,* [Of Bethſaida ſee *Math.* 11. 21.] *of the City of Andrew and Peter.* [that is, out of the ſame City,from whence *Andrew* and *Peter* were.]

46 *Philip found Nathaniel and ſaid unto him, we have found (him) of whom Moſes wrote in the Law, and the Prophets, (namely) Jeſus the ſon of Joſeph, of Nazareth.*

47 *And Nathaniel ſaid unto him, can there be* [i.e. proceed] *any good out of Nazareth?* [that is, out of ſuch a deſpiſed place,& which was ſituate in *Galilee*. See *John* 7. *ver.* 41, 42.] *Philip ſaid unto him, come and ſee.*

48 *Jeſus ſaw Nathaniel come unto him, and ſaid of him, Behold, truly an Iſraelite* [That is,an upright and ſincere man, like as the true *Iſraelites* ought to be] *in whom is no deceit.*

49 *Nathaniel ſaid unto him,whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before Philip called thee, when thou waſt under the fig-tree I ſaw thee.*

50 *Nathaniel anſwered and ſaid unto him, Rabbi, Thou art the the Son of God, thou art the King of Iſrael.*

51 *Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee I ſaw thee under the fig-tree, thou beleeveſt;* [Or *beleeveſt thou becauſe I ſaid unto thee,I ſaw thee under the fig-tree?*] *thou ſhalt ſee greater things then theſe.*

52 *And he ſaid unto him, verily, verily, I ſay unto you, from henceforth, ye ſhall ſee the heaven opened, and the Angels of God, aſcending and deſcending upon the Son of man.* [Namely to be at his ſervice as their Lord: as was done at his birth, *Luke* 2. 9, 13. and in the wilderneſs *Mat.* 4. 11. and afterwards in his ſuffering *Luke* 22. 43. in his reſurrection, *Luke* 24. 4. and in his aſcention into heaven, *Act.* 1. *ver.* 10.

CHAP. II.

Chriſt turneth water into wine at the wedding in Cana 11 which is the beginning of his miracles. 12 goeth to Capernaum, 13 and from thence to Jeruſalem at the feaſt of the Paſſover 14 driveth the ſellers and changers out of the temple, 18 The Jews deſire a ſign which he pointeth out by the breaking down, and ſetting up again of the Temple of his body: 23 Many ſeeing his miracles beleeve in him, 24 But he doth not commit himſelf to them, becauſe he knew their heart.

AND *on the third day* [Namely, after his departure towards *Galilee*, whereof is ſpoken *Chap.* 1. *ver.* 44.] *there was a wedding at Cana in Galilee* [that is ſcituate in *Galilee*,about three hours joruney from *Nazareth*.It is ſo called to diſtinguiſh it from another *Cana* ſcituate neer the borders of *Phenicia*, in the Tribe of *Aſer*, *Joſh.* 19. *ver.* 28.] *and the mother of Jeſus was there.*

2 *And Jeſus alſo was invited* [Gr. *called*] *and his diſciples to the wedding.*

3 *And when there wanted wine, the mother of Jeſus ſaid unto him, They have no wine.*

4 *Jeſus ſaid unto her, Woman* [So Chriſt calleth his mother not out of ſlighting, but to ſhew that her motherly authority muſt avail nothing, in things concerning his office, but onely his divine call] *what have I (to doe) with thee?* [Gr. *what is to me and thee?* An Hebrew phraſe importing a reproof. See 2 *Sam.* 16. 10. and *chap.* 19. 22.] *My hour is not yet come.* [that is, it is not yet the fit time.]

5 *His mother ſaid unto the ſervitours whatſoever he ſhall ſay unto you, doe (that.)*

6 *And there were ſet there ſix water-veſſells of ſtone, according to the purifying of the Jews,* [That is, after the manner of the purifying of the *Jews*, [whereof ſee *Mat.* 15. 2. and 23. 25. *Mark* 7. 4. 8 *Luke* 11. 39.] *each holding two or three Metretes.* [every *Metretes* as ſome reckon, held about an hundred and twenty pounds of liquid matter; Now each pound being reckoned for halfe a pinte, each metretes ſhould hold about fifteen pottles. So that the water-veſſels of two *Metretes* ſhould hold about thirty pottles, and of three *Metretes* five and forty pottles.]

7 *Jeſus ſaid unto them fill the water-veſſels with water. And they filled them to the top.*

8 *And he ſaid unto them draw now and carry it to the ſteward* Gr. *Architriclinos. i.e.* the overſeers of the Dining room, which with us is commonly called the maſter of the feaſt,or ſteward] *and they carried it.*

9 *Now when the ſteward had taſted the water that was become wine (and he knew not whence (the wine) was, but the ſervitours which had drawn the water (knew it) the ſteward called the Bridegroom.*

10 *And ſaid unto him, every man,* [Gr. *humane perſon* (homo).] *ſets up the good wine firſt, and when men have well drunk,* [Gr. *when they are become drunk, i.e.* are become merry with drink ,for this word doth not alwaies ſignifie that which is properly called drunkenneſs, but alſo a liberal taking of drink without exceſs to cheer a man. See *Gen.* 43. 34. *Hag.* 1. 6.] *then the ſmaller (but) thou haſt kept the good wine untill now.*

11 *this beginning of ſigns* [That is, the firſt of all the miracles that ever he did in publique: or the firſt which he did in *Galilee*; as may be gathered from *John* 4. *ver.* 46. 54.] *did Jeſus at Cana in Galilee, and manifeſted his glory* [that is, the power and Majeſty of his divine nature] *and his Diſciples beleeved in him,* [that is, were thereby confirmed in the belief that he was the Son of God and the true Meſſias. For that they did before beleeve appears out of *John* 1. *ver.* 41.46, 50.]

12 *Afterwards he went down to Capernaum, he and his mother and his brethren* [That is,his kinſmen,ſee *Mat.* 12. 46.] *and his Diſciples, and abode there not many days.*

13 *And the paſſover of the Jews* [This was the firſt Paſſover after his Baptiſm, on which he purged the ſame Temple once more about his laſt paſſover. See *Matth.* 21. 12. and *Luke* 19. 45] *was nigh, and Jeſus went up to Jeruſalem.*

14 *And he found in the Temple thoſe that ſold Oxen and ſheep and doves,* [See hereof *Matth.* 21. 12.] *and the changers ſitting (there.)*

15 *And having made a whip of ſmall cords, he drove them all out of the Temple,* [Gr. *he caſt them all out*] *alſo the ſheep and the Oxen, and the changers money* [the greek word ſignifies ſmall money, wherewith great mony is changed] *be powred out, and overturned the Tables.*

16 *And he ſaid unto them that ſold the doves, Take theſe things a way from hence, make not my fathers houſe a houſe of merchandize.*

17 *And his diſciples remembred that it is written, The zeal of thine houſe hath devoured me.* [Gr. *eaten up.*]

18 *The Jews therefore anſwered and ſaid unto him, what ſign ſheweſt thou unto us, that* [or *wherefore ſeeing*] *thou doſt theſe things.*

19 *Jeſus anſwered and ſaid unto them, break ye down this Temple* [Gr, *unlooſe* or *undo*] *and in three dayes I will ſet the ſame up.*

20 *Then ſaid the Jews, Six and forty years the Temple*

Temple was a building [namely after that the Jews were returned from the Babiloniſh captivity; whereof ſee *Eſra chap.* 4. 5, 6. and *Joſeph. Antiq. lib.* 11. *cap.* 1. 2, 3, 4.] *and thou, wilt thou ſet it up in three daies.*

21 *But he ſaid (this) of the Temple of his body.* [That is, of his own body or humane nature,in which dwelleth the fullneſs of the God-head bodily,as in its Temple. *Col.* 2. 9. & whereof this Temple at *Jeruſalem* was a type.]

22 *Therefore when he was riſen from the dead, his Diſciples remembred, that he had ſaid this unto them: and they beleeved the Scripture and the word that Jeſus had ſpoken.*

23 *And when he was at Jeruſalem on the paſſeover in the feaſt, many beleeved in his name,* [Namely, with a bare knowledge and aſſent, without right ground and confidence,as appears from the following verſe] *ſeeing his ſigns which he did.*

24 *But Jeſus himſelfe did not intruſt himſelfe with them, becauſe he knew them all.*

25 *And for that he had no need that any one ſhould teſtify of man, for he himſelf knew what was in man.* [Namely,as being true God,and the knower of the hearts, *Revel.* 2. 23.]

CHAP. III.

1 *Chriſt inſtructeth Nicodemus of the neceſſity and manner of Regeneration, 9 reproving his ignorance herein, 14 Teacheth by the Type of the braſen ſerpent, that he muſt be lifted up to ſave all thoſe that beleeve in him, 18 and that they that beleeve not in him are condemned, 22 Chriſt and John baptize at one time, 25 Johns Diſciples take it ill that Chriſt was more followed; 27 from whence John takes occaſion to inſtruct them in the difference betwixt him and Chriſt, whoſe dignity he ſets forth, 36 and what they have to expect from Chriſt who beleeve in him, and they that beleeve not.*

A*ND there was a man of the Phariſees, whoſe name was Nicodemus, a Ruler of the Jews:* [That is, one of the Councill of the Jews, See *John* 7. 50.]

2 *This (man) came to Jeſus by night* [Namely, for fear of the Jews, and of being caſt out of the Synagogue. See *John* 9. 22, and 12. 42. and 19. 38.] *and ſaid unto him Rabbi, we know that thou art a Teacher come from God: For no man can do thoſe things which thou doſt, if God be not with him.*

3 *Jeſus anſwered* [Namely either upon the queſtion of *Nicodemus*, concerning the means to be ſaved, which is not here expreſt: or upon his deſire to know this,although he had not yet manifeſted the ſame] *and ſaid unto him, verily, verily, I ſay unto thee, except one be born* [that is, be delivered by the holy Ghoſt from natural corruption, and renewed to a new ſpiritual life, See *John* 1. 13. *Rom.* 12. 2.] *againe,* [or *from above,* or *a new*] *he cannot ſee the kingdom of God.* [that is, not enter thereinto as *ver.* 5. *i.e.* not be partaker of everlaſting ſalvation. See the annotation *ver.* 36.]

4 *Nicodemus ſaid unto him, How can a man be born (now) being old? Can he alſo enter another time into his mothers womb, and be born?*

5 *Jeſus anſwered, verily, verily,* [Gr. *Amen, Amen.* See concerning this word *Matth.* 6. 13.] *I ſay unto thee, if a man be not born of water and ſpirit* [that is, be not cleanſed from his ſin by the power of the Holy Ghoſt, as outward impurities are waſhed a way with water. *Ezek.* 36. 25. See the like phraſe, *Matth.* 3. 11] *he cannot enter into the kingdome of God.*

6 *That which is born of the fleſh,* [That is after a naturall manner, of corrupt men] *(that) is fleſh:*] that is, naturally and carnally minded. *Gen.* 6. *ver.* 3. 5.] *and that which is born of the Spirit (that) is ſpirit.* [That is, is ſpiritually minded, *Rom.* 8. *ver.* 5.]

7 *Marvel not that I ſaid unto thee, ye muſt be born againe,* [Or *anew* or *from above i.e.* by the operation of the holy Ghoſt.]

8 *The winde* [Gr. *the ſpirit, i.e.* the winde as appears by that which followeth] *bloweth whither it will, and thou heareſt its ſound,* [Gr. *voyce*] *but thou knoweſt not whence it commeth,* [that is, from whence it is driven: where it hath its beginning, or taketh its end] *and whither it goeth: So is every one that is born of the Spirit,* [that is,thou art indeed aware of the workings of the Spirit, but how it goeth on thou comprehendeſt not, *Eccle.* 11. 5.]

9 *Nicodemus anſwered and ſaid unto him, How can theſe things be done.*

10 *Jeſus anſwered and ſaid unto him, Art thou a Teacher of Iſrael, and knoweſt thou not theſe things?* [Namely, which are ſo often and ſo clearly taught in the Prophets.]

11 *Verily, verily, I ſay unto thee, wee* [Namely, *John* and I] *ſpeak that we know, and teſtifie that we have ſeen, and ye,* [namely, ye Rulers and Phariſees, *John* 7. 48.] *receive not our witneſs.*

12 *If I have ſpoken unto you earthly things,* [That is, declare heavenly things by the ſimilitude of earthly] *and ye beleeve not, how ſhall ye beleeve, If I ſhould ſpeak unto you the heavenly?* [that is, ſhould propound them without ſimilitude, as they are in themſelves.]

13 *And no man is gone up into heaven* [Gr. *aſcended,* that is, with his underſtanding pierced through into perfect knowledge of heavenly things, touching Gods councel concerning the ſalvation of men, to reveal them into men, *Rom.* 10. 6.] *but he that is come down from heaven,* [namely, when he aſſumed the humane nature, and was ſent by the father into the world for a Mediator] *(namely) the Son of man, which is in heaven* [namely, in reſpect of his divine nature, according to which he filleth heaven and earth, *Col.* 1. 17. *Heb.* 1. 3.]

14 *And as Moſes lifted up* [That is, hung it up on a high pole, to be ſeen of all which were bitten by the fiery Serpents that they might be healed. See *Num.* 21. 9. *the Serpent in the Wilderneſs; Even ſo muſt the Son of man be lifted up,* [namely, on the Croſs as he himſelf expounds, *John* 12. 32. 33.]

15 *That every one which beleeveth in him, may not periſh* [Or *be loſt*] *but have everlaſting life.*

16 *For God ſo loved the World* [That is, not onely the Jews, but alſo the Gentiles, ſcattered throughout the whole world, *John* 11. 51, 52. 1. *John* 2. 2. of this love of God ſee more largely, *Rom.* 5. 6, 8. and 8. 32.] *that he gave his onely begotten Son, that every one that beleeveth in him, might not periſh but have everlaſting life.*

17 *For God ſent not his Son into the world, that he ſhould condemn the world* [Gr. *judge*, that is condemn or damn] *but that the world* [that is, thoſe of the world which ſhall beleeve in him, aſwell Gentiles as Jews] *by him ſhould be ſaved.*

18 *He that believeth in him, is not condemned, but he that believeth not is condemned already;* [Namely in the judgement of God, according to the threatning of the Law, as he that hath the cauſe of damnation in himſelf] *ſeeing he hath not believed in the name of the only begotten Son of God.*

19 *And this is the judgement* [That is, the condemnation or the cauſe of condemnation] *that the light* [that is, Chriſt and his Goſpel] *is come into the world, and men loved darkneſs more then the light, for their works were evil.*

20 *For every one that doth evil, hateth the light, and cometh not to the light, that his works may not be reproved.* [That is be diſcovered, and he convinced of the ſame.]

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21 *But he that doth the truth* [That is, he that deals uprightly] *cometh to the light, that his works may be made manifest, that they are done in God.* [Gr. *are wrought in God, i.e.* as in the presence of God, and according to his will.]

22 *After this came Jesus and his Disciples into the Land of Judea,* [That is, without *Jerusalem* in the borders of *Judea*] *and tarried there with them, and baptized:* [namely by his Disciples, see *John* 4. 2.]

23 *And John also baptized in Enon neer Salim* [A place in the Tribe of *Benjamin*, whereof see 1 *Sam.* 9. 4.] *seeing there were many waters there* 3[that is, brooks, or rivulets, or *much water*] because they that were baptized by *John*, went into the water with their whole bodies. See *Mat* 3. 16. *Acts* 8. 38.] *and they came thither and were baptized.*

24 *For John was not yet cast into prison.*

25 *Then there arose a question* [Or *difference*] (*by some*) *of the Disciples of John with the Jews about purifying* [namely, about comparing of the worthiness of the baptism of *John*, with the Jewish purifications: or of the baptism of *John* with the baptism of Christs Disciples.]

26 *And they came to John,* [Namely, the Disciples of *John*] *and said unto him Rabbi; he that was with thee beyond Jordan* [or by *Jordan*: namely at *Bethabara*, *John* 1. 28.] *to whom thou gavest testimony, behold, he baptizeth, and they come all to him* [that is, they come by great multitudes unto him.]

27 *John answered and said, a man can receive nothing,* [That is, execute no office lawfully, and with due success and fruit, *Heb.* 5. 4. Or *receive any thing*; namely that is good, *Jam.* 1. 17.] *except it be given him from heaven.* [that is, by God, see *Mat.* 21. v. 25.]

28 *Yee your selves are my witnesses, that I said, I am not the Christ, but that I am sent forth before him.*

29 *He that hath the Bride is the Bridegroom, but the friend of the Bridegroom* [That is; I, who am the friend and faithfull minister of the Bridegroom, have brought the Bride, *i.e.* the Church, unto Christ her Bridegroom, who now receiveth and speaks to her himself. See 2 *Cor.* 11. 2. & *Ephes.* 5. 22.] *who standeth and heareth him, rejoyceth with joy because of the Bridegroomes voice,* [when he receiveth, and speaketh unto his Bride] *this my joy therefore is fulfilled.*

30 *He must increase, but I decrease:*

31 *He that cometh from above* [That is, from heaven, as being true God, as in the following words is declared] *is above all: He that is* (*come forth*) *out of the Earth* [that is, who is a meer man, sprung forth in a natural way, speaketh as a meer man, although he be endowed with the spirit of God] *he is from the earth and speaketh from the Earth. He that cometh from heaven is above all.*

32 *And that which he hath seen and heard,* [That is, whereof he of himself hath perfect and certain knowledge] *that he testifieth, and no man receiveth his testimony.* [that is, very few, and almost no man, in comparison of the great multitude of those that reject it, as appears from the following verse.]

33 *He that hath received his Testimony, he hath sealed that God is true.* [That is, by his faith testified and confirmed, that he holds the promises of God to be true.]

34 *For he whom God hath sent, he speaketh the words of God: for God giveth (him) the Spirit not by measure* [Gr. *out of a measure, i.e.* not in part as to his Ministers, but in all fulness, see *Psa.* 45. 8. *John* 1. 16.]

35 *The Father loveth the Son, and hath given all things into his hand.* [That is, subjected to his power. See *Mat.* 28. 18.]

36 *He that believeth in the Son, he hath eternal life: but he that is not obedient to the Son* [That is, he that doth not believe in him according to his command, *Rom.* 1. 5.] *he shall not see life,* [that is, not enjoy it, *Psa.* 34. 13.] *but the wrath of God abideth on him.*

CHAP. IV.

1 *Christ maketh and baptizeth more Disciples in Judea then John,* 3 *departeth thence through Samaria into Galilee, and by the way being weary he resteth by a fountain,* 7 *desireth drink of a woman of Samaria, with whom he talketh of the true living water,* 16 *declareth that he had knowledge of her fore-past life, from whence she concludes that he is a Prophet,* 20 *and is instructed by him concerning the true worshipping,* 26 *and that he is the Messias who was to come, which she relateth to the inhabitants of her City, who come forth to him,* 31 *He declareth to his Disciples, what is his principal food, and that now the right time of the spiritual harvest is at hand.* 39 *Many of the Samaritanes believe in him through the womans, and especially through his own word,* 43 *cometh again to Cana in Galilee, where he healeth the Son of a Kings Servant.*

WHen therefore the Lord [Namely *Jesus*] understood *that the Pharisees had heard, that Jesus made and baptized more Disciples then John:* [and for this cause feared, that they should more loose their respect with the people by him, then they had done by *John*, and that therefore they were still more and more stirred up to envy and hatred against him, *John* 11. 48.]

2 (*Although Jesus himself baptized not, but his Disciples.*)

3 *He left Judea,* [Namely to avoid their snares and violence, seeing his hour was not yet come, *John* 7. 30.] *and went away again towards Galilee.* [from whence he had formerly departed to *Jerusalem*, *John* 2. 12.]

4 *And he must go thorow Samaria* [Forasmuch as the readiest way to travel from *Judea* into *Galilee*, lay through the Land of *Samaria*, *Luke* 9. 52. and chap. 17. 11.]

5 *He came therefore into a City of Samaria, called Sychar, nigh to the piece of land, which Jacob gave to his son Joseph.* [Namely by Testament, *Gen.* 48. 22. in which piece of Land also *Josephs* bones were buried, *John* 24. 32.]

6 *And Jacobs well was there* 3 [This was a fountain in that same piece of land, or a well which *Jacob* caused to be digged, like as his fore-fathers] *Jesus therefore being wearied with the journey, sate down thus by the well, it was about the sixt hour.* [that is, about noon, when the Sun is hottest, see *John* 11. 9.]

7 *There came a woman of Samaria* [That is, being of the Land of *Samaria*, and coming out of Sychar, which City lay in the land of *Samaria*, ver. 5. otherwise also called *Sichem*, *Gen.* 33. 19.] *to draw water. Jesus said unto her give me to drink.*

8 (*For his Disciples were gone away into the City, that they might buy food.*)

9 *Then said the Samaritan woman unto him, how dost thou who art a Jew desire drinke of me, which am a Samaritan woman. For the Jews hold no communion with the Samaritanes.* [The cause hereof see in the annot. on *Luke* 9. v. 53.]

10 *Jesus answered and said unto her, if thou knewest the gift of God,* [That is, me, who am by God given unto men for a saviour, *Rom.* 8. 31.] *and who he is that saith unto thee give me to drink, thou wouldest have desired of him; and he should have given thee living water;* [that is, quickning, whereby, by a similitude, is understood the gift of the holy Ghost, by which we are regenerated and quickened into eternal life. In such wise that howsoever we indeed sometimes thirst after comfort, in grievous falls and temptations, yet notwithstanding by this grace of the holy Ghost, we are again so revived and strengthned, that we never fall into despair nor perish. See *Isa.* 12. 3. *John* 6. 35. and chap. 7. 38, 39.]

11 *The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep, whence hast thou then the living-water?*

12 *Art thou greater then our father Jacob,* [The Samaritanes boasted that they were descended from *Jacob* by *Joseph*, although they were almost all descended of the Heathen, which were brought thither out of *Assyria*, see 2 *Kings* 17. and *Joseph. Antiq. lib.* 9.] *who gave us the well? And he himself drank thereof, and his children* [Gr. *sonnes*] *and his cattel.*

13 *Jesus answered and said unto her, every one that drinketh of this water shall thirst again.*

14 *But whoso shall have drunk of the water that I shall give him, he shall never thirst; but the water that I shall give him, shall become in him a fountain of water, springing into eternal life.*

15 *The woman said unto him, Sir, give me that water, that I thirst not, and (that) I (need) not come hither to draw.*

16 *Jesus said unto her, go thy way, call thy husband, and come hither:*

17 *The woman answered and said, I have no husband;* [That is, no married husband] *Jesus said unto her, thou hast well said, I have no husband.*

18 *For thou hast had five husbands, and he whom thou now hast, is not thy husband, that thou said'st with truth.*

19 *The woman said unto him, Sir, I see that thou art a Prophet.*

20 *Our fathers worshipped on this mountain,* [Namely, the mount *Garizim*, where *Manasse* the brother of the high-priest *Jaddus*, having contrary to the Law of the Jews married the daughter of a Samaritane Governour *Sanballath*, (see *Nehem.* 6.) and being therefore cast out, betook himself to the Samaritanes, and by his father in Laws doing, built a new Temple on that mountain, and made a schisme, and was there made high-Priest: whereby afterwards great strife arose between the Jews and Samaritanes, about the place where men ought to worship. See 2 *Maccab.* 6. v. 2. *Joseph. Antiq. lib.* 11. *cap.* 8.] *and yee say that at Jerusalem the place is, where men ought to worship.* [by *worshipping* here is understood the whole publick and external worship of God.]

21 *Jesus said unto her, woman believe me, that the hour cometh when neither on this mountain nor at Jerusalem ye shall worship the Father.* [That is, shall not be bound to worship on those places more then in other, 1 *Tim.* 2. 8.]

22 *Yee worship what yee know not,* [That is, whereof ye are not assured, that God will be served there, seeing yee have no command for it, like as we Jews have to perform the worship of God in the Temple at *Jerusalem*: as neither that God will be served in such manner as yee serve him] *we worship what we know; for salvation* [that is, the saviour and the saving-doctrine, *Esa.* 2. 3. *Rom.* 9. 5.] *is of the Jews.*

23 *But the hour cometh and now is, when the true worshippers shall worship the father in spirit and truth;* [That is, not being bound to a certain place or outward ceremonies as in the old Testament] *for the father also seeketh such that (to) worship him?*

24 *God is a Spirit* [That is, a spiritual invisible being, and will therefore be served with a service which is agreeable to his nature, *i.e.* which is internal and spiritual, proceeding from an upright and faithfull heart, *Rom.* 12. 1, 2.] *and they that worship him, must worship (him) in spirit and truth.*

25 *The woman said unto him, I know that the Messias* [See of this word *John* 1. 42.] *cometh* [that is, shall come shortly] *(who is called Christ) when he shall be come, he will declare unto us all things.* [that is, which are necessary to Gods worship and to salvation.]

26 *Jesus said unto her, I am he* [Namely the Messias of whom thou saist that he shall come] *that speaketh with thee.*

27 *And thereupon came his Disciples, and marvelled that he spake with a woman: Notwithstanding no man said, what asketh thou, or why speakest thou with her:*

28 *The woman then left her water-vessel, and went away into the City,* [Namely *Sychar*, v. 5.] *and said to the men,* [Gr. *folks*, namely, of that City.]

29 *Come see a man who told me all that I have done:* [Namely, even secret and hidden things] *Is not this the Christ?*

30 *They therefore* [Namely the inhabitants of *Sychar*] *went out of the City and came unto him.*

31 *And in the mean while the Disciples intreated him, saying: Rabbi, eat.* [Namely of this food which we have brought for dinner.]

32 *But he said unto them, I have meat to eat, that yee know not.* [This is expounded v. 34.]

33 *Therefore said the Disciples one to another, hath any one brought him to eat?*

34 *Jesus said unto them, my meat is, that I do the will of him that sent me, and fulfill* [Or *finish*] *his work.* [namely that the father had laid upon me, to preach the gospel, when men come unto me, as the Samaritans will straightway do.]

35 *Say ye not, there are yet four Moneths, and (then) cometh the harvest?* [Namely the corporal harvest which began in *Judea* from the passeover onward. See *Levit.* 23. v. 10. 15. *Deu.* 16. 9.] *behold, I say unto you, lift up your eyes, and view the Lands, for they are already white to be harvested.* [Gr. *to the harvest.* This must be understood of a spiritual harvest, which the Samaritanes were here, who came in multitudes over the fields to hear Christ, and for this cause were as it were ripe for the spiritual harvest, *i.e.* to be brought into the Church.]

36 *And he that reapeth receiveth reward, and gathereth fruit into eternal life, that they may rejoyce together, both he that soweth and he that reapeth.*

37 *For herein is that proverb* [Gr. *word* or *speech*] *true it is, one that soweth, and another that reapeth.*

38 *I have sent you forth* [Namely you Apostles] *to reap that which yee Laboured not* (for) *others have laboured* [namely the former Prophets and *John* the baptist; which Christ here before compareth to sowers, as the Apostles to reapers] *and yee are entred into their labour.*

39 *And many of the Samaritanes of that City believed in him, for the word of the woman which testified, he told me all that I have done.*

40 *Therefore when the Samaritanes were come unto him, they intreated him to abide with them, and he abode there two daies.*

41 *And many more believed for his* (*own*) *words sake.* [That is, because they themselves had now heard him, and felt the power of his word.]

42 *And said unto the woman, We believe no more for thy sayings sake, for we have heard (him) our selves, and knew that this is truly the Christ, the saviour of the world.*

43 *And after the two daies he went thence, and went towards Galilee.* [Namely not unto *Nazareth*, but unto *Cana*, as appears from v. 46.]

44 *For Jesus himself testified, that a Prophet hath no honour in his own Countrey.* [Here is a reason given why he went into *Cana*, and other Cities of *Galilee*, and not unto *Nazareth*. See *Mat.* 13. 54, 57.]

45 *When therefore he came into Galilee, the Galilean*s

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ans received him [That is, embraced his doctrine] having seen all the things, which he had done at Jerusalem at the feast, [namely of the Passeover] for they also were gone to the feast.

46 Therefore Jesus came again unto Cana in Galilee, where he had made the water wine. And there was a certain Kingly Courtier [Gr. Kingly: Namely officer or Lord, in the service, or of the Court of King Herod, which some thinke to have been Chuza Herods steward, whose wife Joanna together with other women, ministred to the Lord Christ of their goods, Luke 8. 3. which the 53. verse seems also to confirm] whose son was sick at Capernaum.

47 He having heard that Jesus came out of Judea into Galilee, went unto him and besought him, that he would come down and heal his son, for he lay a dying, [Gr. he would dye.]

48 Then Jesus said unto him, except that yee see signs and wonders, yee will not believe?

49 The kingly Courtier said unto him, Lord come down ere my child dye.

50 Jesus saith unto him go thy way, thy son liveth, [That is, is become whole again, and freed from dying for this time] and the man believed the word that Jesus said unto him, and went his way:

51 And as he now went down, his servants came to meet him, and told (him) saying, thy child liveth.

52 Then asked he of them the hour in which it grew better with him, and they said unto him, yesterday at the seventh hour [That is, about an hour after noon] the feaver left him.

53 Then the father knew that it (was) at the same hour, in which Jesus had said unto him, thy son liveth: And he believed himself and his whole house.

54 This second sign did Jesus again, when he was come out of Judea into Galilee.

CHAP. V.

1 Christ goeth again to Jerusalem at the feast, & there healeth on the Sabbath a man that had lain sick eight and thirty years at the bath of Bethesda, 8 who at Christs command carrieth away his bed, and being reproved for it by the Jews, appealeth unto Christ, 16 wherefore the Jews seek to put Christ to death, as one that brake the Sabbath, and made himself equall to God, 19 Christ defendeth his action, and testifieth that he is like unto his father in all his workings, as are giving life, 22 judging, 23 receiving divine honour, 24 saving, 25 raising from the dead, 31 further appealeth to the testimony of his father, 33 of John, 36 and of his miracles, 38 reproveth the Jews unbelief, 39 and directeth them to the searching of the Scriptures, 45 even the very writings of Moses.

AFter this there was a feast of the Jews [This seems to have been the feast of the Passeover, as is gathered from John 4. 35. seeing that between that time and the passeover there came no other feast, and the harvest began from the passeover, Levit. 23. 10. so that this should be the second passeover after Christs baptism] and Jesus went up to Jerusalem.

2 And there is at Jerusalem by the sheep (gate) [Or sheep-market; so this place is called, because the sheep which were used for burnt offerings, were either sold there or brought in through that gate, as being nigh to the Temple. See Nehem 3. 1, 32. and chap. 12. 39.] a bath [or pond. Many think that this was the pond whereof we read, 2 Kings 20. 20. wherein the beasts for sacrifice seem to have been washed before they were brought into the Temple] which in the Hebrew is called Bethesda, [that is, an house of Effusion, namely of waters, because the water by certain Conduits was carried into the Pond. Or as the Syriack translation readeth, Bethsheda, i.e. an house of bounty because the sick were here taken care for, and some by this special miracle healed] having five courts. [Gr. galleries, walks, i.e. Chambers in which the sick were.]

3 In the same lay a great multitude of infirm, blind, cripples, withered, [Namely, in some members] waiting for the moving of the water:

4 For an Angel descended at a certain time [Which notwithstanding was unknown to the people] into that bath and troubled the water; he then that first came in after the troubling of the water, be became whole of whatsoever disease he was held.

5 And a certain man was there which had lain sick, [Gr. had in infirmity. i.e. had continued in, &c.] eight and thirty years.

6 Jesus seeing him lye, & knowing that he had lain now a long time, said unto him, wilt thou become whole?

7 The impotent (man) answered him, Lord I have not a man to cast me into the bath, when the water is troubled, and while I come, another getteth down before me.

8 Jesus said unto him, arise, take up thy bed and walk, [Namely; for a demonstration of Gods grace towards thee, and of thy perfect cure miraculously wrought by me. Otherwise it was not lawfull without necessity to bear burdens on the Sabbath day, Jer. 17. 2, 24, 27. of this Greek word Krabbaton, see Mark 2. 4.]

9 And straightway the man became whole, and took up his bed and walked: And it was Sabbath on the same day.

10 The Iews therefore said unto him that was cured, it is Sabbath, it is not lawfull for thee to carry the bed.

11 He answered them, he that made me whole, he said unto me, take up thy bed and walk.

12 Then asked they him, who is the man that said unto thee, take up thy Bed and walk.

13 And he that was made whole knew not who he was, for Jesus was withdrawn, [Gr. swom out] forasmuch as there was a (great) multitude in that place. [or out of the multitude which was in that place.]

14 Afterward Jesus found him in the Temple, and said unto him, behold, thou art become whole; sin no more lest somewhat worse happen to thee.

15 The man went his way and told the Iews that it was Jesus which had made him whole?

16 And therefore the Iews persecuted Jesus, and sought to put him to death, because he did these things on the Sabbath.

17 And Jesus answered them, my father worketh until now, and I work (also). [Christ defendeth himself with the example of God his father, seeing the Jews either had objected to him or might object, that God himself rested from his works on the sabbath, Gen. 2. 1. Ex. 20. 11. namely, that howsoever God rested from the works of creation, yet nevertheless he still worketh, even on the sabbath daies, in the preservation and government of all creatures.]

18 Therefore then the Iews sought the more to kill him, because he not only brake the Sabbath, [Gr. loosed, namely according to their opinion] but also said, that God was his own father, [that is, his natural father, of the same essence and power, as the Jews well concluded this from Christs words, and so Christ is also called Gods own son, Rom. 8. 32.] making himself equal with God.

19 Then Jesus answered and said unto them; verily, verily I say, unto you, the son can do nothing of himself, [Namely, without the Fathers power and will, which he hath in common with the father, John 10. 30. so that like as the father worketh all by the son, so also the son worketh nothing but from the father by the same power] except

except he see the father do it, [Gr. ought, i.e. the same] for whatsoever he doth [namely the father] the same [that is, the same work, and by the same divine power, John 1. 3. Col. 1. 16. Heb. 1. 3.] also doth the Son likewise.

20 For the Father loveth the Son, & sheweth him all that he doth. That is, communicates all his works with the Son so that the Father worketh all by the Son, as by a co-worker with the Father, as appears from that which followeth] and he shall shew him greater works [namely which are related afterward, v. 21. 22.] then these [namely these and the like cures] that yee may marvel, [or so that yee shall marvel.]

21 For as the Father raiseth and quickneth the dead, even so the Son quickneth whom he will.

22 For the Father also judgeth no man, [Namely alone without the Son, but judgeth and governeth all things by the Son, John 3. 35. and chap. 17. 2.] but hath given all the judgement to the Son.

23 That all may honour the Son, like as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him:

24 Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, he hath everlasting life. [That is, hath the beginning and firm assurance thereof, Rom. 8. 24. Ephes. 2. 6. 1 John 3. 2.] and cometh not into condemnation [Gr. judgement, that is condemnation] but is passed over from death into life.

25 Verily, verily, I say unto you, the houre cometh: [That is, the time, namely that men in greater multitude, and with more power, by the preaching of the Gospel, shall be raised up from the death of sin into a spiritual life] and now is, when the dead [that is, they that are spiritually dead, through trespasses and sins, Ephes. 2. 1, 5.] shall hear the voice of the Son of God, and they that have heard it [namely, so that they have also embraced it by faith, John 1. 12.] shall live. [that is, obtain a new spiritual life, which is called the first resurrection, Rev. 20. 6. See of this spiritual life, Rom. 6. 4. Gal. 2. 20.]

26 For as the father hath life in himself, [That is, the divine essence, which is life in it self, and the cause and fountain of life in all. See Psa. 36. 10.] so hath he also given to the Son [namely the same Divine essence, by his eternal generation of the Father, Psa. 2. 7. Micah. 5. 1,] to have life in himself.

27 And hath given him power to exercise judgement also [Gr. to do judgement, i.e. to govern all things with power of life and death, and especially at the last day, Mat. 28. 18. Rom. 14. 9. Rev. 1. 18.] because he is the son of man. [that is, because he having assumed the humane nature into the unity of his person, is appointed by God for a judge and mediatour, and shall also as man execute the same office, Dan. 7. 13. John 17. 2. Acts 10. 42. and chap. 17 41.]

28 Marvell not at that [Namely as if I did ascribe too great things to my self. For I will do greater things yet, namely, raise up all the dead as followeth] for the hour cometh [that is, shall come] in which all that are in the graves shall hear his voice. [of this voice see 1 Cor. 15. 52. and 1 Thes. 4. 16.]

29 And shall go forth, they that have done good unto the resurrection of life, [See hereof, Mat. 25. 46.] and they that have done evill, unto the resurrection of condemnation. [Gr. of judgement.]

30 I can of my self do nothing [That is, without the power and will of the father, which I have in common with him; as also the whole divine nature] as I hear [namely from the father, i.e. as the father gives example and commands me] I judge, and my judgement is just; for I seek not my will, but the will of the Father that sent me.

31 If I testifie of my self [Namely, alone] my testimony is not true. [that is, yee might doubt thereof, for otherwise Christs testimony in it self is alwaies true, and to be received, see John 8. 14.]

32 There is another [Namely, my father, see ver. 37.] which testifieth of me, and I know that the testimony that he testifieth of me is true.

33 Yee sent unto John, and he gave testimony to the truth; [Namely, concerning me.]

34 But I receive no testimony from a man [Namely, as if I needed it for my self] but this I say, that ye should be saved. [namely, if ye believe Johns testimony.]

35 He was a burning and a shining-candle, [Namely, in doctrine and life] and ye were willing for a short time [Gr. an hour, that is, a little while] to rejoice in his light. [that is, were willing to embrace his doctrine with joy.]

36 But I have a testimony greater than (that) of John, for the works [That is, miracles, as John 10. 37.] which the Father hath given me for to accomplish them, the same works which I do, testifie of me that the Father hath sent me.

37 And the Father which hath sent me, he himself hath testified of me, [Namely, when I was baptized by John, See Mat. 3. 17.] ye have neither ever heard his voice, nor seen his shape. [that is, albeit that ye much boast of this, that your fathers have heard Gods voice, and seen him in certain manifestations; notwithstanding ye do really shew that ye have neither heard him nor seen him, i.e. that ye have no true knowledge of him and his word, forasmuch as ye do not believe in me his Son.]

38 And his word ye have not abiding in you: for yee believe not him whom he hath sent.

39 Search the Scriptures, [Or ye search] for ye thinke to have eternal life in the same, [that is, that the way to obtain eternal life, is taught and set forth in the same, which was a good opinion] and they are (they) which testifie of me.

40 And yee will not come unto me, [That is, not believe in me] that ye might have light.

41 I receive no honour from men: [Gr. glory, i.e. I say not this of ambition, but for my fathers honour and your salvation.]

42 But I know you, that ye have not the love of God in your selves.

43 I am come in the name of my Father [That is, appointed and sent by the Father] and yee receive me not; if another come [namely, false teacher or false Christ. See Mat. 24. v. 5, 24. Acts 5. 36.] in his own name [that is, intruding himself without being sent of God] him will ye receive.

44 How can ye believe, ye which receive [That is, seek] honour from one another, and seek not the honour which is from God alone; [Or from the only God, namely that by true faith ye might become his children and heirs, John 1. 12.]

45 Thinke not that I will accuse you to the father, [Or impeach, i.e. that I shall need to accuse you] he that accuseth you is Moses [or there is one that accuseth you, namely Moses, i.e. the writings of Moses, Luke 16. 29.] in whom ye have hoped. [that is, in which writings ye trust to find eternal life. See ver. 39.]

46 For if ye believed Moses, ye would believe me, for he wrote of me.

47 But if ye believe not his writings: [Namely; which ye so highly esteem] how shall ye believe my words? [namely, which ye so little regard.]

CHAP. V.

1 Christ feedeth five thousand men with five loaves and two fishes. 14 who would therefore make him a King, but he avoideth them, 16 walketh in the night on the Sea

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Sea, and cometh to his Diſciples in the ſhip. 22 Is ſought by the multitude and found at Capernaum, 26 whom he admoniſheth to ſeek the incorruptible food, which is to be found by faith; 41 whereat the Jews murmure, 43 whom Chriſt anſwers that faith in him cometh from the father, and teacheth that his fleſh is the true meat, and his blood the true drink, which muſt be eaten and drunk to obtain eternal life, 59 at which doctrine many of his Diſciples at Capernaum ſtumble, 61 wherefore Chriſt inſtructs them of the right ſence of his words. 66 Many of his Diſciples forſake him. 67 Peter and the other Apoſtles confeſs that he hath the words of eternal life, and abide with him, 70 but Chriſt declareth that one of them was a Devil.

AFter this, *Jeſus departed over the Sea of Galilee,* [That is, over a bay or creek of the Sea, for *Bethſaida* lay on the ſame ſide of the Sea, on which *Tiberias* lay. See *Mat.* 14. v. 13. *Luke* 9. 10.] *which is (the ſea) of Tiberias*: [of this ſea ſee more at large, *Mat.* 4. 18. *Luke* 5. 1.]

2 *And a great multitude followed him,* [Namely, by land, ſee *Mat.* 14. v. 13] *becauſe they ſaw the ſigns which he did on the ſick.*

3 *And Jeſus went up the mountain,* [Namely, which lay by *Bethſaida*] *and ſate down there with his Diſciples:*

4 *And the Paſſeover* [This was the third paſſeover after Chriſts baptiſm. Of the firſt ſee *John* 2. 13. and of the ſecond, *John* 5. 1.] *the feaſt of the Iews was nigh.*

5 *Then Ieſus lifting up the eyes, and ſeeing that a great multitude came unto him, ſaid unto Philip, whence* [Or *whereof, i.e.* wherewith] *ſhall we buy bread that theſe may eat?*

6 *(But this he ſaid proving him, for he himſelf knew* [That is, had now already determined with himſelf] *what he would do:)*

7 *Philip anſwered him, bread for two hundred pence* [Gr. *Denarij, i.e.* dutch ſhillings, or royalls, ſee *Mat.* 18. 28.] *is not enough for theſe, that every one of them may take a little:*

8 *One of his Diſciples (namely) Andrew, the brother of Simon Peter ſaid unto him;*

9 *Here is a youth that hath five barly-loaves, and two ſmall fiſhes,* [Gr. properly *broiled-fiſhes*] *but what are theſe among ſo many?*

10 *And Ieſus ſaid, make the men ſit down*: [Gr. *fall down* according to the cuſtome of the Ancients, which did eat lying on their elbowes] *and there was much graſs* [namely green graſs, *Mark* 6.39.] *in that place. Therefore the men ſate down, about five thouſand in number.* [namely beſides women and children, *Mat.* 14. 21.]

11 *And Ieſus took the loaves, and having given thanks* [That is, having bleſſed them with thankſgiving, See *Luke* 9. 16.] *he deſtributed them to the Diſciples, and the Diſciples to thoſe that were ſet down: in like manner alſo of the fiſhes as much as they would.* [namely, the multitudes, as appears from that which followes.]

12 *And when they were ſatisfied,* [Gr. *filled*] *he ſaid unto his Diſciples, gather together the remaining fragments, that nothing be loſt.*

13 *Therefore they gathered them together, and filled twelve baskets with fragments of the five barly-loaves, which remained over unto them that had eaten.*

14 *The men therefore having ſeen the ſign that Ieſus had done, ſaid, this is verily the Prophet* [Namely of whom *Moſes* propheſied, *Deu.* 18. 25, 18.] *which ſhould come* [Gr. *cometh*] *into the world.*

15 *Ieſus therefore knowing that they would come, and take him by force, that they might make him King:* [Namely a worldly King, ſuch as they perverſly thought that the Meſſias muſt be] *withdrew again up into the mountain he himſelf alone.* [namely to ſhew that his kingdome was not of this world, *John* 18. v. 36.]

16 *And when it was become Evening, his diſciples went down unto the Sea.*

17 *And being gone into the ſhip, they came over the Sea* [Namely, along by *Bethſaida* as Chriſt had commanded them, *Mark* 6. 45.] *towards Capernaum. And it was already become dark,* [Gr. *darkneſs*] *and Jeſus was not come to them.*

18 *And the Sea aroſe by reaſon that there blew a great wind.*

19 *And when they had paſſed* [Or *rowed*] *about five and twenty or thirty furlongs,* [A *furlong* is the length of an hundred five and twenty paces. See *Luke* 24. 13.] *they ſay Jeſus walking on the Sea,* [Namely, ſupporting his body by his divine power] *and coming nigh the ſhip, and they were afraid.*

20 *But he ſaid unto them, it is I, be not afraid:*

21 *Then they willingly took him into the ſhip* [Gr. *then they were willing to take him into the ſhip,* namely after that they knew him. See *Mat.* 14. 32. *Mark* 6. 51. *and immediately the ſhip came to the Land, whither they were going.*

22 *The next day the multitude which ſtood on the other ſide of the Sea* [That is on the other ſide of that bay of the meer, between *Bethſaida* and *Capernaum,* ſee v. 24.] *ſeeing that there was no other boat there, but that one into which his diſciples were gone, and that Jeſus was not gone into that boat with his Diſciples, but (that) his Diſciples were gone away alone:*

23 *(Yet there came other boats from Tiberias, nigh to the place where they had eaten the bread, when the Lord had given thanks.)* [That is, had bleſſed, ſee ver. 11.]

24 *When therefore the multitude ſaw that Jeſus was, not there, neither his Diſciples, they went alſo into the ſhips and came to Capernaum ſeeking Ieſus.*

25 *And when they had found him beyond the Sea,* [See ver. 22. 59.] *they ſaid unto him, Rabbi, when cameſt thou hither?*

26 *Jeſus anſwered them and ſaid, verily, verily, I ſay unto you, yee ſeek me; not becauſe ye have ſeen ſignes:* [That is, not becauſe ye believe in me by the ſigns which ye have ſeen from me] *but becauſe ye have eaten the loaves and are filled.* [that is, becauſe ye hope that I will yet again ſatisfie you in ſuch manner.]

27 *Work not (for)* [That is, give not diligence to get, *Phil.* 2. 12.] *the meat which periſheth, but (for) the meat that abideth unto eternal life,* [what this food is, is declared ver. 51. 55.] *which the Son of man ſhall give unto you: for him hath God the Father ſealed.* [that is, ordained and many waies revealed and confirmed to be the true Meſſias, and that he was ſent by him, like as Princes by ſealed credentials confirm the authority of thoſe that are ſent by them, *Epheſ.* 4. 30.]

28 *They ſaid therefore unto him what ſhall we do, that we may work the works of God?* [That is, which God requireth of us that we may be ſaved: ſo alſo in the following verſe, ſee the like phraſe, *Pſa.* 51. 19.]

29 *Ieſus anſwered and ſaid unto them, this is the work of God that yee believe on him, whom he hath ſent?*

30 *Then ſaid they unto him, what ſign doſt thou then* [Namely which is ſome ſingular or great thing, whereby we may certainly underſtand that thou art the Meſſias] *that we may ſee it and believe thee? what workeſt thou?*

31 *Our fathers did eat Manna in the wilderneſs* [Of this Manna, ſee *Exod.* 16. v. 15, 32. and *Num.* 11. 7, 8.] *as it is written, he gave them bread from heaven to eat.* [that is, which fell down out of the air.]

32 *Then Ieſus ſaid unto them, verily, verily, I ſay unto you, Moſes gave you not the bread from heaven: but my father giveth you the true bread from heaven,* [That is, the true ſpiritual and heavenly bread, whereof the Manna was but a figure or ſhadow: as *truth* is often oppoſed to figures, *John* 1. 17. *Heb.* 8. 2.]

33 *For the bread of God* [That is, which God gives unto men that they may live for ever] *is he* [namely the ſon of God] *which cometh down from heaven;* [that is, is come down, *i.e.* which is by the Father ſent into the world to be a Mediatour, and for this end hath aſſumed the humane nature upon Earth, *Phil.* 2. v. 6, 7. 1 *Tim.* 3. 16.] *and he that giveth life to the world.* [that is, to the elect and faithfull throughout the whole world, as well Gentiles as Jews, *John* 11. 52.]

34 *Then ſaid they unto him, Lord, give us alwaies* [That is, every day, as *Moſes* heretofore gave the Manna, underſtanding this of temporal bread] *this bread.*

35. *And Jeſus ſaid unto them, I am the bread of life,* [That is, that give the ſpiritual and eternal life] *he that cometh unto me,* [that is, he that believeth in me, as Chriſt himſelf expoundeth in the latter member of this verſe] *ſhall in no wiſe hunger:* [that is, ſhall be ſatisfied with all ſpirituall good; here with firm conſolation, and hereafter with everlaſting joy] *and he that believeth in me ſhall never thirſt.*

36 *But I ſaid unto you that ye alſo have ſeen me, and ye believe not.*

37 *All that the father giveth me* [That is, all thoſe which the father elected from eternity, and gave to me as Mediatour to ſave them, *John* 10. 28. & 17. 6.] *ſhall come unto me; and he that cometh unto me, I will in no wiſe caſt out.* [Gr. *caſt out without,* that is, not reject but ſave eternally, *John* 17. 12.]

38 *For I am deſcended from heaven,* [See the expoſition hereof v. 33.] *not that I ſhould do mine (own) will,* [that is, that which ſhould pleaſe me alone and not the Father] *but the will of him that ſent me.*

39 *And this is the will of the Father who hath ſent me, that all that he hath given me, I ſhould not loſe thereof,* [That is, ſhould not ſuffer to periſh] *but ſhould raiſe up the ſame at the laſt day.* [namely, unto everlaſting ſalvation. For the reſt ſhall alſo be raiſed up, but unto condemnation, *John* 5.29. 2 *Cor.* 5.10.]

40 *And this is the will of him that ſent me, that every one that beholdeth the Son and beleiveth in him, ſhould have eternal life: and I will raiſe him up at the laſt day.*

41 *Therefore the Jewes murmured concerning him:* [Or *concerning that*] *becauſe he had ſaid I am the bread that came down from heaven.*

42 *And they ſaid, is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? how ſaith he then?* [That is, how can it then be true that he ſaith] *I came down from heaven:*

43 *Jeſus therefore anſwered and ſaid unto them, murmure not one amongſt another.*

44 *No man can come to me, except the father that ſent me draw him;* [That is, except he make him fit and willing thereunto, by the powerfull working of his holy ſpirit, who is by nature unfit and unwilling, *Acts* 16. 14. & *Phil.* 2. 13.] *and I will raiſe him up at the laſt day.*

45 *It is written in the Prophets* [That is, in that part of the Scripture which contains the books of the Prophets] *& they ſhall all be taught of God* [Gr. *the taught-(ones) of God,* or God taught, as 1 *Theſ.* 4. 9. *i.e.* all that come unto me, v. 44. or as *Eſaias* ſpeaketh, *Eſa.* 54. 13. all the children of the ſpiritual *Jeruſalem,* ſhall be taught of God, who by his holy ſpirit maketh the preaching of Gods word powerfull in them] *every one therefore who hath heard (it) of the father and learned,* [that is, hath ſo heard, that his heart is alſo enlightned and opened by the Father, well to underſtand and embrace the ſame *Acts* 16. 14.] *he cometh unto me.*

46 *Not that any man hath ſeen the Father, ſave he* [Gr. *except*] *which is from God,* [namely, the father] *he* [namely, the ſon which is in the boſome of the father, *John* 1. 18.] *hath ſeen the Father.*

47 *Verily, verily, I ſay unto you, he that beleiveth in me hath everlaſting life.*

48 *I am the bread of life:*

49 *Your fathers did eat the Manna in the wilderneſs and they are dead.* [That is, although they did eat the manna, yet notwithſtanding they died; not only the temporal death; but ſome alſo, becauſe of their unbelief the eternal death, ſee 1 *Cor.* 10. 5. *Heb.* 3. 16, 19.]

50 *This is the bread that cometh down from heaven, that a man* [Gr. *any one*] *may eat thereof and not die.*

51 *I am that living-bread* [That is, quickning, ſee ver. 35.] *that came down from heaven: if any man eat of this bread, he ſhall live for ever. And the bread that I will give is my fleſh,* [That is, my humane nature, which I will give up on the croſs for a ſacrifice of reconciliation, for the ſins of the elect throughout the whole world, , that they may thereby obtain remiſſion of ſins and everlaſting life] *which I will give for the life of the world.*

52 *The Jews therefore ſtrove* [Namely, with words, *i.e.* contended] *one amongſt another ſaying, how can this (man) give us (his) fleſh to eat?*

53 *Then Jeſus ſaid unto them, verily, verily, I ſay unto you, except yee eat the fleſh of the ſon of man, and drink his blood, ye have no life in your ſelves.* [That is, except ye believe in me, who am to give up my body to death on the croſs, and ſhed my blood for the forgiveneſs of ſins; ſee v.35. For Chriſt ſpeaketh not here of the outward eating, which is done in the Lords ſupper; ſeeing that was not yet inſtituted at that time: but of the ſpiritual eating. *i.e.* receiving of Chriſt by a true faith, and thereby being united unto him, which is ſignified and ſealed by the outward eating in the Lords Supper:]

54 *He that eateth my fleſh* [That is he that believeth in me, as is expounded above v.47.] *and drinketh my blood, he hath eternal life;* [ſee *John* 5.24.] *and I will raiſe him up at the laſt day.*

55 *For my fleſh is truly meat,* [See v.32.] *and my blood is truly drink.*

56 *He that eateth my fleſh and drinketh my blood, he abideth in me and I in him.* [That is, is and abideth ſpiritually united unto me, and I unto him, *Epheſ.* 3. 17.]

57 *In like manner as the living-father hath ſent me, and I live by the father,* [See *John* 5. 26.] *(ſo) he that eateth me* [that is, believeth in me v.35.] *the ſame ſhall live by me.*

58 *This is the bread which came down from heaven. Not as your fathers did eat the Manna, and are dead:* [See v. 49.] *he that eateth this bread ſhall live for ever.*

59 *Theſe things he ſaid in the ſynagogue, teaching at Capernaum.*

60 *Therefore many of his Diſciples hearing (this) ſaid, this ſpeech is hard:* [This they ſay, becauſe they underſtood not Chriſts words ſpiritually but carnally. For being ſo underſtood, it would indeed be an hard ſpeech; like as *Nicodemus* alſo thus underſtood Chriſts words concerning regeneration, *John* 3. 4.] *who can hear the ſame?*

61 *Now Jeſus knowing with himſelf* [Gr. *in himſelf,* namely as a knower of the hearts and thoughts] *that his Diſciples murmured about it, he ſaid unto them, doth this offend you?*

62 *(What a thing would it be) then,* [That is, how then would ye underſtand and beleive my words] *if ye ſhould ſee the ſon of man aſcend up* [namely, as it came to paſs afterwards] *where he was before?* [namely, into

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heaven, according to his divine nature before he became man.]

63 *It is the Spirit that quickeneth,* [That is, that which I would give to understand by the following words must be understood spiritually of a spiritual eating, which is accomplished by the power of my spirit, and that produceth life:] *the flesh is not profitable;* [namely, being eaten carnally:] *the words which I speak unto you are spirit, and are life.* [that is, must be understood spiritually, and so they are words of life.]

64 *But there are some of you which believe not;* [And therefore ye take offence at my words:] *for Jesus knew from the beginning,* [that is, since he began to preach to them:] *who they were that believed not, and who he was that should betray him.*

65 *And he said, therefore said I unto you, that no man can come unto me, except it be given him of my Father.* [Gr. *out of*, i.e. by or from.]

66 *From thenceforth many of his Disciples went back, and walked no more with him.*

67 *Then said Jesus to the twelve, will ye not also go away?* [This he asketh, not that he was ignorant thereof, but because he would draw from them a sincere confession thereof.]

68 *Then Simon Peter answered him, Lord, to whom shall we go?* [Namely, otherwise then to thee:] *thou hast the words of eternal life.* [that is, which shew us the right way to eternal life.]

69 *And we believe and known, that thou art the Christ the son of the living God.* [Of this confession see *Mat.* 16. 16.]

70 *Jesus answered them, have I not chosen you twelve* [Namely, to the Apostle-ship] *and one of you is a Devil?* [that is, a child of the Devil like unto him, *John* 8. 44.]

71. *And he said (this of) Judas Iscarioth (the son) of Simon, for he should betray him being one of* [Gr. *out of*] *th twelve.*

CHAP. VII.

1 *Christ converseth in Galilee,* 2 *His brethren perswade him to go to Jerusalem at the feast of Tabernacle,* 6 *which he refuseth for that time,* 10 *but after some daies followeth privately.* 14 *Teacheth in the Temple and defendeth his doctrine, as also his miracle done on the Sabbath.* 25 *Divers opinions of the people concerning him.* 28 *He proceeds in teaching,* 30 *wherefore some seek to take him, and can not.* 32 *The Pharisees and chief Priests send their officers to apprehend him.* 33 *He threatens the unbelieving Jews that hereafter they shall not find him,* 37 *and he inviteth unto him all that are athirst, and promiseth the holy Ghost to those that beleive in him,* 40 *from whence division ariseth among the people,* 45 *The Messengers return without bringing Christ prisoner, and extoll his doctrine,* 47 *which the Pharisees take ill, speaking reproachfully of Christ, and of the people.* 50 *Nicodemus gainsaith their doing, whereby they come to be at strife amongst themselves, and part.*

AND *after this Jesus walked in Galilee* [That is, converseth travelling from one place of *Galilee* to another. Now what he did there is set down by *Mat.* chap. 15. 16, 17, 18. and by *Mark* chap. 7. 8. 9.] *for he would not walk in Judea, because the Jews sought to kill him.* [namely, at *Jerusalem*, because he had cured on the sabbath him that had been sick eight and thirty years, *John* 5. 16.]

2 *And the feast of the Jews (namely) the setting up of (tent-)booths was nigh,* [This was the third great yearly feast of the Jews, which they were to hold on the fifteenth day of the seventh moneth, which in part answers to our *September*, in which they made booths of branches of green trees, wherein they abode seven dayes in remembrance that their fathers had dwelt in booths in the wilderness forty years long. See of this feast, otherwise called the feast of Tabernacles, *Levit.* 23. v. 34. and 40. and *Nehem.* 8. v. 15. 16.]

3 *Therefore his brethren* [That is, kinsmen, see *Mat.* 13. 55.] *said unto him, depart hence, and go thy way into Judea, that thy disciples also* [namely, which thou hast in *Judea*] *may behold thy works which thou dost.*

4 *For no man doth any thing* [Namely, singular, or great] *in secret: and himself seeketh that men should speak of him openly:* [Gr. *to be in freedome of speech*, i.e. to be famous and known:] *if thou dost these things* [that is, canst indeed do them, namely, thereby to shew that thou art the Messias] *reveal thy self to the world.* [that is, to that great multitude of men, which out of all parts of the world shall come together at the feast.]

5 *For even his brethren did not believe in him.* [Namely, some of them, for some as *John*, *James* and others believed in him, *Acts* 1. 14.]

6 *Then Jesus said unto them, my time is not yet present,* [That is, my opportunity to go up to the feast] *but your time is always ready.* [namely, seeing they seek not to kill you as they do me.]

7 *The world* [That is, worldly men] *cannot hate you.* [namely, because ye are also of the world, and the world loveth its own, *John* 15. 19.] *but me it hateth, because I testifie of the same, that its works are wicked.*

8 *Go ye up unto this feast: I go not yet up to this feast, for my time* [Namely, to go up to the feast without danger] *is not yet fulfilled.* [that is come.]

9 *And when he had said these things unto them, he abode in Galilee.* [Namely, yet certain daies, as appears from the following verse.]

10 *But when his Brethren were gone up, then went he himself also up to the feast, not openly,* [Namely, as he used to do, accompanied with his Disciples and others, which went up to the feast] *but as in secret.* [namely, to avoid the snares of the Rulers of the Jews.]

11 *The Jews therefore* [Namely, which before on the feast daies had heard him and seen his miracles] *sought him on the feast, and said, where is he?*

12 *And there was much murmuring* [That is, much talking and disputing] *concerning him amongst the people: some said he is good, and others said no; but he seduceth the people.*

13 *Notwithstanding no man spake boldly of him:* [Namely, for his honour and defence:] *for fear of the Jews.* [that is, of the Rulers of the Jews who had determined to cast him out of the Synagogue that should confess him, *John* 9. 22.]

14 *But when it was now in the midst of the feast;* [Namely, about the fourth day, seeing the feast of Tabernacles continued seven days, from the fifteenth day of the seventh moneth to the two and twentieth. See *Levit.* 23. 34.] *Jesus went up into the Temple and taught.*

15 *And the Jews marvelled, saying, how knoweth this man the Scriptures* [Or *Letters*, *Mark* 6. 2.] *whereas he hath not learned them?* [namely, in the schools, as *Paul* is said to have learned at *Jerusalem* at the feet of *Gamaliel*, *Acts* 22. 3.]

16 *Jesus answered them and said, my doctrine is not mine,* [That is, is not a doctrine which is mine alone] *but his that sent me:*

17 *If any man will do his will* [That is, if any man by Gods grace be brought so far, that laying aside all prejudice and stiffneckedness, he searcheth the truth of

of the doctrine as God hath commanded, and will frame himself according thereunto, *Psa.* 25. 14. thereby he gives to understand that they were not such yet] *he shall know of this doctrine, whether it be of God, or (whether) I speak of my self.*

18 *He that speaketh of himself* [That is, he that propounds a doctrine devised by himself, and not grounded in Gods word:] *seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and no unrighteousness is in him.* [that is, falshood or deceit.]

19 *Did not Moses give you the Law, and no man of you doth the Law? why do ye seek to kill me?* [Namely, as if I were a transgressour of the Law, because I healed that man on the sabbath.

20 *The multitude answered and said,* [Namely, which was come from without, and knew not thereof, and therefore thought that Christ said that to them unjustly:] *thou hast the Devil* [that is, thou rageſt as a man that is possessed or out of his wits, and thou slanderest us:] *who seeketh to kill thee?* [namely of us.]

21 *Jesus answered and said unto them* [Christ answereth not to their reviling words, but goes forward to prove that he had not transgressed the law, by healing on the Sabbath:] *one work I have done* [that is, this one work only, namely, that I have cured this man on the sabbath, *John* 5. 16.] *and ye all marvell.* [namely, with disturbance and offence, ver. 23.]

22 *Therefore* [The word *therefore* some joyn to the former verse:] *Moses gave you circumcision* [that is, the command to circumcise on the eight day, *Levit.* 12. 3.] *(not that it is of Moses* [that is, that *Moses* first instituted it] *but of the fathers)* [that is, but was by Gods command administred to the Patriarch *Abraham*, and his posterity which were before *Moses*, *Gen.* 17. 10.] *and ye circumcise a man on the sabbath.* [namely, when the eight day after the birth of the child falleth on the sabbath day.]

23 *If a man receive circumcision on the sabbath, that the law of Moses* [Namely, of circumcision the eighth day, *Lev.* 12. 3.] *may not be broken,* [Gr. *unbound* or *loosed*] *are ye angry at me, that I have healed a whole man on the sabbath:* [that is, who was impotent in his whole body or in all his limbs.]

24 *Judge not according to the appearance* [That is, as respecters of persons, seeing ye reprove not in your own (party) that they circumcise on the sabbath, so neither ought you to reprove me because I heal on the sabbath] *but judge a righteous judgement?*

25 *Some therefore of them of Jerusalem* [That is, the Jews which dwelt at *Jerusalem*, and knew of the intention of the Rulers] *said, is not this he whom they seek to kill?*

26 *And behold he speaketh boldly, and they say nothing to him* [That is, they suffer him to teach without hinderance] *do now the Rulers indeed know verily* [namely being better informed then heretofore. Or be convinced thereof in their mind, howsoever they will not acknowledge it] *that this is truly the Christ?*

27 *Yet we know this (man) whence he is,* [Namely, from *Nazareth* as they thought] *but the Christ when he shall come, no man shall know whence he is.* [herein they erre by misunderstanding of certain places of Scripture, as *Esa.* 53. 8. *Mica.* 5. 1. and others which speak of his eternal generation, as the Son of God, which they perversly interpreted of his corporal birth.]

28 *Then Jesus cried in the Temple* [That is, spake boldly and with a louder voice, that he might the better be heard of all] *teaching and saying, And ye know me* [namely, as ye say:] *and ye know whence I am; and I am not come of my self,* [that is, notwithstanding] *but he is true* [namely, in his testimony of me, *Mat.* 3. 17.] *that hath sent me, whom ye know not.* [namely, as yee ought.]

29 *But I know him, for I am from him,* [Namely, begotten from eternity, *Psa.* 2. 7.] *and he hath sent me?*

30 *Then they sought to apprehend him, but no man laid hands on him* [Namely, being hindred by Gods providence] *for his hour was not yet come.* [namely, for to suffer.]

31 *And many of the multitude believed in him, and said, when Christ shall be come, shall he do more signes then those which this (man) hath done:*

32 *The Pharisees heard that the multitude murmured this concerning him,* [Seeing they durst not say it openly for fear of the Jews. v. 13.] *and the Pharisees and the chief Priests sent officers that they should apprehend him:*

33 *Then said Jesus unto them, yet a little while I am with you,* [Namely untill the ensuing Passeover, which was yet about six moneths] *and I go my way unto him that sent me.*

34 *Ye shall seek me* [That is, ye shall desire to have me yet present. See *John* 8. 21.] *and ye shall not find (me): and where I am* [that is, shall then be, or whither I go] *ye cannot come.*

35 *Then said the Jewes to one another* [Or *with themselves*:] *whither will this (man) go away, that we shall not find him? will he go to the scattered Greeks* [or *to the scattering of the Greeks*, i.e. either to the Gentiles, which being opposed to the Jews are called Greeks, *Rom.* 1. 16. and 2. 9. or to the Jews and Proselytes which were scattered among the Greeks, *John* 12. 20. *Jam.* 1. 1 *Pet.* 1. 1.] *and teach the Greeks?*

36 *What manner of speech is this that he hath said, ye shall seek me and shall not find (me:) and where I am you can not come:*

37 *And on the last day* [That is, the eighth day, which aswell as the first must be kept holy with assemblies and sacrifices, see *Lev.* 23. 36.] (*being*) *the great (day) of the feast, Jesus stood and cried, saying, If any man,* [seeing the Jews especially on this feast, all the fruits being gathered in, made themselves merry with eating and drinking, so it seems that Christ takes occasion from thence to instruct them concerning the true spiritual drink, and to invite them thereunto:] *thirst* [that is, from the feeling of his misery, longeth to be be delivered from it. See *Esa.* 44. 3. and 55. 1. *John* 4. 14.] *let him come unto me and drink.*

38 *He that believeth in me like as the Scripture saith,* [These words some joyn to the next foregoing, in this sence, as the Scripture saith, i.e. commandeth: others to the following, so that Christ here should have had respect to some places of the holy Scripture, as *Esa.* 44. 3. and 49. 10. and 58. 11. or such like] *streams of living-water* [or *Rivers*, i.e. in great abundance and fulness, see *Isa.* 44. 3. *Joel* 2. 28. and 3. 18. *John* 4. 14.] *shall flow out of his belly:*

39 *And this he said of the Spirit, which they that believe in him should receive. For the holy Ghost was not yet,* [namely, given or sent in such abundance, as was done after Christs resurrection and ascension, *Acts* 2. v. 3. 33.] *forasmuch as Jesus was not yet glorified.*

40 *Many of the multitude therefore hearing this speech said, this is truly the Prophet.* [Namely, of whom is written, *Deu.* 18. 15.]

41 *Others said this is the Christ* [That is, the Messias, which they thought would be another Prophet then this. See *John* 1. 25. and 6. 14.] *And others said* [namely, which thought that he was born at *Nazareth*] *shall the Christ then come out of Galilee.*

42 *Doth not the Scripture say, that Christ shall come of the seed of David, and from the village Bethlehem, where David was.* [Namely born and brought up?]

43 *There was therefore division among the multitude* [Gr. *Schisma*, that is, a rent or division] *because of him.*

44 *And some of them* [Namely, sent forth by the

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chief Priests] *would have taken him: but no man would lay hands on him.* [namely being hindred by God, because his hour was not yet come.]

45 *The Officers therefore came to the high Priests and Pharisees: and they said unto them, wherefore have ye not brought him:*

46 *The Officers answered, never man spake so, as this man.* [That is, with such reverence and pleasingness. See *Mat.* 7. 28, 29. and *Luke* 4. 22.]

47 *Then the Pharisees answered them, are ye also seduced?*

48 *Hath any one of the Rulers believed in him:* [Namely, which are such excellent and learned men] *or of the Pharisees?*

49 *But this multitude which knoweth not the Law* [That is, which is not exercised in the holy scripture] *is cursed.* [Gr. *are cursed*, namely, because they adhere to him.]

50 *Nicodemus said unto them, who* [See hereof, *John.* 3. 1, 2. *&c.*] *was come* [or *came*] *unto him by night being one of them:*

51 *Doth our Law judge a man, except it have first heard from him,* [That is, is it permitted us in the Law to condemn any man, except he be first heard in his (own) defence. This was even among the Heathen themselves a law of nature. See *Acts* 25. 16.] *and understandeth what he doth?* [that is, what he hath done, or done amiss.]

52 *They answered and said unto him, art thou also of Galilee?* [Namely, either by birth, or one of his Disciples, most of which were Galileans] *search and see that out of Galilee no Prophet is risen up.* [notwithstanding *Esaias* had prophesied that the Messias should begin to preach in *Galilee*. See *Isa.* 8. 23. and 9. 1. *Mat.* 4. 15.]

53 *And every one went his way to his (own) house.*

CHAP. VIII.

1 *Christ teacheth early in the morning in the Temple,* 3 *where the Scribes and Pharisees bring unto him a woman found in adultery.* 7 *But he makes them ashamed of their intention, writing on the earth, and lets the woman go with an admonition;* 12 *teacheth that he is the light of the world,* 13 *and defends himself against the Pharisees, as well with his own as with his Fathers testimony.* 21 *Tells the Jewes that they shall seek him in vain, and dye in their sins, if they believe not in him.* 26 *Declareth who he is, and by whom he is sent.* 31 *Promiseth those that believe in him knowledge of the truth, and freedome from the service of sin,* 37 *proveth that the unbelieving Jews wrongfully boasted that they were Abrahams and Gods children, and telleth them that they are children of the Devil, because they fulfill his desire,* 46 *Reproveth their unbelief.* 48 *For which they slander him to be a Samaritane who hath the Devil,* 49 *which he denieth and confuteth,* 56 *and testifieth that Abraham saw his day, and that he was before Abraham was,* 59 *wherefore they would stone him.*

BUt Jesus went to the mount of Olives. [Namely, to tarry there all night, and to pray as he was wont, *Luke* 21. 37. and chap. 22. 39. Of this mount see *Mat.* 21. 1.]

2 *And early in the morning he came again into the Temple, and all the people came unto him; and being set down he taught them.* [Namely, after the manner which the teachers used in the synagogues. See *Luke* 4. 20. and elsewhere. Otherwise he stood sometimes, when he would speak any thing very loud, and with special affection, *John* 7. 37.]

3 *And the Scribes and Pharisees brought* [Gr. *led*] *unto him, a woman taken in adultery.*

4 *And having set her in the midst, they said unto him, Master, this woman was taken in the act it self committing adultery.*

5 *And Moses commanded us in the Law, that such shall be stoned.* [The Law of *Moses* commandeth that such shall be punished with death, *Lev.* 20. 10. but that they must be stoned, they seem to have concluded from *Deu.* 22. v. 23, 24.] *Thou therefore what saist thou?*

6 *And this they said tempting him,* [Namely; with such intent that if he should absolve her, they could accuse him as a destroyer of the Law: and if he condemned her, that they might bring him in hatred with the people as unmercifull] *that they might have (somewhat) to accuse him: But Jesus stooping down wrote with the finger in the earth.* [that is, in the duft of the floor of the Temple. Now what he wrote is not expressed, some think that he wrote the same that he afterwards told them.]

7 *And as they continued to ask him, he lift up himself, and said unto them, he of you that is without sin* [Gr. *sinless*, *i.e.* who is not fallen into the like or some other sins, or thinks that he could not hereafter fall into it] *cast first a stone at her.* [Christ seems here to have respect to the Law, *Deu.* 17. 7.]

8 *And again stooping down he wrote on the Earth:*

9 *But they* [Namely, the Accusers] *hearing (this) and being convicted by (their own) conscience, went out one after another, beginning from the eldest unto the last: and Jesus was left alone* [Not in respect of the multitude to whom Christ immediately speaketh, v. 12. but in respect of the Pharisees which accused the woman] *and the woman standing in the midst?*

10 *And Jesus raising himself up, and seeing no body but the woman, said unto her, woman, where are these thine accusers? hath no man condemned thee?*

11 *And she said, no man, Lord. And Jesus said unto her, neither do I condemn thee;* [Christ doth not condemn her, neither doth he acquit her, seeing it was not his office to pronounce a civil sentence upon evil doers, but as a teacher to bring sinners to repentance. See the like *Luke* 12. 14.] *go thy way and sin no more.*

12 *Then spake Jesus again* [Namely, after that his preaching had ceased or was hindred by the foregoing accusation of the chief Priests] *unto them* [Namely, to the Jews assembled in the Temple] *saying, I am the light* [It seems that Christ being come into the Temple very early in the morning, v. 2. as the sun arose, from thence took occasion to speak of the true spiritual light, as he also often elsewhere did upon other occasions, *John* 4. 10. and 6. 35.] *of the world* [that is, which give the true light of saving knowledge, not only to the Jews, but also to the Gentiles. See *Esa.* 49. 6.] *he that followeth me* [that is, he that embraceth my doctrine with a true faith, and obeyeth the same] *shall not walk in darkness* [namely, of errour and sin] *but shall have the light of life.* [that is, that brings a man to everlasting life. See *John* 6. 68.]

13 *The Pharisees therefore said unto him, thou testifiest of thy self: thy testimony is not true.* [That is, firm and sufficient: to make us to believe.]

14 *Jesus answered and said unto them, although I testifie of my self (yet notwithstanding) my testimony is true: for I know from whence I came, and whither I go* [That is, for I am not only a man, but also the true Son of God, who am come down from heaven as the Fathers Ambassadour, v. 16. and according to my humane nature shall ascend thither again] *but ye know not whence I come and whither I go?*

15 *Ye judge after the flesh* [That is, according to the outward shew, in which ye look upon me as a man only] *I judge no man* [namely, as ye do: or in this present time. For otherwise the Father hath given all judgement to the Son, *John* 5. 22.]

16 *And if I judge also, my judgement is true, for I am not alone, but I and the Father which sent me?* [Namely I, forasmuch as I am the Son of God, and the Father, we are two witnesses, and for this cause my testimony is true, as Christ concludes v. 17, 18.]

17 *And it is also written in your law* [Namely, *Deu.* 17. 6. and 19. 15.] *that the testimony of two men is true.* [that is, sufficient to be received in judgement.]

18 *It is I that testifie of my self, and the Father which sent me testifieth of me:*]

19 *They said therefore unto him, where is thy Father? Jesus answered, ye know neither me nor my Father; if ye know me* [Namely, according to my divine nature, according to which I am the express image of the Father, *John* 14. 9. *Heb.* 1. 3.] *ye should know my Father also.*

20 *These words spake Jesus by the Treasure-chest,* [Gr. *in the Treasure-chest, i.e.* in that place of the Temple where the Treasure-chest stood. See 2 *Kings* 12. v. 9. *Mark* 12. 41. *Luke* 21. 1.] *teaching in the Temple, and no man apprehended him,* [namely, although he spake so boldly] *for his hour was not yet come.* [namely, ordained by God for suffering and death.]

21 *Then Jesus said again unto them, I go away:* [Namely to heaven] *and ye shall seek me* [that is, when destruction shall come upon you, ye shall cry unto God, and consequently to me, in vain, see *Prov.* 1. v. 24. *&c.*] *and ye shall dye in your sin:* [that is, for your obstinate unbelief, ye shall temporally and eternally perish, *Mark* 16. 16. *John* 3. 18.] *whither I go ye cannot come* [namely, because ye cannot ascend into heaven, like as I being dead shall do after my resurrection. See *John* 13. 33, 36.]

22. *Then said the Jews will he then kill himself:* [Namely, to avoid being taken and made away by the Rulers of the Jews] *because he saith, whither I go ye cannot come?*

23 *And he said unto them, ye are from beneath* [Gr. *of those* (places) *from beneath*] *I am from above* [Gr. *of those* (places) *from above*] *ye are of this world* [that is, ye understand in an earthly and worldly sence, that which I speak in a spiritual and heavenly sence, because ye are earthly men] *I am not of this world.*

24 *I said therefore unto you that ye shall die in your sins. For if ye believe not that I am (he)* [That is, that I am the true Messias, for whom I give out my self. So also hereafter v. 28.] *ye shall die in your sins.*

25 *Then said they unto him, who are thou? And Jesus said unto them that which I also say unto you from the beginning* [Gr. *in the beginning, that I also spake unto you, i.e.* that which from the beginning of my preaching I said or spake.]

26 *I have many things to say of you and to judge, but* [Namely, yet forasmuch as ye would not believe it therefore I say only this, that he that sent me, &c.] *he that sent me is true* [namely, the Father] *and the things which I have heard from him, the same I speake to the world.* [Gr. *in the world.*]

27 *They understood not that he spake unto them of the father.*

28 *Then said Jesus unto them, when ye shall have lift up the son of man* [Namely, on the cross, *John* 3. 14. and chap. 12. v. 32.] *then shall ye understand that I am he* [that is, many among you shall acknowledge it, by the signs which then shall come to pass, and by my resurrection afterwards, *Luke* 23. 48. & *Acts* 2. 41.] *and (that) I do nothing of my self* [that is, that I propound no doctrine, which I have framed my self] *but speak these things according as my Father hath taught me.*

29 *And he that hath sent me is with me. The Father hath not left me alone* [Namely, forasmuch as I and the Father are one, and he hath confirmed my sending with many testimonies and signs, *Acts* 2. 22.] *for I do always that which is pleasing unto him:*

30 *As he spake these things, many believed in him.*

31 *Then said Jesus to the Jewes which believed (in) him, if ye abide in my word* [That is, persevere in my doctrine] *then are ye truly my Disciples.*

32 *And shall understand* [That is, be more and more instructed and confirmed therein] *the truth* [namely of my doctrine received and believed by you, *John* 1. 12.] *and the truth shall make you free.* [namely, from death, and the servitude of sin.]

33 *They answered him, we are Abrahams seed, and never served any man,* [That which Christ had spoken of spiritual freedome and bondage, they understand of outward or Corporal: of which notwithstanding they could not much boast, seeing their forefathers had been servants in *Egypt*, *Gen.* 15. 13. and *Exod.* 20. 2. and they themselves at that time were subject to the Romans] *how saist thou (then) ye shall be made free?*

34 *Jesus answered them, verily, verily, I say unto you, every one that doth sin* [That is, that lets sin reign over him, and maketh as it were his work of sinning, *Rom.* 6. 17. 2 *Pet.* 2. 19. 1 *John* 3. 8.] *is a servant of sin.*

35 *And the servant abideth not for ever in the house,* [That is, like a slave hath no right to abide alwaies in his masters house, or to be his heir; forasmuch as his master may thrust him out, or sell him to others, So likewise shall not they abide in the house of God who are slaves to sin, but only the true children of God] *the Son abideth for ever.*

36 *If therefore the Son shall have made you free, ye shall be truly free* [Or *indeed.*]

37 *I know that ye are Abrahams seed* [Namely, according to the flesh] *but ye seek to kill me* [and thereby ye shew that ye are no true children of *Abraham*. See v. 39.] *for my word hath no place in you.* [Or *goeth not through into you, i.e.* into your heart:]

38 *I speak that which I have seen with my Father,* [See *John* 5. 19, 20.] *ye therefore do also that which ye have seen with your Father* [that is which ye have learned by the inspiration of the Devil. See ver. 44.]

39 *They answered and said unto him Abraham is our father. Jesus said unto them, if ye were Abrahams children* [That is, right and true children of *Abraham*] *ye would do the works of Abraham.*

40 *But now ye seek to kill me, a man who have spoken the truth to you* [That is, the true doctrine of salvation] *which I have heard of God, that did not Abraham.*

41 *Ye do the works of our father. Then said they unto him, we are not born of whoredome* [Namely, as bastards, or as idolaters, such as the Samaritans were] *we have one father (namely) God.*

42 *Then said Jesus unto them, if God were your father ye would love me: for I am gone forth* [Namely. not only sent as Mediatour, as appears from that which follows, but also begotten of him. See *John* 10. 30. *Heb.* 5. 5.] *from God* [Gr. *out of God*, by eternal generation from the Father, *Psa.* 2. 7. *Mich.* 4. 1. *John* 5. 26.] *and come (from him) for neither am I come of my self, but he sent me.*

43 *Wherefore do ye not know my speech? (It is) because ye cannot bear my word* [That is, endure my doctrine and manner of speaking, wherewith I propound the same unto you, as being repugnant to your evill prejudices and inclinations, *John* 6. 60.]

44 *Ye are of the father the Devil* [That is, ye take after the Devil] *and will do the lusts of your Father* [which are principally to slander and murder men] *he was a man-slayer* [because he brought man to sin, and thereby

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thereby to temporal and eternal death] *from the beginning* [namely, of the creation of mankind] *and abode not standing in the truth*, [that is, in the uprightness in which he was created, 2 *Pet.* 2. 4. *Jud.* v. 6.] *for there is no truth in him. When he speaketh a lye, he speaketh of his own* [Gr. *of his proper*, namely suggestions and motions] *for he is a lyar and a father of the same (ly.)* [that is, inventer and Author of those lies.]

45 *But me, because I tell (you) the truth ye believe not;*

46 *Which of you convinceth me of sin* [That is, of any fault of my doctrine or life] *and if I say the truth why do ye not believe me?*

47 *He that is of God* [That is, he that hath God for his father like as the Jews boasted v. 41.] *heareth the words of God*, [that is, heareth and obeyeth them willingly] *therefore ye hear not, because ye are not of God.*

48 *The Jews therefore answered and said unto him, say we not well that thou art a Samaritane* [That is one that is estranged from the true worship of God, and therefore an Enemie of the Jews as the Samaritanes were, *Luke* 9. 53.] *and hast the Devil?* [See *John* 7. 20.]

49 *Jesus answered, I have not the Devil, but I honour my Father* [Namely, by my doctrine and works] *and ye dishonour me.* [namely, with your slanders.]

50 *(But) I seek not my (own) honour: there is one that seeketh it, and judgeth.* [That is, which will judge betwixt you and me, and avenge such slanders.]

51 *Verily, verily, I say unto you, if any man shall have kept my word, he shall not see* [That is, not taste as is said in the following verse, *i.e.* not be subject to death, that is eternal death] *for ever.*

52 *Then said the Jews unto him, now we know that thou hast the Devil. Abraham is dead and the Prophets, and saist thou (Or thou saist) if any man shall have kept my word, he shall not taste death for ever:*

53 *Art thou greater then our father Abraham which is dead? and the Prophets are dead,* [Namely who notwithstanding kept the word of God] *whom makest thou thy self?*

54 *Jesus answered, if I honour my self, my honour is nothing, it is my Father which honoureth me, whom ye say that (he) is your God:*

55 *And ye know him not* [Namely aright, and as ye ought, as v. 19.] *but I know him, and if I say that I know him not, I shall be like unto you, (that is) a lyar: but I know him and keep his word.*

56 *Abraham your Father longed with rejoycing* [Gr. *leapt up for joy*] *that he might see my day,* [namely, of my coming in the flesh, *Luke* 10. 24. *Heb.* 11. 13.] *and he saw (it)* [namely, by faith looking upon Gods promise of this coming] *and hath been* [or *was*] *glad.* [See *Gen.* 17. 17.]

57 *Then said the Jews unto him, thou hast not yet fifty years* [Namely, being taken at the highest, according as thy looks shew. For Christ was but about four and thirty years old when he suffered] *and hast thou seen Abraham?*

58 *Jesus said unto them, verily, verily, I say unto you, before Abraham was* [Or *become*, namely born] *I am*, [namely, was according to my divine nature, which is from everlasting, *Mich.* 5. 1.]

59 *Then they took up stones that they might cast them at him* [Namely as at one whom they held to be a blasphemer, forasmuch as he made himself equal to God. See *Lev.* 24. v. 16. and *John* 10. 33.] *But Jesus hid himself, and went out of the Temple, going through the midst of them* [namely, either holding their eys, or hiding himself among the multitude, *Luke* 4. 30. and 24. 16.] *and so passed by.*

CHAP. IX.

1 *Christ anointing the eys of one that was born blind with clay on the Sabbath, and commanding him to wash his eys in the water of Siloam, restores him to his sight,* 8 *which the blind man being asked by his Neighbours relates unto them,* 13 *and is brought to the Pharisees, to whom he also relates the same,* 16 *wherefore they reproach Christ as a breaker of the Sabbath, and doubt whether this (man) had been blinde,* 18 *and send again for his parents, who indeed acknowledge that he was born blinde, but further refer to their sons testimony;* 24 *whom they call and examine again.* 27 *Who answereth them, and by this work testifieth that Christ is no sinner but of God,* 34 *& is therefore reproachfully thrust out by the.* 35 *The blind man being further instructed by Christ believeth in him and worshippeth him,* 40 *Christ telleth the Pharisees that they are spiritually blinde, and that therefore they remain in sin, because they do not acknowledge this.*

AND *passing by, he saw a man blinde even from his birth,* [namely, who sate and begged ver. 8.]

2 *And his Disciples asked him saying, Rabbi, who hath sinned?* [That is, committed any speciall great sin] *this (man) or his parents, that he should be born blinde?* [It seemes that the Disciples were in this error, which then was in some of the Jews, that when a man dies, then his soule should goe again into another body, and that for this cause, the soul of him that was born blind should have sinned in another body.]

3 *Jesus answered, neither hath this (man) sinned nor his parents* [Namely, that he should therefore be born blinde] *but (this came to pass) that the works of God should be manifested in him,* [that is, of Gods mercy and power, when Christ should shew the same on him, thereby to confirm that he is the true Messias, according to the prediction, *Isa.* 35. 5.]

4 *I must work the works of him that sent me* [Which are to preach the Gospel, and to confirm the same by miracles] *as long as it is day,* [that is, as long as this my life and the time of my ministry appointed by God shall endure] *the night cometh when no man can work* [that is, death after which as no man can do that which concerns his calling in this life, so neither shall I my self after my death any more do such kind of works upon Earth.]

5 *As long as I am in the world* [Gr. *when*] *I am the light of the world.* [that is, I must enlighten the world with my doctrine and miracles, although I am reproached and persecuted for it.]

6 *Having said this, he spit on the Earth, and made clay of that spittle, and spread that clay on the eyes of the blind (man)* [This sign Christ useth, not that there was any vertue therein, seeing the same serves rather to make one blinde, but to shew that the power to give sight came from him alone like as he also formed the whole man out of clay of the Earth, *Gen.* 2. 7.]

7 *And said unto him go thy way, wash thee in the bath of Siloam* [Of this Pool see *Isa.* 8. 6. and *Luke* 13. 4. Some think that it was the same water that is spoken of *John* 5. 2.] *(which is interpreted sent forth) he went his way therefore and washed himself and came seeing.*

8 *The neighbours therefore, and they that before had seen him* [Gr. *saw him*] *that he was blinde, said, is not this (he) that sate and begged.* [namely, about the temple as it seemeth by the last verse of the former chapter, compared with the first verse of this chapter. See the like *Acts* 3. 2.]

9 *Others said it is he, and others he is like him. He said, I am he?*

10 *There-*

10 *Therefore said they unto him, how were thine eyes opened?* [That is, how art thou become seeing.]

11 *He answered and said the man called Jesus, made clay and stroaked mine eyes,* [Gr. *anointed*] *and said unto me, go thy way to the bath of Siloam and wash. And I went and washed, and I became seeing.* [or *I saw.*]

12 *Then said they unto him, where is he? he said I know not.*

13 *They brought him to the Pharisees* [They, namely the neighbours or acquaintance] *him (namely) who before (had been) blinde.*

14 *And it was Sabbath when Jesus made the clay, and opened his eyes.*

15 *The Pharisees therefore asked him also again, how he was become seeing. And he said unto them, he laid clay on mine eyes, and I washed me and I see.*

16 *Some therefore of the Pharisees said, this man is not of God,* [Namely who on the sabbath stroaked thine eyes with clay and opened them] *for he holdeth* [Gr. *keepeth*] *not the Sabbath. Others said* [namely of their Assembly, as Nicodemus or some such like, *John* 7. 50.] *how can a man (that) is a sinner* [that is, ungodly, or a publick despiser of Gods Law, like as they here accused him] *do such signs. And there was division amongst them?*

17 *They said again to the blind (man): thou, what saist thou of him, seeing* [or *that*] *he hath opened thine eyes. And he said, he is a Prophet.*

18 *The Jews therefore* [That is, the Rulers of the Jews as appears from v. 22.] *believed not concerning him, that he had been blinde, and had recovered his sight,* [Gr. *and saw*, or *was seeing*] *untill they had called the parents of him that had recovered his sight.*

19 *And they asked them saying, is this your son, whom ye say that he was born blinde? How then doth he now see?*

20 *His parents answered them and said, we know that this is our son, and that he was born blinde.*

21 *But how he now seeth we know not; or who hath opened his eyes we know not: he hath (his) age, ask himself: he shall speak concerning himself.*

22 *This said his Parents because they feared the Jews. For the Jews had already made a decree together* [That is, the Rulers of the Jews had agreed together] *if any man should confesse him to be Christ, that he should be cast out of the synagogue.* [that is, excluded from the communion of the worship of God, as they are now accounted who are excommunicated out of the Church.]

23 *Therefore said his Parents, he hath (his) age, ask himself:*

24 *Then they called the second time the man that had been blinde, and said unto him, give God the glory;* [Confess sincerely the truth before God, whereby his honour is given him as a knower of the hearts. See *Josh.* 7. 19. 1 *Sam.* 6. 5.] *we know that this man is a sinner:* [that is, a notorious transgressour of Gods Law.]

25 *Then he answered and said, whether he be a sinner I know not: one thing I know, that I was blinde and now see.*

26 *And they said again unto him,* [Namely the third time, to see whether they could entrap him in any thing] *what did he to thee? how opened he thine eys?*

27 *He answered them I have told you already, and ye have not heard it,* [That is, would not understand or receive it] *why will ye hear it again? will ye also be his disciples?*

28 *Then they gave him reviling words and said, thou art his Disciple: but we are Moses disciples.*

29 *We know that God spake to Moses; but this (fellow) we know not whence he is.* [That is, from whom he is sent, and hath received power to teach, which is not repugnant to what they said before, *John* 7. 27. for there they speak of his Countrey.]

30 *The man answered and said unto them, herein truly is (somewhat) wonderfull, that ye know not whence he is, and (yet) he hath opened mine eyes.* [That is, hath shewed by such an excellent miracle that he is sent from God, as he concludes v. 33. seeing *John* 3. 2.]

31 *And we know that God heareth not sinners* [See v. 16. 24.] *but if any man be godly and doth his will, him he heareth?*

32 *From (any) age* [That is, as long as the world hath stood] *hath it not been heard, that any one hath opened the eyes,* [that is, hath given sight, see v. 10.] *of one that was born blinde.*

33 *If this (man) were not from God,* [Namely, come or sent] *he would be able to do nothing.* [Gr. *not any thing*, namely, such like.]

34 *They answered and said unto him, thou art wholly born in sin,* [See before v. 1. 2.] *and dost thou teach us? And they cast him out.* [Gr. *without*, that is, out of their congregation or synagegue, as v. 22.]

35 *Jesus heard that they had cast him out, and finding him he said unto him, dost thou believe in the Son of God.*

36 *He answered and said, who is he, Lord, that I may believe in him.*

37 *And Jesus said unto him, thou hast both seen him, and he that speaketh with thee, the same is he.*

38 *And he said, I believe Lord: and he worshipped him.* [Namely, as now acknowleding him to be the son of God.]

39 *And Jesus said, I am come into this world for judgement* [That is, with power to execute the judgements of God, as well in punishing the contemners of his word, to whom the same is a savour of death, as in the receiving of penitent sinners, to whom it is a savour of life, 2 *Cor.* 2. 16.] *that they that see not* [that is, who know their spiritual blindness, and desire to be delivered from it] *may see;* [that is, may be brought to the true and saving knowledge of God] *and they that see* [that is, they that presume they have this knowledge, which notwithstanding they have not aright, *Rom.* 1. 22. and 2. 18.] *may become blinde.* [that is, that they despising the light of the gospel, by Gods just judgement may be left in their blindness, and be more and more hardned. See *Psa.* 69. 24. *Isa.* 6. 9. *Mat.* 13. 14.]

40 *And (some) of the Pharisees which were with him heard this, and said unto him, are we (then) blinde also.*

41 *Jesus said unto them, if ye were blinde* [That is, if out of simple ignorance ye did not embrace my doctrine, or if ye were sensible of your ignorance and blindness] *ye should have no sin,* [that is, not so great and incurable a sin, *John* 15. 22.] *but now ye say, we see: therefore your sin abideth.* [namely, lying upon you as an incurable sickness.]

CHAP. X.

1 *By the similitude of the properties of a faithfull shepheard, Christ sheweth that he is the true shepheard of his sheep,* 7 *is also the true door of the sheep-fold,* 12 *and no hireling;* 14 *seeing he willingly layes down his life for his sheep.* 19 *About which the Jews contested one amongst another.* 22 *Christ being at Jerusalem on the feast of the renewing of the Temple, is compassed about by the Jews and asked whether he be the Christ,* 25 *which he testifieth and proveth by his works.* 26 *Saith that they believe not in him, because they are not of his sheep,* 27 *but that his sheep believe in him, and that they are by him and his Father kept unto eternal life.* 31 *The Jews would have stoned him as a blasphemer,* 34 *but he defendeth himself by the Scripture and by his works, that he did rightly call himself the Son of God,* 39 *and escapeth*

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escapeth out of their hands, departing toward Jordan.

VErily, verily, *I say unto you, he that entreth not by the door* [That is, by a lawfull and divine calling, accompanied with the doctrine of truth, *Gal.* 1. 8, 9. *Heb.* 5. 4.] *into the fold of the sheep, but climbeth in from elsewhere,* [that is, by unlawfull means intrudes himself into the Church of God, or bringeth in false doctrine *Jer.* 23. 21. 2 *John* 10.] *he is a thief,* [That is, he doth like thieves and murderers, who do not come to keep the sheep, but either by craft or violence to steal the same] *and a murderer.* [Gr. *robber* or *high-way-man.*]

2 *But he that entreth by the door is a shepheard of the sheep.* [That is, a true and honest shepheard.]

3 *To him the door-keeper openeth,* [That is, him the Lord God by his spirit maketh a shepheard of his sheep, assures him thereof, and blesseth his ministry, *Isa.* 61. 1. *Acts* 13. 2. and *chap.* 20. 28.] *and the sheep hear his voice,* [that is, obey and follow his doctrine,] *and he calleth his sheep by name,* [that is, each in particular, 2. *Tim.* 2. 19.] *and leadeth them out.* [namely, into a good pasture.]

4 *And when he hath driven forth his sheep, he goeth his way before them,* [Namely, with a good conduct in doctrine and life, to shew them the right way, and to turn away dangers from them *Heb.* 12. 2.] *and the sheep follow him; forasmuch as they know his voice.* [that is, discern, namely by the spirit of discretion 1 *Cor.* 2. 15.]

5 *But a stranger they will by no means follow; but will flee from him: forasmuch as they know not the voice of strangers.*

6 *This similitude* [Gr. *Paremia i. e.* parable whereof see *Matth.* 13. 3.] *spake Jesus unto them: but they understood not what it was,* [that is, what Christ means by this similitude. Therefore he more clearly expounded the same unto them in that which follows] *that he spake unto them.*

7 *Then said Jesus again unto them, verily, verily, I say unto you, I am the doore of the sheepe,* [Namely through which aswell the shepheards as the sheep, must enter into the Church and into life, *John* 14. 6.]

8 *All as many as come before me,* [Namely, either giving themselves out for this door, or shewing another entrance into salvation, *Acts* 4. 12.] *are theeves and murderers; but the sheep* [that is, the elect and true children of God] *did not hear them.*

9 *I am the door: if any man enter by me, he shall be saved: and he shall go in and go out,* [That is, live in communion with me with a quiet conscience, *Deut.* 28. 6. *Psalm* 121. 6. 7, 8.] *and finde pasture.* [that is, spirituall food for the soule *Ezek.* 34. 14.]

10 *The thief cometh not* [Namely, to the sheepfold] *but that he may steal, and kill and destroy: I am come that they may have life, and may have abundance.* [namely, of grace and glory, here, and hereafter, *John* 1. 16. 2. *Pet.* 1. 3, 4.]

11 *I am the good shepheard,* [Namely, before promised by God *Ezek.* 34. 23. *Zach.* 13. 7. and elsewhere. Before he called himself the door, here he calleth himself the shepheard: both agree very well to him in divers respects] *the good shepheard laies down his life,* [Gr. *soule*] *for the sheep.*

12 *But the hireling* [That is, he that keepeth the sheep, looking only or principally at the temporall reward, and not at the safety and welfare of the sheep *Ezek.* 34. v. 2, 3, 8.] *and he that is no shepheard, whose own the sheep are not, seeth the wolf come, and leaveth the sheep and fleeth, and the wolf taketh them and scattereth the sheep.*

13 *And the hireling fleeth, forasmuch as he is an hireling, and taketh no care for the sheep.* [That is, careth more for himself then for the sheep.]

14 *I am the good shepheard: and I know mine,* [Namely sheep, that is, elect believers] *and am known of mine.*

15 *Like as the Father knoweth me, (so) know I also the Father* [Or *and I know the Father*] *and I lay down my life for the sheep.* [Gr. *lay down my soul, i.e.* shall shortly give up my life unto death for them, *Matthew* 20. 28.]

16 *I have yet other sheep* [Namely, the elect of the Gentiles] *which are not of this fold* [namely, of the Jewish Church, *John* 11. 51, 52.] *these also must I bring unto (it) and they shall hear my voice,* [that is, doctrine held forth unto them by the Apostles, and other faithfull Ministers of the word] *and it shall become one flock,* [that is, one church consisting both of Jews and Gentiles. *Ephes.* 2, v. 13. 14.] (*and*) *one shepheard.*

17 *Therefore the Father loveth me, forasmuch as I lay down my life, that I may take the same again.*

18 *No man taketh the same from me,* [Namely, against my will] *but I lay it down of my self:* [that is, willingly, *Psa.* 40. 9. *Heb.* 10. 10.] *I have power to lay down the same, and I have power to take the same again.* [that is, to raise my self up again from the dead, by my divine power, *John* 2. v. 19.] *This commandement have I received of my father.*

19 *Therefore there was again division among the Jews, because of these words.*

20 *And many of them said, he hath the Devil* [Or *an unclean spirit*] *and is distracted, why hear ye him?*

21 *Others said these are no words of one that is possessed; can a devil open the eyes of the blinde?*

22 *And it was the feast of the renewing of the Temple at Jerusalem,* [Gr. *Enkainia*, which was a feast instituted by *Judas Machabeus* and the Jews, in remembrance of the renewing of the Altar and the purging of the Temple, in the time of King *Antiochus*, who had defiled the Temple and worship of God, to be kept yearly for eight daies together. See hereof 1 *Machab.* 4. 59.] *and it was winter.* [for this feast began from the five and twentieth day of the moneth *Cisleu*, which for the most part answers to our December.]

23 *And Jesus walked in the Temple, in the Porch* [Gr. *Gallery*, or *walk*] *of Salomon.* [that is, which was built about this second Temple, in the same manner and place, as, and where *Salomon* had built a Gallery about the first Temple, in which the people used to walk. See 1 *Kin.* 6. 3. *Acts* 3. 11. and *Joseph. Antiq. lib.* 8. *cap.* 2.]

24 *Then the Jews compassed him about, and said unto him, how long dost thou suspend our soul?* [Gr. *take it i.e.* hold it in doubt who thou art] *if thou be the Christ, tell us plainly:*

25 *Jesus answered them, I have told it you,* [Namely, who I am] *and ye believe it not. The works that I do in the name of my father, they testifie of me;*

26 *But ye believe not, for ye are not of* [Gr. *out of*] *my sheep,* [that is, of the elect, which the father hath given me] *as I said unto you.*

27 *My sheep hear my voice, and I know the same and they follow me.*

28 *And I give unto them eternal life, and they shall never perish, and no man shall pluck the same out of my hand.* [That is, power and keeping, *Psa.* 31. 6.]

29 *My Father who gave them me is greater* [That is, mightier] *then all, and no man can pluck them out of my fathers hand.*

30 *I and the Father are one.* [Namely, in essence and power, as Christs reason clearly imports, and the Jews also so understood it, v. 33. and Christ himself more plainly declares, v. 36.]

31 *Then*

31 *Then the Jews took up* [Gr. *carried*] *stones again,* [namely, the second time, as before *John* 8. 59.] *to stone him.*

32 *Jesus answered them, I have shewed you,* [Namely, before your eyes and for your good] *many excellent* [Gr. *fair, good, glorious*] *works from my Father; for which work of these do ye stone me.*

33 *The Jews answered him saying, we stone thee not for (any) good work, but for blasphemy,* [Namely, which God hath commanded to be punished with stoning, *Levit.* 24. 16.] *and because thou being a man, makest thy self God.* [namely, because thou saist, that thou art one with the Father.]

34 *Jesus answered them is it not written in your Law,* [That is, in the holy scripture of the Old Testament, which ye hold for Gods word,] *I have said ye are Gods?*

35 *If (the Law) called them Gods, to whom the word of God came,* [or *towards whom.* See the 82. *Psalm,*] *and the scripture cannot be broken,* [Gr. *unbound* or *loosed i. e.* loose its power and truth.]

36 *Say (ye to me,) whom the Father hath sanctified,* [That is, whom the Father hath separated and ordained for a Mediator and King of the Church; which office cannot be assumed nor executed by any meere creature: but only by the eternall sun of God, *Isa.* 9. 5, 6. *Jer.* 23. 5, 6.] *and sent into the world,* [namely, to assume the humane nature for that end, *Phil.* 2. *ver.* 6. 7.] *thou blaspheme st, because I said, I am the son of God?*

37 *If I do not the works of my Father,* [That is, the same miraculous works which God my Father doth] *believe me not:*

38 *But if I do them, and if ye believe not me, believe the works: that you may know and believe, that the Father is in me,* [That is, that I and the Father are one, as *ver.* 30.] *and I in him.*

39 *Therefore they sought again to apprehend him, and he escaped out of their hand,* [Namely, as he had done at other times before, because his hour was not yet come, See *John* 7. 30. and *chap.* 8. 59.]

40 *And he went again beyond Jordan, unto the place where John first baptized,* [That is, in Bethabara, where Christ was also baptized by him, see *John* 1. 28.] *and he abode there,*

41 *And many came unto him and said,* [Namely, one to another] *John indeed did no sign: but all that John said of this (man) was true.*

42 *And many there believed in him.*

CHAP. XI.

1 *Lazarus is sick at Bethany,* 3 *wherefore his sisters send to Christ,* 7 *who goeth towards Judea* 11 *Lazarus dieth in the mean time,* 17 *and Christ goeth to Bethany to raise him up* 20 *where Martha meeteth him, with whom he speaketh of the resurrection of her Brother, and of all believers,* 28 *and afterwards Mary also,* 35 *Christ weepeth and cometh to the grave,* 39 *findes him four daies buried* 41 *prayeth to his Father and raiseth him up,* 45 *wherefore many believe in him,* 46 *and others tell it to the chief Priests,* 47 *who gather their councill thereabout,* 50 *where Caiaphas unwittingly prophecies of the fruit of Christs death,* 53 *and it is concluded that he shall be put to death,* 54 *but he departeth unto the City of Ephraim,* 55 *is sought at the feast of Passover,* 57 *and the chief Priests give forth a command, that he shal be brought unto them.*

AND *there was a certain (man) sick (named) Lazarus, of Bethany, of the town of Mary, and her sister Martha.* [That is, where *Mary* and *Martha* dwelt *Luke* 10. 38. *&c. John* 12. 1 *&c.* of the situation of this town see *ver.* 18.]

2 (*Now Mary was shee that anointed the Lord with ointment* [See hereof in the following *chap. ver.* 3.] *and dryed his feet with her hair, whose brother Lazarus was sick.*)

3 *His sisters therefore sent unto him,* [Namely, to *Bethabara*, beyond *Jordan* where he then was. See *John* 10. 40.] *saying, Lord, behold, he whom thou lovest is sick.*

4 *And Jesus hearing (that) said, This sickness is not unto death,* [Namely, to abide therein, namely untill the time of the generall resurrection] *but to the glory of God:* [Gr. *for the honour of God*] *that the son of God may be glorified* [Namely, when he shall raise him up again from the dead] *by the same.* [namely, sickness, as the Greek word cleerly shews.]

5 *Now Jesus loved Martha and her Sister and Lazarus.*

6 *When therefore he had heard that he was sick, then he abode (yet) two daies in the place where he was.*

7 *Afterwards he said further unto his Disciples, Let us goe towards Judea again.* [Namely, from whence he was departed; because the *Jews* would have stoned him, *John* 10. 40.]

8 *The Disciples said unto him, Rabbi, The Jews now (lately)* [For it was about two moneths past] *sought to stone thee; and goest thou thither again?* [namely, to bring thy self into danger there.]

9 *Jesus answered, Are there not twelve hours* [This must be understood according to the account of the *Jews*; who numbred the hours from the rising of the Sun to the setting thereof, and alwaies divided the day into twelve hours. See also *Matth.* 20. 3.] *in the day?* [Gr. *of the day*] *If any man walk in the day,* [Christ here compares his life to the day, and his death to the night, like as also *John* 9. 4. and means thereby, that as the day hath certain hours, namely, as long a time light of the world, *i. e.* the Sun shineth; so also his life on earth hath a certain period or time appointed by his Father, before which no man shall not be able to take away his life from him, or hinder him to execute the works of his calling. But when that time shall be past over that then they shall get power to put him to death] *he stumbleth not: forasmuch as he seeth the light of this world:*

10 *But if any one walk in the night, he stumbleth: forasmuch as the light is not in him.* [That is, shineth not in his eyes.]

11 *This spake he, and afterwards he said unto them, Lazarus our friend sleepeth: but I goe my way to awake him out of his sleep.*

12 *Then said his Disciples, Lord if he sleep, he shall recover.* [Gr. *be saved, i.e.* that is a good sign that he shall recover of his sickness.]

13 *But Jesus had spoken of his death: but they thought that he spake of his rest of sleep,* [That is, of the naturall and properly called sleep.]

14 *Then Jesus therefore said unto them plainly, Lazarus is dead:*

15 *And I am glad for your sakes that I was not there, that ye may believe,* [That is, be strengthned in your faith by his resurrection] *but let us goe unto him.*

16 *Then Thomas called Didymus,* [That is, twin, by which Greek word, the Hebrew word *Thomas* is interpreted; as *Cephas* by the word *Peter. John* 1. 43.] *said unto (his) fellow Disciples, Let us goe also, that we may dy with him.* [namely, with Christ our master, seeing he will needs expose himself to danger. See *ver.* 8.]

17 *Jesus therefore being come, found that he had now been fower daies in the grave.* [Gr. *had in the grave, i.e. had lien.*]

18 *Now Bethany was nigh unto Jerusalem, about*

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fifteen furlongs from (thence) [A furlong containes an hundred five and twenty paces, and fifteen furlongs make somewhat more then half an hours going. See *Luke* 24. 13.]

19 *And many of the Jews,* [Namely, which dwelt at *Jerusalem* and thereabout, as the foregoing verse shews] *were come to Martha and Mary* [Gr. *to the women being about Martha and Mary*: *that they* [namely, the Jews] *might comfort them concerning their brother:*

20 *Martha therefore when she heard that Jesus came, went to meet him, but Mary abode sitting in the house:* [Gr. *sate in the house.*]

21 *Then said Martha unto Jesus, Lord hadst thou been here, my brother had not dyed.* [That is, I am confident that thou wouldest have healed him of his sickness.]

22 *But now also I know, that all that thou shalt desire of God,* [Namely, even also that my brother become alive again] *God will give it thee.*

23 *Jesus said unto her, thy brother shall rise again:*

24 *Martha said unto him, I know that he shall rise in the resurrection,* [That is, in the general resurrection of all men] *at the last day.* [namely, of this world.]

25 *Jesus said unto her, I am the resurrection and the life;* [That is, I am the author and the cause of the resurrection, and of life] *he that believeth in me shall live,* [that is, shall be raised again unto everlasting life] *even though he were dead.* [namely, according to the body.]

26 *And every one that liveth, and believeth in me, shall never dye,* [Namely, the eternal and second death, *Rev.* 20. 6.] *believest thou that?*

27 *She said unto him, yea Lord: I have believed that thou art the Christ, the son of God, which should come into the world:*

28 *And having said this she went away, and called Mary her Sister secretly, saying, the Master is there, and he calleth thee.*

29 *She, when she heard (that,) arose hastily, and went unto him.*

30 *(Now Jesus was not yet come into the Town:* [Namely, of *Bethany*] *but was in the place where Martha met him:)*

31 *The Jews therefore which were with her in the house, and comforted her, seeing Mary, that she rose up hastily and went out, followed her, saying, she goeth to the grave* [Namely, which was without the Town according to the custome of the Jews] *that she may weep there.*

32 *Then Mary when she came where Jesus was, and saw him, fell at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.*

33 *Jesus therefore when he saw her weep, and the Jews that came with her weep (also,) he was greatly moved in the Spirit* [Or *greatly troubled* in his minde. See also ver. 38.] *and troubled himself.* [namely, through compassion and sorrow, *Heb.* 4. 15.]

34 *And said, where have ye laid him? They said unto him, Lord come and see it.*

35 *Jesus wept.* [Or *shed tears.*]

36 *Then said the Jews, behold how he loved him?*

37 *And some of them said, could not he that opened the eyes of the blinde, cause that this (man) also had not died.*

38 *Jesus therefore again being greatly moved in himself, came to the grave: and it was a cave and a stone was laid thereon.* [Or *against it.*]

39 *Jesus said, take away the stone. Martha the Sister of the dead (man) said unto him, Lord, he smelleth already, for he hath (lain there)* [Namely, in the grave, as appears from ver. 17.] *four daies.* [Gr. *he is of four daies.*]

40 *Jesus said unto her, said I not to thee, that if thou believest, thou shalt see the glory of God.* [That is, the wonderfull raising up of thy Brother, whereby Gods power is seen, and his honour spread abroad.]

41 *Therefore they took away the stone where the dead (person) lay:* [Gr. was lying] *and Jesus lift his eyes upwards, and said Father,* [Christ prayeth to his Father, not because he as the Son of God had not the power to raise the dead, *John* 5. 21. but because he as a Mediatour had subjected himself to the will of the Father, in the exercise of this power, *Phil* 2. 7, 8. *Heb.* 10. 7.] *I thanke thee that thou hast heard me.*

42 *But I knew that thou hearest me alwaies: but for the multitudes sake which stands round about, I said (this) that they should believe that thou hast sent me:*

43 *And when he had said this, he cryed with a great voice,* Lazarus *come forth.*

44 *And the dead (man) came forth, bound hands and feet with grave-clothes,* [Or *swathing-bands,* wherewith he was buried after the manner of the Jews, *John* 20. 6, 7.] *and his face was wound about with a handkerchief. Jesus said unto them, unbinde him, and let him go his way.*

45 *Many therefore of the Jews which were come to Mary, and had beheld that which Jesus had done, believed in him.*

46 *But some of them went unto the Pharisees, and told them that which Jesus had done.*

47 *The chief Priests therefore and the Pharisees, gathered the counsel* [Gr. Synedrion, of which see *Mat.* 5. 22.] *and said, what shall we do; for this man doth many signs.*

48 *If we let him (alone) thus,* [Gr. *leave off*] *they will all believe in him; and the Romanes will come,* [namely, against us, as against Rebels] *and take away both our place and people.* [that is, destroy the City and Temple of *Jerusalem.*]

49 *And one of them (namely) Caiaphas, who was the high Priest of the same year,* [The high Priests office was then bestowed by the Romanes for a certain time, sometimes also from year to year, *Luke* 3. 2. *Acts* 4. 6. contrary to the ordinance of God. See *Numb.* 35. 28. *Josh.* 20. 6. *Heb.* 7. 23] *said unto them, ye understand nothing:*

50 *Neither do ye (consider) that it is profitable for us, that one man dye for the people, and the whole Nation perish not.* [He understood this indeed of the worldly state of the Jewish people; but God so guided his tongue, that he unwittingly prophecyed of the fruit of Christs death, for the reconciliation and salvation of the elect children of God.]

51 *And this he said not of himself: but being high-Priest the same year, he prophecyed that Jesus should dy for the people.* [Namely, of the Jews.]

52 *And not only for that people; but that he also should gather together into one,* [Namely, body, flock or church, as *John* 10. 16. *Ephes.* 2. 14.] *the children of God which were scattered,* [that is, the elect out of all Nations throughout the whole world, *Rev.* 5. 9.]

53 *Therefore from that day forth they consulted together,* [That is, decreed in their counsel] *that they might put him to death.*

54 *Jesus therefore walked no more freely amongst the Jews; but went thence* [Namely, from Jerusalem and thereabout] *unto the countrey neer the wilderness, to the City called Ephraim* [otherwise *Ephrem*, which some think to be the City *Ephrain* or *Ephrin*, whereof we read 2 *Chron.* 13. 19.] *and conversed there with his Disciples.*]

55 *And the passeover of the Jews was nigh,* [This was the last passeover which Christ kept, in which he was crucified] *and many out of that Country went up to Jerusalem before the passeover, that they might purifie themselves* [namely, according to Gods command, *Num.* 9. 6. and 2 *Chron.* 30. 15.]

56 *Then*

translate it, *while they were at supper*] *(when now the Devill had put* [Gr. *cast*] *into the heart of Iudas (the Son) of Simon, Iscariot, that he should betray him.)*

3 *Iesus knowing that the Father hath given all things into his hands,* [That is, put in his power, *Math.* 28. 18.] *and that he came forth from God, and went unto God.*

4 *Rose up from supper, and laid aside (his) garments,* [Namely, upper garments, as this word is often taken. See *Math.* 5. 40. and *Luke* 6. 29.] *and taking a linnen cloth, girded himself about.* [namely to be the more ready for this service, and to dry their feet with this towell. Thus servants used to serve their Lords. See *Luke* 17. 8.]

5 *Afterward he powred water* [Gr. *cast*] *into a bason,* [or *washing vessell*] *and began to wash the feet of the Disciples, and to dry them with the linnen cloth, wherewith he was girded about.*

6 *Then came he to Simon Peter, and he said unto him, Lord, wilt thou wash my feet?* [Namely, who art my Lord and Master. Although he speaketh this out of reverence, yet there is ignorance also mingled with it, seeing Christ will have us obey him, even though it seems to us, that he commands some strange thing.]

7 *Jesus answered and said unto him, what I do,* [That is, wherefore I do this] *thou knowest not now, but thou shalt understand it after this.* [namely, when I shall have declared it unto you, as he doth v, 13. 14.]

8 *Peter said unto him, thou shalt not wash my feet for ever.* [That is, I will never suffer that] *Jesus answered him, if I wash thee not, thou hast no part with me.* [Christ takes occasion from the outward washing to speak of the spiritual washing or cleansing away of sins, by his blood and spirit, 1 *Cor.* 6. 11. *Tit.* 3. 5. 1 *John* 1. 7, 8. like as he at other times takes such like occasions.]

9 *Simon Peter said unto him, Lord, not only my feet, but also the hands and the head.*

10 *Jesus said unto him, he that is washed, needeth not but to wash the feet, but is all clean;* [Christ teacheth here that like as they which have washed their whole body in the hot baths, must also afterward wash their feet, so also his disciples being inwardly washed by his blood and spirit, must also outwardly cleanse their actions and goings] *and ye are clean,* [that is, by me cleansed from sin and the dominion of the same, *Rom.* 6. 11, 12.] *but not all.*

11 *For he knew who should betray him; therefore he said, ye are not all clean.*

12 *When therefore he had washed their feet and taken his garments, he sate down again, and said unto them, understand yee what I have done to you?* [That is, to what end I have done this.]

13 *Ye call me Master and Lord, and ye say well, for I am so.* [Namely, in truth.]

14 *If I therefore the Lord and the master, have washed your feet, so ought you also to wash one anothers feet.* [That is, much more if need be, to shew one another all manner of offices of love, even those which otherwise use to be done by the meanest: but not to use this as a Sacrament; seeing this is not Christs ayme in this place.]

15 *For I have given you an example, that in like manner as I have done to you, ye do also*

16 *Verily, verily, I say unto you, A servant is not greater then his Lord, neither an Ambassador* [Or one that is sent. Gr. *Apostolos*] *greater then he that sent him.*

17 *If ye know these things,* [Namely, which I have taught you by mine own example, as love, humility, mutuall serviceableness] *blessed are ye if ye doe the same.*

18 *I speak not of you all,* [Namely, that ye all shall observe it; for *Iudas* should not do it, as followeth] *I know whom I have chosen:* [namely, to eternall salvation *Ephe.* 1. 4.] *but (this comes to pass,) that the Scripture may be fulfilled: He that eateth bread with me* [that is, he that is daily at my Table, and converseth with me] *hath lift up his heel against me,* [that is, hath set himself against me as an enemy. See the annotation on *Psalm.* 41. 10.]

19 *From this time I tell it you before it is come to pass, that when it shall be come to pass, ye may believe, that I am he.* [namely, the true Messias and Son of God, who knowes all things beforehand.]

20 *Verily, verily, I say unto you, If I send any man, he that receiveth (him) he receiveth me: and he that receiveth me, he receiveth him that sent me.*

21 *Jesus having said these things, was troubled in Spirit,* [That is, in his minde, by the consideration aswel of the treason of *Judas*, as of the punishment which should therefore come upon him] *and testified and said, Verily, verily, I say unto you, that one of you shall betray me.*

22 *The Disciples therefore looked one upon another, doubting of whom he spake (that.)*

23 *And one of his Disciples was sitting down in Jesus bosom,* [Gr. *was lying.* Namely, after the manner of ancients who sate not at the Table as we do; but lay on couches on their elbows: so that *John* lying next to Christ could conveniently bend his head towards Christs breast] *whom Jesus loved.* [That it, *John*, whom Christ specially loved: so he discribeth himself also *John* 21. ver. 20. 24.]

24 *Simon Peter therefore beckned to him, that he should ask who he should be, of whom he said (this).*

25 *And he falling on Iesus brest* [That is, bending his head towards Christs brest, to understand quietly and secretly, who the traitor should be] *said unto him, Lord who is it?*

26 *Iesus answered* [Namely, softly to *Iohn* alone as appears *ver.* 28] *He it is to whom I shall give the morsel when I have dipped it: And when he had dipped the morsell, he gave it to Judas (the Son) of Simon, Iscariot.*

27 *And after the morsell* [Namely received by *Judas*] *then entred Satan into him.* [that is, from thenceforth wholly possessed him, to execute his treason, which he had before by the suggestion of the Devil promised to the chief Priests. See *Luke* 22. 3. and here *ver.* 2.] *Then said Jesus unto him, that which thou dost* [that is, intendest to doe. By these words Christ would not command, that *Iudas* should go forward in his treason, but thereby giveth to understand that his treason was known to him, and that he was willing to suffer this. See the like phrase *Revel.* 22. 11.] *doe it quickly.*

28 *And no man of those that sate down understood this, wherefore he said (that) unto him.*

29 *For some thought seeing Iudas had the purse,* [That is, received, kept, and laid out the mony, which was given to Christ by godly women and others, for maintenance of himself and his Disciples *Luke* 8. 3.] *that Iesus said unto him, Buy that which we have need of for the feast,* [that is, for provision to hold out the feast] *or that he should give somewhat to the poor.*

30 *He therefore having taken the morsel went forth immediatly.* [Namely, to the chief Priests and Captains, to put the treason in execution] *And it was night.*

31 *Therefore when he was gone out, Iesus said, Now is the Son of man glorified, and God is glorified in him.* [That is, Now the time is here, that I by my suffering and death, shall bring the Devill and death to nought, and afterwards enter into my glory.]

32 *If (or for asmuch as) God be glorified in him,* [*i. e.* by him. See hereof the annotaion on *Iohn* 17. 1.] *God shall also glorifie him in himself, and he shall straightway glorifie him.*

33 *Little children, yet a little (while) I am with you*

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ye ſhall ſeek me; [That is, long for my preſence] *and as I ſaid unto the Jews, whither I go ye cannot come;* [namely, into heaven whither I ſhall aſcend within a ſhort time, after my death and reſurrection] *(So) I now ſay to you alſo.* [namely, that ye at this time cannot go thither with me. See John 8. 21. and here v. 36.]

34 *A new commandement I give unto you* [That is, newly declared and confirmed by me, by my doctrine and example of my ſingular love, John 15. 13. For the ſame command was alſo in the old Teſtament. See 1 John 2. v. 7, 8. and 2 John 5.] *that ye love one another. As I have loved you that ye alſo love one another.*

35. *Herein ſhall they all know that ye are my Diſciples.* [That is my right and true Diſciples, whom I acknowledge for ſuch] *if ye have love one among another.*

36 *Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, whither I go, thou canſt not follow me now, but thou ſhalt follow me* [Namely, by a like death into my glory, John 21. 19.] *afterwards.* [namely, when thou ſhalt have finiſhed thy courſe and miniſtry, and ſhalt be ſtronger in the faith.]

37 *Peter ſaid unto him, Lord, wherefore can I not follow thee now? I will lay down my life for thee?*

38 *Jeſus anſwered him, wilt thou lay down thy life for me? Verily, verily, I ſay unto thee, the cock ſhall not crow* [That is, ſhall not have finiſhed his crowing this night. See Mat. 26. 34. and Mark 14. 30.] *untill thou ſhalt have denied me thrice.*

CHAP. XIV.

1 Chriſt comforts his Diſciples concerning his going away to the Father, ſeeing he went to prepare them dwelling places in his Fathers houſe, 5 declares to Thomas that he is the way the truth and the life, 7 and to Philip that he that ſeeth him, ſeeth the Father, 12 promiſeth them that they ſhal do great miracles, & obtain what they ſhal pray for in his name, 16 and that they ſhall receive the comforter the holy Ghoſt, 18 and not be left Orphans, 21 exhorts them to the love of him, and to obedience of his commandments, with promiſe of his and his Fathers abode with them, 26 and that the holy Ghoſt ſhall bring all things to their remembrance, 27 leaveth his peace to them, 28 declareth that they ought to rejoyce for that he goeth to the Father, 30 ſheweth his willingneſs to obey his Father even in ſuffering.

LEt not your heart be troubled: [Namely, with too great grief or fear, for my going away to the Father] *ye believe in God, believe alſo in me.* [or, *do ye believe in God? believe alſo in me. Or believe ye in God and believe in me. Or ye believe in God, and ye believe in me.*]

2 *In my Fathers houſe,* [That is, in heaven] *are many dwellings:* [or *abidings,* or *abiding-places i. e.* there is room enough not only for me, but alſo for you, and for all believers] *otherwiſe* [Gr. *and if not.* Namely, it were not ſo] *I would have told it you:* [that is, I would not have kept you in ſuſpence with a vain hope] *I goe my way to prepare a place for you.*

3 *And when I ſhall be gone away, and ſhall have prepared you a place, Then I come again,* [That is, ſhall come, namely, at the laſt day, Heb. 9. 28.] *and ſhall take you unto me, that ye may be alſo* [namely, not only in reſpect of the ſoul immediately after death, but alſo in reſpect of body and ſoul after the laſt judgement, Luke 23. 43. 2 Cor. 5. v. 1, 8. Phil. 1. 23. 1 Theſ. 4. 17.] *where I am.* [*i. e.* where I ſhall be.]

4 *And whither I go ye know,* [That is, ye may know well enough by my words] *and the way ye know.* [namely, whereby I muſt go away, and whereby ye muſt follow me.]

5 *Thomas ſaid unto him, Lord, we know not whither thou goeſt, and how can we know the way?*

6 *Jeſus ſaid unto him, I am the way, and the truth and the life:* [Chriſt nameth himſelf *the way,* becauſe no man can come to heaven, but by his merits and power, Acts 4. 12. *the truth* becauſe all the promiſes of God, and the ſhadows of the old Teſtament, which typified the way of ſalvation, are fulfilled in him, John 1. 17. 2 Cor. 1. 20. *and the life,* becauſe he is the author and giver of eternal life, John 11. 25. Heb. 5. 9.] *no man cometh to the Father but by me.*

7 *If ye had known me* [Namely, rightly as ye ought] *ye would alſo have known my Father;* [ſeeing I am of one eſſence with the Father, and the expreſs image of his ſubſiſtence, Col. 1. 15. Heb. 1. 3.] *and from henceforth* [or *now already*] *ye know him,* [namely, for as much as ye know me, v. 9.] *and have ſeen him.*

8 *Philip ſaid unto him, Lord, ſhew us the Father, and it is enough for us.*

9 *Jeſus ſaid unto him, am I ſo long time with you,* [Namely, by my doctrine and works having ſo often ſhewed who I am] *and haſt thou not known me Philip? he that hath ſeen me* [that is, hath rightly known me] *he hath ſeen the Father* [namely, in my perſon, ſeeing the Father and I are of one eſſence and power, John 10. 30.] *and how ſaiſt thou, ſhew us the Father?*

10 *Believeſt thou not that I (am) in the Father, and the Father is in me? The words which I ſpeak unto you,* [That is, my doctrine, See John 7. 16.] *I ſpeak not of my ſelf, but the Father who abideth in me* [or *dwelleth,* namely, as being of one eſſence with me] *the ſame doth the works* [namely, in me and by me.]

11 *Believe me that I (am) in the Father, and the Father is in me, and if not,* [That is, if ye ſhould not believe my words] *believe me for the works themſelves.* [namely foraſmuch as they cannot be done but by a divine power.]

12 *Verily, verily, I ſay unto you, he that believeth in me, the works that I do, ſhall he do alſo:* [Namely, by my power, Mark 16. 20. Acts 3. 12. The truth of this prediction appears, Acts 3. 7. & 5. 15. & 19. 12. and throughout in the Acts of the Apoſtles] *and ſhall do greater then theſe,* [namely, then ſome of the miracles are which Chriſt did in the daies of his fleſh, as are, to give the holy Ghoſt by laying on of hands, the knowledge of tongues and the wonderful converſion of the world, and others. See alſo Mark 16. 17. &c.] *for I go away to my Father.* [namely, from thence to ſend you the holy Ghoſt and this power, Acts 2. 33.]

13 *And whatſoever* [Namely, neceſſary for the execution of your office, and for your ſalvation] *ye ſhall deſire in my name,* [that is, relying upon my promiſes and merits] *that will I do: that the Father may be glorified in the Son* [*i. e.* by the Son.]

14 *If ye ſhall deſire any thing in my name, I will do it.*

15 *If ye love me, keep my commandements.*

16 *And I will pray the Father, and he ſhall give you another comforter,* [Or *advocate* and *ſpokeſman,* namely, the holy Ghoſt, which ſhall not only comfort and ſtrengthen you, but alſo ſuggeſt unto you how ye ſhall defend your ſelves in time of diſtreſs and perſecution, Luke 12. 11, 12. and how ye ſhall call upon the Father in your neceſſity, Rom. 8. v. 15, 26. who is here called *another,* not becauſe he hath another eſſence then the Father and the Son, but becauſe he is another perſon, 1 John 5. 7.] *that he may abide with you for ever.* [namely, without ever departing from you, as I in reſpect of my corporal preſence ſhall do for a time.]

17 *(Namely) the ſpirit of truth* [So the holy Ghoſt is called, becauſe he revealeth, teacheth and ſealeth the truth of ſaving-doctrine in the hearts of the Elect]

whom

56 *Then they ſought Jeſus and ſaid one amongſt another, ſtanding in the Temple, what think ye? (think ye) that he* [Namely, Jeſus] *will not come to the feaſt.*

57 *Now the chief Prieſts and the Phariſees had given a commandment,* [That is, cauſed to be proclaimed] *that if any one knew where he was, he ſhould make it known, that they might take him.* [Gr. *apprehend him.*]

CHAP. XII.

1 Chriſt ſitting at the Table with Lazarus at Bethany, 3 is anointed by Mary, 4 for which ſhe is reprehended by Judas, 7 but defended by Chriſt, 9 many Jews come to ſee Lazarus, 10 wherefore the chief Prieſts ſeek to put him to death alſo. 12 Chriſt rideth unto Jeruſalem upon an Aſſe, and is by the multitude received with joy, and wiſhing of happineſs as the King of Iſrael. 20 Certain Greeks deſire to ſee Jeſus, and they ſpeak to Philip thereabout, 23 from whence Chriſt takes occaſion to treat of the fruit of his death, by the ſimilitude of a grain of wheat. 27 Is troubled in his ſoul and prayeth to his Father, and is glorified by a voice from heaven. 29 Informs the multitude again of the fruit and manner of his death, and admoniſheth them to walk in his light. 37 The Jews continue hardned as was foretold by Iſaiah. 42 Yet many of the Rulers believe in him, but dare not confeſs him. 44 He exhorteth again to faith, and to the confeſſion of the ſame.

THen Jeſus ſix daies before the paſſeover [Theſe ſix daies muſt be underſtood of the time when Chriſt firſt came to Bethany Mat. chap. 26. 2. and Mark chap. 14. 1. ſpeak but of two daies. But they have reſpect to the time when the chief Prieſts took counſel to take him, and put him to death; as may alſo be gathered from the 19 verſe following of this chapter] *came to Bethany, where Lazarus was, which had been dead, whom he had raiſed from the dead.*

2 *Then there they prepared him a ſupper,* [Namely, in the houſe of Simon the Leper. See Mat. 26. 6.] *and Martha ſerved: and Lazarus was one of them who ſate down with him.*

3 *Then Mary having taken a pound of ointment, of unſophiſticated* [Gr. *Piſtikes;* of this word ſee Mark 14. 3.] *very precious Nardus, anointed the feet of Jeſus, and dried his feet with her hair, and the houſe was filled with the ſmell of the ointment.*

4 *Then ſaid one of his Diſciples (namely) Judas Simons Iſcariot, which ſhould betray him.*

5 *Wherefore was not this oyntment ſold for three hundred pence* [Gr. *Denarij,* of the value of which ſee Mat. 18. 28. & Mark 14. 5.] *and given to the poor?*

6 *And this he ſaid, not becauſe he was carefull for the poor, but becauſe he was a thief, and had the purſe and bare that which was given.* [Gr. *was caſt, i. e.* caſt in, namely, by certain godly women and others for the maintenance of Chriſt and his Diſciples. See Luke 8. 3.]

7 *Then ſaid Jeſus, let her alone,* [Or *let her be*] *ſhe hath kept this againſt the day of my burial.* [that is, for a preparation to my burial. See hereof the annot. Mat. 26. 12.]

8 *For the poor ye have alwaies with you,* [Namely, to exercise bounty with them, Deu. 15. 11.] *but me ye have not alwaies.* [namely, corporally preſent.]

9 *A great multitude therefore of the Jews, underſtood that he was there: and came not only for Jeſus ſake, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.*

10 *And the chief Prieſts took counſell* [That is, concluded in their counſel] *that they ſhould put Lazarus alſo to death.*

11 *For many of the Jews went away for his ſake:* [Namely to Bethany to ſee him there] *and believed in Jeſus.*

12 *The next day a great multitude that was come to the feaſt, hearing that Jeſus came to Jeruſalem:*

13 *Took the branches of Palm-trees,* [Of this whole ſtory, ſee more at large, Mat. 21. 8, &c.] *and went forth to meet him, and cryed, Hoſanna* [ſee alſo of this word Mat 21. 9.] *bleſſed (is) he* [or *be he*] *that cometh in the name of the Lord (he that is) the King of Iſrael.*

14 *And Jeſus found a young Aſſe* [Namely, by the miniſtry of his diſciples, whom he had ſent forth for that purpoſe, as the other Evangeliſts relate more at large] *and ſate thereon as it is written,*

15 *Fear not thou daughter Sion* [See hereof, Mat. 21. 5.] *behold thy King cometh, ſitting on the foal of a ſheaſſe?*

16 *But this underſtood not his diſciples at the firſt,* [Namely, that this was the fulfilling of that prophecy] *but when Jeſus was glorified* [that is, when after his reſurrection and aſcenſion, they had received the holy Ghoſt] *then remembred they that this was written of him, and (that) they had done this unto him.*

17 *The multitude therefore that was with him, teſtified that he had called Lazarus out of the grave, and raiſed him from the dead.* [Or *the multitude therefore that was by him, when he called Lazarus out of the grave, and raiſed him from the dead, gave teſtimony unto him.*]

18 *Therefore alſo the multitude went to meet him, becauſe they had heard that he had done that ſign.*

19 *The Phariſees therefore ſaid one amongſt another, See ye (well) that ye avail nothing at all?* [Namely, with all your former reſiſtance of him, and that therefore you muſt take other counſel to withſtand him] *behold the (whole) world goeth after him.* [that is, the greateſt multitude of the people adheres to him, and followeth him as their teacher.]

20 *And there were ſome Greeks* [Which were, either uncircumciſed heathen, who might alſo come into the foremoſt part of the Temple for to pray, 1 Kings 8. 41, 42. or Jewes dwelling among the Greeks, or Proſelytes converted from the Heathen, ſuch as the Ethiopian was, Acts 8. 27, 28.] *of thoſe that were come up, that they might worſhip at the feaſt.*

21 *Theſe therefore went unto Philip, who was of Bethſaida in Galilee, and intreated him ſaying, Sir, we would* [Gr. *will*] *(fain) ſee Jeſus.* [that is, ſalute him, and ſpeak with him.]

22 *Philip came and told it to Andrew, and Andrew and Philip again told it to Jeſus.*

23 *But Jeſus anſwered them ſaying, the hour is come that the ſon of man ſhall be glorified.* [Namely, by his death and reſurrection, after the which he was alſo glorified amongſt the Gentiles by the preaching of the Goſpel.]

24 *Verily, verily, I ſay unto you, if a grain of wheat do not fall into the earth and dy, the ſame abideth alone:* [By this ſimilitude Chriſt meaneth, that he muſt firſt dye, and afterwards riſe again, to bring mankind both Jews and Greeks unto ſalvation. See Iſa. 53. 10, 11.] *but if it dy, it bringeth forth much fruit.*

25 *He that loveth* [That is, loveth more then me. See hereof, Mat. 10. 37.] *his life,* [Gr. *ſoul*] *ſhall loſe the ſame: and he that hateth his life* [that is, is ready to lay it down for me. See Luke 14. 26.] *in this world, ſhall keep the ſame unto eternal life.*

26 *If any man ſerve me, let him follow me, and where I am, there ſhall alſo my ſervant be. And if any man ſerve me, the Father ſhall honour him.*

27 *Now is my ſoul troubled* [Namely, by the conſideration of my grievous approaching ſuffering] *and what ſhall I ſay? Father deliver me from this hour* [namely, of my grievous ſuffering. See Mat. 26. 39.] *but for this (cauſe) am I come into this hour?*

28 Father

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28 *Father glorifie thy name:* [Namely, by my death] *Then came there a voice from heaven (ſaying,) to this hour, and I have glorified (it)*, [namely, by many miracles and teſtimonies] *and I will glorifie (it) again.* [namely, by the reſurrection from the dead, and that which ſhall follow thereupon.

29 *The multitude therefore that ſtood there, and heard (this), ſaid that there had hapned a thunder-clap,* [Namely, ſeeing this voice was greater then a humane voice] *others ſaid, An Angel ſpake to him.*

30 *Jeſus anſwered and ſaid, Not for my ſake hapned this voice, but for your ſakes.* [Namely, that ye may believe that the father hath ſent me:]

31 *Now is the judgement of this world,* [This word *judgement* is in the holy Scripture taken ſometimes in a good ſence, for deliverance and reſtauration *Pſalm* 140. 13. ſometimes in an ill, for condemnation or damnation, *John* 3. 17. and 5. 24. But it may here be well taken in both ſignifications, namely that now the elect in the whole world, ſhall be delivered from the power of the Devil, and reſtored, and that now the wicked and unbelievers in the world ſhall be condemned and damned] *now ſhall the Prince of this world be caſt out.* [that is, the Devil ſhall now loſe his power and dominion, which through ſin he hath gotten over mankind, in thoſe that ſhall believe the Goſpel, *Col.* 2. 15. *Heb.* 2. 14.]

32 *And I whenſoever,* [Or *if*] *I ſhall be lifted up from the earth, ſhall draw them* [that is, notwithſtanding the reſiſtance of the Devil and the fleſh, bring them to mine obedience, and conſequently to eternall glory with me] *all unto me.* [that is, not onely the Jews but alſo the Gentiles which ſhall believe in me, *John* 3. 14, 15. See alſo the expoſition there.]

33 (*And this he ſaid ſignifying what manner of death he ſhould dy.*)

34 *The multitude anſwered him, we have heard out of the Law,* [That is, the Scripture, which indeed ſaith this, *Pſalm* 102. 27. 28. and 110. 4. but ſaith withall that he muſt firſt dy, *Iſa.* 53. 8, 12. *Dan.* 9. 26. and ſo enter into his glory, *Luke* 24. 26.] *that Chriſt abideth for ever: and how ſaiſt thou that the ſon of man muſt be lift up. Who is this Son of man?*

35 *Then Jeſus ſaid unto them; yet a little while is the light with you,* [That is, I who am the light, *John* 8. 12.] *walk while ye have the light, leaſt the darkneſs* [namely, of ignorance and hardneſs] *ſeize upon you. And he that walketh in the darkneſs, knoweth not whither he goeth.*

36 *While ye have the light, believe in the light, that ye may be children of the light. Theſe things ſpake Jeſus, and going his way* [Namely, toward *Bethany Mat.* 21. 17. *Mark* 11. 11. *Luke* 21. 37.] *he hid himſelf from them.*

37 *And although he had done ſo many ſigns before them (notwithſtanding) they believed not in him.*

38 *That the word of Eſaias the Prophet might be fulfilled that he ſpake, Lord, who* [Namely, of this people, *i.e.* very few] *hath believed our preaching?* [Gr. hearing *i.e.* that which is preached by us, and heard by the people] *and to whom is the arm of the Lord* [that is, the Goſpel, which is the power of God to ſalvation, *Rom.* 1. 16.] *revealed?* [namely, ſo, that he hath underſtood and embraced it, *Matth.* 16. 17.]

39 *Therefore they could not believe;* [Namely, foraſmuch as it was ſaid before, that God by a juſt judgement for their rebellion, ſhould leave them in their blindneſs, and give them over thereunto, 2 *Theſ.* 2. *ver.* 11.] *ſeeing Eſaias ſaid again.*

40 *He hath blinded their eyes, and hardned their heart: that they may not ſee with the eyes, and underſtand with the heart, and they be converted, and I heal them.* [See of this place *Matth.* 13. 14, 15.]

41 *This ſaid Eſaias when he ſaw* [Namely, in the viſion of the divine glory which is related *Iſa.* 6. 1. *&c.*] *his glory,* [namely, Chriſts, as being the only God with the Father and the holy Ghoſt] *and ſpake of him.*

42 *Nevertheleſs many alſo of the Rulers themſelves believed in him:* [Namely, that he was the Meſſias, as *Nicodemus* acknowledgeth that there were many ſuch among them, *John* 3. 2.] *but becauſe of the Phariſees they did not confeſs it, leaſt they ſhould be caſt out of the Synagogue.* [namely, according to the decree of the Rulers of the Jews, *John* 9. 22.]

43 *For they loved the honour of men, more then the honour of God.*

44 *And Jeſus cried and ſaid, He that believeth in me, believeth not in me,* [That is, believeth not in me only, as *Marke* 5. 37. *John* 7. 16.] *but in him that ſent me.*

45 *And he that ſeeth me,* [That is, knoweth, and believeth in me] *he ſeeth him that ſent me.*

46 *I am a light* [See *John* 9. 5. and before *ver.* 35.] *come into the world, that every one that believeth in me abide not in darkneſs.*

47 *And if any one ſhall have heard my words, and not have believed, I judge him not;* [That is, condemn] *for I am not come that I ſhould judge* [that is, condemn or damn] *the world; but that I ſhould ſave the world.*

48 *He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, that ſhall judge him at the laſt day.* [That is, that ſhall be the rule according to which he ſhall be judged: or that ſhall be a conviction againſt him, that he is juſtly condemned.]

49 *For I have not ſpoken of my ſelf,* [See *John* 7. 16.] *but the Father that ſent me, he gave me a command,* [that is, a doctrine which he commanded me to preach] *what I ſhall ſay, and what I ſhall ſpeak.*

50 *And I know that this commandement is everlaſting life,* [That is, brings a man to everlaſting life] *therefore that which I ſpeak, I ſpeak ſo, as the Father hath ſaid unto me.*

CHAP. XIII.

1 *Chriſt riſing from Supper girdeth himſelf and waſheth his Diſciples feet, 6 which Peter at firſt refuſeth and afterward ſuffereth, 12 Chriſt exhorteth them to imitate this example of his humility and ſerviceableneſs, 18 foretelleth that one of them ſhould betray him; againſt which he comforteth his diſciples, 22 and ſheweth John by the giving of a dipped morſel that it was Judas, 27 who after that the devil was entred into him goeth forth, 13 Afterward Chriſt ſpeaketh with his other Diſciples of his glorifying, 34 and exhorts them to mutuall love, 37 Peter will lay down his life for him: but Chriſt foretelleth him, that he ſhall deny him thrice.*

AND *before the feaſt of the paſſover,* [Namely, the evening before his ſuffering and death. For Chriſt kept the paſſover at the right time, according to Gods inſtitution, but the Jews adjourned at that time to the day following. The reaſon hereof ſee in the annotation, *Matth.* 26. 20.] *Jeſus knowing that his hour was come, that out of this world he ſhould go over to the Father,* [namely, by his death, reſurrection, and aſcenſion] *ſeeing he had loved his, that were in the world, he loved them unto the end.* [namely, of his life, or without ceaſing, *John* 17. *ver.* 12.]

2 *And when Supper was done,* [That is, the meal in which the Paſchal lambe was eaten by them, ſo that they ſtill ſate at the table, which was not yet taken away, *ver.* 12. After which meal Chriſt afterwards inſtituted and held his ſupper. ſee *Luke* 22. 15. *&c.* Others tranſlate

whom the world cannot receive [that is, worldly men who are yet in the ſtate of nature and unregenerate, 1 *Cor.* 2, 14.] *for it ſeeth him not, neither knoweth him,* [that is, neither knoweth nor feeleth his operation] *but ye know him, for he abideth* [or *dwelleth*] *with you,* [that is, in your hearts] *and ſhall be in you.* [namely, to inſtruct, comfort, ſtrengthen, and aſſure you of your ſalvation, *Rom.* 8. 15, 16. 26. 1 *Cor.* 2. 12.]

18 *I will not leave you Orphans,* [That is, not helpleſs nor comfortleſs] *I come (again) unto you.*

19 *Yet a little (while) and the world ſhall ſee me no more,* [Gr. *ſeeth me no more*] *but ye ſhall ſee me,* [Gr. *ye ſee me*] *for I live.* [that is, ſhall quickly be alive again] *and ye ſhall live* [that is, I ſhall yet find you alive. Others tranſlate it, becauſe I live ye ſhall live alſo, namely, a ſpiritual and eternal life.]

20 *In that day,* [Namely, after my reſurrection and aſcenſion] *ye ſhall know* [namely, being more cleerly inſtructed by the holy Ghoſt] *that I (am) in my Father, and you in me, and I in you.* [that is, then ſhall ye better underſtand my unity with the Father in eſſence, and my ſpiritual union with you. See alſo heretofore v. 10. 11.]

21 *He that hath my commandements, and keepeth the ſame, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and I will reveal my ſelf to him.* [That is, more and more enlighten with my knowledge, and let him feel my ſaving operations and grace, as the 23 v. following ſheweth. See alſo 2 *Cor.* 3. 18.]

22 *Judas* [Namely, the Brother of *James*, ſirnamed *Lebeus, Mat.* 3. 10.] *not Iſcariot, ſaid unto him, Lord, what is it* [Gr. *what is there come to paſs, i.e.* what is the cauſe, or what doth it ſignifie] *that thou wilt reveal thy ſelf to us, and not unto the world?*

23 *Jeſus anſwered and ſaid unto him, if any man love me, he will keep my word: and my Father ſhall love him, and we will come unto him, and ſhall make (our) dwelling with him.* [Gr. *abode*, as is alſo ſaid of the holy Ghoſt, v. 17.]

24 *He that loveth me not, he keepeth not my words. And the word which ye hear is not mine,* [That is, is not mine alone, as *John* 6. 38. and 7. 16.] *but the Fathers which ſent me.*

25 *Theſe things have I ſpoken to you, abiding with you.* [That is, converſing with you.]

26 *But the comforter, the holy Ghoſt, whom the Father ſhall ſend in my name, he ſhall teach you all things, and ſhall bring to your remembrance all that I have ſaid unto you.* [That is ſhall teach you nothing new, but ſhall bring again into your remembrance that ſame which I have taught you, and ye have not well remembred, *Mat.* 28. 19. *John* 15. 15.]

27 *Peace I leave you* [That is, a true and firm reſting of the mind in God, ariſing from an aſſurance of the remiſſion of your ſins] *my peace I give unto you,* [that is, which I by my death and reſurrection ſhall procure and bring unto you, *Rom.* 5. 1.] *not like as the world giveth (it) give I (it) unto you. Let not your heart be troubled,* [namely, for my going away] *neither let it be fearfull.*

28 *Ye have heard that I have ſaid unto you, I go away and come (again) unto you* [Namely, after my reſurrection] *if ye loved me* [namely, with true knowledge and underſtanding, wherefore I ſhall go from you] *ye would rejoyce becauſe I ſaid I go my way to the Father, for my Father is greater then I.* [namely, in majeſty or glory, then I am in this ſtate of my humiliation. And therefore ye ought to rejoyce, that I go away, to receive again the exerciſe of the ſame glory, which I had with him before the world was, ſeeing the ſame alſo ſhall make for your ſalvation, *John* 17. 5, 24.]

29 *And now I have told it you, before it is come to paſs, that when it ſhall be come to paſs, ye may believe.* [That is, that ye may be ſtrengthned in your faith.]

30 *I will no more ſpeak much with you,* [Namely, before my death] *for the Prince of this world* [that is, the Devil, *John* 12. 31.] *cometh* [namely, by his inſtruments to take me and put me to death] *and hath nothing on me.* [Gr. *in me, i.e.* ſhall not by my death attain his purpoſe, but on the contrary loſe all his power, *Heb.* 2. 14.]

31 *But that the world may know, that I love the Father, and do ſo as the Father hath commanded me;* [Namely, that I willingly give my ſelf over to death, to obey the Father, who hath commanded me in ſuch wiſe to redeem mankind. *Phil.* 2. v. 8.] *Ariſe, let us go hence.*

CHAP. XV.

1 *Chriſt compares himſelf to a Vine, and his Diſciples to the branches, which abiding in him, bring forth much fruit by him. 9 Teſtifieth his ſingular love towards them, and exhorts them to keep his Commandements, and to mutual love, 13 which love of his he thereby ſhews, that he laies down his life for them, 14 and calleth them his friends and choſen. 18 Comforteth them againſt the hatred of the world with his own example, 21 ſheweth that by his word and works, all pretence of excuſe is taken from the Jews, 26 and that the holy Ghoſt ſhall bear witneſs of him and they the Apoſtles alſo.*

I *Am the true Vine,* [That is, I may truly be compared to a vine, my Father to a vine-dreſſer, and ye my Diſciples to vine-branches, v. 5. It ſeemeth that Chriſt in going forth, paſſing by or going thorow certain vineyards, took occaſion from thence to put forth this ſimilitude, like as he did at other times upon the like occaſions. See *John* 4. 10, 32, 35.] *and my Father is the huſband-man.* [that is, the keeper of the vineyard, who hath ordained and as it were planted me for this purpoſe, and who pruneth the branches, and hath regard thereunto.]

2 *Every branch* [Gr. *every branch in me bearing no fruit, i.e.* every one who only profeſſeth me outwardly, and notwithſtanding believeth not on me from the heart] *which beareth no fruit in me,* [namely, of faith, bringeth it not forth in his life] *that he taketh away* [that is, he cutteth it off, and caſts it out of his communion] *and every one which beareth fruit, that he purgeth* [that is, he purifieth it, namely, by his word and ſpirit, and alſo by the croſs and ſuffering] *that it may bear more fruit.*

3 *Ye are now clean, becauſe of the word* [Or *clean through the word. i.e.* cleanſed] *that I have ſpoken unto you.* [namely, and ye have embraced by a true faith.]

4 *Abide ye in me* [Namely, ſtedfaſtly adhering to me by a true faith] *and I in you* [that is, I will abide in you, and conſequently more and more impart unto you the ſap of ſpiritual life for to enable you to bring forth fruits] *like as the branch can bear no fruit of it ſelf,* [that is, of its own power or nature] *if it abide not in the vine, ſo neither ye, if ye abide not in me.*

5 *I am the vine (and) ye the branches: he that abideth in me and I in him, he beareth much fruit. For without me,* [that is, being ſeparated from me, or without my power] *ye can do nothing.* [Gr. *not any thing, i.e.* nothing at all, namely, that is required to ſalvation.]

6 *If any man abide not in me, he is caſt without:* [Namely, out of the vineyard, *i.e.* out of the communion of true believers] *like as a branch* [that is, an unfruitful branch] *and is withered* [that is, more and

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more ſtripped of ſpirituall gifts, 2 *Pet.* 2. 20.] *and men gather the ſame,* [this gathering ſhall be performed by the Angels, *Matth.* 13. 41. out of all corners of the world] *and they are caſt into the fire,* [whereby is figured hell fire] *and they are burned.*

7 *If ye abide in me and my words in you,* [That is, if ye do not only remember my commandements, but alſo continually keep the ſame, 1 *John* 3. 21, 22.] *ye ſhall deſire* [Gr. *pray for,* namely, according to Gods will, 1 *John* 5,14.] *whatſoever you will,* [namely neceſſary for your comfort and ſalvation] *and it ſhall be done unto you.*

8 *Herein is my Father glorified, that ye bear much fruit* [Namely, of faith, which are good works whereby God is glorified, *Mat.* 5. 16. *Rom.* 6. 4.] *and ye ſhall be my Diſciples.* [that is, really ſhew that ye are ſo, *John* 13. 35.]

9 *Like as the Father hath loved me, I have alſo loved you, abide in this my love.* [Namely, which I bear to you.]

10 *If ye keep my commandements,* [That is, obſerve them] *ye ſhall abide in my love; like as I have kept my Fathers commandements, and abide in his love.*

11 *Theſe things have I ſpoken unto you, that my joy,* [That is, wherewith I rejoyce over you] *may remain in you:* [that is, may not be leſſened or changed, but that I may alwaies rejoyce over you] *and your joy* [that is, wherewith ye rejoyce in me as your Saviour, *John* 17. 13. 1 *Pet.* 1 8, 9.] *may be filled.* [that is, increaſe more and more, and hereafter may be perfect.]

12 *This is my command* [That is, which I would eſpecially commend unto you, and have imprinted in you] *that ye love one another, like as I have loved you:*

13 *No man hath greater love then this, that one ſhould lay down* [That is, willingly give up] *his life* [Gr. *his ſoul*] *for his friends.*

14 *Ye are my friends* [That is, ye ſhall abide in my friendſhip] *if ye do what I command you.*

15 *I call you no more ſervants,* [Gr. *ſay, i.e.* from henceforth I reckon you not as ſervants only, but alſo as friends] *for the ſervant knoweth not* [that is, uſeth not to know] *what his Lord doth;* [that is intendeth to do, ſeeing Lords uſe not to reveal their ſecrets to their ſervants] *but I have called you friends, for all that I have heard of my Father* [that is, all that the Father hath commanded me to teach and reveal unto men for their ſalvation] *(that) have I made known unto you.*

16 *Ye have not choſen out me* [Namely, firſt to be your Lord and Saviour] *but I have choſen out you:* [namely out of the world, to be my friends and to ſave you, v 19.] *and I have appointed you* [that is, called you for this purpoſe] *that ye ſhould go your way and bear fruit,* [namely, throughout the whole world, with teaching and good example to convert men] *and (that) your fruit ſhould remain, that whatſoever* [namely, needfull and ſerviceable for the bringing forth of theſe fruits] *ye ſhall deſire of the Father in my name, he may give (it) unto you.*

17 *This I command you that ye may love one another.* [Or *that ye love.*]

18 *If the world hate you,* [That is worldly men] *know* [or *ye know*] *that it hated me before you.* [or *the firſt, i.e.* the chief of you.]

19 *If ye were of the world,* [Gr. *out of*] *the world would love its own,* [Gr. *the own i.e.* that which is in her, or like unto her] *but becauſe ye are not of* (Gr. *out of*) *the world, but I have choſen you* [that is, ſeparated you to be like unto me, and to follow me, *Rom.* 8. 29.] *out of the world, therefore the world hateth you.*

20 *Remember the word that I have ſaid unto you:* [Namely. before, *John* 13. 16.] *A ſervant is not greater then his Lord. If they have perſecuted me, they will alſo perſecute you. If they have kept my word, they will alſo keep yours.*

21 *But all theſe things* [That is, hate, perſecute, deſpiſe the word] *ſhall they do unto you, for my names ſake* [that is, out of hatred of me and my doctrine] *becauſe they know not him that ſent me.* [that is, the Father.]

22 *If I had not come, and had not ſpoken unto them, they had had no ſin,* [That is, not ſo grievous ſin as now they have, but might in ſome ſort be able to excuſe themſelves becauſe of their ignorance, *John* 9. 41.] *but now they have no pretext for their ſin.* [or *no cloak.*]

23 *He that hateth me, hateth my Father alſo.*

24 *If I had not done the works* [That is, the wondrous works or miracles] *among them, which no other man hath done,* [namely, of theſe which give themſelves out for the Meſſias, no nor yet of the former Prophets] *they had had no ſin,* [as before ver. 22.] *but now have they ſeen them, and hated both me and my Father.*

25 *But (this cometh to paſs) that the word may be fulfilled, that is written in their Law,* [That is in the writings of the old Teſtament, as *John* 10. 34. for this is written in *Pſa.* 35. 19. and 69. 5. which being ſpoken of *David* as a type of Chriſt, is fulfilled in Chriſt] *they hated me without cauſe.* [Gr. *for nothing.*]

26 *But when the comforter ſhall be come, which I ſhall ſend you from the Father,* [Namely, as the only begotten Son of God, whoſe ſpirit he alſo is, and is called, *Rom.* 8. v. 9. *Gal.* 4. 6.] *(namely) the ſpirit of truth, which goeth forth from the Father,* [namely, as well in reſpect of his perſon, whoſe property it is to go forth from the Father, and from the Son from everlaſting, as in reſpect of his power and working] *he ſhall teſtifie of me.* [namely by his admirable gifts and internal conviction that I am the true Saviour.]

27 *And ye alſo ſhall bear witneſs* [Namely, with your doctrine and wondrous works, which ye ſhall do in my name] *for ye have been with me from the beginning.* [namely, of my preaching, *Mat.* 4. 17, 18. ye have heard my doctrine, and ſeen my miracles.]

CHAP. XVI.

1 *Chriſt foretelleth his Diſciples that they ſhall be perſecuted,* 5 *and comforteth them with the promiſe of the holy Ghoſt, who ſhall convince the world of ſin, righteouſneſs and judgement,* 12 *and lead them into all truth.* 16 *Declareth that he ſhall ſhortly be taken from them, but ſhall be ſeen again for a little while,* 20 *and that their ſorrow ſhall quickly be turned into joy, as the pains of a woman when ſhe hath brought forth.* 23 *Exhorteth them to pray in his name, with promiſe that they ſhall be heard,* 28 *and declareth plainly without ſimilitude that he leaveth the world,* 29 *which the diſciples underſtand, and are confirmed in their faith.* 31 *He forewarneth them that they ſhall be ſcattered, and promiſeth them his peace.*

THeſe things have I ſpoken unto you, [Namely, of the hatred and perſecution of the world againſt you] *that ye be not offended.* [that is, thereby, as by a thing unexpected, ſhould not be weakened in your faith or be made wavering.]

2 *They ſhall caſt you out of the Synagogues* [See hereof, *John* 9. 22.] *yea the hour cometh that every one that ſhall kill you, ſhall think he doth God ſervice.* [or *bringeth, offereth him an offering.*]

3 *And theſe things ſhall they do unto you, becauſe they have not known the Father, nor me.*

4 *But theſe things have I ſpoken to you, that when the hour ſhall be come, ye may remember the ſame, that I have told you of them: yet theſe things I ſaid not unto you* [Namely, ſo diſtinctly, and plainly] *from the beginning, becauſe I was with you* [namely, and ſhould

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not ſo ſoon part from you as now I ſhall do.]

5 *And now I go my way unto him that ſent me,* [That is, now the time approacheth that I ſhall leave the world] *and none of you asketh me* [namely, now as ye have indeed done before this, *John* 13. 36. and 14. 5.] *whither goeſt thou?*

6 *But becauſe I have ſpoken theſe things unto you, ſorrow hath filled your heart!* [Namely, which hinders you from asking, whither, wherefore, and to what end I go from you.]

7 *But I tell you the truth, it is profitable for you that I go away: for if I go not away, the Comforter* [Or *the Advocate, i.e.* the holy Ghoſt. See *John* 14. 16.] *will not come unto you:* [namely, with his abundant, and wonderfull gifts and operations] *but if I go hence, I will ſend him unto you.*

8 *And he being come ſhall convince* [Namely, as well by the preaching of the Apoſtles, as by his inward operation] *the world of ſin, and of righteouſneſs and of judgement.*

9 *Of ſin* [That is, that they have ſinned grievouſly] *becauſe they believe not in me:* [namely, as in the true Meſſias, but have put me to death as an ungodly perſon.]

10 *And of righteouſneſs* [That is, that I was put to death unjuſtly, and being righteous, ſuffered for the unrighteous] *becauſe I go hence unto my Father,* [that is, whereof mine aſcenſion is a certain evidence] *and ye ſhall ſee me no more,* [namely, after mine aſcenſion, *Acts* 3. 21.]

11 *And of judgement* [That is, that I have power to govern and judge all things, even to condemn unbelievers unto eternal death, *Mat.* 28. 18. *Acts* 2. 36.] *becauſe the Prince of this world* [that is, the Devil. See *John* 12. 31. *Epheſ.* 2. 2.] *is judged.* [that is, condemned: foraſmuch as by my death his power and dominion ſhall be taken from him, *Col.* 2. 15. *Heb.* 2. 14.]

12 *Yet many things* [Namely, ſerving for confirmation, and further explanation of that which I have told you heretofore, *John* 15. 15.] *have I to ſay unto you, but ye cannot bear them now.* [namely, becauſe of your preſent weakneſs and ſorrow,]

13 *But when he ſhall be come* [Namely, after mine aſcenſion ſhall be powred out upon you] *(namely) the ſpirit of truth, he ſhall lead you into all truth.* [namely, which ſhall be needfull for you to know for the execution of your office, *Mat.* 28. 19. ſo that ye ſhall not only know the ſame, but alſo ſhall not be able to erre in the teaching hereof] *for he ſhall not ſpeak of himſelf* [namely, only without the Father and me. See *John* 5. 30.] *but whatſoever he ſhall have heard* [namely, from the Father and from me. See *John* 3. 32. and 15. 15.] *he ſhall ſpeak, and ſhall declare unto you the things to come.*

14 *He ſhall glorifie me* [Namely, by his teſtimony, gifts and miracles] *for he ſhall take of mine,* [that is, the ſame doctrine of ſalvation which I have taught you, he ſhall alſo reveal unto you ſeeing he ſhall receive the ſame from me] *and ſhall declare it unto you.*

15 *All that the Father hath is mine* [That is, all the divine properties which the Father hath I have alſo, as being his only begotten Son of one eſſence with him] *therefore I ſaie, that he ſhall take out of mine and declare unto you.*

16 *A little (while)* [Namely, ſhall there be, while I ſhall lie in the grave] *and ye ſhall not ſee me: and again a little (while)* [namely, of forty daies, after that I ſhall be riſen again, before I ſhall aſcend into heaven] *and ye ſhall ſee me, for I go my way unto the Father.*

17 *(Some) therefore of his diſciples ſaid one to another, what is this that he ſaith unto us?* [That is, what doth he underſtand thereby] *a little (while) and ye ſhall not ſee me; and again a little (while) and ye ſhall ſee me, and for I go my way to the Father.*

18 *They ſaid therefore, what is this that he ſaith, a little (while?) we know not what he ſaith.*

19 *Then Jeſus knew* [Namely, by his omniſcience which they themſelves acknowledge v. 30.] *that they would ask him, and ſaid unto them, do ye enquire thereof one amongſt another, that I ſaid, a little (while) and ye ſhall not ſee me, and again a little (while) and ye ſhall ſee me?*

20 *Verily, verily, I ſay unto you, that ye ſhall cry, and weep lamentably,* [Namely, during the time of my ſuffering and abſence from you] *but the world ſhall rejoyce and ye ſhall be grieved, but your grief ſhall become joy.* [namely, when ye ſhall ſee me alive again.]

21 *A woman* [Gr. *the woman*] *when ſhe brings forth, hath ſorrow* [namely, by reaſon of the pain and miſery, *Gen.* 3. 16.] *ſeeing her hour is come: but when ſhe hath brought forth the child, ſhe remembreth no more the diſtreſs* [that is, ſhe regards it no more] *for joy that a man is born into the world.*

22 *And ye therefore now indeed have ſorrow, but I will ſee you again,* [Namely, after my reſurrection] *and your heart ſhall rejoyce* [namely, ſeeing me alive again with you, *Luke* 24. 41.] *and no man ſhall take your joy away from you.* [namely, becauſe the cauſe thereof ſhall endure alwaies, ſeeing I ſhall then die no more, but ſhall alwaies be in eternal glory, and prepare you a place there alſo, *John* 14. 2.]

23 *And in that day ye ſhall ask me nothing;* [That is, need to ask me nothing, ſeeing the holy Ghoſt ſhall inſtruct you in all things] *Verily, verily, I ſay unto you, whatſoever ye ſhall pray the Father* [or *ſhall deſire of the Father*] *in my name (that) ſhall he give unto you.*

24 *Hitherto,* [That is, ye have indeed hitherto, as other believers in the old Teſtament, in your prayers had reſpect unto the Meſſiah, which was yet to come, *Dan* 9. 17. But henceforward when I ſhall now have accompliſhed the work of Redemption; ye ſhall make your prayers with greater knowledge and confidence, looking unto me as the promiſed Meſſiah himſelf, and my merits and interceſſion.] *ye have not prayed,* [or *for nothing.* Namely, becauſe I my ſelf was with you, and taught you all things, & took care of all things for you] *in my name: pray* (or *deſire*) *and ye ſhall receive, that your joy may be filled.* [That is, increaſe more and more, by the obtaining of all ſpirituall gifts.]

25 *Theſe things have I ſpoken unto you by ſimilitudes; but the hour commeth, that I will no more ſpeak unto you by ſimilitudes,* [Gr. *in ſimilitudes, i. e.* by hidden manners of ſpeaking, as of a woman which is in travaile *ver.* 21. and otherwiſe] *but ſhall declare unto you openly,* [that is, plainly with clear words] *of the Father.* [that is, of that which concerns the Kingdom of God, and of the great works of God, as after his reſurrection he did himſelf, and after his aſcenſion by his holy Spirit, *Acts* 1. 3. and 2. 11.]

26 *In that day* [Namely, after the receiving of the holy Ghoſt] *ye ſhall pray in my name, and I ſay not unto you that I will pray the Father for you.* [That is, I will not onely comfort you therewith, that I will pray the Father for you: which notwithſtanding I ſhall doe alſo, *Rom.* 8. 34. 1 *John* 2. 1.]

27 *For the father himſelf loveth you, ſeeing ye have loved me,* [This muſt not ſo be underſtood that the Apoſtles love to Chriſt ſhould be a cauſe which ſhould merit the Fathers love unto them; ſeeing the love of God is a cauſe why we love God and Chriſt, 1 *John* 4. 19. but that this their love to Chriſt is a fruit and evidence of the love which the Father beareth unto them. See *Luke* 7. 47.] *and have believed that I came forth from God.* [that is, not only begotten of the Father, but alſo by him ſent into the world, to accompliſh the work of ſalvation.]

28 *I came forth from the Father, and am come into*

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the world: as zin I leave the world [that is, shall shortly leave it, namely, according to my bodily presence. For according to his Godhead, he abideth alwaies with us, *Mat.* 28. 20.] *and go my way to the Father.*

29 *His disciples said unto him, behold, now speakest thou plainly, and saist no similitude.*

30 *Now we know that thou knowest all things,* [Namely, seeing by thy omniscience thou preventest our thoughts with thine answer, when we would have asked thee, v. 19.] *and thou needest not that any one should ask thee. For this* [Gr. *hercin*, i.e. hereby] *we believe that thou art come forth from God.*

31 *Jesus answered them, do ye now believe?* [That is, say ye that ye so firmly believe?]

32 *Behold the hour cometh, and is now come, that ye shall be scattered* [Namely, fleeing from me hither and thither] *every one unto his (own:)* [Gr. *into his own*, namely, place, or house] *and ye shall leave me alone. And (notwithstanding) I am not alone, for the Father is with me.*

33 *These things have I spoken unto you, that in me* [That is, trusting in me or by me] *ye may have peace:* [that is, quietness of your mind, notwithstanding all the troubles that shall come upon you] *in the World ye shall have persecution: but be of good cheer, I have overcome* [namely, not only for my self, *John* 14. 30. but also for you, seeing ye are by faith united unto me] *the world.* [that is, whatsoever in the world might be opposite to your salvation.]

CHAP. XVII.

1 *Christ is our high Priest preparing himself for his suffering an death, prayeth his Father that he would glorifie him, to give eternal life to those that know him.* 4 *Reacheth how faithfully and with what joy he had fulfilled the work that was laid upon him.* 9 *Prayeth for his Apostles that the Father would keep them in unity of love,* 15 *from the evill,* 17 *and sanctifie them in his truth,* 20 *prayeth also for all that shall believe in him through their word,* 21 *that they may be one,* 24 *and be with him where he is to behold his glory.*

THis spake Jesus, and he lift up his eyes to heaven and said, *Father, the hour is come;* [Namely, which thou hast ordained for my suffering] *glorifie thy Son* [that is, shew in his deep humiliation that he is thy Son: which likewise was done in his suffering by many miracles, *Mat* 27. 46, 51, 52, 53. and especially by his resurrection, ascension and sitting at the right hand of his Father. See the annotat. on v. 5.] *that thy Son also may glorifie thee.* [that is, declare the glory of thy justice and mercy, and other thy properties, by his suffering and death for sinfull men, *Rom.* 3. 25, 26. and chap. 5. 8.]

2 *Like as thou hast given him power over all flesh,* [Gr. *of all flesh*, i.e. over all men] *that all that thou hast given him* [namely, to reconcile unto thee, and to save, *Ephes.* 5. 25.] *he may give unto them eternal life.*

3 *And this is eternal life* [That is, the way and means to come to eternal life, is the true knowledge of God, and of the Mediatour Jesus Christ, namely accompanied with a firm affiance: as the word *know* is also taken, *Esa.* 53. 11.] *that they know thee the only true God,* [or *thee alone.* In the Original it is not said that the Father only is the true God, but that the Father *is the alone*, or *the only true God*: for the true God is but one only divine essence subsisting in three persons. And thereby are excluded all other false Gods which the Heathen worshipped, *Jer.* 10. 10, 11. 1 *Cor.* 8. 6. *Gal.* 4. v. 8, 9. but not the Son nor the holy Ghost, who also are this only true God, and are so called, *John* 1. v. 1. *Acts* 5. 4. *Rom.* 9. 5. 1 *Cor.* 3. 16, 17. 1 *John* 5. v. 7, 20. and elsewhere] *and Jesus Christ whom thou hast sent.* [namely, as the only Mediatour and Saviour, without which no man can be reconciled or united unto God, *Acts* 4. 12. 1 *Tim.* 2. 5.]

4 *I have glorified thee on Earth,* [Namely, by my doctrine, life and miracles] *I have finished* [this he saith, because a great part of that work was now accomplished, and the remainder immediately after should forthwith be accomplished] *the work* [namely, of the reconciliation and redemption of mankind] *that thou hast given me* [that is, hast ordained and commanded] *to do.*

5 *And now glorifie me thou O Father* [That is, set me at thy right hand in the full exercise of my divine glory, which I have indeed had with thee from eternity as the Lord of glory, *John* 12. 41. 1 *Cor.* 2. 8. but which in the time of my humiliation, for the salvation of mankind hath as it were been hidden in my humane nature. See *Phil.* 2. v. 6, 7, 8, 9.] *with thy self, with the glory which I had with thee before the world was:* [that is, from eternity, *Ephes.* 1. 4.]

6 *I have revealed thy name to the men whom thou hast given me,* [Namely, not only to be faithfull Apostles and witnesses, but also to save them, v. 2.] *out of the world,* [that is, out of the common heap of mankind] *they were thine:* [namely, by thine eternal election, 2 *Tim.* 2. 19.] *and thou hast given the same to me, and they have kept thy word.*

7 *Now they have known that all that thou hast given me is from thee.* [That is, are taught and done by me, through thine inspiration, command and power.]

8 *For the words* [That is, the doctrine] *which thou hast given me, I have given them, and they have received them* [that is, embraced and believed] *and they have truly known that I am come forth from thee* that is, that I am thy Son begotten by thee from everlasting, *Psa.* 2. 7. *Mich.* 5. 1.] *and have believed that thou hast sent me.* [namely, into the world, to be the Mediatour and Saviour, *Heb.* 5. 5.]

9 *I pray for them. I pray not for the world,* [That is, not for all men in the world without difference, but for the elect and faithfull, *Rom.* 8. 33, 34.] *but for them which thou hast given me, for they are thine.* [see v. 6.]

10 *And all mine is thine, and thine is mine; and I am glorified* [Namely, by their faith, doctrine and works] *in them.* [or *by them.*]

11 *And I am no more in the world,* [That is, I shall shortly depart out of the world, in respect of my bodily presence] *but these are in the world,* [that is, abide yet a while on the Earth, and shall herein be subject yet to many infirmities and temptations] *and I come to thee. Holy Father keep them* [namely, in all troubles and temptations] *in thy name* [that is, by thy power and for thy sake, seeing they must endure those troubles for thy sake] *which thou hast given me, that they may be one even as we.* [namely, in spirit, will and love towards one another, like as we are in one essence and will.]

12 *When I was with them in the world, I kept them in thy name* [Namely, not only from outward troubles, but also from falling away and seduction] *Those that thou hast given me I have kept, and none of them is perished, save the son of perdition,* [or but the son of perdition, namely, is lost: so *Judas* is called, as also Antichrist, 2 *Thes.* 2. 3. because by Gods righteous judgement he is prepared for destruction, *Rom.* 9. 22.] *that the Scripture may be fulfilled.* [that is, and so the Scripture is fulfilled. See *Psa.* 109. 8. see further, *Acts* 1. 16.]

13 *But now I come to thee, and speak this in the world* [That is, as long as I am yet with them in the world] *that they may have my joy* [that is, wherewith I rejoice over them, and wherewith they rejoice in me] *fulfilled in themselves.* [that is, in their soul and mind.]

14 *I have given them thy word,* [That is, taught and revealed thy doctrine] *and the world hath hated them,* [namely, for thy words sake] *because they are not of the world,* [Gr. *out of the world*, i.e. are not worldly minded] *even as I am not of the world.* [Gr. *out of.*]

15 *I pray not that thou shouldst take them away out of the world,* [Namely, for this time, seeing I must yet after this make use of their service] *but that thou wouldst keep them from the evill.* [that is, from the seduction of Satan, of sin, and of the world.]

16 *They are not of* [Gr. *out of*] *the world, like as I am not of* [Gr. *out of*] *the world.*

17 *Sanctifie them in thy truth:* [That is, renew them more and more by thy truth, and make them more and more fit to be Ministers of the new Testament, 2 *Cor.* 3. 6.] *thy word is the truth.* [that is, that truth whereby men are sanctified, namely, the doctrine of the Gospel, *Jam.* 1. 18.]

18 *Even as thou hast sent me into the world, (so) have I also sent them into the world.* [Namely, to preach thy word and truth throughout the whole world.]

19 *And I sanctifie my self* [That is, I give up my self for a holy sacrifice] *for them, that they also may be sanctified* [that is, by the power and merits of this my sacrifice, may obtain the remission of their sins, and the sanctification of the spirit, *Heb.* 10. v. 10, 14.] *in truth.* [that is, truly: not as was done heretofore by the external ceremonies of the Law, but indeed fulfilling that which was typified by those ceremonies. Or *by the truth.*]

20 *And I pray not only for these, but also for those that shall believe in me through their word.* [That is, my word preached by them.]

21 *That they all may be one, like as thou Father in me and I in thee, that they also may be one in us.* [Or with us, i.e. that they being united unto us by true faith, *Ephes.* 3. 17. may also moreover by true love be united to one another] *that the world may believe that thou hast sent me,* [that is, that they which do not yet believe, may thereby be allured to acknowledge and embrace me for the true Messias, and my doctrine for a divine doctrine, 1 *Pet.* 3. v. 1, 2.]

22 *And I have given them the glory which thou hast given me,* [Namely, to be Gods children and my fellow heirs, *Rom.* 8. 17.] *that they may be one,* [namely, not only the Apostles, but also all those which shall believe in Christ through the word, v. 20.] *as we are one.*

23 *I in them, and thou in me: that they may be perfect in one,* [Or unto me, i.e. that they being united unto me by faith, may also thereby be united unto thee, *John* 14. 23. 1 *John* 1. 3. and that so their union with us by faith, and with one another by love may have each its perfect members] *and that the world may know that thou hast sent me, and hast loved them* [namely, as thy children, 1 *John* 3. 1.] *as thou hast loved me.*

24 *Father I will* [That is, I desire or request. See *Mark* 10. 35.] *that where I am,* [that is, where I shall shortly be in my glory in heaven. 1 *Thes.* 4. 17. *Rev.* 3. 21.] *they may also* [namely, the Apostles and all other believers] *be with me* [namely, in due time, in soul immediately after death, 2 *Cor.* 5. 8. *Phil.* 1. 23. and also in body after the general resurrection, *Phil.* 3. 21.] *whom thou hast given me: that they may behold my glory which thou hast given me:* [namely, by eternal generation as thine only begotten son, *John* 5. 26. and which thou shalt also give me according to my humane nature, when I shall be glorified at thy right hand, *Ephe.* 1. 20, 21. *Phil.* 2. 9.] *for thou lovedst me before the foundation of the world.* [these words may be joined either to the word *given*, or to the word *loved*. See the like, *Rev.* 13. 8.]

25 *O righteous Father, the World* [Gr. *and the World*, i.e. the greatest multitude of the World] *hath not known thee,* [namely, as it ought. For even the very Heathen hath some knowledge of God, *Rom.* 1. 19, 21.] *but I have known thee, and these have known that thou hast sent me.*

26 *And I have made known thy name unto them, and will make (it) known,* [Namely, yet more and more, when I shall send the holy Ghost upon them] *that the love wherewith thou hast loved me may be in them,* [that is, may also extend it self to them, and the power and sence thereof may be powred out into their hearts, *Rom.* 5. 5.] *and I in them.* [namely, by my spirit and grace.]

CHAP. XVIII.

1 *Christ goeth with his Disciples into a garden,* 2 *whither Judas cometh with a band to take him,* 4 *which hand at Christs speech falleth to the Earth.* 10 *Peter cuts off Malchus ear, for which Christ reproveth him,* 12 *Christ is taken and brought first to Annas, and from thence to Caiaphas.* 15 *is followed, and afterward denied by Peter.* 19 *By Caiaphas examined concerning his Disciples and doctrine.* 22 *Smitten by one of the servants, whom he rebuketh for it.* 25 *Is twice more denied by Peter,* 28 *Brought before Pilate into the judgement house, who enquireth after his accusation, and would deliver him over to the judgement of the Jews.* 33 *Pilate enquireth after his Kingdome, which he witnesseth not to be of this world.* 38 *Pilate declareth him innocent, and would release him.* 40 *But the Jews desire Barabbas.*

JEsus having said this went out with his Disciples [That is, went forward. For that he was already gone out of the house and City, seems to appear from *John* 14. 31. see v. 4.] *over the Brook Cedron,* [this was a brook running thorow a dark valley, betwixt the City of *Jerusalem*, and the mount of Olives, of which mention is made also, 2 *Sam.* 15. 23. 2 *Kings* 23. 6, 12. *Jerem.* 31. 40. and elsewhere] *where there was a garden, into which he went and his Disciples.*

2 *And Judas which betrayed him knew also that place, seeing Jesus had oftentimes assembled there with his Disciples.* [Namely, departing thither with his Disciples towards night out of the City of *Jerusalem*, *Luke* 21. 37. where he also sometimes instructed his Disciples in private, *Mat.* 24. 3.]

3 *Judas therefore having taken the band (of Souldiers)* [Namely, who on the Emperors behalf used to keep a guard before the Temple, and oftentimes to be used for the service of the high Priests. See *Mat.* 27. 65.] *and (certain) Officers from* [Gr. *of*] *the chief Priests and Pharisees, came thither with Lanternes and Torches* [Gr. *Lampades*, which signifies also Lamps which use to be furnished with oyl, *Mat.* 26. 1. *&c.*] *and weapons.*

4 *Jesus therefore knowing all things that should come upon him, went forth,* [Namely, from the place of the garden where he was to meet them, to shew that he willingly gave himself over unto death] *and said unto them, whom seek yee?*

5 *They answered him, Jesus the Nazarite, Jesus said unto them I am he. And Judas which betrayed him, stood also with him.*

6 *As therefore he said unto them, I am he, they went backwards, and fell to the Earth.* [Namely, being smitten down by his divine power, to shew that he could easily have escaped their hands if he would.]

7 *Then asked he them again* [Namely, after they were risen again] *whom seek ye? And they said Jesus the Nazarite.*

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8 *Jesus answered, I have told you that I am he. If therefore ye seek me, let these* [Namely, my Disciples] *go their way.* [namely, without doing them hurt: as they all forsook him and fled, *Mat.* 26. 56.]

9 *That the word might be fulfilled* [Namely, he said this: or this came to pass] *that he had said,* [namely, Christ, *John* 17. 12. where he speaks of their keeping unto salvation. But *John* speaks here of their keeping in this life, seeing for that time the same was also available, and in some sence necessary to their salvation, because of the weakness of their faith. See the like application, *Mat.* 8. 17.] *of those which thou hast given me, I have lost none.*

10 *Then Simon Peter having a sword* [Namely, like as Travellers sometimes used to carry swords with them, against the high-way-robbers and other particular violent persons: which is not unlawfull in it self, if men keep within the bounds of necessary defence. But *Peter* here abused his sword against those which were sent by the Magistrate, wherefore he was also by Christ rebuked for it. See hereof also *Luke* 22.38.] *drew the same out,) and smote the high Priests servant, and cut off his right ear:* [but Christ healed the same again, *Luke* 22.51.] *and the name of the servant was Malchus.*

11 *Then said Jesus unto Peter, put thy sword into the sheath;* [Gr. *cast*, i.c. put quickly. See the reason hereof, *Mat.* 26. 52.] *the cup which the Father hath given me* [that is, this bitter passion which the Father hath laid upon me, shall I not suffer it, see *Mat.* 20. 22.] *shall I not drink it?*

12 *Then the band and the Captain over a thousand, and the Officers of the Jews* [That is, of the Rulers of the Jews, see v. 3.] *together, took Jesus and bound him.*

13 *And led him away, first to Annas* [And afterward to *Caiaphas* as appears v. 24. So that that which hereafter followeth in the text was not done in the house of *Annas* but of *Caiaphas*] *for he was Caiaphas wives Father, who was high Priest the same year,*

14 *Now Caiaphas was he who had counselled the Jews, that it was profitable that one man should dye for the people.*

15 *And Simon Peter followed Jesus* [Namely, afar off, towards *Caiaphas house*, *Mat.* 26. 58] *and another Disciple,* [some think that this Disciple was *John* himself; but this is not certain] *now this Disciple was known to the high Priest, and went with Jesus into the high Priests hall.* [or *Palace.*]

16 *And Peter stood without at the door. Then the other Disciple which was known to the high Priest, went out, and spake with her that kept the door* [Or *said to her that kept the door*: namely, that she would let him in] *and brought in Peter.*

17 *Then the maid-servant which was the door-keeper said unto Peter,* [Namely, afterwards when she saw him stand by the fire, *Luke* 22. 56.] *art not thou also of this mans Disciples? he said, I am not.*

18 *And the servants and the Officers* [These seem to have been the Ministers of Justice, or of the counsel of the Jews] *stood, having made a coal-fire, because it was cold,* [Gr. *cold weather*] *and warmed themselves. Peter stood with them and warmed himself.*

19 *Then the high Priest asked Jesus of his Disciples:* [That is, who they were, how many, and to what purpose he gathered Disciples: whether it was not to make uproar and faction] *and of his doctrine.* [namely, whether that differed not from the doctrine of *Moses*, or of the Pharisees.]

20 *Jesus answered him, I speak openly to the world:* [That is, to the multitude of all the people] *I taught always in the Synagogue and in the Temple, where the Jews come together from all places:* [others read *all times*, and some *all*] *and in secret I have spoken nothing;* [namely, as they used to do, which would make uproars or seduce the people with false doctrine.]

21 *Why examinest thou me? examine those that heard it, what I have spoken unto them: behold, these know what I said?*

22 *And as he said this, one of the Officers which stood by there, gave Jesus a blow on the cheeks,* [Or a stroke with a stick or rod] *saying, answerest thou the high Priest so?*

23 *Jesus answered him, if I have spoken ill, bear witness of the evill,* [That is, shew wherein I have spoken ill] *and if well, why smitest thou me?*

24 *Annas then had sent him bound unto Caiaphas the high Priest.* [See heretofore v. 13.]

25 *And Simon Peter stood and warmed himself: they said therefore unto him,* [Namely, they that were there present: which was first begun by a maid-servant, v. 17. and afterwards was done by certain others also. See *Mark* 14. 69.] *art not thou also of his Disciples? He denied it, and said I am not.*

26 *One of the servants of the high Priest, who was of kin to him whose ear Peter had cut off, said, did I not see thee in the garden with him?*

27 *Peter then denied it again: And immediately the Cock crew.* [Namely, the second time towards the approach of the day-break, *Mark* 14. v. 72.]

28 *Then they led Jesus from Caiaphas* [That is, from *Caiaphas* house] *into the judgment house,* [Gr. *Praitorion*, which was the dwelling of the Governour *Pilate*, where he also held judgement] *and it was early in the morning,* [or *morning season*] *and they went not into the judgement house, lest they should be defiled,* [namely, according to their common opinion, *Acts* 10 28. and 11. 3. for otherwise we read not that it was forbidden in the Law to go into a heathens house] *but that they might eat the Passover.* [that is, the Paschal lamb which that approaching Evening they should first slay and eat, and which might not be eaten by the unclean, *Numb.* 9.10. The reason hereof see in the annot. on *Mat.* 26. 20.]

29 *Pilate therefore went out unto them,* [Namely, without the judgement house to pleasure them] *and said unto them, what accusation bring ye against this man?*

30 *They answered and said unto him, if this* (*man*) *were not an evill doer, we would not have delivered him over unto thee.*

31 *Then said Pilate unto them, take ye him, and judge ye him according to your Law. The Jews therefore said unto him, it is not lawfull for us to put any man to death:* [Namely, either because they should thereby be unclean and so unfit to eat the passeover: or much rather because the power was taken from them by the Romans to punish any man with death, without consent of the Romane Governour.]

32 *That the word of Jesus might be fulfilled, which he had said,* [Namely, *Mat.* 20.19. and elsewhere, to wit, that he should be delivered over to the Gentiles, and by them be scourged & crucified, with which sort of death the Romans used to punish those that had committed such crimes whereof Christ was accused, namely of setting himself up to be King, and of making insurrection] *signifying what manner of death he should dye.*

33 *Then Pilate went again into the judgement house, and called Jesus, and said unto him, art thou the King of the Jews?*

34 *Jesus answered him, sayst thou this of thy self,* [Namely, to be further informed of me] *or have others told it thee of me?* [namely, to accuse me thereof unto thee?]

35 *Pilate answered, am I a Jew?* [Namely, that I as the Jews should be desirous to know what concerns the King or Messias whom the Jews expect] *thy people and the chief Priests have delivered thee over unto me: what hast thou done?*

36 *Jesus*

36 *Jesus answered, my Kingdome is not of this world,* [Gr. *out of*, i.e. I am indeed the promised King of the Jews, but that tends not to the prejudice of the dominion of the Roman Emperour, seeing my Kingdome consisteth not in a worldly, but in a spiritual power and government] *if my Kingdome were of this world, then would my servants have striven that I had not been delivered over to the Jews: but now my Kingdome is not from hence.* [that is, like as worldly Kings dominion is here on Earth.]

37 *Pilate therefore said unto him, art thou a King then?* [Or *art not thou a King then? so thou art a King then*] *Jesus answered, thou sayst that I am a King:* [of this phrase see the annot. *Mat.* 26. 25.] *for this purpose was I born, and for this purpose came I into the world, that I might give testimony to the truth,* [that is, boldly confess and teach] *every one that is of the truth* [that is, who is born again by the word of truth, and consequently loveth the saving truth] *heareth my voice.* [namely, willingly, and so that he embraceth and believeth the same.]

38 *Pilate said unto him, what is truth?* [Thus he speaketh, not to be instructed by Christ, but as rejecting Christs words with contempt] *And when he had said that, he went forth again unto the Jews,* [namely, out of the judgement house into which he had entred again to examine Christ] *and said unto them, I find no fault in him.* [Gr. *thing* or *cause*, which should make him guilty of death.]

39 *But ye have a custome that I should release one unto you at the Pass over. Will ye therefore that I release unto you the King of the Jews.*

40 *Then cryed they all again, saying, not this* (*man*) *but Barabbas: And Barabbas was a murderer.* [Or *high-way-robber*, and a maker of insurrection.]

CHAP. XIX.

1 *Pilate causeth Christ to be scourged, and the souldiers mock and abuse him.* 4 *is thus shewed to the Jews.* 6 *The Chief Priests cry crucifie him, yet Pilate declares him innocent.* 7 *The Jews appeal to their Law.* 8 *Whereupon Pilate examines Christ more strictly,* 12 *and seeketh again to release him, but is by the Jews threatned with Cesars displeasure,* 16 *wherefore he delivers Christ over to be crucified.* 17 *Christ beareth his cross.* 18 *Is crucified between two murderers.* 19 *The superscription of the cross.* 23 *The souldiers part his garment.* 25 *He commendeth his mother to the Disciple whom he loved.* 28 *Thirsteth, and is given vinegar to drink.* 30 *Gives up the Ghost.* 31 *The murderers bones are broken,* 34 *and Christs side pierced thorow,* 38 *is buried by Joseph of Arimathea and by Nicodemus, with Pilates permission.*

THen [Namely, when he saw that by the former means used by them, he could not preserve Jesus life] *Pilate therefore took Jesus, and scourged* (*him.*) [that is, caused him to be scourged. See the annot. on *Mat.* 27. v. 26.]

2 *And the Souldiers having platted a crown of thorns, set that on his head, and cast a purple garment about him.* [Or *cloak*, to scoffe at his Kingly office. See *Mat.* 27. 28.]

3 *And said, hail, thou king of the Jews. And they gave him blows on the cheeks.* [Or *blows with sticks*, or *rods*, as *Matthew* expresseth that was also done, *Mat.* 27. 30.]

4 *Then Pilate came out again* [Gr. *forth without*, like as also in the following] *and said unto them, behold I bring him forth unto you* [namely, out of the judgement house] *that ye may know that I find no fault in him.*

5 *Then Jesus came forth, bearing the thorny crown and the purple garment* [See hereof the annot. on *Mat.* 27. 28.] *and* (*Pilate*) *said unto them, behold the man.* [namely, how miserably he is abused: and be ye satisfied therewith, without desiring further punishment upon him.]

6 *When therefore the chief Priest and the Officers saw him, they cryed, saying, crucifie* (*him,*) *crucifie* (*him,*) *Pilate said unto them, take ye him, and crucifie* (*him*) *for I find no fault in him.*

7 *The Jews answered him, we have a Law* [They have respect to the Law, *Levit.* 24. 16. which they ill applied to Christ] *and according to our Law he must dy, for he hath made himself the Son of God.* [that is, he hath said, that he is the Messias and Gods own Son, *Mat.* 26. 63, 64. *Mark* 14. 61, 62. and *John* 5. 18.]

8 *When Pilate therefore heard this word, he was more afraid.* [Namely, because he had to do not only with an innocent man, but also with one that he heard was of divine descent.]

9 *And went again into the judgement house, and said unto Jesus, whence art thou?* [Namely, descended, because thou makest thy self the Son of God] *but Jesus gave him no answer.* [of this and the like holding his peace Christ gives a reason, *Luke* 22. 67, 68.]

10 *Then said Pilate unto him, speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee?*

11 *Jesus answered, thou shouldst have no power against me,* [Namely, to crucifie me who am the Son of God] *if it were not given thee from above:* [that is were ordained and permitted unto thee by God, *Acts* 2. 23. and chap. 4. v. 27, 28.] *therefore he that delivered me over unto thee* [namely, the Jewish people, or the Rulers of the Jews] *hath the greater sin.* [forasmuch as they having more knowledge of Gods word, and of my miracles, out of a malicious hatred prefer thee contrary to thine office and mind, to consent unto my death.

12 *From thenceforth Pilate sought to release him?* [Namely, more and more] *but the Jews cryed, saying, if thou release this* (*man*) *thou art not Cesars friend;* [that is, thou wilt thereby shew that thou art not Cesars friend, and thou shalt not continue Cesars friend, whose Governour notwithstanding thou art] *every one that maketh himself King, speaketh against Cesar.* [that is, riseth up against the highness and Majestie of Cesar.]

13 *When Pilate therefore heard this word, he brought Jesus forth,* [Gr. *without*] *and sate down on the judgement seat, in the place called Lithostroton;* [That is, a place paved with stones] *and in the Hebrew* [that is, Syriack, which tongue the Hebrews most used at that time] *Gabbatha,* [that is, an high and eminent place in which the Roman Governours did justice, and from whence they spake to the people.]

14 *And it was the preparation of the passeover,* [Namely, according to the custome of the Jews; for otherwise according to Gods institution it was the same day on which the Paschal Lamb was to be killed and eaten, like as Christ and his Apostles also did. See the annot. on *Mat.* 26. 20.] *and about the sixt hour:* [*Mark* chap. 15. v. 25. saith that it was the third hour when Christ was crucified, and *John* saith here, that it was about the sixt hour, when he was brought forth before the Jews, before he was yet by *Pilate* condemned to death. To accord this seeming difference, some are of opinion that the Jews did not only divide the day into twelve hours from the Sun-rising to the Sun-setting, *John* 11. 9. but also like as they divided the night into four watches, so also they made four parts in the day, *Mat.* 20. 1, 3. 5. *Mark* 15. 1, 25, 33, 34. naming each part from the hour wherewith it began, the first part, the first hour, the second the third hour, the third the sixt hour, and the fourth part the ninth hour, and that consequently *John* contradicteth

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dicteth not that which *Mark* saith, that Christ was crucified in the second part of the day, which was called the third hour, but that he further explains the same, namely, that it went toward the third part of the day called the sixt hour, and that therefore he addes the word *about*. Others think that *Mark* reckons the hours after the manner of the Jews, but that *John* reckons them after the manner of the Romans, as we also do, beginning from midnight. So that that which *John* here relates should have come to pass betwixt six and seven a clock in the morning, not very long after the rising of the Sun. For Christ was brought to *Pilate* very early in the morning, *Mat.* 27. 1, 2. *Mark* 15. 1. *John* 18. 28. afterwards he sought yet to deliver him, brought him again into the judgement house, there he was again reproachfully misused by the Souldiers, *Mat.* 27. 27. *Mark* 15. 16. and after that led out of the City and brought to the place of execution. So that herewith two hours more might easily pass away. For howsoever *John* when he relates the words of Christ or of other Jews, followes the Jews account in the hours, yet notwithstanding when he speaks himself he seemeth also elsewhere to follow the account of the Romans, as may be seen, *John* 20. 19. forasmuch as then when he wrote his Gospel, the City *Jerusalem* was laid waste, and the Jews were no more a people] *and he said unto the Jews, behold your King.*

15 *But they cryed, take away, take away, crucifie him. Pilate said unto them, shall I crucifie your King? The chief Priests answere, we have no King but Cesar:*

16 *Then he gave him therefore over unto them, that he should be crucified. And they took Jesus* [Namely, the Jews by the Roman Souldiers, after that the same had mocked him the second time] *and led (him) away.*

17 *And he bearing his cross* [The reason hereof see in the annot. on *Mat.* 27. 32.] *went forth* [namely, without the City] *unto the (place) called Scul-place, which in the Hebrew* [that is, in the Syriack, which tongue the Jews then used, being indeed somewhat altered from the Hebrew tongue, but notwithstanding in the ground of it reckoned for one tongue with the same] *is called Golgotha.*

18 *Where they crucified him, and with him two other,* [Namely, murderers and malefactors, *Mat.* 27. 38. *Mark* 15. 27. *Luke* 23. 33.] *on each side one* [Gr. hence and hence, *i.c.* from the one and the other side] *and Jesus in the midst.* [Gr. *the middlemost*, namely, as if he had been the greatest malefactor.]

19 *And Pilate wrote also a superscription* [The Greek word *Titlos*, signifies also a little Table or Board, on which men write, but here it is taken for that which was written theron, as the word *wrote* imports, and appears from the other Evangelists, *Mat.* 27. 37. *Mark* 15. 26. *Luke* 23. 38.] *and put (that) on the cross, and there was written* JESUS THE NAZARITE, THE KING OF THE JEWS.

20 *This superscription therefore read many of the Jews: for the place where Jesus was crucified was nigh to the City: and it was written in Hebrew, in Greek, (and) in Latine.* [Gr. *in Romane.* The superscription was put in these three tongues, because they were the most known and common in the Roman Empire, so that then there was no man at *Jerusalem* but he understood one of them.]

21 *Then the chief Priests of the Jews said unto Pilate, write not the King of the Jews: but that he said, I am the King of the Jews.*

22 *Pilate answered what I have written,* (that) *I have written.* [That is, that remaineth written, I will not alter it.]

23 *Then the Souldiers when they had crucified Jesus, took his garments (and made four parts for each Souldier a part) and the coat. Now the coat was without seam:* [Namely, woven or knit] *wholly woven from the top:* [Gr. *through the whole, i. e.* all thorow.]

24 *They said therefore one to another, let us not rend it, but let us cast lots for it, whose (it) shall be: that the Scripture might be fulfilled,* [That is, so that thereby the Scripture was fulfilled] *which saith, they parted my garments among them; and for my cloathing they did cast lots. This therefore the Souldiers did?*

25 *And by the cross of Jesus there stood his mother and his mothers sister, Mary (the wife)* [Or daughter. For that *Alpheus* was her husband appears, *Mat.* 10. 3. compared with *Mat.* 27. 56, except that *Clopas* or *Cleophas* were her second husband as some think] *of Clopas* [who is also otherwise called *Cleophas*, *Luke* 24. 18.] *and Mary Magdalen.*

26 *Now Jesus seeing (his) Mother, and the Disciple whom he loved* [That is, *John*, who used so to describe himself, as appears *John* 13. 23, compared with *John* 21. 20, 24.] *standing by there, said unto his Mother, woman, behold thy son.* [that is, this man shall be as thy son, to take care for thee and to assist thee.]

27 *Afterward said he to the Disciple, Behold thy mother.* [That is, take care for her as for thy mother] *And from that hour forward, the Disciple took her into his (house)* [Gr. *into his own, or unto his.*]

28 *After this Jesus knowing that now all was fulfilled,* [Namely, thus far and hitherto, what was foretold of him] *that the Scripture might be fulfilled, said, I thirst.*

29 *There stood* [Gr. *lay*] *now a vessel full of vinegar, and they filled a sponge with vinegar, and laid it about with hyssope,* [or *laid it*, namely, the sponge, *about an hyssope-stalk*, which some think was a rosemary-stalk, and also in Hebrew called *Ezob*, 1 *Kings* 4. 33. and in those Countries grew up high: so that this stalk should be the same which *Matthew* calls a reed, *Mat.* 27. 48. Others take it for right hyssop, which grew there wilde, with the branches whereof they bound the sponge to the stalk.] *and brought it to his mouth.*

30 *When Jesus therefore had taken the vinegar, he said, it is accomplished:* [Namely, all that I was to suffer to reconcile men unto God, and that was foretold thereof by the Prophets] *and bowing the head, gave up the Ghost.* [Gr. *gave over the Ghost*, namely, into the hands of his Father, *Luke* 23. 46. *John* 10. 18.]

31 *The Jews therefore, that the bodies might not remain on the cross on the sabbath, seeing it was the preparation (for that sabbath day was great)* [Others read, for the day of that sabbath was a great day, namely, forasmuch as it was sabbath and the first day of the Passeover together, according to the custome of the Jews, the reason whereof see in the annot. on *Mat.* 26. 20.] *besought Pilate that their bones might be broken* [namely, of the three that were crucified, which seemeth to have been a use to hasten the death of evill doers] *and they might be taken away.* [namely, before the Evening according to the Law, *Deu.* 21. 22.]

32 *Then the Souldiers came and brake the legs of the first, and of the other which was crucified with him.*

33 *But coming unto Jesus when they saw that he was now dead, they brake not his legs.*

34 *But one of the Souldiers thrust through his side with a spear,* [Namely, either out of malapertnels, or to see whether he were truly dead] *and straightway there came forth blood and water.* [this is a sign that he pierced the heart, which lyeth in a skin wherein waterish moisture is included for cooling of the heart.]

35 *And he that saw it* [Namely, *John* himself, see v. 27.] *he testified it,* [namely, that blood and water flowed out of his side] *and his testimony is true: and he knoweth that he saith that which is true,* [Gr. *true*, namely, sayings] *that ye also might believe* [that in Christ is fulfilled that which was typified in the old Testament by cleansing with water, and by the shedding of the blood of the sacrifices; to wit, that he by his death hath obtained for us not only remission of sins, but also cleansing from sin by his holy spirit. See further the annot. on 1 *John* 5. 6.]

36 *For these things were done that the Scripture might be fulfilled, no bone of him shall be broken.* [This is spoken indeed of the Paschall Lamb, *Exod.* 12. 46. but here fulfilled in Christ, because the Paschal Lamb was a Type of Christ, 1 *Cor.* 5. 7.]

37 *And again another Scripture saith* [That is, another place of the holy Scripture, to wit, *Zach.* 12. 10.] *they shall see into whom they have thrust.* [or *look upon him, whom they have pierced*, which was fulfilled in part in some of the Jews who put Christ to death, and afterward were converted unto him, *Acts* 2. 37. and partly shall be fulfilled at the last day, when all impenitent persons shall also see him as their judge, *Rev.* 1. 7.]

38 *And after that Joseph* [See concerning him, *Mat.* 27. 57. *Mark* 15. 43. *Luke* 23. 50, 51.] *of Arimathea* [this City seems otherwise to be called *Ramath*, the Prophet *Samuels* country, 1 *Sam.* 1. 1.] *(who was a disciple of Jesus but secretly for fear of the Jews:)* [namely, lest they should cast him out of their Synagogue, according to their decree, *John* 9. 22.] *besought Pilate that he might take away the body of Jesus: and Pilate permitted it:* [namely, after that he had understood by the Captain that Christ was already dead, *Mark* 15. 44.] *he went therefore and took away the body of Jesus?*

39 *And Nicodemus came also (he that first came to Jesus by night)* [That is, the first time or before, *John* 3. 1.] *bringing a mixture of Myrrhe and Aloes, about an hundred pound (weight.)*

40 *Then took they the body of Jesus, and bound it in linnen cloathes with the spices,* [Namely, thus bound together, seeing they had not time to anoint the same therewith, because the sabbath was immediately to begin] *after the manner of the Jews burying.* [namely, great and worthy persons. See *Gen.* 50. 2.]

41 *And there was in the place where he was crucified* [That is, about that place] *a garden, and in the garden a new grave, in which, never yet any man had been laid.*

42 *There then they laid Jesus, because of the preparation of the Jews, forasmuch as the grave was nigh.*

CHAP. XX.

1 *Mary Magdalen goeth to the grave, which she findes empty, and tells this to Peter and John,* 3 *who run both to the grave and finde it so.* 11 *Mary seeth two Angels in the grave.* 14 *Christ appeareth to her himself, by whose command she declares his resurrection to the Disciples,* 19 *to whom also Christ appeareth himself at Evening,* 21 *and giveth them the holy Ghost, and power to forgive sins, and to retain them.* 24 *Thomas having not been with them will not believe.* 26 *untill eight daies after he himself seeth Christ and confesseth him.* 30 *John declares why of many other signes, these only are written.*

AND *on the first day of the week* [Gr. *on one of the Sabbaths.* See *Mat.* 28. 1. *Mark* 16. 2, 9. and hereafter v. 19.] *went Mary Magdalen* [and yet some other women with her, *Mat.* 28. 1. *Luke* 24. 1, 10. but it seemeth that *Mary Magdalen* went before, and came first to the sepulchre] *early* [see the annotat. on *Mark* 16. 2.] *while it was yet dark, unto the grave: and saw the stone taken away from the grave.* [which was done by the Angel before their coming, *Mat.* 28. 2.]

2 *Then she ran and came to Simon Peter, and to the other Disciple whom Jesus loved, and said unto them, they have taken away the Lord out of the grave,* [This she saith because she was not yet informed by the Angel of Christs resurrection; whom she saw afterward being returned, v. 12.] *and we* [that is, I, and the other women that followed me] *know not where they have laid him.*

3 *Peter therefore went forth and the other Disciple, and they came to the grave?*

4 *And these two ran together: and the other Disciple ran before swifter then Peter,* [Namely, because he was younger then Peter] *and came first to the grave.*

5 *And as he stooped down he saw the cloathes ly,* [Gr. *linnen cloathes*, and so in the following, namely, wherein Christs dead body was wrapped: which was a sign that his body was not taken away as the women thought, for then the cloathes also should have been taken away with his body] *notwithstanding he went not (there) into.*

6 *Then Simon Peter came and followed him, and went into the grave and saw the cloaths ly.*

7 *And the handkercbief which had been on his head:* [That is, in which his head had been wrapped. See *John* 11. 44.] *(he saw) not lying with the cloaths, but apart rolled together in an (other) place.*

8 *Then went therefore also the other Disciple thereinto, that was come first to the grave, and saw it and believed.* [Namely, that the body of Christ was taken away, as the women had said, v. 2. as the following verse shewes. Although others think that *John* believed that Jesus was risen from the dead, and that the following words must be understood only of the former time.]

9 *For they knew* [Or understood] *not yet the Scripture that he must arise from the dead.*

10 *Then the Disciples went home again* [Gr. *unto themselves, i.e.* unto theirs, namely, where the Disciples were assembled, as appears v. 19.]

11 *And Mary stood without by the grave weeping* [Namely, being returned to the grave with the other women, to whom all together the apparition of the Angels happened, *Mat.* 28. 5. *Mark* 16. 5. *Luke* 24. 4.] *as she wept therefore, she stooped into the grave.*

12 *And saw two Angels* [Matthew and *Mark* speak but of one because one had the talk] *in white (garment) sitting one at the head* [that is, the head end, where the head had lain] *and one at the feet, where the body of Jesus had lain.*

13 *And they* [Namely, the Angels, after that they had declared the resurrection to all the women, and the other women were gone away to declare the same to the Disciples as the other Evangelists testifie, and *Magdalen* remained standing there, and by her weeping and words shewed, that she could not yet well believe the same] *said unto her, woman why weepest thou? She said unto them* [namely, to the Angels] *because they have taken away my Lord,* [that is, the dead body of my Lord, as *Psa.* 16. 10.] *and I know not where they have laid him.*

14 *And when she had said this, she turned her self backward, and saw Jesus stand, and she knew not that it was Jesus.* [Namely, because her eyes were holden as it also hapned to the Disciples going towards *Emaus*, *Luke* 24. 16.]

15 *Jesus said unto her, woman, why weepest thou? whom seekest thou, she thinking that it was the Gardner, said unto him, Sir, if thou hast carried him (away) tell me where thou hast laid him, and I will take him away.* [namely, to anoint him, and bury him elsewhere, that he may not be in thy way.]

16 *Jesus said unto her, Mary. She turning her about* [Namely, forasmuch as she knew his voice] *said unto him Rabboni,* [this is the same word with *Rabbi*, *John* 1. v. 39, 50. and with *Rabboni*, *Mark* 10. 51.] *which is to say, Master.*

17 *Jesus said unto her touch me not,* [That is, hinder

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not thy self and me with touching and holding me by the feet] *for I am not yet ascended unto my Father*, [that is, I shall not yet so speedily ascend and depart from you: thou shalt yet have time enough to see and speak with me, and to do me honour. Others think that he said this unto her, to admonish her that she must not hang too much with her heart on his bodily presence] *but go thy way to my brethren* [that is, Disciples: the cause wherefore he calls them so, see in the annot. on *Mat.* 28. 10.] *and say unto them, I ascend* [that is, I shall shortly ascend, namely, after that I have first informed them of all things] *unto my Father* [namely, by nature, *John* 1. 18.] *and your Father*; [namely, by the grace of adoption to children, *John* 1. 12.] *and (to) my God* [namely, because I as Mediator have assumed the humane nature for your sake, *Heb.* 1. 9.] *and your God*, [that is, who hath not only created you, but moreover hath also taken you for his own peculiar, *Heb.* 8. 10.]

18 *Mary Magdalen went and told the Disciples that she had seen the Lord, and (that) he had said this unto her.*

19 *Then when it was evening on the same first day?* [Here *John* followeth the account of the daies after the manner of the Romanes. For seeing this apparition happened late in the Evening, when now the two Disciples were come unto them from *Emmaus*, *Luke* 24. 36. and therefore the Sun was gone down long agoe, so should this after the reckoning of the Jews, not have been the first but the second day of the week. See *John* 19. 14.] *of the week* [Gr. *of the sabbaths*. See above v: 1.] *and when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst*, [how Christ came in is not expressed, neither is it needfull to enquire, seeing by his divine power he could do this in divers manners, as may be seen, *Acts* 12. 10. so that from hence cannot be concluded that his body should have gone through or pressed thorow the doors which were shut] *and said unto them, peace be unto you.* [this was the usual manner of salutation among the Jews, whereby they wished one another all happiness and prosperity.]

20 *And having said this, he shewed them his hands and (his) side* [Namely, with the scars of the wounds which were in them] *then the Disciples were glad when they saw the Lord.*

21 *Then Jesus said unto them again, peace be unto you: like as the Father hath sent me, I also send you?* [Namely, to preach the gospel. See *Mat.* 28. 19. *Mark* 16. 15. *John* 17. 18.]

22 *And when he had said this, he blew (upon them)* [Namely, by this outward sign to represent the working of the holy Ghost. See *John* 3. 8. *Acts* 2. 2.] *and said unto them, receive ye the holy Ghost*, [that is, the gifts of the Holy Ghost, which are needfull for you for the strengthning of your faith, untill the fulness of the same which will be necessary for you for the execution of your Apostleship, shall be given you after mine ascension on the day of Pentecost, *John* 16. 7. *Acts* 2. 4, 33.]

23 *If ye forgive any mans sins*, [That is, according to my word and command, testifie as my Ministers that his sins are by God forgiven and retained] *they are forgiven him*, [namely, in heaven, by God, *Mat.* 16. 19. and 18. 18. for God only hath power properly to forgive sins, *Isa.* 43. 25. *Mat.* 9. 3. *Mark* 2. 7.] *if ye retain any ones (sins) they are retained (to him.)*

24 *And Thomas one of the twelve called Didymus*, [See *John* 11. 16.] *was not with them when Jesus came (thither.)*

25 *The other Disciples therefore said unto him, we have seen the Lord. But he said unto them, if I see not in his hands* [As Christ had before perswaded the other Disciples to do, *Luke* 24. 39.] *the sign of the nailes:* [namely imprinted by the nailes, which the Greek word also imports] *and thrust my hand into his side, I will in no wise believe.* [namely, that he himself is truly risen from the dead.]

26 *And after eight daies*, [Which seems to be the second Lords day from his resurrection, after that the whole feast of the passover was ended] *his Disciples were within again*, [namely, the same house, within Jerusalem, *Luke* 24. 33.] *and Thomas with them: (and) Jesus came when the doors were shut, and stood in the midst and said peace be unto you.*

27 *Afterward he said unto Thomas, bring hither thy finger, and behold mine hands, and bring thine hand, and thrust it into my side*, [Gr. *cast it*] *and be not unbelieving, but believing.*

28 *And Thomas answered and said unto him*, [Then he speaketh the following words to Christ and of Christ, acknowledging him for his Lord and for his God] *my Lord and my God.*

29 *Jesus said unto him, because thou hast seen me Thomas, thou hast believed: Blessed (are they)* [That is, truly as happy: because they believe by the word without having seen, which better agrees with the nature of faith. See *Heb.* 11. 1. 1 *Pet.* 1. 8.] *who shall not have seen, and (yet) shall have believed.*

30 *Now Jesus did yet many other signes in the presence of his Disciples, which are not written in this book.* [Namely, of this my Gospel, whereof some also are described by the other Evangelists.]

31 *But these are written, that ye may believe that Jesus is the Christ the Son of God, and that ye believing may have life* [Namely, eternal life, which begins here, and hereafter in heaven shall be perfect] *in his name*: [that is, by him, and for his merits.]

CHAP. XXI.

1 *Christ revealeth himself again to some Disciples, where they are a fishing.* 6 *Blesseth them with a very great draught of fish, whereby they know him.* 7 *Peter casteth himself into the Sea to come unto him, and the other Disciples follow him with the ship.* 9 *Christ dineth with them.* 15 *and asketh Peter thrice whether he loved him, and commands him to feed his sheep.* 18 *Foretelleth him by what death he should glorifie God.* 20 *Reproves his question concerning John.* 24 *John concludes his Evangelical history.*

AFter this Jesus revealed himself again to the Disciples at the Sea of Tiberias: [Of this Sea or Lake see the annot. *Mat.* 4. 18. where it is called the Sea of Galilee, whither Christ had ordered his disciples to depart after his death, with promise that there they should see him alive again, *Mat.* 28. 10.] *and he revealed himself thus.*

2 *There were together Simon Peter, and Thomas called Didymus* [Namely, in the Greek tongue. See *John* 11. 16.] *and Nathaniel.* [A famous Disciple of Christ, one of the first, *John* 1. 46. &c.] *who was of Cana in Galilee, and the (sons) of Zebedee*, [namely, *James* and *John*, *Mat.* 10. 2.] *and two other of his Disciples.* [Gr. out of.]

3 *Simon Peter said unto them, I go a fishing. They said unto him, we also go with thee. They went forth and stept immediately* [Gr. *ascended*] *into a ship, and in that night they caught nothing.*

4 *And when it was now become morning, Jesus stood on the shore, but the Disciples knew not that it was Jesus.* [It seemeth that their eyes were held here for a time, as *Luke* 24. 16. For they were not far from the shore v. 8.]

5 *Then Jesus said unto them, children, have ye not any meat:* [Whereby is understood all that is eaten with bread, and especially fish.] *They answered him, No.*

6. *And he said unto them: Cast the net on the right side of the ship*, [That is, on the steer-board of the ship. For that is at the right hand of him that stands at the helm.] *and ye shall finde. They cast it therefore, and could no more draw the same, by reason of the multitude of fishes.*

7 *The Disciple therefore whom Jesus loved*, [That is, *John.* See v. 20 24.] *said unto Peter, it is the Lord. Then Simon Peter hearing that it was the Lord, girded about his upper garment* [Gr. *Ependuten*, which signifies a garment which men put on upon other. Some think that this was a linnen drawer, which he girded about to be the better able to swim, or to go thorow the water, seeing that he was not far from the land] *(for he was naked)* [namely, before he drew the same on: not wholly indeed, seeing without doubt he had somewhat on to cover his shame] *and cast himself into the Sea.*

8 *And the other Disciples came with the little ship, for they were not far from Land, but about two hundred ells*, [Gr. *cubits*. i.e. about sixty paces, each pace of five foot. See *Mat.* 6: 27.] *dragging the net with the fishes.* [namely towards the Land, because it was too heavy to draw up into the ship.]

9 *Therefore when they were gone to Land, they saw a coal fire ly, and fish lying thereon.* [Gr. *opsarion*, what this word properly signifies, see *John* 6. 9.] *and bread.*

10 *Jesus said unto them, bring of the fishes which ye have now caught.*

11 *Simon Peter went up, and drew the net on the Land, full of great fishes (unto) an hundred fifty and three. and although they were so many, the net did not rend:* [Which came to pass by the divine power of Christ, to increase the miracle.]

12 *Jesus said unto them, come hither, take your dinner. And no man of the Disciples durst ask him, who art thou?* Namely, for shame, lest they should seem to doubt any more that he was truly risen] *knowing that it was the Lord.*

13 *Then Jesus came and took bread, and gave it them, and the fish likewise.*

14 *This is now the third time, that Jesus was manifested to his Disciples*, [Namely, all or many Disciples being gathered together: for he had oftner manifested himself unto some of them in particular. See before *John* 20. 19, 26.] *after that he was risen from the dead.*

15 *Then when they had dined, Jesus said unto Simon Peter, Simon (Son) of Jona*, [See *Mat.* 16. 17.] *lovest thou me more* [namely, as before thou thoughtest and boastedst, *Mat.* 26. 33. *Luke* 22. 33. and yet hast denied me thrice] *then these?* [namely, love me] *He said unto him, yea Lord, thou knowest that I love thee*, [that is, notwithstanding my former fall for which I am heartily sorrowfull, and which I trust thou hast forgiven me, thou knowest that though out of weakness the confession ceased in my mouth, yet notwithstanding my love towards thee ceased not in my heart] *He said unto him, feed my lambes.* [both words *lambes* and *sheep* signifie one thing, namely, the members of Christs church, as may be seen by comparing. *Mat.* 10. 16. *Luke* 10. 3. Howsoever some think that by *the lambes* tender Christians, and by *sheep* those that are stronger in faith should be understood, *Isa.* 40. 11.]

16 *He said again unto him the second time, Simon (son) of Jona, lovest thou me? He said unto him yea Lord, thou knowest that I love thee. He said unto him keep my sheep.*

17 *He said unto him the third time*, [Forasmuch as *Peter* by denying Christ thrice had made himself unworthy of the Apostleship, therefore he here again draws this confession from him thrice over, thereby to confirm him again in his office; and not thereby to make him an head of the Church, and above all the other Apostles] *Simon (son) of Jona, lovest thou me? Peter was grieved* [namely, because he thought by his thrice asking that Christ seemed to doubt of his love] *because he said unto him the third time, lovest thou me? And he said unto him, Lord thou knowest all things, thou knowest that I love thee. Jesus said unto him, feed my sheep.* [the same that is here commanded Peter, that is also charged upon all Ministers of the Holy Gospel, *Acts* 20. 28. 1 *Pet.* 5, 2. Howsoever *Peter* was not bound to any certain Church or place, as neither were the other Apostles, *Mat.* 28. 19. *Mark* 16. 15, 20. who have received the same charge and power with *Peter*. See *John* 20. 23. *Rev.* 21. 14.]

18 *Verily, verily, I say unto thee, when thou wast younger, thou girdedst thy self*, [This is spoken after the manner of those people, who wore long cloaths, which they trussed up with a girdle when they would travel any whither, and make themselves ready for any work. See 2 *Kings* 9. 1. *Luke* 17. 8. *John* 13. 4.] *and walkedst whither thou wouldest: but when thou shalt become old, thou shalt stretch forth thine hands*, [namely, to be bound] *and another* [namely, the executioner] *shall gird thee:* [that is, binde and cord thee to be put to death] *and bring (thee) where thou wilt not.* [namely, according to the natural inclination, which alwaies fears death. For otherwise *Peter* suffered death willingly also, and with joy.]

19 *And this said he signifying with what manner of death he should glorifie God*; [Namely with what sufferring he should confirm the doctrine of the Gospel to the glory of God] *and having spoken this, he said unto him, follow me.*

20 *And Peter turning him about saw the Disciple following whom Jesus loved*, [Namely, *John* the Evangelist, see v. 24.] *who also had fallen on his brest in the supper, and had said, Lord, who is it that shall betray thee?* [Gr. *betrayeth.*]

21 *When Peter saw him, he said unto Jesus, Lord, but what (shall) this (man?)* [Namely, what shall befall him, *i.e.* with what death shall he glorifie God?]

22 *Jesus said unto him if I will that he remain untill I come*, [Namely, alive untill my last coming] *what doth it concern thee, follow thou me.*

23 *Therefore this word went forth among the Brethren, that this Disciple should not dye. And Jesus had not said unto him that he should not dy: but if I will that he remain untill I come, what doth it concern thee?*

24 *This is the Disciple which testifieth of these things*, [Namely, *John* the Evangelist] *and wrote these things, and we know* [Namely, not I alone, but also all the Disciples of Christ, and the whole church] *that his testimony is true.*

25 *And there are yet many other things which Jesus did*, [Namely, miracles and special deeds of Christ: for otherwise that all points of doctrine necessary to salvation are written, appears *John* 20, 31.] *which if they should be written each particularly*, [Gr. *according to one*] *I account that even the world it self should not contain the written books*, [this is a figurative phrase, whereby is signified a very great multitude] *Amen.*

The end of the Holy Gospel according to [the description of] JOHN.

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THE ACTS OF THE HOLY APOSTLES WRITTEN BY LUKE.

THE *Acts of the Holy Apostles* [That is, the History of that which the holy Apostles acted or did after Christs ascension, preaching the Gospel throughout the whole world, and gathering Churches every where of Jews and Gentiles] *written by Luke.* [that this Book was written by the Evangelist *Luke* appeareth from the first verse of the first chapter, and which was never doubted by any old or new Interpreters.]

The Argument of this BOOK.

AS the four Evangelists in their gospels describe the birth, life, suffering, death, resurrection and ascension of the Lord Jesus Christ, so in this Book is further described, how his Apostles after his ascension, spread abroad the Evangelical doctrine every where throughout the world, and gathered the Church of Jewes and Gentiles: and especially there is described that which two of the chief Apostles, Peter and Paul did to this end. Luke therefore after the preface sets forth when and how Christ ascended into Heaven: and that Matthias was chosen by lot to be an Apostle in the place of the Traitor Judas who had hanged himself, chap. 1. Afterwards how the Holy Ghost came upon the Apostles in the shape of fiery cloven Tongues, with a strong driven winde, and that they spake with divers Tongues; which some reproached, saying, that they were full of sweet wine: Against which Peter defendeth them with great boldnesse, and teacheth that this came to pass according to the predictions of the Prophets, and proveth out of the Psalmes that Christ was to arise from the dead, and to ascend into Heaven: whereby about three thousand were converted and baptized. Describeth also the state of the first Church, chap. 2. That Peter and John cured one that was lame from his mothers wombe, sitting at the Gate of the Temple: at which when the people wondred, Peter informed them that this was done by the power of Christ whom they had murdered, and exhorts them to repent and to believe in Christ, chap. 3. That the Priest and Saduces apprehended Peter and John for it, and set them before the Council, before whom Peter defended their fact, who marvelled, and laid a charge upon them to preach no more in the name of Christ, which they refuse to obey: That the Church prays for them, whose unity & love amongst themselves is described, so that they sold even their houses and lands for the maintenance of the poor, chap. 4. Which Ananias and Sapphira his wife doing also hypocritically, and keeping back part of the money, are by Peter punished for it with a sudden death: That many miracles, especially in curing the sick are done by the Apostles: For which the high Priest and the Sadduces cast them into prison, out of which they are delivered by an Angel, and preach in the Temple: Which being told the high Priest, he caused them to be brought into the Council, and having rebuked them, they took counsell to put them to death, but are dissuaded from this by Gamaliel, and they are released with scourging, and with command to preach no more, which they do not observe, chap. 5. That for unburdening the Apostles, seeing the Greeks complained, six Deacons are chosen, to serve the Tables and the poor, amongst whom Stephen was one, who seeing he did great wonders, and they that disputed against him could not resist him, is accused before the Council by false witnesses that he spake blasphemously against the Law, chap. 6. That Stephen defended himself before the Council, relating briefly the Histories of the Old Testament from Abraham even unto Solomon, and reproving them for their stiffneckednesse, wherefore they stone him to death, ch. 7.

That

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That a great persecution is raised against the Church at Jerusalem, wherefore many flee to Samaria, where Philip preacheth the Gospel and doth many miracles, whereby many are converted and baptized: wherefore the Apostles send thither Peter and John, who give them the holy Ghost; that Simon the Sorcerer is also baptized there: and seeketh to buy the gifts of the holy Ghost of Peter with money, who refuseth it, and manifesteth and reproves his hypocrisie: That the Chamberlain of Candaces Queen of Æthiopia is converted and baptized by Philip, chap. 8. That Saul persecutes the Church, and on the way to Damascus is converted by a vision, and is smitten with blindeness three dales, is baptized by Ananias, and called by Christ to be an Apostle; preacheth the Gospel at Damascus, where snares are laid for him by the Jews to put him to death, which he escapeth, being let down from the walls of the City in a basket: That the Churches in Judea Samaria and Galilee were in good estate, and increased greatly: That Peter cured one Æneas of the Palsie at Lydda, and at Joppa raised one Tabitha from the dead, chap. 9. That Peter is sent for by a Captain named Cornelius, and when he doubted whether he might come to an heathen man, that he was instructed and confirmed by a divine vision from heaven: how he was received by him and by an excellent Sermon converted him with his friends unto Christ, chap. 10. Which when some took ill, that Peter related the whole matter, and thereby quieted them: That by those that were scattered even unto Phœnicia, Cyprus and Antioch, the Church is enlarged and Barnabas sent to Antioch to confirm the believers, where Agabus foretells the dearth, which happened afterwards under Claudius the Emperour: wherefore they determine to send relief to the poor believers in Judea by Paul and Barnabas, who having performed the same, afterward return to Antioch, where the believers are first called Christians, chap. 11. That Herod Agrippa beheaded James the Brother of John, and cast Peter into Prison, to cause him also to be put to death, out of which he being delivered by an Angel of the Lord, cometh to the believers assembled at the house of the Mother of John Marke: That Herod caused the Souldiers which kept Peter to be made away: That Herod while he spake to the people at Cesarea with great ostentation, and by the same was accounted for a God, was smitten by an Angel; That he was eaten of worms and died, chap. 12. That the Holy Ghost commandeth to send Paul and Barnabas to the Gentiles, and that after imposition of hands they Travelled to Cyprus, where they preach in the Synagogues of the Jews, and Paul vehemently reproves and smites with blindness one Elymas a sorcerer, who was with the Governour Sergius Paulus, who is converted to the faith: That Paul at Antioch in Pisidia made an excellent Sermon in the Synagogue of the Jews, containing the Sum of the Christian doctrine, whereby many Gentiles were converted, but the Jews stirring up certain women cast them out of their borders, chap. 13. That Paul and Barnabas preached a while at Iconium, and when a division arose in the City about it and they sought to do them hurt, that they fled to Lystra, where Paul cureth a lame man, for which those of Lystra would have offered sacrifice unto them as unto Gods; which they hinder: and afterward being incensed they stone Paul, who being recovered, with Barnabas departeth to Derbe, and afterwards comes again to Lystra, Iconium and Antioch, where they relate what God had done by them, chap. 14. And seeing some being come out of Judea taught there, that the ceremonial Law was still to be observed, and great contention arose thereabout, that it was found good to refer this matter to the judgement of the Apostles and Elders at Jerusalem; so that Paul and Barnabas with some others were sent thither, and that they having made known their order, a synode of the Apostles and Elders was gathered about it, in which after that Peter, Paul and Barnabas, had made their declarations, Fames propounded his opinion, which being approved by all the rest, it was thought good to send the determination of this Synode with a letter unto Antioch and other Churches, by Paul, Barnabas, Judas and Silas, and that when Paul and Barnabas would go to visit the Churches: there hapned a falling out between them two for John Marks sake, so that they parted one from the other, and Paul travelled into Syria and Cilicia, chap. 15. That Paul caused Timothy to be circumcised because of the Jews: and travelled with him from Derbe and Lystra through the Cities there, and that the Churches dayly increased: that through Mysia they journeyed unto Troas, where Paul was admonished by a vision to depart into Macedonia, and came up to Philippi, where he converteth Lydia the seller of purple, who was baptized with her houshold: That there he driveth out a soothsaying spirit out of a maid-servant, whose masters therefore stirred up the people against them, who cause them to be scourged and cast into prison, which when they prayed and sung Hymes was opened by an Earth-quake, whereby the Jaylor is converted and baptized with his houshold: That the Rulers of the City command them to go out of the City, which Paul would not do except they themselves would come and fetch them out of prison, which was done, chap. 26. That from hence they departed to Thessalonica, where they preach and convert some, but the Jews stir up the people against them, and draw Jason before the Magistrates: whereupon they depart from thence to Berea, where they preach also, and those of Berea search the scriptures, to see whether their preaching agreed therewithall. That Paul travelled from thence unto Athens, where he being brought before the Senate, disputes with the Philosophers, and proves against them that there is but one true God, who hath created us all, and him he preached: and that there shall be a general judgement, and a resurrection of the dead; whereat they mocked, yet some believed, among whom were Dionysius Areopagita, and Damaris, chap. 17. That Paul came from thence unto Corinth, where he findeth Aquila and Priscilla, with whom he went home, and preacheth in the Synagogue, which the Jews opposed and drew him before the judgement-seat of the Governour Gallio, who will not judge concerning the disputes of Religion: That he departed from thence towards Syria, after that he had caused his head to be shorn at Cenchrea, cometh to Ephesus, and from thence departs through Cesarea to Jerusalem, and so forward to Antioch, and having been there a little while towards Galatia and Phrygia: That at Ephesus one Apollo powerfully convinced the Jews that Jesus was the Christ, chap. 18. That Paul also came to Ephesus, and there finding certain Disciples which had not yet received the gifts of the Holy Ghost, my know not thereof, gave them the same by imposition of hands: That he taught there two years in the School of Tyrannus, and healed many sick: That he casteth out an unclean spirit, which wounded and teareth off the cloaths of certain Conjurers: That many burnt their books of witchcraft which were of great value: That Paul purposeth to travel to Jerusalem: That at Ephesus a great tumult is raised against him by one Demetrius and other silver-smiths because by his doctrine their gain was lessened which they had by making of little silver Images for the Temple of Diana, which Tumult is quieted by the Town Clerk; chap. 19. That Paul with some company Travelled through Macedonia to Troas; and that as he made a long Sermon there before his departure, a young man called Eutychus fell dead out of the window, and was raised by Paul: That by Assos Mitylene, Samus and Trogyllium he came to Miletus, where he sent for the Elders and Overseers of the Church of Ephesus, of whom he takes his leave, earnestly exhorting them to take good heed to the Church, because after his departure many false Teachers would arise, chap. 20. That he travelled from thence by Coös, Rhodus and Patarus into Tyrus in Phœnicia, and from thence to Ptolomais, and so forward to Cesarea, where in the house of Philip, the Prophet Agabus forcells Paul that he should be taken and bound at Jerusalem, wherefore the believers

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The Argument of this Book.

beſought him that he would not go up to Jeruſalem: which Paul refuſeth, and travels forward toward Jeruſalem; where being come at the houſe of James, in preſence of the elders, he relates what God had done by him among the Gentiles: That James adviſeth him that for the weak Jews ſake he ſhould let his head be ſhorn, which he doth: That certain Jews out of Aſia. raiſed the whole City in an uproar againſt him, and thought to kill him, but that the chief (Captain) took him from them by force, and brought him into the Camp, who having examined him, permits him to make his defence before the people, chap. 21. In which he relates his whole life and converſation, and eſpecially his converſion and calling to preach the Goſpel to the Gentiles, whereupon the Jews cryed out and ſtorm'd the more, ſo that the chief (Captain) would have cauſed him to be ſcourged, but underſtanding by Paul that he was a Citizen of Rome, he forbare it, and let the whole Councill of the Jews come into the Camp for to hear him, chap. 22. Before whom Paul beginning his defence, by the command of the high Prieſt Ananias is ſmitten on the face, for which Paul ſharply reproves him, and declareth that he was brought into judgement, for the belief of the reſurrection of the dead, from whence a great ſtrife and cry aroſe betwixt the Judges, foraſmuch as ſome were Phariſees, and ſome Sadducees: That more then fourty Jews bound themſelves with an Oath, that they would neither eat nor drink before they had killed Paul, which by Pauls Siſters ſon is diſcovered unto him, and to the chief (Captain): That the chief (Captain) Claudius Lycius ſent him by night with a convoy unto Ceſarea, with a letter to the Governour Felix, who put him in priſon in Herods Judgement-hall untill his accuſers ſhould be come, chap. 23. That Ananias and the Elders came to Ceſarea to accuſe him, which is done by the Advocate Tertullus, who accuſeth him of ſedition and profanation of the Temple: That Paul denied both theſe points, relating what was done, and wherefore he came to Jeruſalem: That Felix deferred the buſineſs untill the coming of Lyſias giving him more freedome in the priſon, and that he, often ſent for to come to him and his wife that they might hear him. That he is thus kept Priſoner untill Feſtus came in his place, chap. 24. That the Jews when Feſtus came to Jeruſalem, beſought him that Paul might be judged at Jeruſalem, which he refuſeth and commandeth them to accuſe him at Ceſarea before him; That they do ſo, and Paul defendeth himſelf: and when Feſtus would ſend him to Jeruſalem, that he appealeth unto Ceſar. That King Agrippa and Bernice deſire to hear him, before whom he is brought, chap. 25. And defendeth himſelf againſt the accuſations of his Adverſaries, relating how that at firſt he perſecuted the Church, and how he was wonderfully converted unto Chriſt, and is therefore accuſed; for which Feſtus mocketh him, and Agrippa declareth that he might be ſet free, if he had not appealed unto Ceſar, chap. 26. That Paul is delivered with certain other priſoners to the Captain Julius, to be carried to Rome: That to that end they go into a Ship of Adramyttium, and ſail towards Sidon, from thence along by Cyprus to Myra, and going over into a ſhip of Alexandria along by Cnidus, and Crete unto fair Haven, where Paul adviſeth them to winter, but the Captain followeth the counſell of the Pilot, and ſaileth forward along by Crete unto Clauda, and there ariſeth a great Tempeſt, ſo that they are conſtrained to caſt the goods over-board: That God by an Angel revealeth unto Paul, that no man ſhould periſh, but that they ſhould be caſt upon an Iſland, wherefore Paul exhorteth them to be of good cheer: That they caſt out four Ankers before, and that the Seamen thought to eſcape with the boat, which Paul hinders: That they caſt the Corn over-board, and that after they had eaten ſomewhat, they came neer land where the ſhip ran a ground. That the Souldiers would have ſlain the priſoners, which the Captain hinders: and that ſo ſuffering ſhipwrack they ſwim to Land, chap. 27: That this Land was the Iſland Melita, and that they were kindly entertained by the Inhabitants: That an Adder abides hanging on Pauls hand, which he ſhaketh off without hurt: That Paul cureth the Father of Publius of a feaver and bloody flux, and others, ſick perſons on that Iſland: That after three moneths they ſayl forwards from thence towards Italy along by Syracuſe, Rhegium, Puteoli, and Appij-market, and come to Rome, where Paul is delivered over to the Commander of the Camp, and kept by a Souldier: That Paul declareth to the Jews there, wherefore he was ſent priſoner to Rome: and that he treated with them concerning Religion, and proved unto them that Jeſus was the Chriſt, which ſome believed and others not: That Paul abode there in an hired houſe two years, preaching the Goſpel freely, chap. 28.

THE

Chap. i.

THE ACTS.

CHAP. I.

1 The Preface of Luke, whereby he joynes this his ſecond Book unto his Goſpel. 3 Chriſt converſeth with his Apoſtles after his reſurrection for fourty dayes. 4 Commandeth them in Jeruſalem to wait for the ſending of the Holy Ghoſt. 6 Anſwereth their queſtion when he will ſet up the Kingdome of Iſrael. 9 Aſcendeth into heaven that they ſee it, 10 which two Angels teſtifie, who alſo foretell his coming again. 12 The Apoſtles return to Jeruſalem, 13 continue with one accord in prayer with certain women, and with the mother of Chriſt. 15 Peter relates the prediction concerning Judas and his end, 21 and exhorteth them to put another in his place: for which end two are propounded, 24 of whom after prayer, Mathias is choſen to be an Apoſtle by lot.

THE *firſt Book I have made,* [Gr. *the firſt ſpeech,* whereby he underſtands his Evangelical Hiſtory. So that from thence as alſo from that which followeth it appears, that the Holy Evangeliſt *Luke* wrote this Book alſo] *O Theophilus,* [of this *Theophilus* ſee the annotation on *Luke* 1. 3.] *of all that which Jeſus began both to do and to teach.*

2 *Untill the day in which he was taken up, after that he by the holy Ghoſt,* [This in the Greek text may be joyned either to the words *given commandements,* or to the word *choſen*] *had given commandements* [namely, how they ſhould preach the Goſpel throughout the whole world, *Mat.* 28. 19. *Mark* 16. 19. and at *Jeruſalem* wait for the ſending of the Holy Ghoſt, *Luke* 24. v. 49.] *to the Apoſtles which he had choſen.* [namely, to the Apoſtolicall office. See *Mat.* 10. v. 1. *&c.*]

3 *To whom alſo after that he had ſuffered, he ſhewed himſelf alive,* [Gr. *proposed,* or *preſented in many*] *with many certain evidences;* [from whence it cleerly appeared, that he was truly riſen from the dead with the ſame body: ſuch as were his often appearing unto them, often ſpeaking and eating with them, and their ſeeing and feeling his skars, *Luke* 24. *John* chap. 20. and 21.] *being ſeen of them for fourty dayes, and ſpeaking of the things which concern the Kingdome of God.*

4 *And when he was aſſembled with them,* [Or *when he had gathered (them) together*] *he commanded them that they ſhould not part from Jeruſalem, but wait for the promiſe of the Father,* [that is, the holy Ghoſt which the Father had by him promiſed that he would ſend unto them, *Luke* 24. 48. *John* 14. v. 26.] *which ye (ſaid he) have heard of me.*

5 *For John indeed baptized with water, but ye ſhall be baptized with the holy Ghoſt,* [Gr. *in the* Holy Ghoſt, namely, which on the day of Pentecoſt I will abundantly powre out upon you as water. The ſame *John* the Baptiſt forerells alſo, *Mat.* 3. 11.] *not long after theſe daies,* [Gr. *not after many theſe daies,* namely, ten daies after.]

6 *They therefore which were come together, asked him, ſaying, Lord, wilt thou in this time ſet up again the Kingdome* [Namely, which the Prophets have foretold, ſhall be ſet up by the Meſſias, and they yet thought according to the common errour ſhould be a worldly Kingdome] *to Iſrael?* [that is, to the people or poſterity of *Iſrael.*]

7 *And he ſaid unto them, it belongeth not to you to know the times or opportunities,* [Namely, of the times in which God will execute that which he hath ordained and promiſed] *which the Father hath put in his own power.*

8 *But ye ſhall receive the power of the holy Ghoſt, which ſhall come upon you;* [Or *ye ſhall receive power, after that the holy Ghoſt ſhall be come upon you*] *and ye ſhall be my witneſſes,* [Gr. *be witneſſes unto me,* namely that I am the promiſed Meſſias and Saviour of the world] *as well at Jeruſalem as in all Judea and Samaria, and even unto the utmoſt (part) of the Earth.*

9 *And when he had ſaid this, he was taken up,* [That is, lifted up bodily, and inviſibly from Earth towards heaven, *Mark* 16. 19. *Heb.* 1. 3. and chap. 8. 1. which is by *Paul* called the third heaven and paradiſe, 2 *Cor.* 12. v. 2, 4.] *while they ſaw it, and a cloud took him away from their eyes.* [Or *took him up,* and ſo away from their eyes.]

10 *And as they held their eyes towards heaven while he went away, behold two men ſtood by them,* [That is, two Angels in the ſhape of men. See *Gen* 18. 2.] *in white cloathing.* [ſo the Angels uſed to appear, thereby to ſhew the purity of their nature, and that they came to declare joyfull things. See *Mat.* 28. 3. *Mark* 16. 5. *John* 20. 12.]

11 *Which alſo ſaid; Ye men of Galilee* [See *Acts* 2. 7.] *what ſtand ye and look ye up towards heaven? This Jeſus which is taken up from you into heaven, ſhall ſo come* [that is, in ſuch manner, viſibly, and in a cloud, *Mark* 13. 26. *Luke* 21. 27. *Rev.* 1. 7.] *like as ye have ſeen him go away towards heaven.*

12 *Then they returned unto Jeruſalem from the mount which is called the Olive-(mount,)* [Gr. *Olive-garden,* namely, mountain. Of this mountain ſee *Mat.* 21. 1.] *which is nigh unto Jeruſalem, lying* [Gr. *having*] *(from thence) a Sabbaths journey.* [that is, as far as the Jews might go on a Sabbath day; on which it was forbidden to travel far; *Exod.* 16. 29. which according to the opinion of ſome was about ſeven furlongs. So that (each furlong being reckoned for one hunderd twenty and five paces) it ſhould be about a quarter of an hours going. And ſeeing it is ſaid *Iohn* 11. 18. that *Bethany* from whence Chriſt aſcended unto heaven, *Luke* 24. 50. lying on this mountain, was fifteen furlongs from *Jeruſalem,* ſo muſt this be underſtood of the beginning of the mount of Olives, on which *Bethany* lay yet ſomewhat further.]

13 *And*

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13 *And when they were come in,* [Namely, not only into the City, but also into an house, which some think to have been the house of *Mary*, the Mother of *John Mark*, of whom we read *Acts* 12. 12] *they went up into the upper room, where they abode, (namely)* Peter [of these Apostles see *Mat.* 10. 20.] *and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James (the son) of Alphæus, and Simon Zelotes, and Judas (the brother) of James.* [this *Judas* was thus surnamed, to be distinguished from *Judas Iscariot* the Traitor, and so he also names himself in his Epistle, v. 1. and was otherwise surnamed *Lebbeus, Mat.* 10. 3.]

14 *These all were persevering* [That is, powerfully, stedfastly, and patiently continuing] *unanimously in prayer and supplication, with the women* [namely, which had followed Christ from *Galilee*, and had served him *Mat.* 27. 55, 56. *Mark* 15. 40. *Luke* 23. 55. *John* 19. 25. and also with their wives, who had need to be strengthned, as being to be companions of the Travels of their husbands, 1 *Cor.* 9. 5.] *and Mary the Mother of Jesus, and with his brethren.* [that is, Nephews and Kinsmen, *Mat.* 12. 46. as were *James* and *Joses*, *Simon* and *Judas*, sons of *Mary* the Sister of Christs Mother, *Mat.* 13. 55.]

15 *And in the same daies* [That is, on one of those daies] *Peter stood up in the midst of the Disciples, and spake; (now there was together, a company of about an hundred and twenty persons.)* [Gr. *names*, that is, heads, or men which are numbred by their names. See *Rev.* 3. 4. and 11. v. 13.]

16 *Men, Brethren, this Scripture must be fulfilled, which the Holy Ghost by the mouth of David foretold concerning Judas, who was the leader of those that took Jesus.*

17 *For he was reckoned with us* [Or *numbred,*] *and had obtained th. lot of this ministery.* [so the ministery of the Apostleship is called, because the same is given by God, not of merit or worthiness, but according to his good pleasure, *Acts* 8. 21.]

18 *This (man) therefore procured* [Namely, in as much as he gave the Jews occasion, that that field was bought by them, for that money which was given him for his treason, *Mat.* 27. 6, 7. So that this must be understood not of *Judas* his intent, but of the event which followed thereupon] *a field,* [namely, the field of blood ver. 9.] *by the reward* [Gr. *of the reward*] *of iniquity,* [that is, of the unrighteous act of treason] *and being fallen* [Gr. *become*] *headlong* [seeing it is said, *Mat.* 27. 5. that he was strangled, therefore the common opinion is, that he hanged himself with an halter, and that so he fell headlong or into the halter, , or that the halter being broken he fell headlong and burst, and that so he powred out his bowels through the righteous judgement of God. See the like example in Achitophel, 2 *Sam.* 17. 23.] *burst up in the midst, and all his bowells were powred out.*

19 *And it became known* [Namely, that God had punished the traitor *Judas* with such a death] *to all that dwell at Jerusalem; so that that field in their own tongue* [namely, in the Syrian or Chaldean tongue, which the Jews used after the Babilonish Captivity] *is called Akeldama, that is, a field of blood.* [namely because it was bought for the mony, for which the blood of Christ had been sold.]

20 *For it is written in the Book of Psalmes, Let his habitation be waste, and let there be no man that may dwell in the same;* [*David* as a type of Christ, in the 69 Psalm speaketh indeed in the general of his Enemies: yet seeing in the same Psalm it is also prophecyed of the sufferings of Christ, therefore the Apostle *Peter* applies it to *Judas* in particular, who was the betrayer of Christ] *and* [namely, it is again said in another place in the Book of Psalmes] *let another take* [*David* seemeth indeed in the 109 Psalm, to speak these words of *Doeg*, who was one of the chief Herdsmen of King *Saul*, and had betrayed him with the Priests at *Nob.* But seeing that *David* was a type of Christ, therefore this was also fitly expounded by *Peter*, of *Judas*, who betrayed the Lord Christ] *his Overseers office.* [howsoever the Greek word sometimes signifies all manner of Overseers offices, yet here it is taken specially for the Apostolical office of *Judas*, which is so called, because the Ministers of the Gospel have oversight of the Church, *Acts* 20. v. 28.]....

21 *It is needfull therefore, that of the men which have conversed with us,* [Or *have assembled*, namely, when we followed Christ; amongst whom without doubt the seventy Disciples also were] *all the time in which the Lord Jesus went in and out amongst us,* [that is, conversed familiarly with us, went up and down with us, and as our Lord and Master administred his office among us. An *Heb. See Deu.* 31. 2. *Psa.* 121. 8. *John* 10. 9.]

22 *Beginning from the Baptism of John,* [That is, from the time that *John* began to teach and baptize: for then began the Ministry of the Gospel. and shortly after Christ himself also began to administer his office] *until the day in which he was taken up from us, one of the same become witness with us of his resurrection.* [namely, and also of all other of Christs doctrine and deeds. But here mention is made only of his resurrection; because thereby he was powerfully shewed to be the Son of God and the true Messias, *Acts* 2. 33. *Rom.* 1. 4.]

23 *And they appointed two, Joseph called Barsabas, who was surnamed Justus,* [This (man) in some Books is called *Joses*; and is held to have been a Brother of *James* the younger] *and Matthias.*

24 *And they prayed and said, thou Lord* [See the reason hereof in the annotation, on *Gal.* 1. 1.] *thou knower of the hearts of all,* [that is, thou who knowest how they are disposed inwardly in the heart] *shew of these two, one* [namely, by the lot which was ordered by thee, *Prov.* 16. 33.] *whom thou hast chosen.*

25 *To receive the Lot of this ministry and Apostleship* [See v. 17.] *from whence Judas is departed,* [Or *gone away, i.e.* from whence *Judas* for his wickednes fell] *that he might go away into his own place.* [namely, which is by God according to his righteous judgement appointed for him, such and as are like him, and is called the place of torment, *Luke* 16. 28.]

26 *And they cast their lots;* [Gr. *gave their lots*; namely, *Joseph's* and *Matthias's* of whom one should be chosen by lot, that so his calling to the Apostleship might come as from God himself] *and the lot fell upon Matthias;* [see the like in the choosing of *Saul* to the Kingly office, 1 *Sam.* 10. 20.] *and he was with common consent chosen unto the eleven Apostles.* [that is, they all approved and embraced this divine choice.]

CHAP. II.

1 *The holy Ghost is powred out upon the Apostles with visible signs on the day of Pentecost, 4 who being filled with his gifts, speak the great deeds of Gods in all manner of tongues, 5 about which trouble ariseth in Jerusalem among all manner of Nations, so that some marvell, and others scoffe thereat. 14 Peter confutes the mockers, and sheweth that this came to pass according to the prediction of the Prophet Joel. 22 Proveth out of the Psalms of David that Jesus whom they had crucified, was risen from the dead, set at the right hand of God, and from thence had powred out these gifts; 36 and that for this cause he was the promised Messiah, 37 wherewith the hearers being stricken, are by Peter exhorted to repentance, and three thousand of them are*

baptized, 42 who persevere in the doctrine of the Apostles, and exercising of Gods worship and love having their goods in common, 47 and the Church increaseth daily.

AND *when the day (of the feast) of Pentecost;* [The word *Pentecost* is a Greek word signifying the fiftieth *day*, so was the second great yearly feast called on which the first fruits were offered up, *Num.* 28. 26. because it began on the fiftieth day after the second day of the Passover, *Lev.* 23. 15, 16. on which fiftieth day after the first Passeover, and the comming out of the children of *Israel* out of *Egypt*, the Law was also given by God on the mount *Sinai*, *Exod.* 19. 1, 11. See also of this feast, *Acts* 20. 16. and 1 *Cor.* 16. 8.] *was fulfilled;* [that is, was come] *they were all* [namely the twelve Apostles, to whom this promise was especially made. See after v. 4, 15, 16.] *with one accord together:* [that is, assembled in one place, namely, in an upper room within *Jerusalem*, *Acts* 1. 13.]

2 *And there happned suddenly* [That is, unawares *from heaven a sound, like as of a violent driving* [that is, blowing with strong noise] *winde,* [or *blast*. This wind signified the Holy Ghost, which was given to the Apostles; and by the ministery of the Apostles should be given, and make its way through against all force] *and filled the whole house where they sate.*

3 *And there were seen of them* [Or *on them*, namely the Apostles] *divided Tongues* [that is, shapes of Tongues, which were parted or cloven; whereby was signified the many kinds of Tongues with which the Apostles should speak, and publish the Gospel amongst all Nations. See v. 4.] *as of fire,* [that is, fiery, whereby was signified, that the Holy Ghost should inflame the hearts of the Apostles, and their hearers, with a light of the knowledge of God, with fervent love of God and (their) neighbour, and zeal to Gods glory, and mens salvation] *and it sate* [namely, the fire of the divided Tongues] *on every one of them.* [namely, of the Apostles. See v. 1.]

4 *And they were all filled with the Holy Ghost,* [That is, with the extraordinary gifts of the Holy Ghost] *and began to speak with other* [that is, strange Tongues before unknown to the Apostles. *Mark* saith *new*, *Mark* 16. 17.] *Languages,* [Gr. *Tongues*, as v. 11.] *even as the Spirit* [that is the Holy Ghost, 2 *Pet.* 1. 21.] *gave them to utter.* [the Greek word signifies to bring forth some excellent matters or sentences. See v. 11.]

5 *And there were Jews dwelling at Jerusalem,* [That is, abiding for a time, either to be instructed in the Jews Religion, *Acts* 6. 9. and 9. 29. or to keep the feast of Pentecost, *Exod.* 23. 17.] *Religious men from every nation of those that are under heaven;* [that is, who by the perfections of the Assyrian, Babilonian, Egyptian and Syrian Kings, were scattered into all Lands, 1 *Pet.* 1. 1. and so was fulfilled that which was foretold, *Esa.* 43. 5, 6.]

6 *And when this voice had happened,* [That is, this sound of this wind, or when this rumour was spread abroad] *the multitude came together and was distur bed:* [or confused, namely, either in this coming together, or in their mind through admiration of this strange thing] *for every one heard them speak in his own Tongue.* [therefore the Apostles spake not in one Tongue as some think: for so should this miracle have been in the hearers, and not in the Apostles, but in divers, according to the diversity of the Tongues which the hearers spake and understood. *See Acts* 10. 46. and 19. 6. and 1 *Cor.* chap. 12. 13, 14.]

7 *And they were amazed all* [Namely, as if they were put out of their wits] *and marvelled, (saying one to another, behold, are not all these that speak Galileans?* [that is, who were born and have alwaies dwelt in *Galilee*, and are mean and unlearned persons, having learned no other then their Mothers tongue.]

8 *And how hear we them every one in our own Language in which we were born?*

9 *Parthians and Medes, and Elamites;* [*Elam* was a part of *Persia* so called from *Elam*, a son of *Sem*, *Gen.* 10. 22. 1 *Chron* 1. 17.] *and they that are Inhabitants of Mesopotamia and Judea,* [that is, as well they that dwell and are born in *Mesopotamia* as they in *Judea*. *Mesopotamia* is a part of *Syria* so called in Greek because it lieth in the midst betwixt the two Rivers *Tigris* and *Euphrates*, *Gen.* 24. 10. and chap. 35. 9.] *and Cappadocia, Pontus, and Asia.* [*Asia* in general is called the third part of the world then known, and in speciall that part which in former times was called *Asia* the less and now *Natolia*, whereof *Cappadocia*, *Pontus*, *Phrygia* and *Pamphylia*, were also parts: but here it seems to be taken yet more specially, for that part of *Asia* the less which lieth about the Ægean Sea, over against *Macedonia* and *Thracia*.]

10 *And Phrygia and Pamphylia, Egypt and the parts of Libya, which (lyeth) neer Cyrene,* [This was a City in *Libya* or *Africa*, from which the Countrey lying about was called *Libya Cyrenaica*. In all these Countreys the Jews were scattered long before, and spake the Languages of those Lands, 1 *Pet.* 1. 1.] *and the outlandish Romanes,* [that is, which were born or inhabited at *Rome* or thereabouts, and were come to Jerusalem about their business, or because of Gods worship] *both Jews* [namely, not only by Religion, but also by off-spring and descent] *and Jewish converts.* [Gr. *Proselyti*, that is, commers unto, Jews not by descent but by Religion, See *Mat.* 23. 15.]

11 *Cretes* [That is, born or dwelling in the Island *Crete*, now called *Candia*. See *Acts* 27. 7, 12. and *Tit.* 1. 5.] *and Arabians; we hear them in our (own) Languages* [Gr. *Tongues* v. 4.] *speak the great works of God.* [or the glorious deeds of God, namely, which he hath done by Jesus Christ for the salvation of men, *Luke* 1. 49.]

12 *And they were all amazed, and of doubtfull mind* [That is, they doubted what this might be, and what they should believe of it] *saying one to another what now will this be?*

13 *And others* [Some it may be of the Scribes, Pharisees, Sadduces, and the like to them] *mocking, said, they are full of sweet wine.* [that is, they are drunk: Some translate this, *they are full of must*, but it was not then the time of must as yet, *i.e.* of new prefsed wine.]

14 *But Peter standing with the eleven lift up his voice, and spake to them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and let my words enter into your ears.*

15 *For these are not drunken as ye suppose: for it is (but) the third hour of the day;* [Namely, after Sunrising, like as the Jews reckoned their hours of the day. See *Mat* 20. 3. *John* 11. 9. and agrees with our nine a clock. The Jews as some say, used on the feast dayes, to continue fasting without eating or drinking untill the fixt hour, that is, till noon.]

16 *But this is it, that is spoken by the Prophet Joel;*

17 *And it shall be in the last daies* [So the times of Christs Kingdome are called since his coming, 1 *Cor.* 10. 11. *Heb.* 1. 1. which are so called, because in the same there shall happen no alteration more in the worship of God, and after them shall follow the end of the world] *(saith God) I will powre out of my Spirit upon all flesh:* [that is, all sorts of men, of what state, age or generation soever they be, *Luke* 11, 42. 1 *Tim.* 2. 1, 4.] *and your sons and your daughters shall prophecy,* [that is, clearly know God, and inform others of him. Under the manner of instruction, which was usual to a few in the old Testament, *Num.* 12. 6. is described the abundant

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dant inſtruction and knowledge, which ſhould be in the new Teſtament unto the worlds end] *and your young men ſhall ſee viſions, and your old (men) ſhall dream dreams.*

18 *And alſo on my ſervants, and on my hand-maidens, I will in thoſe daies powre out of my ſpirit, and they ſhall propheſie.*

19 *And I will give wonders* [That is, wonderfull ſigns of Gods wrath againſt the Enemies and Perſecutors of Gods Church. See *Mat.* 24. 29. *Luke* 21. 25.] *in the heaven above, and ſigns on the Earth beneath, blood and fire, and ſmoak-vapour.*

20 *The Sun ſhall be changed into darkneſs, and the Moon into blood, before that the great and illuſtrious day of the Lord come.* [That is, the day in which the Lord Jeſus Chriſt ſhall come to judge the quick and the dead.]

21 *And it ſhall be that every one that ſhall call in the name of the Lord* [That is, acknowledge him for the Saviour with a true faith, ſeek ſalvation in him alone, call upon him for the ſame, as alſo in all troubles, and ſerve him aright] *ſhall be ſaved.*

22 *Ye Iſraelitiſh men hear theſe words: Jeſus of Nazareth, a man ſhewn of God,* [That is, cleerly proved that he was ſent from God, and was the true Meſſias] *among you,* [Gr. *in* or *unto,* or to you] *by mighty (works) and wonders, and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo know.*

23 *This (man) by the determinate counſell and fore-knowledge of God being delivered over,* [That is, not by chance, or by the obſtinacy of his Enemies only, but according to the decree, diſpoſing, and permiſſion of God] *ye have taken, and by the hands of the unrighteous* [or *by unrighteous hands,* namely, of the heatheniſh and ungodly Souldiers of Pilate, *Mat.* 20. 19.] *faſtned to the (croſs) and ſlain.*

24 *Whom God hath raiſed up; having looſed the pains of death,* [Namely, of the death, which, with and after many pains, was inflicted on him. Peter ſeems here to allude to the words which are uſed, *Pſa.* 18. v. 6. where it is the *ſnares, bands,* or *cords of death,* which fitly agrees with the word *looſed*] *ſeeing it was not poſſible that he ſhould be held by the ſame (death.)*

25 *For David ſaith of him; I ſaw the Lord alwaies before mee* [See the expoſition of theſe words, *Pſa.* 16. 8.] *for he is at my right (hand) that I may not be moved.*

26 *Therefore is my heart glad and my tongue rejoyceth: yea alſo my fleſh ſhall reſt* [Or dwell, namely, In the grave, as in a Tabernacle as the Greek word imports] *in hope.* [namely, ſpeedily to riſe again out of the grave.]

27 *For thou wilt not leave my ſoul* [That is, me, a part being taken for the whole, *Gen* 46. 26. *Pſa.* 3. 2. *Acts* 27. 37. and again the whole being underſtood for a part, my body. So the word *ſoul* is oftentimes taken, *Lev.* 19. 28. and 21. 1, 11. *Num.* 5. 2. and 9. 10. *Hag.* 2. 14. Some by theſe words *my ſoul* underſtand Chriſt the Meſſias, as if *David* ſhould ſay, *thou wilt not leave my ſoul, i. e.* Chriſt who liveth in me, *Gal.* 2. 20. and who is the life and reſurrection, *John* 11. 25. *in Hell.* But the firſt opinion is indeed the moſt common] *in hell,* [the Hebrew word *Scheol* and the Greek *Hades* which is here uſed, ſignifieth ſometimes the place of the damned, *Deu.* 32. 22. *Job.* 11. 8. *Mat.* 11. 23. *Luke* 16. 23. in which ſignification it cannot be taken here; ſeeing Chriſts ſoul being ſeparated from the body by death, was not in that place but in Paradice, *Luke* 23. 43. Sometimes it ſignifies helliſh pains and diſtreſſes, 1 *Sam.* 2. 6. *Pſa.* 18. 6. and 116. 3. in which ſignification ſome think that this word might be taken here, ſeeing Chriſt before his death ſuffered ſuch pains in his ſoul. But ſeeing the ſame word is alſo oftentimes taken for the grave, *Gen.* 37. 35. *Job* 17. 13. *Pſa.* 6. 6. and 30. 4. *Prov,* 1. 12. and 27. 20. *Iſa.* 5. 14. and 38. 18. *Rev.* 20. 13. and here is ſpoken of the ſtate of Chriſt after his death, and of his reſurrection from the ſame, therefore it is here indeed moſt fitly underſtood of the grave, in which Chriſts ſoul, *i.e.* Chriſt, yet according to his body, lay untill the third day] *neither wilt thou give (over) thy holy one* [that is, the Meſſiah, who was to be holy, innocent, undefiled, and ſeparated from ſinners, and whom the Father ſanctified to that office. So he is every where called, *Dan.* 9. 24. *Mark* 1. 24. 1 *John* 2. 20. *Rev.* 3. 7.] *to ſee Corruption.* [that is, to be ſenſible of, or ſubject unto.]

28 *Thou haſt made known to me* [That is, imparted, given] *the ways of life: Thou ſhalt fill me with rejoycing by thy face.*

29 *Ye men brethren, it is lawfull (for me) to ſpeak freely unto you of the Patriark David:* [That is, one of the principall fore-fathers of the old Teſtament, ſuch as were alſo *Abraham, Iſaac, Jacob,* and the twelve heads of the Tribes of *Iſrael*] *that he is both dead and buried, and his grave is amongſt us* [from whence it appears, that he ſpake not of his own fleſh, which ſaw corruption in the grave, and is not raiſed up] *unto this day.*

30 *Seeing therefore that he was a Prophet, and knew that God had ſworn to him with an oath, that out of the fruit of his loynes,* [*i.e.* out of one of his poſterity. See 2 *Sam.* 7. 12. and *Pſa.* 132. 11. which was fulfilled in the Virgin *Mary*] *for as much as concerns the fleſh,* [that is the humane nature, *Rom* 1. 3.] *he would raiſe up the Chriſt, for to ſet (him) upon his Throne.* [namely, his Kingly Throne. Yet this is underſtood not of a worldly Kingdome ſuch as *Davids* was; but of a ſpiritual and eternal Kingdome, whereof *Davids* Kingdome was a type, *Luke* 1. 32, 33. *John* 18. 36.]

31 *He foreſeeing this, ſpake of the reſurrection of Chriſt, that his ſoul was not left in Hell,* [See the expoſition of theſe words, ver. 27.] *neither did his fleſh ſee Corruption.*

32 *This Jeſus, God hath raiſed up,* [Namely, from the dead] *whereof we all are witneſſes.*

33 *He therefore being exalted by the right (hand) of God,* [That is, by Gods Almighty power, *Pſa.* 44. 4. Otherw. *being exalted unto the right* (hand) *of God,* namely, when he being riſen and aſcended into heaven, ſate at the right hand of God, *Mark* 16 19.] *and having received from the Father the promiſe of the Holy Ghoſt,* [that is, the promiſed Holy Ghoſt] *hath powred out this* [that is, thoſe extraordinary gifts of the Holy Ghoſt] *that ye now ſee and hear.*

34 *For David is not aſcended into the heavens;* [Namely, according to his body, which is long ago rotten in the grave and yet reſts] *but he ſaith; The Lord ſpake unto my Lord, ſit at my right (hand)* [by ſitting, at the right hand of God is underſtood the higheſt honour, glory and power; as it is uſual among men, when they will honour any man in the higheſt degree, that they ſet him at their right hand, 1 *Kings* 2. 19. *Pſa.* 45. 10. The further expoſition of theſe words, ſee *Pſa.* 110. 1. *&c.*]

35 *Untill I ſhall have ſet thine Enemies for a footſtool of thy feet.*

36 *Therefore let the whole houſe of Iſrael,* [That is, generation or people] *know for certain, that God hath made him* [that is, appointed and exalted, *Phil.* 2. 9, 10.] *for a Lord,* [namely, of his Church, or of the people of God] *and Chriſt,* [that is, Meſſias, anointed] *(namely) this Jeſus whom ye have crucified.*

37 *And when they heard this, they were ſmitten in the heart,* [Gr. *were pierced,* or *pricked through;* namely, through grief for their ſins committed againſt him] *and ſaid unto Peter and the other Apoſtles, what ſhall we do* [namely, to eſcape the deſerved puniſhment, to ob-

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tain remiſſion of ſins, and to be ſaved] *Men, brethren.*

38 *And Peter ſaid unto them, repent ye,* [Namely, of your unbelief and other ſins] *and let every one of you be baptized in the name of Jeſus Chriſt,* [See *Mat.* 28. 19. Although the ſons name only be named here; foraſmuch as he is the Mediatour of the Covenant, whereof baptiſm is a ſeal, yet thereby are not excluded the Father who ſent him, and the Holy Ghoſt who anointed him. See alſo the annotations on *Act.* 8. 16.] *for remiſſion of ſins,* [that is, for aſſurance that your ſins are forgiven you for Chriſts ſake, *Acts* 22. 16. For not the water of baptiſm, but the blood of Chriſt properly cleanſeth us from all our ſins, 1 *John* 1. 7.] *and ye ſhall receive the gift of the Holy Ghoſt,* [namely not only the gifts of the Holy Ghoſt, which are common to all believers, and neceſſary to ſalvation; but alſo this extraordinary gift which we have now received; for this was then alſo imparted to other believers, for the propagating and confirming of the Goſpel, *Acts* 8. 17. and 19. 6.]

39 *For the promiſe,* [Namely, which was related before out of *Joel* 2. 28. and that alſo according to the covenant of God, which he made with *Abraham* and his ſeed, *Gen.* 17. 7.] *belongeth unto you, and to your children,* [that is, your ſons and daughters, as it is, *Joel* 2. 28.] *and to all that are afar (off,)* [that is, which ſhall yet be born hereafter from generation to generation: or to the Gentiles: for they are alſo ſaid to have been *farre off, Eſa.* 57. 19. *Epheſ.* 2. 13.] *as many as the Lord our God ſhall call unto (them.)* [namely, unto the elect Jews, by the preaching of the Goſpel.]

40 *And with many more other words, he teſtified, and exhorted (them) ſaying, be ye ſaved,* [That is, withdraw your ſelves, or ſeparate your ſelves, that ye may be ſaved] *from this perverſe generation* [Gr. *crooked, croſs* generation of the Scribes and Phariſees, and the other unbelieving Jews.]

41 *They therefore that gladly* [Or *with pleaſure, willingly,* being made willing thereunto by the grace of God] *received his word, were baptized; and there were that day added (unto them) about three thouſand ſouls.* [that is, perſons, *Gen.* 46. 27.]

42 *And they were perſevering* [See *Acts* 1. 14.] *in the doctrine of the Apoſtles, and in the communion;* [namely, of Saints in general, or in ſpecial of their goods, as is expounded, v. 44, 45.] *and in the breaking of bread,* [whereby is underſtood, either that they did eat and drink together, or that they received the Holy ſupper with one another, *Acts* 20. 7. which ſometimes they did both together, as may be ſeen, 1 *Cor.* 11. 21, 22.] *and in prayers.* [namely, which were made openly in the Aſſemblies of the whole Church.]

43 *And a fear came upon every ſoul,* [See v. 41.] *and many wonders and ſigns were done by the Apoſtles.*

44 *And all that believed were together,* [That is, aſſembled oftentimes with one another in one place] *and had all things common.* [namely, as concerning the uſe of goods in time of neceſſity, but not as concerning the property of the ſame, before they were delivered over to the Apoſtles, as is to be ſeen, *Acts* 5. 4.]

45 *And they ſold (their) goods,* [Gr. *poſſeſſions*] *and ſubſtance, and divided the ſame unto all, according as every one had need.*

46 *And daily continuing with one accord in the Temple, and breaking bread,* [See v. 42.] *from houſe to houſe* [that is, in houſes, now in one, then in another] *they did eat together,* [namely, each one bringing his portion, ſo to rejoyce themſelves moderately with one another, and mutually to edifie (one another) Gr. *they took food together*] *with rejoycing and ſimplicity of heart:*

47 *And praiſed God, and had grace* [That is, *favour, acceptation*] *with all the people. And the Lord added daily to the Church* [that is, wrought powerfully by his holy Spirit in the hearts of men, that they joyned themſelves unto the Church of the faithfull] *thoſe that ſhould be ſaved.* [namely, by faith in Chriſt.]

CHAP. III.

1 *Peter going up to the Temple with John, cureth one born a cripple,* 9 *whereat the people wondring run together,* 12 *whom Peter informs that this work was not done by his (own) but by the power of Jeſus Chriſt,* 14 *whom they had put to death, and who was riſen from the dead.* 17. *Comforts them, and exhorts them to repentance.* 20 *that by him, who is now in heaven, and from thence ſhall come again,* 23 *according to the teſtimony of Moſes,* 24 *and all the Prophets,* 25 *they might receive the bleſſing of Abraham.*

Now Peter and John went up to the Temple together, about the hour of prayer, [Namely in which beſides prayers, the daily Evening-ſacrifice was alſo offered up. See Exod. 29. 38, 39.] *being the ninth (hour.)* [namely after Sun-riſing, to wit, when that hour was now ended, agreeing with our third hour after noon. See *John* 11. 9. *Acts* 2. 15.]

2 *And a certain man,* [Namely, of above fourty years old, *Acts* 4. 22.] *who was a cripple from his mothers womb, was carried, whom they daily ſet at the door of the Temple called the beautifull,* [This was one of the gates of the Court, and as it ſeems the great gate which ſtood towards the Eaſt, ſo called for its beauty and coſtlineſs. See *Joſeph. antiq. lib.* 15. *cap.* 14.] *to deſire an alms* [to let the poor beg was by God forbidden amongſt his people, *Deu.* 15. 4. ſo that this alſo was a ſign, that at that time the Laws of God were very much faln to decay amongſt the Jews] *of thoſe that went into the Temple.*

3 *Who ſeeing Peter and John, as they were about to enter into the Temple, intreated that he might receive an alms.*

4 *And Peter looking ſtrongly upon him with John, ſaid, look on us.*

5 *And he kept (his eyes) on them, expecting to receive ſomething.* [That is, ſome alms.]

6 *And Peter ſaid, ſilver and gold I have not: but that which I have that give I thee, in the name of Jeſus Chriſt* [That is, by Chriſts command and power, or truſting on the promiſes and power of Chriſt] *of Nazareth,* [ſee *Mat.* 2. 23.] *ariſe and walk.*

7 *And taking him by the right hand, he lift (him) up, and ſtraightway his feet* [Gr. *baſeis, i.e.* foundations, for the feet are as the foundation on which the body reſts, ſtands, and is born] *and ankles were firm.*

8 *And he leaping up,* [That is, not only ariſing, but for a token of being perfectly cured, and of joy, leaping up. See *Eſa.* 35. 6. and *Acts* 14. 10.] *ſtood and walked, and went with them into the Temple, walking and leaping; and praiſing God.*

9 *And all the people ſaw him walk and praiſe God.*

10 *And they knew him that it was he, that had ſate for an alms at the beautifull gate of the Temple; and they were filled with amazement and aſtoniſhment at that which was happened unto him.*

11 *And as the cripple which was healed held faſt (on) Peter and John,* [Kept him faſt about them, without departing from them] *all the people ran together unto them into the Court, which is called Solomons (Court)* [That is, which was firſt built about the Temple by *Solomon,* and afterwards being laid waſte with the Temple, was built up again in the ſame place, and therefore had kept the name of *Solomons.* See 1 *Kings* 6. 3. *John* 10. 23. *Acts* 5. 12.] *being amazed.*

12 *And Peter ſeeing (that,) anſwered,* [That is, ſpake] *unto the people, ye men of Iſrael, why wonder ye at this? or why look ye (ſo) ſtrongly on us, as if we by our power or godlineſs,* [name-

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ly as if by the same we had deserved this] *had made this (man) to walk?*

13 *The God of Abraham, and of Isaac, and of Jacob,* [That is, the true God, who revealed himself to these Patriarchs and fore fathers, made a covenant with them and their posterity, and who was known and served by them. See *Acts* 5.30. and *Phil.* 2.9.] *the God of our Fathers hath glorified,* [namely, having raised him from the dead, and taken him unto the highest honour in heaven, and by our ministery doing such like miracles] *his child Jesus* [or *servant*, minister, see *Isa.* 53.11. and here v. 6. and *Acts* 4. v. 27.] *whom ye delivered over, and denied him,* [namely, that he was your King, *John* 19.15.] *before the face of Pilate, when he judged that he should be released.*

14 *But ye denied the holy,* [See *Acts* 2.27.] *and the just (one) and desired that a man,* [namely, *Barabbas*, See Mark 15.7.] *who was a murderer, should be given unto you.*

15 *And ye killed the Prince of life,* [That is, who is the only guide, by his merits and powerfull operations to bring men to eternal life. See *Acts* 4.12.] *whom God hath raised from the dead: whereof we are witnesses,* [that is, of which thing, or of which Christ.]

16 *And by faith in his name,* [Gr. *of his name, i.e.* seeing he beleeved in the name of Christ as is expounded in the following (words) See *Mark* 11.22. *Rom.* 3.22.] *his name* [that is, this Jesus Christ himself, in whose name and by whose power this miracle is done] *hath strengthned this (man,)* [that is, made his feet firm, that he can now stand and goe on the same] *whom ye see and know: and the faith that is by him,* [or *in him*] *hath given him this perfect soundness,* [namely of all his members, which he can now fully make use of] *in presence of you all.*

17 *And now, Brethren, I know, that through ignorance ye did it,* [This he saith to comfort them with hope of forgiveness, seeing they had not sinned against the Holy Ghost. See *Luke* 23.34. *John* 16.3. 1 *Cor.* 2. 8. 1 *Tim.* 1.13.] *like as also your Rulers* [this must be understood of some of them, of whom the Apostle speaketh, 1 *Cor.* 2.8. for of some Christ testifieth that they sinned against the Holy Ghost, *Mat.* 12.30, 31, 32.]

18 *But God hath thus fulfilled that which he had before declared by the mouth of all his Prophets, that the Christ should suffer.*

19 *Amend therefore and be converted, that your sins may be wiped out, when the times of refreshing shall be come,* [that is, of the reviving of the faithfull, who are subject to the heat of persecutions in this world, *Psa.* 66.12. *Isa.* 28.12. *Jer.* 6.16.] *from the face of the Lord.*

20 *And he shall have sent Jesus Christ,* [Namely, the second time, or in his second coming to judgement] *who before was preached unto you.* [otherwise, *before appointed, ordered, ordained.*]

21 *Whom the heaven must receive,* [That is, having received, retain] *untill the times of the restitution of all things,* [that is, untill the day of the general judgement, in which all things which now by reason of sin are subject to vanity, shall be brought to right again, and be restored, *Rom.* 8.20. 2 *Pet.* 3.13. Or untill all shall be perfectly fulfilled, that was foretold by the Prophets] *which God hath spoken by the mouth of all his holy Prophets, from (ever) age.* [that is, heretofore in former times, or from the beginning of the ages, *John* 9.32. Amongst these was *Enoch* also. *Jud.* v. 14.]

22 *For Moses said unto the Fathers, the Lord your God shall raise unto you a Prophet,* [That is, an excellent Teacher, sent by God after a special manner] *out of your brethren like unto me,* [that is, being like unto me according to the humane nature, and in excellency of especial mission, faithfulness and miracles, yet excelling him also in many things. *See Deu.* 18.15. *Heb.* 3. v. 2. 3, 4, 5.] *him shall ye hear in all things* [Or *according to all things*] *that he shall speak unto you.*

23 *And it shall come to pass that every soul that shall not have heard this Prophet, shall be rooted out* [Or, *abolished, destroyed*; *Moses* saith *Deu.* 18.19. *Of him will I require it, i.e.* I will punish him, namely, as is here declared, with rooting him out of my people. See *Heb.* 2. verse 2. 3.] *out of the people.*

24 *And also all the Prophets from Samuel onwards,* [Although after *Moses* before *Samuels* time there were also some prophets, yet notwithstanding *Peter* would have us principally to look upon *Samuel*, & the Prophets which were after him in the time of the kings, and afterwards seeing they prophesied more clearly of Christ. *Acts* 10.43.] *and they that (followed) afterward, as many as have spoken, they have also before declared these daies.*

25 *Ye are children of the Prophets,* [That is, descended from the prophets. or those to whom the prophets were principally sent] *and of the Covenant,* [or *Testament.* See *Gen.* 17.7. *Rom.* 9.4.] *which God made with our Fathers,* [or, *unto our Fathers*] *saying unto Abraham, And in thy seed shall all generations* [that is, Nations, *Gen.* 22.18. whereof see the further exposition, Gal. 3.8.] *of the earth be blessed.*

26 *God having raised up* [Namely, from the dead: or raised; *i.e.* sent into the world, *Acts* 13.22, 23.] *his child Jesus,* [or *servant minister*, see v. 13.] *sent the same first unto you,* [namely Jews and Citizens of Jerusalem, *Acts* 13.46.] *that he should bless you* [namely, with grace in this life, and with glory in that to come] *in this, that he turn away every one (of you) from your wickednesses.* [Or *in this that every one of you turn away from his wickednesses.* But the first agrees better with the word *bless*, as also with the like place, *Acts* 5.31.]

CHAP. IV.

1 *The Rulers of the Jews put Peter and John in prison,* 5 *about which the whole Council assemble,* 7 *by which they are examined concerning the curing of the cripple.* 8 *Peter testifieth that the same was done in the name of Jesus,* 11 *and that he is the stone rejected of the builders,* 12 *but that there is salvation in none other.* 13 *The Council though being convinced of this miracle, yet notwithstanding forbids them to preach in the name of Jesus,* 19 *which they declare that they cannot leave off,* 21 *are afterwards dismissed with hard threatnings,* 23 *relating to theirs what was done to them,* 24 *who pray unto God for protection, boldness and blessing upon the preaching of the word,* 31 *and God answers them with an Earth-quake.* 32 *The concord and love of the faithfull, who sell their goods for the sustentation of the needy.* 36 *which Barnabas also did.*

AND while they spake unto the people, there came unto them the Priests, & the Captain of the Temple, [That is, the Governour of the Romane Souldiers, who kept watch before the Temple, to take heed that no inconvenience should arise amongst the great multitude of the people coming daily unto the Temple, See *Mat.* 27.65. *Luke* 22.4,52. *Acts* 5.24, 26.] and the Sadduces: [of these see *Mat.* 3.7. and 22.23. *Acts* 23.8.]

2 *Being greatly discontented, because they taught the people, and published Jesus,* [Or by or through *Jesus*, namely, that the same should be done by Jesus: or *that Jesus was risen from the dead*, as v. 33. and *Acts* 2.24. and 3.15. Or *in the name of Jesus*] *the resurrection from the dead.*

3 *And laid hands on them, and put them in custody,* [Namely of certain Souldiers or other officers, without putting them in prison yet, as it seemeth] *untill the next day. For it was now Evening.*

4 *And*

4 *And many of those that had heard the word,* [That is, *Peters* preaching of Christ, *Acts* 3.12.] *believed,* [namely, that Jesus of *Nazareth* was the true Messias and their Saviour] *and the number of the men was about five thousand.* [namely, either the three thousand, *Acts* 2.41. being reckoned therein, or beside them five thousand more.]

5 *And it came to pass the next day, that their Rulers,* [These seem to have been the principall heads of the great Council called Sanhedrim, consisting not only of Priests, but also of other principall of the people, especially of Scribes or Lawyers. See ver. 15.] *and Elders and Scribes gathered together at Jerusalem,* [namely, being or being called from other places to *Jerusalem.*]

6 *And Annas the high Priest,* [Of this *Annas* as also of *Caiaphas*. See *Luke* 3.2. *John* 11.49. and 18.13.] *and Caiaphas and John,* [this was one of the five sons of *Annas*, otherwise called also *Jonathas*. See *Joseph. de bell. Jud. lib.* 2. *cap.* 25.] *and Alexander,* [some think that this was that *Alexander* of whom *Josephus* makes mention, *Antiq. lib.* 20. *cap.* 3. because he also was of Jewish parentage: but seeing he was Governour of *Judea*, therefore it is not likely that he was high Priest] *and as many as were of the Family of the high Priest:* [which may be understood either of such as were descended from high Priests, or of the chief Priests, that is, of the heads of the Priests, who were divided into daily orders, 1 *Chron.* 24.1. *Luke* 1.5.]

7 *And when they had set them in the midst,* [Namely, *Peter* and *John*] *they asked, by what power, or by what name* [that is, by whose authority or command] *have ye done this?*

8 *Then said Peter, being filled with the Holy Ghost,* [Namely, with a singular impulse and moving of the holy Ghost] *unto them, ye Rulers of the people, and ye elders of Israel* [of these Elders see the annotation onv. 5.]

9 *Seeing.* [Gr. *if so be, or if*] *we are locally examined* [or *are brought into judgement, sued or judged*] *concerning the good deed (done) to an infirm man, whereby he become whole:* [Gr. *was saved.*]

10 *Be it knowable to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth,* [That is, by the power and authority of Jesus, and by faith in his name, *Acts* 3.16.] *whom ye have crucified, whom God hath raised from the dead, by him (I say)* [namely, Jesus Christ, or by *this*, to wit, name of Jesus Christ, *Acts* 3.6.] *this (man) standeth here before you whole.*

11 *This is the stone* [Namely, Jesus of *Nazareth*] *which was despised* [Gr. *set at nought, i.e.* esteemed as nought, or *rejected*] *by you the builders,* [that is, by you who are appointed to edifie the Church with the saving doctrine of the true Messias] *which is become an head of the corner.* [that is, the principal corner-stone, whereupon the whole edifice is built. See *Isa.* 28.16. *Rom.* 9.v.33. 1 *Pet.* 2.6.]

12 *And salvation is in none other,* [That is, by none other] *for there is also under heaven* [that is, no where in all the world] *no other name* [that is, no man else, no other person] *which is given,* [namely, by, God, *John* 3.16.] *amongst men,* [Gr. *in men*] *by which we must be saved.* [Gr. *in which.*]

13 *Now they seeing the boldness of Peter and John, and perceiving that they were unlearned,* [Gr. *illiterate* who had not stayed in the Schools] *and simple men?* [Gr. *idiotai.* So common men are called who speak only their own mother tongue, who have no learning or authority in the Commonwealth or Church, 1 *Cor.* 14.v. 16. 23, 24. and 2 *Cor.* 11.6.] *marvelled, and knew them that they had been with Jesus.*

14 *And seeing the man stand by them,* [Namely, on on his feet upright, which before he had not been able to do.] *who was cured, they had nothing to say against it.*

15 *And having commanded them to go forth,* [Gr. *to go away*: which must not be understood that they were wholly discharged that they might go their way, but that they were led out of the Council] *out of the Council, they reasoned one with another,*

16 *Saying, what shall we do to these men? For that a notable sign is done by them,* [Namely, the miraculous curing of this cripple] *is manifest to all that dwell at Jerusalem, and we cannot deny it.*

17 *But that it be not spread more and more among the people, let us sharply threaten them,* [Gr. *with threatning threaten*, Hebr.] *that they speak no more to any man in this name.* [or *of this name, i.e.* of this Jesus.]

18 *And when they had called them, they said unto them,* [That is, commanded them] *that they should not at all speak nor teach in the name of Jesus.* [namely, neither preach of him, nor call upon him him, nor work miracles in his name.]

19 *But Peter and John answering, said unto them judge ye, if it be right before God,* [That is, before the face of God, in Gods presence, who knows and judgeth all things] *to hear you more then God.*

20 *For we cannot forbear to speak that which we have seen and heard,* [Namely, seeing we are called of God thereunto, to testifie that which we have heard and seen of Jesus Christ.]

21 *But they threatned them yet more, and let them go, finding nothing how they might punish them,* [Namely, under any pretext or shew of justice] *because of the people,* [that is, for fear that the people should make an uproar against them] *for they all glorified God for that which was done.*

22 *For the man was more then fourty years old,* [And consequently a credible and known man: and who was also harder to be cured, having been a cripple so many years] *on whom this sign of healing was done.*

23 *And they being set free, came unto their own,* [Namely, unto the other Apostles, v. 29, 30, 31.] *and declared all that the chief Priests, and the Elders had said unto them.*

24 *And when these heard (that) they lift up unanimously (their) voice unto God, and said, Lord,* [Gr. *Despota*, which name is principally described to God the Father, as the word *Kyrios* to the Son Jesus Christ. See *Luke* 2.29. 2 *Pet.* 2.1. *Jud.* v. 4.] *thou art the God, who hast made the heaven and the Earth, and the Sea, and all things which are in the same.*

25 *Who by the mouth of thy servant David,* [Or of *thy child*, see v. 27.] *hast said, why do the Heathen rage?* [Gr. *neigh*, as metteld horses when they go to battle] *and (why) have the people thought vain things?*

26 *The Kings of the Earth are risen up (together,) and the Rulers are gathered together against the Lord and against his anointed.*

27 *For in truth,* [That is, publickly and visibly] *there were gathered together against thy holy child Jesus,* [or *servant, minister*, See *Acts* 3.13,26. see also *Mat.* 8.6. compared with *Luke* 7.2. and here v. 25.] *whom thou hast anointed,* [namely with the Holy Ghost, for the supream Priest, Prophet and King of the Church] *both Herod and Pontius Pilate, with the Gentiles and the people of Israel:* [although the Israelites were but one people, yet nevertheless they are called peoples in the plural number, because they were divided into twelve tribes, *Gen.* 28.3. and 48.4.]

28 *To do all,* [This must be understood not in respect of their intention; as if they had intended to execute the counsell of God: but in respect of the issue of the business, which so fel out like as God had concluded in his counsel] *that thy hand,* [that is, thy self according to thy power and wise ordering] *and thy counsel had before determined,* [or *before disposed, ordained, concluded*, See *Acts* 2.23.] *that should come to pass.*

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29 *And now (therefore) Lord, look on their threatnings,* [Namely, from heaven, from whence thou governeſt all things] *and give thy ſervants,* [namely, the Apoſtles, *Epheſ.* 6. 19.] *to ſpeak thy word with all boldneſs.*

30 *Therein that thou ſtretch forth thy hand,* [That is, thy power] *for healing,* [namely, miraculous] *and that ſigns and wonders may be done, through the name of thy holy child Jeſus.* [ſee v. 27.]

31 *And when they had prayed,* [Namely, the Apoſtles by whom this prayer was made] *the place in which they were gathered together was moved.* [the Greek word properly ſignifies to be moved up and down like the waves of the Sea. By this miracle God ſhewed that their prayer was heard] *and they were all filled with the Holy Ghoſt:* [See v. 8. to preach the Goſpel boldly in the midſt of perſecution] *and ſpake the word of God with boldneſs.*

32 *And of the multitude of thoſe that believed there was one heart and (one) ſoul;* [That is, very great unity, aſwell in doctrine and opinion, as in mindes and inclinations one towards another in love and peace] *and no man ſaid that ought of that which he had was his own;* [See hereof, *Acts* 2.44. and 5.4.] *but all things were common to them.*

33 *And the Apoſtles with great power,* [Namely, to move the hearts of men, *Rom.* 1. 16.] *gave teſtimony of the reſurrection of the Lord Jeſus: and there was great grace,* [that is, favour and acceptation with the people, who eſteemed much of them as of holy and godly perſons] *upon them all.*

34 *For neither was there any man amongſt them that had lack. For as many as were poſſeſſours of Lands or Houſes, they ſold them, and brought the price of the ſold (goods) and laid (it) at the feet of the Apoſtles.* [Namely, to be diſtributed by them to the poor according to every ones need, v. 35.]

35 *And it was diſtributed to every one, according as each had need.*

36 *And Joſes* [Otherwiſe, *Joſeph*] *by the Apoſtles ſirnamed Barnabas (which is being interpreted a ſon of conſolation)* [or of *exhortation,* by reaſon of the ſingular gifts which he had, to comfort and exhort men out of Gods word. See *Acts* 11. v. 22, 23, 24.] *a Levite,* [or *a Levite by birth, generation or deſcent of Cyprus*] *by birth of Cyprus.* [the Jews were ſcattered into all quarters of the world, 1 *Pet.* 1. 1. and alſo into this Iſland, whereof ſee *Acts* 11. 19. and chap. 13. 4. and 15. 39. and 21. 3. and 27. 4.]

37 *He having a field ſold (it) and brought the money,* [Namely that he had made of the field he had ſold] *and laid it at the Apoſtles feet.*

CHAP. V.

1 Ananias by reaſon of his hypocriſie and lying is reproved by Peter, and by God puniſhed with a ſudden death. 2 Likewiſe alſo Sapphira his wife. 12 Many miracles are done on the ſick and poſſeſſed by the Apoſtles, and alſo by the ſhadow of Peter. 17 The Apoſtles are impriſoned, 19 and delivered by an Angel. 21 The Jewiſh counſell being aſſembled ſend to fetch them, but finde the priſon empty. 25 They are fetcht out of the Temple, and brought again before the counſel, 29 before which they defend themſelves, and bear witneſs of Chriſt and his reſurrection. 33 The Council intendeth to put them to death, 34 but on Gamaliels warning they are ſet free. 40 Yet firſt being ſcourged, 41 whereat they rejoyce, and go forward in preaching as boldly as before.

AND *a certain man by name Ananias, with Sapphira his wife ſold an eſtate?* [Gr. *a poſſeſſion.* ver. 3. it is called a Land or Farm.]

2 *And ſubſtracted from the price,* [That is, withheld by ſubtilty, concealed it and brought it not forth] *with the privity of his wife alſo; and brought a certain part and laid (that) at the Apoſtles feet.* [ſee *Acts* 4. 34.]

3 *And Peter ſaid, Ananias, wherefore hath Satan filled thine heart,* [That is, wholly poſſeſſed with covetuouſneſs and hypocriſie. Or *wherefore haſt thou given Satan place in thy heart*] *that thou ſhouldſt ly to the Holy Ghoſt,* [that is, contrary to thy conſcience and conviction of the Holy Ghoſt, ſay with untruth that the Land which was ſold yielded no more. Or *deceive, i.e.* ſhouldſt endeavour to deceive, as thinking that the Holy Ghoſt knew not this, and ſhould not reveal the ſame unto us] *and ſubſtract from the price of the Land?*

4 *If it had remained,* [Gr. *remaining,* namely, unſold] *did it not remain thine* [That is, was is not at thy pleaſure to have kept the ſame for thy ſelf, without being neceſſitated to ſell it] *and being ſold, was it not in thy power,* [namely, to do with the money what thou thoughteſt good; to keep the ſame for thy ſelf or bring it hither, whereby it appears that this communion of goods was not in reſpect of the property, but in reſpect of the uſe, in time of need, ſee *Acts* 2. 44.] *what is it that thou haſt purpoſed* [Gr. *put* or *ſet*] *this deed in thy heart? Thou haſt not lyed unto men;* [that is, not ſo much, or not only as thou thoughteſt] *but unto God,* [namely, ſeeing thou haſt lyed unto the Holy Ghoſt, v. 3 who is the true God with the Father and the Son. See 1 *Cor.* 3. 16. compared with 1 *Cor.* 6. 19.]

5 *And Ananias hearing theſe words fell down and gave up the Ghoſt.* [Gr. *gave forth the breath. Peter* thus puniſhed the hypocriſie of this man with a ſudden death for a warning to all other hypocrites, by a ſpeciall inſpiration of God, and by an extraordinary power with which the Apoſtles were furniſhed. See the like *Acts* 13. 11. which therefore they muſt not, nor may not imitate, who have not ſuch inſpiration and power] *And there came great fear upon all that heard this.*

6 *And the young men,* [Namely, which were there in the Congregation] *ariſing, fitted him,* [namely, by pulling off his cloathes; wrapping him in grave-cloaths, and otherwiſe to bury him. Or *took him away*] *and carried (him) forth and buried (him.)*

7 *And it was about three hours after,* [Gr. *an interſpace of about three hours*] *that his wife alſo came in:* [Namely, into the place where the Apoſtles with the Church were aſſembled, *Acts* 2. 46.] *not knowing what there was done.* [namely, to her husband.]

8 *And Peter anſwered her,* [That is, ſpake to her and ſaid. Hebr.] *Tell me, did you ſell the Land for ſo much?* [*Peter* without doubt expreſſed the price which he had underſtood by the husband] *And ſhe ſaid, yea for ſo much.*

9 *And Peter ſaid unto her, what is it that ye have conſented among you to tempt the Spirit of the Lord?* [That is, contrary to your knowledge to do things which God hath forbidden, as if ye would try whether the ſpirit of God be righteous and omniſcient] *behold the feet of thoſe that have buried thy husband are before the door, and ſhall carry thee out.* [namely, after that thou alſo ſhalt preſently be fallen down dead.]

10 *And ſhe fell down ſtraightway before his feet, and gave up the Ghoſt. And the young men being come in found her dead, and carried (her) forth, and buried (her) by her husband.*

11 *And there came great fear upon the whole Church, and upon all that heard this.*

12 *And by the hands of the Apoſtles,* [That is, by the miniſtry of the Apoſtles, for they were but miniſters and Inſtruments; the power came from the Lord, *Acts* 3. 12. and chap. 4. 30. and 7. 35.] *many ſignes and wonders*

wonders were done among the people: And they were all with one accord in Solomons Court. [ſee of this Court, 1 *Kings* 6. 3. *John* 10. 23. *Acts* 3. 11.]

13 *And of the other,* [Namely, which were of any account, and had not yet betaken themſelves to the Church] *no man durſt join himſelf unto them, but the people held them in great eſteem.* [Gr. *magnified them, Luke* 1. 46. 2 *Cor.* 10. 15.]

14 *And more and more were added;* [Or *ſo much the more* namely, notwithſtanding this judgement was happened to *Ananias* and his wife: or beſides the former multitude, *Acts* 2. v. 47. and chap. 4. 4.] *which believed the Lord, multitudes both of men and of women.*

15 *So that they carried forth the ſick on the ſtreets:* [Or *from ſtreets to ſtreets, i.e.* every where on the ſtreets] *and laid (them) on beds and couches, that as Peter came,* [that is, paſſed thereby] *even but the ſhadow might overſhadow any one of them.* [namely, to be healed thereby, *John* 14. 12.]

16 *And alſo the multitude out of the Cities lying about came together to Jeruſalem, bringing ſick, and thoſe that were troubled with unclean ſpirits,* [See the like, *Luke* 6. 18.] *which were all healed.*

17 *And the high Prieſt ſtood up, and all that were with him (which was the ſect* [Gr. *Haireſis,* by which word is ſignified a manner of Religon, which any one hath choſen for himſelf and followeth, *Acts* 26. 5. and 28. 22. and this word in the beginning ſeemeth to have been taken as well in good as in evill part, but afterward it was taken alwaies in evill part, for a falſe Religion; from whence cometh the word *hereſie* and *heretick*] *of the Sadduces)* [ſee of them, *Mat.* 3. 7. and chap. 22. 23. *Acts* 23. 8.] *and were filled with envy,* [or *zeal,* namely a perverſe zeal for the Law, *Rom.* 10. 2.]

18 *And laid their hands on the Apoſtles, and put them in the common priſon.*

19 *But the Angel of the Lord by night opened the doors of the priſon,* [Underſtand, and afterwards ſhut them again; v. 23.] *and led them forth, and ſaid.*

20 *Go your way and ſtand,* [That is, ſhew your ſelves there openly and boldly] *and ſpeak in the Temple to the people all the words of this life.* [or *all theſe words of life, i.e.* this Evangelical doctrine, whereby is ſhewn unto men the right way to come to everlaſting life, *John* 6. 68.]

21 *Now when they had heard (this) they went towards the morning into the Temple and taught. But the high-prieſt, and they that were with him being come, called the Council together;* [Gr. *Synedrion,* ſee thereof *Mat.* 5. 22.] *and all the Elders of the children of Iſrael,* [or *aſſembly of the ancients of the children of Iſrael*] *and ſent to the priſom to fetch them.*

22 *But when the Officers came thither, they found them not in the priſon, but returned and reported (this.)*

23 *Saying, we found indeed the priſon ſhut with all aſſurance,* [Gr. *in all certainty*] *and the watch-men ſtanding without before the doors, but when we had opened (them) we found no man within.*

24 *Now when the (high-)Prieſt* [Gr. *the Prieſt,* whereby the high Prieſt is underſtood, ſeeing he was the head of this Council, v. 27. See the like 2 *Kings* 12. 2. 2 *Chron.* 24. 2.] *and the Captain of the Temple and the chief Prieſts heard theſe words, they were doubtfull-minded about them what this would be.*

25 *And there came one and told them ſaying, behold, the men whom ye put in priſon ſtand in the Temple, and teach the people.*

26 *Then the Captain went his way with the Officers, and brought them (but) not with violence: (for they feared the peaple leſt they ſhould be ſtoned.)*

27 *And when they had brought them, they ſet them before the Council,* [Gr. *in*] *and the high Prieſt asked them and ſaid:*

28 *Did we not earneſtly charge you,* [Gr. *with charging charge you,* Hebr.] *that ye ſhould not teach in this name?* [that is, of this Jeſus. See *Acts* 4. 18.] *and behold ye have filled Jeruſalem with this your doctrine, and ye will bring the blood of this man,* [that is, the puniſhment of the blood that we have ſhed by putting this Jeſus to death, as if we had ſhed his blood unjuſtly. See *Mat.* 27. v. 24, 25.] *upon us.*

29 *But Peter and the Apoſtles anſwered and ſaid, we muſt be more obedient to God then unto men.*

30 *The God of our Fathers hath raiſed up Jeſus?* [Namely, from the dead; or appointed and ſent him for a ſaviour, *Acts* 13. 23.] *whom ye made away with hanging (him) on the wood.*

31 *Him hath God by his right (hand) exalted (for) a Prince and Saviour.* [Or *being a Prince and Saviour*] *to give Iſrael,* [that is, the true Iſraelites, *Rom.* 9. 6. *Gal.* 6. 16.] *repentance and forgiveneſs of ſins.*

32 *And we are his witneſſes of theſe words,* [That is, of theſe things. Hebr. See *Luke* 1. 37. *Acts* 10. 37.] *and alſo the holy Ghoſt* [that is, the powerfull working of the holy Ghoſt in the hearts of men to their converſion, together with theſe viſible gifts of the ſame] *which God hath given to them who are obedient unto him.*

33 *Now when they heard (this) their (heart) burſt:* [Gr. *they were as it were cut or ſawed in two,* namely, in the heart for madneſs and wrath. See *Acts* 7. 54.] *and they conſulted to put them to death.*

34 *But a certain Phariſee ſtood up in the Council, by name Gamaliel,* [This is thought to be the ſame at whoſe feet the Apoſtle *Paul* was inſtructed in the Law; *Acts* 22. 3.] *a Doctor of the Law, held in eſteem by all the people, and commanded that the Apoſtles ſhould be cauſed to (ſtand) without a little.* [Gr. *a ſhort,* namely, while.]

35 *And ſaid unto them ye Iſraelitiſh men, take heed to your ſelves what ye are about to do concerning theſe men.*

36 *For before theſe daies,* [That is, before this time, for it was ſome years ſince] *roſe up Theudas,* [the Hiſtorian *Joſephus, Antiq. lib.* 20. *cap.* 2. makes mention of a ſeditious *Theudas* who made inſurrection when *Cuſpius Fadus* was Governour over *Judea* under the Emperor *Claudius;* but that happened after this time, and after the death of *Herod Agrippa.* So that *Gamaliel* therefore here ſpeaks of another *Theudas,* who was in the times of the Emperour *Auguſtus* or *Tiberius*] *ſaying, that he was ſomewhat,* [that is, ſome great one, as *Acts* 8. 9.] *to whom a number of about four hundred men adhered,* [Gr. *cleaved unto*] *who was deſtroyed, and all that gave ear unto him were ſcattered, and came to nought.*

37 *After him,* [That is, after this *Theudas*] *roſe up Judas of Galilee,* [he was otherwiſe called *Judas Gaulonites,* who made an uproar among the people, when *Archelaus* being depoſed and baniſhed, the Romanes made a province of the Land of *Judea,* and let it be governed by their Lieutenants from thenceforward, and for this end cauſed the Land to be enrolled. See *Joſeph. Antiq. lib.* 18. *cap.* 1. and *lib.* 20. *cap.* 3. *Joſephus* makes mention yet of another ſeditious *Judas,* the ſon of the murderer *Ezechias,* which raiſed an uproar before this, when *Archelaus* was gone to *Rome,* to be ſetled in his Father *Herods* place. *Joſeph. ant. lib.* 17. *cap.* 12. and *de bello Jud. lib.* 2. *cap.* 2.] *in the daies,* [that is, in the time] *of the enrolling,* [this enrolling is not the ſame whereof is ſpoken, *Luke* 2. v. 1, 2. for that was done without uproar, and is called the firſt in reſpect of this ſecond, which was made afterwards throughout *Judea,* and was accompanied with uproar which was raiſed by this *Judas, Joſeph, ant. lib.* 18. *cap.* 1.] *and cauſed much people to fall away after him: and he alſo periſhed, and all that that gave ear to him were ſcattered abroad.*

38 *And now I ſay unto you keep off from theſe men,*

[Namely,

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[Namely, that ye do them no more evil] *and let them (go,) for if this Council* [that is, this undertaking or action of the Apostles] *or this work, be of men*, [that is, taken up by men, and by humane authority, *Mat* 21.25.] *it will be broken.* [Gr. *loosed.*]

39 *But if it be of God,* [That is, began by divine authority and command] *ye cannot break it,* [Gr. *loose it*] *least perhaps,* [or *at any time*] *ye be found even to strive against God.*

40 *And they gave ear to him:* [That is, they suffered themselves to be moved, and perswaded that they followed his counsel] *and when they had called the Apostles unto them, they scourged (them,)* [Gr. *smote*, namely, with rods or scourges. This was foretold them by Christ, *Mat.* 10, 17. and 23. 34. The same was also done to *Paul*, 2 *Cor.* 11. 24.] *and commanded (them) that they should not speak in the name of Jesus,* [see *Acts* 4. 18.] *and let them go.*

41 *Then they went away from the face of the Council, being joyfull that they had been accounted worthy* [Namely, by God, who of grace had given them this honour and dignity, *Phil.* 1, 29.] *to suffer reproach for his names sake;* [that is, for the cause and doctrine of Christ.]

42 *And they ceased not every day, to teach in the Temple, and (in) the houses,* [Or *from house to house.* See *Acts* 2. 46. and 20. 20.] *and to preach Jesus Christ.*

CHAP. VI.

1 *By reason of the murmuring of the Greeks against the Hebrews, seven Deacons are chosen by the Church, 6 and confirmed by the Apostles by imposition of hands. 7 Many join themselves to the Church even of the Priests. 8 Stephen one of the Deacons doth many miracles: and they of the Synagogue of the Libertines and others rise up against him, 10 whose spirit and wisdome when they could not resist, they draw him before the Council, 13 and bring forth false witnesses, and they accuse him of blasphemy against the Temple and the Law. 15 His face shines as an Angels.*

AND *in those daies,* [Namely, when the Apostles had been cast into prison] *when the Disciples multiplyed, there arose a murmuring of the Greeks,* [Gr. *Hellenistai.* These were Jews by descent and Religion, but were called Greeks, because in the dispersion they they were born in the Greekish or Heathen Countries, and because they used the Greek tongue and translation of the Bible, which were afterward converted to the Christian Religion. See *Acts* 9. 29. and chap. 11. v, 19. 20. But the other Jews who used the Hebrew Bible were called Hebrews. See also 2. Cor. 11. 22. *Phil.* 3. 5.] *because their widows were neglected* [Gr. *overlooked*] *in the daily ministration.* [Gr. *Diakonia*, namely complaining either that their widows were not also used for the service of the poor, or that their poor widows were not so well taken care for, as the widows of the Hebrews.]

2 *And the twelve called the multitude of Disciples unto them, and said, it is not fit,* [Gr. *pleasing, i. e.* a thing which cannot please us] *that we should leave the word of God,* [namely, because we being hindred by ministring to the poor, cannot so frequently and so fitly attend to the preaching of Gods word, whereunto we are principally called] *and serve Tables.* [namely, on which the mony and the meat for the relief of the poor was brought and distributed, or else the friendly feasts after the Lords Supper which were then held amongst the Christians. *Acts* 2. 46.]

3 *Therefore look about brethren for seven men out of you,* [That is, chuse out seven men for this service] *who have (good) testimony, full of the Holy Ghost and of wisdom,* [That is of the gifts of the holy Ghost, needfull to execute such a ministry with faithfulness and prudence] *whom we may set* [that is, appoint] *over this needfull business.*

4 *But we will persevere,* [That is continue constantly and earnestly, *Acts* 1. 14.] *in prayer, and in the ministry of the word.*

5 *And this word* [Or *this thing*, Hebr.] *pleased all the multitude:* [Gr. *before all the multitude*] *and they chose* [the choice was made by the Church, and the investing or confirmation by the Apostles v. 6.] *Stephen,* [this name as also the six following, are all Greek names, from whence some conclude, that the better to take away the complaints of the Greeks, it was thought good to chose the Deacons out of the Grecian Jews] *a man full of faith,* [or *faithfulness*, which is principally required in this office] *and of the Holy Ghost; and Philip* [of him see more at large, *Acts* chap. 8. and 21.] *and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas,* [Some Ancient Teachers think that this was the same *Nicholas* of whom we read, *Rev.* 2. 15. But this is uncertain] *a Jewish-convert* [Gr. *Proselytos*, that is, a commer over from the heathen to the Jewish Religion. See *Mat.* 23. 15.] *of Antioch.*

6 *Whom they set before the Apostles, and (these)* [Namely, Apostles. See the like, *Acts* 8. v. 17.] *when they had prayed, laid hands on them,* [This custome of imposition of hands, was usual with the Jews when they blessed any one, *Gen.* 48. 14. and when they were to sacrifice the beasts, thereby, as it were, to appropriate them to God, *Lev.* 1. 4. and at the enstalling into offices, *Num.* 27. 18. *Deu.* 34. 9. The same rite Christ also used in blessing, *Mat.* 19. 13. and the Church in the investing of Ministers, thereby to dedicate them to God for his service, and to wish the blessing of God unto them. See 1 *Tim.* 5. v. 22. also the Apostles in giving the extraordinary gifts of the Holy Ghost, *Acts* 8. 17.]

7 *And the word of God grew,* [That is, increased in respect of the multitude of places where it was preached, as of persons which embraced it, *Acts* 12. 24.] *and the number of the Disciples multiplyed at Jerusalem greatly, and a great company of the Priests,* [namely, of the common Priests, which were very many among the Jews, *Ezra* 2. 36. whereof a good part were converted: but almost all the chief Priests were and remained the most vehement Enemies of the doctrine of the Gospel] *were obedient to the Faith,* [that is, the doctrine of Faith, *Gal.* 1. v. 23.]

8 *And Stephen full of Faith* [Here the word *Faith* is otherwise taken then in the former verse: namely, as well for knowledge and consent to the doctrine, as for a firm affiance in the promises of the Gospel] *and power:* [that is, of the excellent gifts of the Holy Ghost, whereby he worketh powerfully amongst men] *did wonders and great signs among the people.*

9 *And there arose some which were of the Synagogue* [Within the great City of *Jerusalem* there were many Synagogues and Schools, which were all distinguished by their special names, like as with us at this day, the Colledges are in the Universities] *called of the Libertines,* [this as it seemeth was a synagogue of the Italian Jews. For the Italians and Latines call those Libertines, which having been slaves are set at Liberty. *Pompey* having subdued the City of *Jerusalem*, had carried away many Jews for slaves unto *Rome*, whose posterity as *Philo* testifieth, were almost all by the Emperor *Tiberius* set at liberty, and it was permitted them to inhabite a part of the City of *Rome* over the *Tyber*, and to build Synagogues there. So that these Jews being Libertines seem also to have had a synagogue at *Jerusalem*, named after their condition] *and of the Cyrenians,* [that is Jews which dwelt in *Africa* in the City *Cyrene* lying in *Lybia*] *and*

[*and of the Alexandrians,* [that is, Jews which dwelt at *Alexandria* in Egypt, and which were at Jerusalem] *and of those which were of Cilicia and Asia, and contended with Stephen,* [that is, disputed with *Stephen* about the business of religion.

10 *And they could not resist,* [That is, not overcome. See *Matth.* 10. 19. *Luke* 21. 15.] *the wisdome and the spirit by which he spake.*

11 *Then they sent forth men under-hand* [Gr. *they cast under*; when they could do nothing by truth, they turn them to falsehood. See the like *Matth.* 26. 59.] *who said, we have heard him speak blasphemous words against Moses and God.*

12 *And they moved the people and the Elders, and the Scribes; and falling upon (him) they took him, and led (him) before the Council.*

13 *And set up false witnesses* [Namely, against him in the council] *who said, This man ceaseth not to speak blasphemous words against this holy place,* [Namely, Jerusalem or the Temple or both] *and the Law.*

14 *For we have heard him say that this Jesus of Nazareth* [*Stephen* had not said that Jesus himself should doe that, but that by his judgement and disposing this should be done by the Gentiles, *Luke* 19. 43.] *shall destroy this place,* [this also came so to pass about fourty years after by the Romans. Therefore he had said nothing else but the truth] *and (that) he shall change the customes,* [that is, the ceremonial Law, and those that properly conteined the Jewish policy; which was also the truth] *which Moses delivered over unto us.*

15 *And all that sate in the Council, keeping their eyes upon him, saw his face as the face of an Angel.* [That is, shining, or sending forth rayes from it. For with such faces the Angels used to appear, *Matth.* 28. 3.]

CHAP. VII.

1 *Stephen defending himself before the Council, relates how God had brought Abraham out of Chaldea, made a Covenant with him and his seed, and promised them the Land of Canaan. 9 That Joseph was sold into Egypt, and there made a Prince, 11 and that Jacob because of the dearth, with his progeny went thither and died there, 17 How his posterity multiplyed, and were cruelly handled there, 20 How Moses was borne, cast out, and by the daughter of Pharaoh taken up and educated in all the wisdome of the Egyptians, 23 That he visiteth his brethren and smote the Egyptian which wronged one of them; 27 with which he was upbraided, 29 and therefore fled into Madiam, 30 where God appeared to him in a burning thorn-bush, and sendeth him into Egypt to deliver the people, 37 who prophetyeth of Christ, 38 and receiveth the Law. 39 How the golden calf was made, and Idolatry committed therewith, as also with Moloch. 44 How the Tabernacle was set up, and remained among them until the time of Solomon, who built the Temple, 51 further upbraideth them that they are like unto their fathers in stiffneckednes and cruelty, 54 Wherefore they are embittered against him, and stone him: but he seeing the heaven open, commendeth his soul unto Christ, prayeth for them, and falls asleepe.*

AND *the high Priest said, Are then these things so?* [Namely, whereof thou art accused.]

2 *And he said, ye men, brethren and Fathers,* [So he calls them because they were of one generation with him: calling those that were of like age among them *brethren*, and those that were elder or in any office *Fathers*] *hearken, the God of glory appeared to our Father Abraham* [That is, from whom we Jews are descended, and of whom we alwayes boast, *John* 3. 39.] *being yet in Mesopotania* [So is called in Greek, the country that lyeth in the midst betwixt the Rivers *Tigris* and *Euphrates*: in the Hebrew called Aram Naharajim, that is, Syria betwixt two Rivers, *Gen.* 24. 10. unto which is also reckoned the Land of Babylon, whereof Chaldea was a part, *Gen.* 11. 31. See also *Plin. lib.* 6. chap. 9. 26.] *before he dwelt* [namely, while he yet dwelt in *Ur* a City of Chaldea, *Gen.* 11. 31. and 15. 7.] *in Charran.* [this was a City of Mesopotamia, beyond the River Euphrates, *Gen.* 11. 31. and ch. 28. 10. and ch. 29. 4. *Josh.* 24. 2. otherwise called Carrhe, where in former time the Romane Generall Mr. Crassius, was beaten by the Parthians.]

3 *And said unto him, go out of thy Countrey, and out of thy kindred, and come into a land that I shall shew thee,* [This was the land of Canaan, which God named not unto him at first, the better to prove his faith and obedience, and to make it apparent, *Gen.* 12. 1.]

4 *Then went he out of the land of Chaldea, and dwelt in Charran. And from thence after that his Father was dead, he brought him over into this land, wherein ye now dwell.*

5 *And he gave him no inheritance in the same, no not one footstep,* [That is, not so much of his own that he could set his foot thereon, see *Deu.* 2. 5. Afterwards he bought therein, a field with a cave, and that not to dwell there, but to bury his dead therein, *Gen.* 23. 9.] *and promised* [that is, although he had promised him: Or *but he promised*] *that he would give him the same for a possession, and to his seed,* [that is, posterity] *after him, while he had (yet) no child.*

6 *And God spake thus, that his seed should be a stranger* [Gr. *Paroikos, i.e.* that is, a dweller in, or dweller by, who dwelleth not in his own but anothers house or land] *in a strange Land,* [namely, the land of Egypt] *and (that) they* [namely, the Egyptians] *should make them a bond-men,* [by this bondage is also understood all their exile and sojourning, and not only that hard servitude which the Israelites were first subject unto in Egypt after the death of *Joseph*, *Exod.* 1. v. 6, 10, 11. for that lasted not four hundred years] *and evill intreat them four hundred years.* [these must be reckoned from the time that *Abraham* after this promise got seed, and *Isaac* was born unto him, or when *Isaac* was weaned, *Gen.* 21. 2, 8. But as concerning the four hundred and thirty years whereof is spoken, *Exod.* 12. 40. and *Gal.* 3. 17. See the annotation thereof on the same places, *Gen.* 12. 1. between which time and the weaning of *Isaac* are thirty years. See *Gen.* 15. 13. To which place *Stephen* here alludes.]

7 *And [Or but] the people that they shall serve, will I judge,* [That is, punish, according to my righteous judgement, 1 *Cor.* 11. 31. *Heb.* 13. 4. which also especially came to pass, when *Pharaoh* with his whole hoste was drowned in the red Sea] *spake God. And afterward they shall go forth, and they shall serve me in this place,*

8 *And he gave him,* [Namely, *Abraham*] *the covenant of circumcision* [that is, circumcision which was a sign and seal of the covenant. See *Gen.* 17. 10. and *Rom.* 4. 11.] *and so [or and he] he begat Isaac and circumcised him on the eighth day; and Isaac (begat) Jacob, and Jacob the twelve Patriarchs.*

9 *And the Patriarchs being envious, sold Joseph (to be brought) unto Egypt, and God was with him,* [Namely, by his special favour, grace and blessing.]

10 *And delivered him out of all his afflictions, and gave him grace,* [That is, acceptation, that *Pharaoh* was favourable to him] *and wisdome, before Pharaoh King of Egypt, and he made him a Ruler over Egypt,* [Gr. *Leader*] *and his whole house.*

11 *And there came a famine over the whole land of Egypt and Canaan and great distress, and our Fathers found no meat,* [Namely, for themselves and for their cattle: Or *nothing to satisfie them.*]

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12 *But when Jacob heard that there was corn in Egypt, he sent forth our Fathers,* [That is, his sons from whom we are descended] *first.*

13 *And in the second (journey)* [That is, return into Egypt] *Joseph was known to his brethren, and the generation of Joseph was manifest unto Pharaoh.*

14 *And Joseph sent away, and called for his Father Jacob, and all his family,* [Or kindred] *(consisting) in seventy five souls.* [in the Hebrew Text, *Gen.* 46. 27. *Exod.* 1. 5. and *Deut.* 10. 22. mention is made but of seventy souls: but in the Greek translation, *Gen.* 46. 27. and *Exod.* 1. ver. 5. there is of seventy five; which translation some think that *Luke* here followed. See the like, *Luke* 3. 36. Others think that *Stephen* besides the seventy should have reckoned the four wives of *Jacob*, and the two sons of *Judah* which died in Canaan, without accounting *Jacob* himself also.]

15. *And Jacob came down into Egypt and died, he himself and our Fathers.*

16 *And they were brought over* [That is, their bones] *unto Sichem,* [this was a City in the land of *Samaria*, *Gen.* 33. 19. otherwise called also *Sichar*, *John* 4 5. by which the bones of *Joseph* were buried, in that peece of Land which *Jacob* bought of the children of *Hemor* the Father of *Sichem*; *Josh.* 24. 32. and it is credible that some of the other forefathers bones were brought thither also] *and laid in the grave, which Abraham had bought* [*Gen.* 33. 19. and *Josh.* 24. 32. it is expressly said that *Jacob* bought a piece of Land of the children of *Emmor* the Father of *Sichem*: wherefore some think that the word *Jacob* must be repeated again out of the former verse, and that the word *Abraham* stood not in the Text in former time, yet others think that the word *Abraham* may well be retained in the Text, seeing *Abraham* also bought a Cave at *Hebron* of *Ephron* the son of *Zohar* for the burial of his dead, *Gen.* 23. 16. in which *Jacob* would be buried also, *Gen.* 49. 29, 30. and whither it seemeth also that the bones of some other forefathers were brought over from *Sichem*. And these translate the Text here thus *by that i. e.* by the grave, *that of the sons of Emmor the* Father *of Sichem*, namely was bought by *Jacob*, *Gen.* 33. 19.] *for a sum of money,* [Gr. *for a piece of Silver*] *of the sons of Emmor (the Father)* [see *Gen.* 33. 19.] *of Sichem.*

17 *But when now the time of the promise* [Namely made to *Abraham*, that his posterity should be delivered out of the strange Land, and of bondage *v.* 7. or of the multiplying of his seed, *Gen.* 22. 16, 17.] *which God had sworn to Abraham drew nigh, the people grew and multiplyed in Egypt.*

18 *Until another King arose which had not known Joseph,* [Namely, how much good he had done to Egypt: and therefore was not favourable to the Hebrews.]

19 *He used subtilty against our race,* [That is, oppressed them with subtilties: by hard labour keeping them under, and making his own profit: and killing their male-children, that they should multiply no more. See *Exod.* 1. 10.] *and dealt ill with our Fathers, so that they must cast away their young children, that they should not propagate.* [or *remain alive.*]

20 *In which time Moses was born, and was exceeding faire,* [Gr. *faire to God, i. c.* divinely, or exceeding, *Exod.* 2. 2. so *Ninive* is called a City great to God, *i. c.* exceeding great. God had given him that great beauty, thereby to move *Pharaohs* daughter to preserve him alive, and to take him for her son, *Exod.* 2. ver. 10.] *who was nourished up three moneths in his Fathers house.*

21 *And when he was cast away, Pharaohs daughter took him up, and nourished him up for her self for a son.* [That is, having taken or adopted him for a son, *Heb.* 11. 24.]

22 *And Moses was instructed in all the wisdome of the Egyptians: and was mighty in words, and in works.*

23 *Now when the time of fourty years* [Namely, which he had lived in the Court of *Pharaoh*] *was fulfilled, to him, it came into his heart, to visite his brethren,* [that is, who were of his people and generation] *the children of Israel.*

24 *And seeing one* [Namely, Israelite] *who suffered wrong, he defended (him) and avenged him to whom the injury was done, and smote the Egyptian.*

25 *And he thought that his brethren would understand,* [Namely, by this his deed] *that God by his hand* [that is, by his ministry. Hebr.] *would give them deliverance,* [Gr. *salvation*, namely, out of the slavery of *Egypt*] *but they understood it not.* [namely, out of heedlesnes or obstinacy, which fault was alwaies among this people. See *v.* 35.]

26 *And the day following he was seen of them where they fought, and he pressed them to peace,* [Namely, by earnest perswasions] *saying, men, ye are brethren, wherefore do ye wrong one another?*

27 *And he that did his neighbour wrong, thrust him off, saying, who made thee a Ruler and Judge over us?*

28 *Will thou make me away (also) like as yesterday thou madest away the Egyptian?*

29 *And Moses fled at that word,* [Gr. *in that word, i. e.* as soon as that was spoken; because he understood thereby that his deed was not hidden as he had thought] *and was a stranger in the land (of) Madian, where he begat two sons.*

30 *And when fourty years were fulfilled,* [Namely, which he had past over after his flight out of *Egypt* into *Madian*, so that he was now eighty years old, See *v.* 23.] *the Angel of the Lord* [namely, the eternal Son of God, the Lord himself as we see in the two following verses, and *Exod.* 3. *v.* 4. 5. and chap. 23. *v.* 2. 1. 1 *Cor.* 10. 9.] *appeared to him in the wilderness of mount Sinai, in a flaming fire,* [Gr. *in a flame of fire*] *of the thorn-bush.*

31 *Now Moses seeing (that) wondred at the vision, and as he went thitherwards to view (that,)* [Or *to take notice of it*] *there happed a voice of the Lord unto him.*

32 *(Saying) I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses became very trembling, and durst not view* [or *take notice of*] *(it.)* [or *him*, namely, the Angel.]

33 *And the Lord said unto him, loose the shooes,* [The Greek word signifieth *soles which are bound unto the feet with bonds*] *of thy feet: for the place in which thou standest is holy ground.* [namely, because of the divine apparition which happened there.]

34 *I have evidently seen,* [Gr. *seeing have seen, i.e.* very well seen, and diligently observed it, how my people in *Egypt* are abused] *the misusage of my people that is in Egypt, and I have heard their sighing, & am come down,* [namely, from heaven which must be understood being spoken after the manner of men, that God was now ready to deliver his people, and to punish their Enemies. For otherwise God filleth Heaven and Earth, *Jer.* 23. 24.] *to deliver them out of it: and now come hither, I will send thee unto Egypt.*

35 *This Moses whom they had denyed, saying, who made thee a Ruler and a Judge? him (I say) did God send for a Ruler and Deliverer by the hand,* [That is, by the disposing. Hebr.] *of the Angel, which appeared unto him in the thorn-bush.*

36 *He brought them out, doing wonders and signes in the Land of Egypt, and in the red sea, and in the wilderness fourty years.*

37 *This is the Moses which said unto the children of Israel, the Lord your God shall raise unto you a Prophet,* [Namely, the Christ or Messias. Here *Stephen* sheweth that he doth not teach against *Moses* while he preached Jesus Christ, seeing *Moses* himself prophecyed of him] *out of your brethren, like unto me, him shall ye hear.*

38 *This is he that in the Congregation (of the people)* [Or

or church. This was the assembly of the people which is described, *Exod.* 19. and in some chapters following] *in the wilderness was with the Angel,* [namely, the Son of God, *ver.* 30.] *who spake unto him on mount Sina, and (with) our Fathers: who received the living words* [that is, speeches or oracles of God, whereby he declared his will, called here living words, because they shew the way to life] *to give them unto us.*

39 *To whom our Fathers would not be obedient, but rejected (him)* [Namely, *Moses*, and God propounding his living words unto them by *Moses*] *and turned (again) with their hearts unto Egypt,* [namely, longing after that Land again, or after the superstitions of *Egypt*.

40 *Saying unto Aaron, make us Gods that may goe before us. For (as for) this Moses, who brought us out of the Land of Egypt, we know not what is happened unto him.*

41 *And they made a calf in those daies, and brought sacrifices unto the Idol,* [Or *to the Image*, wherewith they committed Idolatry, namely, to the calfe] *and rejoyced* [namely, with eating, drinking and playing, *Exod.* 32. 6. 1 *Cor.* 10. 7.] *in the works of their hands.* [that is, in the golden calfe that they themselves had made with their own hands. So Idols are often called to shew their nothingnes, and the folly of Idolaters, *Psal.* 115. 4]

42 *And God turned (him)* [That is, was wroth with them, whereas he had been favourable to them before, and did them good. Or *turned away from them*] *and gave them over* [namely, as a righteous judge, to their lusts, and into a perverse sence, *Rom.* 1. ver. 24. 28.] *that they should serve the hoest of heaven,* [that is, the Sun Moon and other stars. See *Deut.* 17. 3. 2 *Kings* 17. 16. *Isa.* 40. 26. *Jer.* 19. 13.] *as it is written in the book of the Prophets,* [namely, of the lesser Prophets, which were put in one book together. This is written in the Prophet *Amos*, chap. 5. ver. 25.] *Have ye offered up unto me slain-offerings and sacrifices, forty years in the wilderness yee house of Israel?* [by this question he means that they did not offer unto him as they ought, nor with an upright heart; *Amos* 5. 21.]

43 *Yea ye took up* [Namely, on your shoulders for to carry it] *The Tabernacle of Moloch*, [this *Moloch* was an Idoll of the *Ammonites*, *Levit.* 18. *ver.* 21. 1 *Kings* 11. 7. *Jer.* 32. 35. And this name cometh from the Hebrew word *Melech*, *i. c.* King, as also *Milcom*, 1 *Kings* 11. 5.] *and the constellation* [see hereof *Amos* 5. 26. and the like *Jer.* 7. 18. and 44. 25.] *of your God Remphan,* [in the Hebrew Text it is Chijun, whereby some understand the Idoll *Hercules*, because the *Egyptians* whose Idolatry the *Israelites* much followed, called the the same *Chon*: others the Idol *Saturne*, which by the *Egyptians* was also called *Rephan*, which word, but changed into *Raiphan*, in the Greeke translation is put for Chijun, which is here followed by *Luke*, forasmuch as the same agrees with the Hebrew Text in the root. But in the Greeke translation which *Stephen* followes there stands *Raiphan*, which afterwards was changed into *Remphan*, The Hebrews call a Gyant *Rephi*, from whence some think this word came, and that the Idol *Hercules* which used to be worshipped in the shape of a Gyant is signified thereby] *the representations* (Gr. expressions) *which ye made to worship them: and I will carry you over on the further (side) of Babylon.* [in the Hebrew it is *Damascus*, as also in the Greeke translation. But *Stephen* respected more the sence then the words, seeing the History teacheth, that they were carried over not only beyond *Damascus*, but also beyond *Babylon* into *Persia* and *Media*. See 2 *Kings* 17. 6. and *Josephus antiq. lib.* 9. cap. 14.]

44 *The Tabernacle of the Testimony* [So called because the Tables of the Law, which is called the Testimony of the Lord, were kept therein, and God from thence gave Testimony and answer concerning his will *Exod.* 25. *ver.* 22. 2 *Kings* 11. *ver.* 12. 2 *Chron.* 23. *ver.* 11. and was otherwise called of *answer*, or *of the congregation*, because the people when they were to gather together there received answer to come together. See *Exod.* 40. 2. compared with *Exod.* 33. 7.] *was amongst our Fathers in the wilderness, as he had ordained, who said unto Moses that he should make the same according to the patern which he had seen.*

45 *Which also our Fathers having received,* [Namely, as from hand to hand from their Ancestors] *brought with Jesus* [That is *Joshua*, the Son of *Nun*, whereby wee see that the names *Joshua* and *Jesus* are all one name. See also *Heb.* 4. 8.] *into the (Land) that the Gentiles possessed,* [Gr. *into the possession of the Gentiles*, or *when they took in the possession of the Gentiles*] *whom God drove out from the face of our Fathers,* [that is, from before them: or so that they could not endure the face of our Fathers, *Exod.* 23. 28. *Joshua* 24. 12. *Psalm* 44. 4.] *until the daies of David.*

46 *Who found grace before God,* [See *Luke* 1. 30.] *and desired to finde an habitation* [that is, to get or build] *for the God of Jacob.*

47 *And Solomon built him an house.* [That is, a firm and setled building, a Temple, that he might no longer dwell in a Tent or Tabernacle, but in a firm house, *Psalm.* 132. *ver.* 3. 4. 5.]

48 *But the most high dwelleth not in Temples made with hands:* [Namely, as if he were included therein or bound thereto; as the Jews imagined, *Jer.* 7. 4.] *as the Prophet saith.*

49 *The heaven is a throne to me, and the earth a foot-stoole of my feet. What manner of house will ye build me? Saith the Lord? Or which is the place of my rest?*

50 *Hath not mine hand made all these things?*

51 *Ye stiff-necked, and uncircumcised of hearts and ears,* [That is, although ye are outwardly circumcised according to the flesh; yet notwithstanding ye have not the inward circumcision of the heart, made without hands, *Deut.* 10. *ver.* 16. and 30. 6. *Jer.* 4. 4. without which the outward profiteth not, *Rom.* 2. 28.] *ye doe alwayes resist the holy Ghost,* [Gr. *ye alwayes fall against the holy Ghost*, namely, who convinceth you by his word, that the doctrine of Christ is the true saving doctrine, and yet ye doe alwayes resist the same] *even as your Fathers* [see *Psalm* 78. 8.] *(so) also ye.*

52 *Which of the Prophets have not your Fathers persecuted? And they have killed those who before declared the coming of the just one,* [Namely, of Jesus Christ. See *Esa.* 53. 11. *Acts* 3. 14. 1 *John* 2. *ver.* 1.] *of whom ye are now become betrayers* [namely, by *Judas*] *and murderers.* [namely, by the Romane souldiers, having condemned him to death, whereas he was innocent.]

53 *Ye who have received the Law by dispositions of the Angels,* [Or *ordinances, i.e.* ministrations and service. See *Gal.* 3. 19.] *and have not observed it.* [Gr. *kept.*]

54 *Now when they heard this, their hearts burst* [Gr. *they were sawne through their hearts.* Namely, for spite and wrath, See *Acts* 5. 33.] *and they gnashed the teeth against him.*

55 *But he being full of the holy Ghost, and holding (his) eyes towards heaven, saw the glory of God,* [That is, the glorious God: or a divine glory, *Luke* 2. 9. namely, as far as the same can be seen with humane eyes] *and Jesus standing* [that is, being, 1 *Pet.* 3. *ver.* 22. otherwise he is also said to sit at the right hand of God, *Mark* 16. 19.] *at the right (hand) of God.* [thereby is understood the highest glory and power.]

56 *And he said, Behold I see the heavens opened,* [See the like, *Matth.* 3. 16.] *and the Son of man* [that is, Jesus Christ] *standing at the right (hand) of God.*

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57 *But they crying with a great voice, stopped their ears and fell upon him with one accord.*

58 *And cast him out of the City,* [Because they would therein follow the Law, *Lev.* 24. 14.] *and stoned (him,) and the witnesses* [who according to the Law were to begin the stoning, *Deu.* 17. 7.] *laid off their cloathes,* [that is, their upper garments or cloaks, that they might the better be able to cast stones] *at the feet of a young man called Saul,* [whose conversion is described in the ninth chapter following.]

59 *And they stoned Stephen, calling on (God) and saying, Lord Jesus receive my spirit.* [That is, soul. See the like, *Luke* 23. 34.]

60 *And falling on the knees, he cryed with a great voice;* [See the like, *Mat.* 27. 50.] *Lord impute not this sin to them,* [Gr. *put not this sin to them, i.e.* do not keep it standing or remaining, to punish them for it according to desert] *and when he had said that, he fell asleep.* [that is, he died: for the death of the faithfull is called a sleep because of the blessed resurrection from the dead whereby they shal be raised up again as out of a sleep unto everlasting life. See *Mat.* 9. 24. *John* 11. 11. 1 *Cor.* 15. 6, 18, 20. 1 *Thes.* 4. 13.]

CHAP. VIII.

1 *The Church of Jerusalem is persecuted and scattered,* 2 *and Stephen buried.* 3 *Saul troubleth the Church.* 5 *Philip preacheth Christ at Samaria, and doth many miracles there,* 9 *where Simon the Sorcerer had seduced the people, and was in great esteem.* 12 *Many believe through Philips preaching, and are baptized,* 13 *and amongst them Simon also.* 14 *Peter and John are sent to Samaria,* 15 *by whose prayer and imposition of hands the faithful there receive the holy Ghost,* 18 *which power Simon desireth to buy with money,* 20 *but is vehemently reproved for it by Peter, and exhorted to repentance.* 26 *Philip is sent to the Æthiopian, who sitting on his Charriot read the Prophet Esaiah,* 34. *&* *being instructed by Philip, after confession of his faith, is baptized by him on the way.* 39 *Philip is taken away by the spirit of the Lord, and found at Azotus.*

AND *Saul was also well-pleased,* [Namely, out of ignorance, and a perverse zeal, thinking thereby to do God service, *John* 16. 2. 1 *Tim.* 1. v. 13.] *at his death,* [or *making away*] *and there was at that day a great persecution against the Church which was at Jerusalem: and they were all scattered,* [this is principally understood of the teachers which were at *Jerusalem* besides the Apostles, as may be gathered from the end of this verse and out of the fourth and fift verses following] *throughout the lands of Judea and Samaria, except the Apostles.* [namely, as they that had received a special command to abide at *Jerusalem, Acts* 1. 4, 8. untill the doctrine of the Gospel should be sufficiently confirmed and spread abroad there *Isa.* 2. 3.]

2 *And (certain) pious men carried Stephen together (to the grave)* [Namely, from the place where *Stephen* was stoned, respecting no danger that might come upon them for it] *and made great mourning for him.* [after the manner of the Jews about the burials of worthy persons, *Gen.* 50. v. 10. *John* 11. 31. the more because they were heartily sorry for the loss of such an excellent man.]

3 *And Saul wasted the Church, going into the houses: and drawing men and women, delivered them over into prison.* [Namely, to the Rulers to be by them cast into prison.]

4 *Now therefore they that were dispersed went through (the land) and published,* [Gr. *Evangelized the word.*]

5 *And Philip,* [Who was one of the seven Deacons which were chosen at *Jerusalem* to take care for the poor, *Acts* 8. 5. But after this dispersion was by God chosen to be an Evangelist, to preach the Gospel at *Samaria* and elsewhere, and to administer the Sacraments, and to confirm the same with miracles, *Acts* 21. 8. *Ephes.* 4. 11.] *came down into the City of Samaria,* [this was the chief City of the ten tribes of *Israel*; built by *Amri* or *Homri* the sixt King of *Israel,* 1 *Kings* 16. Afterwards taken by *Salmanasser* King of *Assyria,* and planted with Gentile inhabitants, 2 *Kings* 17. And at last laid waste by *Hyrcanus,* and built again by *Herod,* and called *Sebaste* in honour of *Augustus Cesar. Joseph. Antiq. lib.* 13. *cap.* 18. and *lib.* 15. *cap.* 11. and *de bello Jud. lib.* 1. *cap.* 16. Or *into a City of Samaria*] *and preached Christ unto them.*

6 *And the multitudes attended with one accord to that which was said by Philip, seeing they heard and saw the signs which he did.*

7 *For of many that had unclean spirits (the same) went out, crying with a great voice; and many that had the palsie, and cripples, were cured.*

8 *And there was great joy in that City.*

9 *And a certain man by name Simon,* [Of this *Simon* we read much in the old Ecclesiastical Histories; and especially that he set up the first sect, namely the abominable sect of the *Simonians* amongst the Christians. See *Euseb. Hist. Eccles. lib.* 2. *cap.* 12. and *lib.* 4. *cap.* 21.] *was before in the City, using sorcery, and distracting the sences* [namely, by the false signs which he did among them, like as the sorcerers in *Egypt, Exod.* 7. 11. See *Mat.* 24. 24. and 2 *Thes.* 2. *v.* 9.] *of the people of Samaria, saying of himself that he was some great one.*

10 *Whom they all hanged on, from the small to the great, saying, this (man) is the great power of God.*

11 *And they depended on him because for a long time he had distracted their sences with sorceries.*

12 *But when they believed Philip, who published the Gospel of the Kingdome of God, and (of) the name of Jesus Christ, they were baptized both men and women.*

13 *And Simon also himself believed:* [That is, being convinced by that which he heard and saw, he acknowledged the truth of the Gospel, and joyned himself to the Church; although his faith notwithstanding was not sincere as appears v. 21] *and being baptized abode continually with Philip: and seeing the signs and great mighty (deeds) which were done,* [namely, the signs done by him, and far exceeding all created power, like as the sorcerers in *Egypt* also, at last acknowledged of *Moses* Exod. 8. 19.] *he was astonished.*

14 *Now when the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John,* [Namely, to strengthen this instant Church in the faith by these Apostles, and to settle all convenient order among them.]

15 *Who being come down prayed for them, that they might receive the Holy Ghost,* [Namely in a visible and miraculous manner, as often happened in the first church, *Acts* 10. 45. and 19. 6. 1 *Cor.* 14. 27. For otherwise they had already received the Holy Ghost, seeing no man can believe in Christ without the Holy Ghost, *Rom.* 8. 9. 1 *Cor.* 12. 3.]

16 *(For he was yet fallen on none of them, but they were only baptized in the name of the Lord Jesus.)* [By these words is not expressed the form of baptism, whereof Christ speaketh, *Mat.* 28. 19. But the end whereunto baptism served, namely, to signifie unto them that by baptism they were ingrafted into Christ and his Church, *Rom.* 6. 3. *Gal.* 3. 27.]

17 *Then laid they the hands on them, and they received the Holy Ghost.*

18 *And when Simon saw that by the laying on of the hands of the Apostles,* [This laying on of hands was an extraordinary sign, whereby the gift of the Holy Ghost to do miracles, to prophecy, to speak with all kind of tongues, was given by the Apostles. See *Acts* 6. 6. and chap. 19. 6.] *the holy Ghost was given, he offered them money;*

19 *Saying, give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.* [That is, such miraculous gifts of the Holy Ghost, 1 *Cor.* 12. 4. *&c.*]

20 *But Peter said unto him, thy money be with thee to perdition,* [That is, perish with thee, which is an holy threatning, whereby he gives to understand how grievous a sin this was, and what punishment was to be expected for him, and such like, who seek to buy spiritual gifts or offices with mony or gifts, which sin, because of this *Simons* deed, used to be called *Simonie*] *because thou hast thought that the gift of God is obtained by money.* [or *to obtain the gift of God with mony.*]

21 *Thou hast no part nor lot in this word,* [Or, *in,* or, *on this matter* Hebr. namely of the promise of the pouring out of the Holy Ghost, which was made by God to believers, *Joel* 2. and elsewhere] *for thy heart is not right* [that is, upright, but perverse and hypocritical] *before God.*

22 *Repent therefore of this thy wickedness, and pray God, if perhaps this reasoning of thy heart may be forgiven thee.* [This *Peter* saith not, because he doubted whether God would forgive him his sin if he truely repented, but because he doubted whether he would sincerely repent, as appeareth from the following words.]

23 *For I see that thou art in a very bitter gall,* [Gr. *gall of bitterness, i.e.* that there is a very bitter and wicked heart in thee, full of iniquity, *Deu.* 29. 18.] *and knitting together of iniquity.*

24 *But Simon answering said, pray ye for me to the Lord:* [He feigneth as if he would repent, for fear of destruction which *Peter* had threatned unto him, v. 20.] *that nothing come upon me, of that which ye have said.*

25 *Now they therefore, when they had testified and spoken the word of the Lord; returned to Jerusalem, and published the Gospel (in) many Towns of the Samaritanes.*

26 *And an Angel of the Lord spake unto Philip, saying, arise, and go thy way towards the South, on the way which descendeth from Jerusalem unto Gaza, which is waste,* [Gr. *this is waste.* Seeing now there were two wayes to travel from *Jerusalem* to *Gaza,* the Angel warneth him that he should not travel by the most beaten, but the other, which was waste through the mountaines.]

27 *And he arose and went his way: and behold an Æthiopian, a Chamberlain,* [Gr. *Eunuchus, i.e.* one gelded, as such were most used for Chamberlains by great Princesses. Although this word also be sometimes taken for all kind of great Lords which serve in Kings Courts, *Gen.* 37. 36. *Esth.* 1. 10.] *and a mighty Lord of Candace* [as all Kings in Egypt were called Pharao, so also were all Queens of Ethiopia or Mauritania, which was for the most part governed by women, called Candace. See *Plin. lib.* 6. *cap.* 29.] *the Queen of the Moors, which was over all her treasure, who was come to adore at Jerusalem.* [that is, to exercise the worship of God, which was by God set up at Jerusalem, whereof adoration was one of the principal parts. See 1 *Kings* 8. 41.]

28 *And he returned and sate on his Chariot, and read the Prophet Esaias.*

29 *And the Spirit said unnto Philip, go unto, and joyn thy self to this Chariot.*

30 *And Philip ran to, and heard him read the Prophet Esaiah, and said, understandest thou also that which thou readest?*

31 *And he said, how should I, I pray, be able,* [Namely to understand all that I read: for howsoever the word of God is plain enough in it self, forasmuch as is necessary to salvation, to be understood by every one by the grace of the Holy Ghost, yet notwithstanding there are some places hard to understand whereunto exposition and interpretation is needfull: wherefore God besides the reading of the word, hath also ordained the preaching and interpretation of the same, *Acts* 17. 11. *Rom.* 10. 14. *Ephes.* 4. v. 21.] *except a man instruct me?* [Gr. *lead me the way.*] *And he intreated Philip, that he would come up and sit by him.*

32 *And the place of Scripture which he read was this, he was as a sheep led to the slaughter: and as a lamb is voiceless before him that shears it, so openeth he not his mouth.*

33 *In his humiliation his judgement was taken away:* [How this place agrees unto Christ, and accords with the Hebrew text, see the exposition on *Esa.* 53. *v.* 7.] *and who shall relate his generation?* [or *descent,* or *his life time.* Some understand this of his eternal generation of the Father; others of the multitude of believers which he should draw unto him by his death, *John* 12. 32. Some of the eternal power and continuance of his life after his resurrection and ascension, *Rom.* 6. 9. *Heb.* 7. *v.* 24. which seemeth best to agree with the following words, *Esa.* 53. v. 10.] *for his life is taken away from the Earth.*

34 *And the Chamberlain answered Philip, and said, I pray thee of whom saith the Prophet this; of himself, or of some other man?*

35 *And Philip opened his mouth,* [Of this phrase see *Mat.* 5. 2.] *and beginning from that same Scripture preached unto him Jesus.*

36 *And as they travelled on the way, they came to certain water, and the Chamberlain said; loe! there water, what doth hinder me to be baptized?*

37 *And Philip said, if thou believest with all thy heart, it is lawfull. And he answering, said, I believe that Jesus Christ is the Son of God.* [And for that cause the true *Saviour,* who by his suffering and death hath delivered us from sin and death, according to the foregoing prophesie. See the like short confession, *Mat.* 16. 16.]

38 *And he commanded the Chariot to hold still, and they went down both into the water, as well Philip as the Chamberlain, and he baptized him.*

39 *And when they were come up out of the water, the spirit of the Lord took away Philip, and the Chamberlain saw him no more: for he travelled his way with joy.* [Gr. *rejoycing,* namely, out of a sence of the forgiveness of his sins, and of the operation of the Holy Ghost in his mind, *Rom.* 5. v. 1. *&c.*]

40 *But Philip was found* [That is, found himself set down] *at Azotus,* [this was a City in Palestina, by the Hebrews called Asdod, whereof see *Josh.* 11. 22.] *and going through (the land) he published the Gospel (in) all Cities, until he came to Cesarea.* [this was also a City in Palestina, situate towards the Sea, formerly called *Turris Stratonis,* built up by *Herod* and called Cesarea in honour of the Emperour *Augustus,* See more at large the annot. on *Acts* 10. 1.]

CHAP. IX.

1 *Saul travelleth to Damascus, to persecute the faithfull there also.* 3 *On the way is struck by a light from Heaven, cast to the Earth, and rebuked by Christ himself, and smitten with blindness.* 10 *Ananias is sent to him, who at first is afraid to go to him,* 15 *but afterward cometh to him, restoreth him to his sight, instructs and baptizeth him.* 20 *Saul preacheth Christ in the Synagogues.* 23 *The Jews lay snares for him,* 25 *but he escapeth over the wall of the City in a basket,* 26 *He cometh to Jerusalem,*

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salem, and is by Barnabas brought to the Apostles, and preacheth Christ there also. 30 Travelleth towards Tarsus to escape the snares of the Jews. 31 The Churches have peace and increase. 32 Peter cometh to Lydda and cureth Æneas. 36 Is sent for to Joppa, and raiseth Tabitha who was dead, 42 whereby many believe.

AND *Saul, blowing yet* [Namely, after the death of *Stephen*: A similitude taken from Lyons or Bears hunting after a prey: or like as bitter Enemies use to demean themselves against others] *threatning and murther against the Disciples of the Lord,* [that is, those that adhered to Christ, and afterwards at *Antioch* were first called Christians, *Acts* 11. 26.] *went unto the high Priest,* [namely, and to the supream Council of the Jews, whereof he was the head, *Acts* 22. v. 5. with which Council then stood the cognizance and the supream judgement of the matters of the Jewish Religion, yea even in the Synagogues without the Land of Judea. See 2 *Chron.* 19. 20. *Acts* 18. v. 15.]

2 *And desired letters of him unto Damascus,* [This was the chief City of *Syria*, situate on one side of mount *Libanus*, about five or six daies journey from *Jerusalem*, a heathen City, but where many of the dispersed Jews dwelt, and had Synagogues. See v. 22. *Acts* 26. v. 12. 2 *Cor.* 11. 32.] *to the Synagogues, that if he found any that were of that way,* [that is, that doctrine. Hebr. See *Acts* 24. 14.] *he might bring (the same) both men and women, bound unto Jerusalem.*

3 *And as he journeyed, it happened that he came nigh unto Damascus, and there shone about him* [Gr. *lightned about him,* or *irradiated about him*] *suddenly, a light from heaven.*

4 *And being fallen to the Earth,* [Namely, through fright, amazement and fear] *he heard a voice which said unto him,* [namely, in the Hebrew tongue, *Acts* 26. 14.] *Saul, Saul, why persecutest thou me?* [namely, in my members, *i.e.* my Church which is in my body, 1 *Cor.* 12. 12. *Ephes.* 5. 23.]

5 *And he said, who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to to strike thy heels against pricks.* [Namely, like as Oxen and other carriage beasts strike out behind, when they are driven forward with pricks, and so hurt not the pricks but themselves.]

6 *And he trembling and being amazed, said, Lord, what wilt thou that I shall do: and the Lord said (unto) him, arise and go into the City, and (there) it shall be told thee what thou must do.* [Namely to get thy sight again and to be accounted for a Disciple, as is expounded ver. 17. For otherwise as concerning his doctrine and Apostleship, he had not that neither from men, nor by men, *Gal.* 1. v. 1. 12.]

7 *And the men which travelled on the way with him,* [These seem to have been those that were also given *Paul* by the chief Priests, to bring the Christians that were taken, to *Jerusalem* into custody, as is said v. 2.] *stood amazed,* [or *dumb,* namely, after that they were risen up again, for they also were with *Paul* smitten down to the Earth, *Acts* 26. 14.] *hearing the voice indeed,* [some take this for the voyce of *Paul,* wherewith he answered Christ, because *Acts* 22. v. 9. it is said, that they that were in *Pauls* company heard not the voyce of him that spake with him. Others accord this thus, that here also indeed the voyce of Christ is spoken of, but only of a hearing of the sound, without understanding of the words, but *Acts* 22. 9. of a distinct hearing and understanding of the words; the like example there is, *Joh.* 12. 29. In the voyce which spake from heaven to Christ, where some heard the same with understanding of the words, some the sound only without understanding of the words] *but seeing no man.*

8 *And Saul arose from the Earth, and when he opened his eyes he saw no man,* [Namely, because there were scales come over his eyes, v. 18.] *and they leading him by the hand brought him to Damascus.*

9 *And he was three daies that he saw not: and ate not, neither drank.* [Namely, either through the great astonishment, which had deprived him of all desire of meat and drink: or to pass over the whole time with prayer and humiliation as is expressed, v. 11. For in those Countreys men could better endure long fasting, then in these our Lands. See *Mat.* 15. 32. *Mark* 8. 2.]

10 *And there was a certain Disciple at Damascus, by name Ananias:* [This was an eminent Disciple, as he is further described; *Acts* 22. 12. Some ancient Doctors think that he was one of the seventy two Disciples, before chosen by Christ] *and the Lord said unto him in a vision,* [namely, in a divine vision by a withdrawing of his sences, in which the Lord appeared to him, as in v. 12. it happened unto *Paul,* who was then blind as yet] *Ananias, and he said, behold (here am) I, Lord.*

11 *And the Lord (said) unto him, arise, and go into the street called the straight, and enquire in the house of Judas for (one) by name Saul of Tarsus,* [This was a City in *Cilicia,* which had received great benefits from the Romane Emperours, and amongst others the Burgesship of *Rome* also, unto which *Paul* sometimes hereafter appeals. See *Acts* 16. 37. and 22. v. 25. 28. See the annotation on *Acts* 22. 28.] *for behold, he prayeth.*

12 *And he hath seen in a vision that a man named Ananias came in, and laid his hand upon him, that he might recover his sight.*

13 *And Ananias answered, Lord, I have heard from many of this man, how much evill he hath done to thy Saints in Jerusalem.*

14 *And hath here* [Namely, at *Damascus* it self] *power from the chief Priests, for to binde all that call upon thy name.* [that is, worship thee, and consequently believe in thee, *Rom.* 10. 14.]

15 *But the Lord said unto him, go thy way; for this (man) is a chosen vessel unto me,* [That is, Instrument, or Minister and Ambassadour, 2 *Cor.* 5. 20. Gr. *a vessel of election, Gal.* 1. 15, 16.] *to bear my name,* [that is, to hold forth or publish] *before the Gentiles and Kings, and the children of Israel.*

16 *For I will shew him,* [That is, not only before inform him thereof, but also by my spirit, give him courage and strength for it; as he promiseth his other Disciples, *John* 16. 33.] *how much he must suffer for my name.*

17 *And Ananias went his way, and came into the house: and laying hands on him,* [Namely, for a sign that the Lord would extraordinarily strengthen him by the Holy Ghost in his divine calling, and cure him of his blindness, *Mark* 16. 18. see *Acts* 6. 6.] *he said, Saul, Brother, the Lord hath sent me, (namely) Jesus, who appeared unto thee,* [or *was seen of thee.* For that Christ in this revelation also was seen of *Paul,* appears v. 27. and *Acts* 22. 14. now whether this was done by a vision of the spirit only, as *Acts* 22. 17. or with the eyes of the body, before he was blinded by this light, is not said. But although it were so that he saw him with the eyes of the body, yet it follows not from thence, that the body of Christ should have descended upon the Earth, for that is repugnant to *Acts* 3. 21. and God could as well strengthen the sight of *Paul,* that he could see Christ in the heaven opened, as he did the sight of *Stephen, Acts* 7. 56.] *on the way which thou camest, that thou should'st recover thy sight, and be filled with the Holy Ghost.*

18 *And straightway, there fell off from his eyes as it were scales, and he was straightway restored to his sight: and arose and was baptized.*

19 *And when he had taken meat* [Gr. *food*] *he was strengthened. And Saul was some daies with the Disciples*

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ciples which were at Damascus?

20 *And straightway he preached Christ in the Synagogues, that he is the Son of God.* [And consequently the true Messias, see ver. 22. *Acts* 8. 37.]

21 *And they were all astonished that heard it, and said, Is not this he that disturbed at Jerusalem those that called on this name: and who came hither for that purpose that he might bring the same bound unto the chief Priests.*

22 *But Saul was strengthned more and more, and convinced the Jews* [Gr. *confounded the Jews,* or *made them ashamed,* or *perplexed the Jews*] *which dwelt at Damascus, proving that this is the Christ.* [the Greeke word signifies a demonstration that is made by conjoyning or comparing, namely, of the predictions of the Prophets with the fulfilling of the same in the person of Christ.]

23 *And when many daies* [Namely, three whole years, all which time he taught in *Arabia* and at *Damascus,* before he went to *Jerusalem.* See *Gal.* 1. 17.] *were pastover,* [Gr. *fulfilled*] *the Iews took counsell together to kill him.*

24 *But their lying in waite was known to Saul: and they* [Namely the *Iews,* strengthned with the power of the Governor of King *Aretas,* 2 *Cor.* 11. ver. 32.] *kept the gates both by day and by night, that they might kill him.*

25 *But the Disciples took him by night, and let him down by the wall, letting him down in a basket.*

26 *Now Saul being come to Ierusalem endeavoured to joyne himself with the Disciples: but they all feared him, believing not that he was a Disciple.* [Namely, Seeing *Pauls* conversion was not yet sufficiently known in the Church, because for the most time after he had been in *Arabia* far from *Ierusalem.*]

27 *But Barnabas taking him to himself, brought (him) to the Apostles* [Namely *Peter* and *Iames* as is expressed, *Gal.* 1. 18, 19. for it seems that at that time the other Apostles were departed from *Ierusalem* for a while, to preach the Gospel elsewhere, who afterwards were again at *Ierusalem* in greater number together, *Acts* 15. 6. *Gal.* 2. 9.] *and related to them how he had seen the Lord on the way, and that he had spoken to him, and how he had spoken boldly at Damascus in the name of Iesus.*

28 *And he was with them going in, and going out at Ierusalem.* [Namely, familiarly and dayly conversing with them. Hebr.]

29 *And speaking boldly in the name of the Lord Iesus, he spake also and dealt against the Grecian (Iews.)* [That is, who used the Greeke tonguo and translation of the Bible, See *Acts* 6. ver. 1. 9.] *ut these endevoured to kill him.*

30 *But the Brethren* [So the faithfull are called because they lived in love with one another as brethren, having one Father in heaven, and one eldest brother Iesus Christ, and expecting one inheritance by one Spirit] *understanding (this) brought him to Cesarea, and sent him down to Tarsus.*

31 *Then the Churches throughout all Iudea and Galilee and Samaria had peace, and were edified: and walking in the fear of the Lord, and the consolation of the holy Ghost, were multiplyed.*

32 *And it came to pass as Peter went through all about,* [Gr. *through all,* namely, places, *i.e.* Lands mentioned in the 31. verse, to visite, and confirm the Churches which were of the circumcision, *Gal.* 2. 7, 9.] *that he came down also to the Saints,* [that is, the faithfull Christians] *which dwelt at Lydda.* [see ver. 35.]

33 *And there he found a certain man named Æneas, who had been bed-rid* [Gr. Krabbaton, *i.e.* on a little bed] *eight years, who was palsie-struck.* [or *lame* or *struck.*]

34 *And Peter said unto him Æneas, Iesus Christ maketh thee whole, arise, and make thy bed,* [That is, trim up the bed, and make it ready, for a sign of being perfectly cured] *And he arose straightway.*

35 *And they saw him all that dwelt at Lydda,* [*Lydda* was a City lying in *Palestine* in the Country *Sarona* or *Saron,* as it is called, *Esa.* 35. 2. and 65. 10. and 1 *Chron.* 27. 29. a fat and well-inhabited land, streching along the Midland Sea from *Cesarea* unto *Ioppa*] *and Saron, who turned them unto the Lord.*

36 *And at Ioppa* [This was and yet is a famous haven in *Palestine* on the Midland Sea, heretofore called *Iapho,* where *Ionas* took ship, when he fled from the Lord, *Ionas* 1. 3. where those that travel out of *Europe* to *Ierusalem,* commonly land, lying about a dayes journey from thence on cliffes, from whence men may see *Ierusalem*] *there was a certain Disciplesse by name Tabitha; which being translated* [namely, the word *Tabitha* when it is translated into Greeke] *is called Dorcas.* [that is, a hinde, roe, or goate] *This (woman) was full of good works, and almesdeeds which shee did.*

37 *And it came to pass in those daies, that shee was sick and dyed: and when they had washed her,* [Namely, according to the manner of the Ancients, who it seems would thereby give to understand their hope of the resurrection from the dead] *they laid her in the upper-room.*

38 *And seeing Lydda was nigh to Ioppa, the Disciples hearing that Peter was there, sent two men unto him,* [Namely, either the better to comfort the poor widowes concerning her death, or else in hope that he would raise her up again] *intreating that he would not delay* [Gr. *forbeare i.e.* that it might not be irksome to him] *to come over unto them.*

39 *And Peter arose and went with them: whom when he was come thither they brought into the upper-roome: and all the widdowes stood by him weeping and shewing the coats and garments which Dorcas had made while shee was with them.*

40 *But Peter having driven (them) all out,* [Namely, that he might be able to pray the more earnestly as *Elizeus* 2 *Kings* 4. 33. which prayer served for this, that he might shew that this work must be done not by his power, but by the power of God, *Acts* 3. ver. 12, 13.] *kneeled down and prayed: and turning himself to the body, said, Tabitha arise. And shee opened her eyes, and having seen Peter shee sate upright.*

41 *And he gave her his hand, and raised her up, and having called the Saints,* [That is, the Disciples, or believers, which were there about: who are so called, because they being sanctified by Christs blood and Spirit, led a holy life throughout] *and the widowes, he set her alive before (them.)*

42 *And (this) was known throughout all Ioppa, and and many believed in the Lord.*

43 *And it came to pass that he abode many daies at Ioppa, with one Simon a Tanner.*

CHAP. X.

1 *An Angel appeareth unto Cornelius the Captain at Cesarea as he fasted and prayed, 5 Commandeth him to send for Peter from Ioppa, and to be informed by him, 7 who sendeth his servants: 9 In the mean time Peter is instructed by a vision of a linnen cloth with all manner of beasts aswell clean as unclean, let down from heaven, and by speaking to him that the difference between Jews and Gentiles was now taken away, 17 The servants of Cornelius come to Peter, 16 who being warned by God goeth with them towards Cesarea, 24 where Cornelius with his friends were assembled, and receiveth him with great reverence, 28 Peter relates what was related unto him by God,*

30 As

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30 *as likewise doth Cornelius.* 34 *Peter preacheth Christ to Cornelius and his (family.)* 44 *And they thereupon receive the holy Ghost,* 46 *speake with strange tongues,* 47 *and are baptized.*

AND *there was a certain man at Cesarea* [There were at that time more Cities of this name: but here is spoken of *Cesarea Palestine*, before called the Tower of *Strato*, and by *Herod* in honour of *Augustus Cesar* re-named *Cesarea*, lying on the Midland Sea, about a day and halfs journey from *Ioppa*: being one of the principall and strongest Cities of *Palestine*, where the Romans kept an ordinary Garrison. See *Ioseph. debell. Iud, lib.* 1. *cap.* 16. and *lib.* 3. *cap.* 14.] *by name Cornelius, a Captain over an hundred, of the band* [Gr. *Speira i. e.* Collonelship or Regiment; of which this company was laid by the Romane Emperour for the keeping of this City] *called the Italian.* [each Regiment had his name, and this was called the Italian because it consisted of Italian souldiers.]

2 *Religious and fearing God* [Therefore he was already a believer and regenerate, having a right knowledge of the true God of Israel, and of the Messias whom the Jews expected, without which these vertues can be in no man. See the following 15. 22. 43. verses] *with all his house, and giving much alms to the people, and praying to God continually.*

3 (*This man*) *saw in a vision cleerly,* [That is, in an apparition before the eyes of his body, as appears from the following and 31 verses: for the Angels at other times have appeared unto men in assumed bodies] *about the ninth houre of the day,* [that is, the third after noone, which was an ordinary houre of prayer with the Jews, *Acts* 3. 1. when the evening sacrifice began dayly to be offered in the temple at *Jerusalem*, *Exod.* 29. 39.] *an Angel of God come in unto him, and saying unto him, Cornelius.*

4 *And he holding his eyes upon him, and being greatly afraid said, what is it Lord?* [Namely, that thou desirest of me] *And he said unto him, thy prayers and thine almes are come up in remembrance before God.* [Or *in remembrance* or *for a memoriall.* A similitude taken from the sacrifices of the old Testament, and especially from the offering of incense: whereby the acceptableness of his prayers and almesdeeds is given to understand, seeing they are fruits of a true faith, without which neither we nor our works can please God, *Rom.* 10.14. *Heb.* 11. 6. 1 Pet. 2. 6.]

5 *And now send men to Ioppa, and send for Simon who is sirnamed Peter.*

6 *He lodgeth with one Simon a leather-dresser, whose house is by the Sea: he shall tell thee what thou must doe.*

7 *And when the Angel which spake unto Cornelius was gone away, he called two of his household servants, and a godly souldier of those that were continually with him.*

8 *And when he had related all things unto them, he sent them to Ioppa.*

9 *And the next day, while these journeyed and came nigh to the City, Peter went up on the roose* [Namely, of the house, forasmuch as the Jews houses were flat on the top; namely, to be alone, and so to pray the more freely] *to pray, about the sixt houre.* [that is, about noon, which was also an ordinary hour of prayer with the Jews. See *Psalm* 55. 18. *Dan.* 6. 10.]

10 *And he became hungry, and desired to eat. And while they made it ready, there fell on him a withdrawing of sences.* [Gr. *Ecstasis, i. e.* standing out, when a man is out of himself: and it was a vision of the Spirit, without means of the outward sences, which then stood still, and had no use; such visions the Prophets had often. See *Esa.* 6. 1. *Ezek.* 1. 1. and throughout in the Revelation of *John.*]

11 *And he saw the heaven opened, and a certain vessell descend unto him, like a great linnen sheet, bound at the four corners,* [Gr. *beginnings*] *and let down on the earth.*

12 *In the which were all the four footed creatures of the earth,* [That is, all manner of, or of all sorts] *and the wild and the creeping creatures and the fowles of the heaven.*

13 *And there hapned a voyce to him, Arise Peter, slay and eat.*

14 *But Peter said, by no means Lord, for I have never eaten any thing that was common or unclean.* [That is, any thing which God in the old Testament had forbidden to use for meat. See *Levit.* 11. 4. *Deut.* 14. 7.]

15 *And a voyce (hapned) again the second time unto him, That which God hath cleansed, thou shalt not make common.* [That is, esteeme or call.]

16 *And this was done for three times, and the Vessell was again taken up into heaven.*

17 *And as Peter doubted in himself, what the vision might be that he had seen, behold the men which were sent from Cornelius, having enquired for Simons house, stood at the gate.*

18 *And having called, (some one) they asked whether Simon sirnamed Peter lodged there.*

19 *And as Peter thought on that vision, the Spirit said unto him,* [Namely by an internall speaking, as the vision had been inward. See *Acts* 11. ver. 12.] *behold three men seeke thee:*

20 *Therefore* [Or *but*] *arise, go down, and go with them, not doubting;* [Namely, whether thou maist doe so or no, seeing they are Gentiles] *for I have sent them.*

21 *And Peter went down to the men which were sent unto him from Cornelius, and said, behold I am he whom ye seeke: what is the cause wherefore ye are here?*

22 *And they said Cornelius a Centurion, a righteous man and fearing God, and who hath (good) testimony of all the people of the Jews,* [Namely, with whom he had communion, and in whose Law he was instructed, as appears from the 43 verse, that he believed the Prophets] *was admonished by divine revelation of an holy Angel, that he should send for thee unto his house, and that he should hear of thee words of salvation.* [or *things, matters*, namely, which concern salvation, as is expounded by *Peter Acts* 11. ver. 14.]

23 *Therefore when he had called them in, he received them into the house:* [Or *entertained them, lodged them*] *But the next day Peter went away with them, and some of the brethren,* [namely, six in number, as is expressed, *Acts* 11. 12.] *which were of Ioppa, went with him.*

24 *And the day following they came unto Cesarea. And Cornelius expected them, having called together those of his kindred, and most speciall friends.* [Gr. *necessary.*]

25 *And as it came to pass that Peter came in, Cornelius went to meete him, and falling at (his) feet, he worshipped.* [Namely, giving him civill reverence. For seeing *Cornelius*, knew and feared the true God of Israel, therefore it is not credible, that he should have honoured *Peter* as God: but because the honour that he gave him exceeded the (due) measure, and had some shew of divine honour, therefore *Peter* justly blamed him for it, like as the Angel also reproves *John* in the like case, *Revel.* 22 9.

26 *But Peter lift him up, saying, stand up, I my self also am a man.*

27 *And speaking with him he went in and found many which were come together.*

28 *And he said unto them, ye know how it is unlawfull for a Jewish man* [Although we finde no cleere prohibition hereof in the old Testament, nevertheless this was an Ordinance and custome among the Jews, grounded upon good reason, that they might not hold too

too neare communion with the Gentiles and other profane men, that they might not be seduced by them to Idolatry, or other their sins. See *Exod.* 23. 32. *Iosh.* 23. 7. 12. 2 *Cor.* 6. 14. 2 *John* ver. 10. *Revel.* 18. 4. *&c.*] *to joyn himself or to go unto a stranger?* [Gr. *Allophylos, i.e.* he that is of another people, or generation: namely, estranged from the generation of the Jews, and consequently from the promises of God. *Eph.* 2. 12.] *But God hath shewed me, that I should call no man* [Gr. *say.* See of this matter verse 34. 35.] *common or unclean.*

29 *Therefore am I also come without gainsaying, being called,* [Gr. *being sent for*] *I ask therefore for what reason ye have sent for me?*

30 *And Cornelius said, four daies ago I was fasting, untill this hour,* [Namely, of that day. See ver. 3.] *and at the ninth hour I prayed in my house.*

31 *And behold a man* [That is, an Angel in the shape of a man ver. 3.] *stood before me in a shining garment, and said, Cornelius thy prayer is heard, and thy almesdeeds are come in remembrance before God.* [See the annot. on ver 4.]

32 *Send therefore to Ioppa, and call Simon, who is sirnamed Peter: he lodgeth in the house of Simon the leather-dresser on the Sea, which being come hither shall speak unto thee.*

33 *Therefore I sent unto thee immediately, and thou hast done well that thou art come hither. We are therefore all now* (here) *present before God, to hear all that is commanded thee of God.*

34 *And Peter opening (his) mouth* [Of this phrase see the annot. on *Matth.* 5. 2.] *said, I perceive in truth* [That is, I finde, comprehend] *that God is no accepter of the person;* [that God looketh not upon the outward condition of men, that any one should be acceptable to him, because he is a Jew or Greeke, poor or rich, noble or ignoble *Gal.* 5. 6. and 6, 15. *Col.* 3. 11. And here are especially respected the times of the new Testament, in which the difference between the Jews and Gentiles, and consequently also of the working of the holy Ghost in the one people more then in the other, is taken away by the comming of Christ, as appears from the following verse.]

35 *But in every nation, he that feareth him and worketh righteousness, is acceptable to him.*

36 (*This is*) *the word* [Or according to *the word that*: or concerning *the word*] *that he sent to the children of Israel, publishing* [Gr. *Evangelizing*] *peace* [namely with God, and all other Nations with one another. See *Ephes.* 2. 13. 14.] *by Iesus Christ: He is a Lord of all.*

37 *Ye know* [Namely, by the rumors and testimonies of those that have heard and seen it *Mat.* 4. 24.] *the thing that was done throughout all Judea, beginning from Galilee, after the baptism which John preached:*

38 (*Concerning*) *Iesus of Nazareth, how God anointed him* [That is, abundantly endowed him, *John* 3. 34.] *with the holy Ghost and with power: who went through* (the land) *doing good, and curing all that were overpowred by the Devil, for God was with him,* [namely, the Father was with Christ, not only by his gifts according to the humane nature, but also by the same essence and the same power, according to his divine nature, whereby he did all these wonders. See *John* 10. ver. 30. 38. and chap. 14. ver. 9. 10.]

39 *And we are witnesses of all that which he hath done, both in the land of Judea and at Jerusalem: whom they killed, hanging* (him) *on the wood.*

40 *Him God raised up the third day, and gave that he should be manifest:*

41 *Not to all the people, but to the witnesses, which were chosen before of God,* [The Greeke word *Cheirotoncin*, which is here used, signifieth properly by lifting up of the hands to chuse or ordaine: and is hereafter *Acts* 14. 23. used concerning the chusing of ordinary Ministers by the suffrages of the Church, to which this extraordinary chusing of the Apostles here is opposed, as being done by lifting up or stretching forth of Gods hand alone] *to us* (*namely,*) *who have eaten and drunk with him, after that he was risen from the dead.*

42 *And commanded us to preach to the people, and to testifie that he is the person that is ordained of God, for a judge of quick* [That is, of those which shall yet be alive at the last day, 1 *Cor.* 15. 52. 1 *Thes.* 4. 15, 17.] *and dead.*

43 *To him all the Prophets give witness, that every one which believe in him, shall receive remission of sins through his name.* [That is, through him, or for his sake as who became a sacrifice for our sins, and thereby hath brought to pass an external reconciliation for all that believe in him, *Heb.* 5. 9. and chap. 9. 12.]

44 *While Peter spake these words, the Holy Ghost fell* [That is, came upon them, by his extraordinary gifts and operations. See v. 46.] *on all that heard the word.*

45 *And the faithfull which were of the circumcision,* [That is, which were of the Jews, *Rom.* 9. 12.] *as many as came with Peter, were astonished, that the gift of the Holy Ghost was also powred out upon the Gentiles.* [namely, thinking that this promise belonged only to the house of Israel, from certain prophecies of the Prophets, which they understood amiss, which *Paul* expounds, *Rom.* chap. 9. 10, 11.]

46 *For they heard them speak with strange* (*Languages,*) [Gr. *with tongues*] *and magnifie God. Then answered Peter,*

47 *Whether can any man forbid water, that these should not be baptized, who have received the Holy Ghost, even like as we also.*

48 *And he commanded,* [Namely, either that all things should be made ready, that he himself might baptize them; or he thus commanded others that were come with him, and were teachers also, as the Apostles had almost alwaies some with them, who did this service. See 1 *Cor.* 1. v. 17.] *that they should be baptized in the name of the Lord.* [namely, for obsignation and confirmation of their faith, and of the gifts which they had already received; as *Paul* speaks of circumcision administred to *Abraham*, *Rom.* 4. 11.] *Then prayed they him that he would remain with* (*them*) *some dayes.*

CHAP. XI.

1 *Peter cometh to Jerusalem, where he is accused that he went in to the uncircumcised,* 4 *whereupon for his defence he relateth all that had happened concerning that matter,* 18 *which Apologie is accepted.* 19 *The dispersed believers preach Christ even unto Phœnicia, Cyprus and Antioch, to the Jews, and some also to the Greeks,* 21 *so that many believed,* 22 *which the Church of Jerusalem understanding, send Barnabas to Antioch to strengthen them,* 25 *who travelleth to Tarsus to seek Saul, and bringeth him to Antioch,* 26 *where the Disciples are first called Christians.* 27 *Agabus foretelleth the famine,* 29 *wherefore the brethren send relief by Saul and Barnabas to the brethren at Jerusalem.*

NOW *the Apostles and the Brethren* [Amongst these Brethren here, also the Elders are comprehended, who are distinguished from other common Brethren or believers, *Acts* 15. v. 23.] *which were in Judea, heard that the Gentiles also had received the word of God.*

2 *And when Peter was gone up to Jerusalem, they that were of the circumcision,* [Namely, certain believing Jews, namely, others then the Apostles] *contended against him.*

3 *Saying*

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3 *Saying, Thou wentest in to men who have the foreskin,* [That is, who were and and continue uncircumcised: from whence it appears that those which before this were converted of the Gentiles, were Proselytes, or at least were circumcised, seeing no man was offended thereat, that *Peter* and *John* went in unto them. See *Acts* 2. 10. and 8. 14. and chap. 15. v. 7. 14.] *and eat with them.*

4 *But Peter beginning* [That which might have needed exposition in this defence of *Peter* unto the fourteenth verse, is noted on the former chapter] *related it to them consequently,* [or *expounded it to them one thing after another*] *saying.*

5 *I was in the City Joppa praying; and saw in a withdrawing of sences a vision, (namely) a certain vessel like a great linnen-sheet, descending, let down from heaven by the four corners, and came down unto me.*

6 *On which (sheet) as I kept (mine) eyes, I observed and saw the fourfooted (beasts) of the Earth, and the wild and the creeping (creatures,) and the fowles of the heaven.*

7 *And I heard a voice which said unto me, arise Peter, slay and eat.*

8 *But I said, by no means Lord, for never any thing that was common or unclean entred into my mouth.*

9 *But the voice answered me the second time from heaven, that which God hath cleansed, thou shalt not make common.*

10 *And this was done for three times: and all was drawn up again into heaven.*

11 *And behold the same (hour) there stood three men before the house in which I was, which were sent from Cesarea unto me.*

12 *And the spirit said unto me that I should go with them, not doubting.. And with me went also these six brethren, and we entred into the mans house.*

13 *And he related to us, how he had seen an Angel, which stood in his house and said unto him,, send men unto Joppa and call Simon, who is firnamed Peter.*

14 *Who shall speak words* [Or *matters, things*] *unto thee, by which* [Gr. *in which*, namely, if thou embrace them with a true faith, as is expressed, *Acts* 10. 43. See a larger exposition of this verse, *Luke* 19. 9.] *thou shalt be saved and all thine house.*

15 *And as I began to speak, the Holy Ghost fell on them, as also on us in the beginning.* [Namely after Christs ascension on the day of Pentecost, *Acts* 2. 4. and 19. v. 6.]

16 *And I remembred the word of the Lord how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.* [See the exposition hereof on *Mat.* 3. 11. *Acts* 1. 5.]

17 *If therefore God gave them equall gifts, as also unto us who have believed in the Lord Jesus Christ, who was I, I pray, that I could hinder God?* [Gr. *able to hinder God, i.e.* seeing God had made them partakers of the thing which is signified by baptism, how should I be able to withhold from or deny them the outward sign, the like reason of *Peter*, see *Acts* 2. v. 38, 39.]

18 *And when they heard this, they were content and glorified God, saying, then hath God also to the Gentiles given repentance* [That is, wrought in them by his holy spirit. See *Phil.* 2. 13. *Heb.* 8. 10.] *unto life.*

19 *Now they that were scattered by the affliction, which came to pass about Stephen* [Or *in Stephen* or for *Stephens* sake by occasion of *Stephen, i.e.* out of hatred to his zeal and boldness, which he had used against the Jews and their Rulers, chap. 6. and 7.] *went through (the land) unto Phenicia* [this was a countrey in Syria, bordering on the Land of Judea, situate towards the Midland Sea, whereof Tyre was the chief City. See *Acts* 12. 20.] *and Cyprus,* [this is an Island in the Midland Sea, whither men could easily sail from Tyre and Sydon. See *Acts* 27 3, 4.] *and Antioch,* [this was then the chief City of Syria, situate also about the Midland sea, on the River Orontes, the powerfullest City of all Asia, as *Alexandria* of Africa, and Rome of Europe] *speaking the word to no man but only to the Jews.* [Namely, because they did not yet sufficiently understand the doctrine of the calling of the Gentiles.]

20 *And there were certain men of Cyprus and Cyrene, of them* [Namely, Jews or Jewish proselytes born in Cyprus and Cyrene, who also inhabiting at Jerusalem, because of the foregoing persecution, were forced to flee seeing they had imbraced the Christian Religion] *who being come to Antioch spake to the Greeks,* [that is, to the Jews who used the Greek tongue aud translation in their Synogogues. See *Acts* 6. 1. and 9. 29.] *publishing* [Gr. *Evangelizing*] *the Lord Jesus.* [that is, his suffering, death, resurrection, ascension, and further all that which must be believed of him to salvation. See 1 *Cor* 2. 2.]

21 *And the hand of the Lord* [That is, the assistance and powerfull working of God, whereby their hearts were moved, See *Acts* 16. ver. 14. 1 *Cor.* 3. 6.] *was with them, and a great number believed and turned unto the Lord.*

22 *And the rumor of them* [Or. *the word*] *came to the ears* [Gr. *was heard in the ears*] *of the Church which was at Jerusalem: and they sent forth Barnabas,* [who was a Levite, and himself also of Cyprus, to have the better access of freedom with his Country men and neighbours: whence it seemeth that those men of whom is spoken ver. 20. driven by a speciall zeal, preached there extraordinarily the doctrine of Christ, which afterwards by *Barnabas* and *Paul* was confirmed and more inlarged, and who brought all things amongst the faithfull there into fitting order, See also the annot. on *Acts* 8. 1.] *that he should go through (the land) even unto Antioch.*

23 *Who being come thither, and seeing the grace of God* [Namely, upon them, in imbracing the doctrine of the Gospel] *was glad, and exhorteth them all that with a purpose of heart* [that is, with a sincere & stedfast purpose] *they should abide with the Lord.*

24 *For he was a good man, and full of the holy Ghost and of faith: and there was a great multitude joyned to the Lord.*

25 *And Barnabas went forth towards Tarsus* [This was an eminent City in *Cilicia Pauls* native country, *Acts* 9. 11. whither he was sent, *Acts* 9. 30.] *to seeke Saul: and when he had found him, he brought him to Antioch.*

26 *And it came to pass that a whole year they assembled (together) in the Church, and taught a great multitude: and that the Disciples first at Antioch were called Christians.* [Gr. *Christianoi, i.e.* Disciples of Christ, because they embraced and confessed his doctrine: who, are also rightly called by this name, because when they believe in him, they are members of his body and partakers of his anointing. See also of this name, *Acts* 26. 28. and 1 *Pet* 4. 16.]

27 *And in those daies there came (certain) Prophets* [That is, persons endued with the Spirit of foretelling things to come] *down from Jerusalem to Antioch.*

28 *And one of them by name Agabus stood up, and gave notice by the Spirit* [Gr. *signified* or declared] *that there should be a great famine over the whole world: which also came under the Emperor Claudius.* [of this famine make mention also the Historians *Suetonius, in the life of Claudius*, and *Joseph. Antiq. lib.* 20. *cap.* 2.]

29 *And according as every one of the Disciples* [That is, believers] *were able, each of them determined to send (some what) for the service* [Gr. *Diaconian, i.e.* serving of the poor brethren in their necessity] *of the brethren which dwelt in Judea.*

30 *Which they also did, and sent it to the Elders by the hand of Barnabas and Saul.*

CHAP. XII.

1 *Herod persecuteth the Church, 2 killeth James, 3 casteth Peter into prison, whom he causeth to be kept with strong watch. 5 The Church prayeth to God for him, 7 and he is by an Angel brought out of prison, 11 cometh to the house of John Marks mother, where he knocketh and is let in, 17 and relateth his deliverance to those that were assembled there. 18 Herod causeth the watchmen to be examined, and carryed away, and departeth to Cesarea, 20 makes peace with those of Tyre & Sidon, 21 and in his pride is smitten by an Angel, and eaten of worms, 25 Barnabas and Saul come again to Antioch.*

AND about the same time King Herod [Namely, *Agrippa*, a son of *Aristobulus*, who was a son of *Herod* the great, and this *Herod Agrippa* was Father of that *Agrippa*, of whom hereafter ch. 25. 26. more is spoken] *laid hands on some of the Church, for to intreat them evil,* [Gr. *for to intreat evill, some of those of the Church.*]

2 *And he killed James* [Namely the son of *Zebedee* and the brother of *John*, as stands here in the Text, and *Math.* 10. 2. one of the principall Apostles of Christ, whom Christ with *Peter* and *John* oftentimes took with him. The other *James* therefore of whom we read ver. 17. *Acts* 15. 13. and *Gal.* 2. 9. and who left behind him the epistle of *James*, who is also called Christs brother, *Mark* 6. 3. and *James* the little, *Mark* 15. 40. was another Apostle the son of *Alpheus* and of the sister of *Mary*, and the brother of *Joses*, as appears by comparing, *Mat.* 13. 55. and 27. 56. *Gal.* 1. 19. See also *Mat.* 10. 3. *Mark* 3. 18.] *the brother of John with the sword.*

3 *And when he saw that it was pleasing to the Jews, he proceeded to take Peter also, and they were the daies of unleavened (bread)* [That is, the feast daies of the passeover, as may be seen also from the following verse.]

4 *Whom also having laid hold on, he put in prison, and delivered (him) over to four (watches, each) of four souldiers* [Gr. *four fourlings of souldiers, i.e.* sixteen souldiers, for each sentinell or watch with the Romanes consisted of four souldiers of one company, whereof there were four ordained for the keeping of the Apostle, to keep the watch by turns in the four night watches] *to keep him, intending after the (feast) of the Passeover to bring him forth before the people.*

5 *Peter therefore was kept in prison: but a continual* [Or *an earnest, zealous, fervent*] *prayer was made by the Church unto God for him.*

6 *Now when Herod was to bring him forth,* [Namely, to cause him to be openly put to death or executed] *Peter slept that same night between two souldiers, bound with two chaines,* [namely, by the hands v. 7. whereof one chain was fast on *Peters* right hand, and on the left hand of the one souldier; and the other chain on *Peters* left hand, and to the right hand of the other souldier betwixt whom he slept: a manner of doing usual with the Romanes in strict imprisonments, as *Paul* also was so imprisoned at Rome, although bound only to one souldier and in greater freedome, See *Acts* 28. 16. compared with *Ephe.* 6. 20. 2 *Tim.* 1. v. 16. and *Seneca Epist.* 5.] *and the watch-men before the door kept the prison.*

7 *And behold an Angel of the Lord stood there, & a light,* [Namely, of the shining countenance of the Angel, as *Luke* 2. 9. and *Mat.* 28. 3.] *shined in the dwelling,* [or, *prison, goal.* Some take this for the whole house of the prison, others for the inmost part only, where the prisoners lay shut in] *and smiting Peters side he raised him up, saying, rise up quickly. And his chains fell off from his hands.*

8 *And the Angel said unto him, gird thee about,* [Namely, to go forth the more readily; seeing the Jews wore long cloathes, which in going, they bound fast with Girdles, and trussed up: of the shoe-soles see the annot. on *Mark.* 6. 9.] *and bind on thy shoe-soles, and he did so. And he said unto him, cast thy cloak about (thee) and follow me.*

9 *And going forth he followed him, and knew not that it was true that was done by the Angel, but he thought that he saw a vision.* [That is, that this seemed to him in a vision to be done thus, not that it was really done.]

10 *And when they were gone through the first and second watch, they came to the Iron gate,* [This was the last gate of the prison, through which being gone, they came into the streets of the City] *which leadeth towards the City: which was opened to them of it self. And being gone out, they went forth one street, and straightway the Angel parted from him.*

11 *And Peter being come to himself,* [That is, now understanding that it was no vision, but a real event and deliverance] *said, now I know truly that the Lord hath sent forth his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.*

12 *And when he had considered (all) he went to the house of Mary the mother of John, who was firnamed Mark,* [This is the same, who afterward departed with the Apostle *Paul* and *Barnabas*, v. 25. and that wrote the Gospel as some think] *where many were gathered together and praying.*

13 *And as Peter knocked at the door of the Porch:* [Or *of the fore-house*] *there came forth an hand-maid:* [Gr. *Paidiske*, which signifies also a little maid or virgin, which is no servant] *to listen.* [namely, who it was that knocked by night, to give those that were in the house timely warning, if there had been any danger] *by name Rhode.*

14 *And she knowing the voice of Peter, opened not the Porch for joy, but ran inwards and told that Peter stood before (at) the Porch.*

15 *And they said unto her, thou art mad.* [Or *thou art out of thy wits, not knowing what thou saist*] *But she abode by it strongly* [or *she confirmed it*] *that it was so. And they said, it is his Angel.* [or *it is his Messenger,* as the word Angel is so taken sometimes. See *Luke* 7. 24. But seeing by this word the Angels of Heaven are signified for the most part, therefore this is by many understood of an Angel which by God was joyned to *Peter* for a keeper in this trouble, as *Mat.* 18. 10. is also said of the meanest believer that their Angels alwaies see the face of the Father in the Heavens. From whence it followeth that God indeed sends the Angels for the service and protection of the faithful, *Psa.* 34. 8. & 91. 11. *Heb.* 1. 14. but notwithstanding it followes not from thence that every man should alwaies have just one particular good and bad Angel for company, as some think.]

16 *But Peter continued knocking, and when they had opened they saw him, and were astonished.* [Namely, at this unexpected presence of *Peter*, not being able to conceive how this came to pass.]

17 *And when he had beckoned to them with the hand that they should hold their peace, he related to them how the Lord had brought him out of prison: and said, tell this to James,* [Namely, the little, for the other was made away, See of him in the annot on v. 2.] *and to the brethren. And he being gone forth, travelled to another place.* [namely, out of Jerusalem to propagate the Gospel; not willing unnecessarily to put himself into the same danger, out of which the Lord had delivered him, and that according to Christs admonition, *Mat.* 10. 23.]

18 *And when it was day there was no small trouble amongst the souldiers, what might be hapned to Peter.*

19 *And when Herod had sought him, and found (him) not, and had strictly examined* [Gr. *Anakrinas*, which word signifieth judicially to examine any man, by torturing or otherwise] *the watch-men, he commanded that they should be led away.* [namely, either into prison, or to be punished with death, as this word also sometimes signifies] *And*

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he departed from Judea to Cesarea, and abode (there) [namely, a certain time, to set up some shews in honour of Claudius Cæsar, to which a great multitude of the principall Jews came together. Joseph. Antiq. lib. 19. cap. 7. Of this Cesarea see the annot. on Acts 10. 1.]

20 And Herod was minded to war against those of Tyre and Sidon, [Or was very wroth against those of Tyre and Sidon] but they came unanimously unto him, and having perswaded Blastus, who was the Kings Chamberlain, [Gr. who was over the Kings Bed-chamber] they desired peace, because their Land was nourished [for although Tyre and Sidon were powerfull Cities, notwithstanding because they were situate on the Sea, and they had little lands, they could not provide themselves of sustenance. See of their condition, Isa. 23.] by the Kings (land.)

21 And on a set day [This was the second day of the shews, as Josephus testifies, Antiq. lib. 19. cap. 7. who there also relates the miserable death of this Herod Agrippa] Herod having put on a royal robe, [glistering with silver, whereon the sun shone, as Josephus in the place before mentioned sets down this History at large] and being set on the judgment-seat [or throne] made a speech unto them.

22 And the people cryed unto (him) a voice of God and not of a man.

23 And immediately an Angel of the Lord smote him, therefore because he gave not God the honour, [That is, that he received such divine honour, without turning it from himself unto God, to whom only it belonged: as the Apostles did in such a case, Acts 10. 26. and 14. 14. and the Angel, Rev. 19. 10. and 22. 9.] and he was eaten of wormes, and gave up the Ghost.

24 And the word of God grew, [Namely, this Tyrant and persecuter of the Church being now by Gods judgement taken away] and multiplyed.

25 Now Barnabas and Saul returned from Jerusalem [Namely, unto Antioch] when they had accomplished [Gr. fulfilled] the Ministery, [namely, of beginning the relief or alms of the faithfull of Antioch unto the poor at Jerusalem, for which purpose they were sent, Acts 11. v. 30.] having also taken with them John, who was sirnamed Mark. [See of him before v. 12.]

CHAP. XIII.

1 Barnabas and Saul of the Teachers of Antioch, are by the Holy Ghost sent to the Gentiles, 5 who travell through Selencia unto Cyprus, preach at Salamis and Paphos, 7 where the Governour Sergius Paulus desireth to hear them, 8 which Barjesus the sorcerer seeking to hinder, is by Paul smitten with blindnesse, 12 and the Governour converted. 13 From thence they travel unto Perga, 14 and so forward to Antioch in Pisidia, 15 where Paul preaching in the Synagogue relates Gods benefits shewed to the Israelites until David, 23 and proveth that the promise made of Davids seed, is fulfilled in Jesus Christ, who was crucified at Jerusalem, and raised from the dead, 33 as was foretold by David, 38 and that by him are justified all that believe in him. 40 and that he punisheth those that are disobedient unto him. 42 Some of the Jews believe and others contradict, 46 wherefore they turn unto the Gentiles, of whom they that were ordained to eternal life believe. 50 The Jews raise persecution against Paul and Barnabas, who shake the dust from their feet, and depart unto Iconium.

AND there were at Antioch in the Church which was there, certain Prophets and Teachers, [Some take these two words for one thing, others distinguish them thus, that Prophets were those, which by the inspiration of the Holy Ghost had extraordinary gifts to foretell things to come, and to expound the holy Scripture: but Teachers, who had an ordinary calling and gifts, to instruct and govern the whole Church in the worship of God. See 1 Cor. 14. 1. Ephes. 4. 11.] namely, Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen, who was brought up with Herod the Tetrarch, [namely, Herod Antipas, who put John Baptist to death, Mat. 14. 1. Mark 6. 14. Luke 3. 19. and mocked Christ and sent him again to Pilate, Luke 23. 11. whence it appears that this Manahen was a man of honour in civil respect] and Saul.

2 And as they ministred to the Lord, [The Greek word Leitourgein that is here used, signifieth to do almost all manner of publick service, and is ascribed to Magistrates Rom. 13. 6. and to the Angels, Heb. 1. 14. And here under it is understood the publick ministry of preaching or prophecying, with the publick prayers and administration of the Sacraments, with that which pertaines thereunto] and fasted, the Holy Ghost said, [namely, by the foresaid Prophets] separate unto me [namely, from the service of this Church where there are other Teachers enough, to send them to the Gentiles, whereunto I ordained them from the beginning, Acts 26. 16. &c.] both Barnabas and Saul, for the work whereunto I have called them.

3 Then they fasted and prayed, and having laid hands on them, [Not thereby to chuse them to be Apostles whereunto they were before chosen by God, v. 1. & Acts 9. 15. but to strengthen them in this sending to the Gentiles by prayer and imposition of hands] they let them go.

4 These therefore being sent forth by the Holy Ghost, came down to Selencia, [This was a City of Syria, nigh unto Antioch, built by King Selecus, from whence men could easily pass over unto Cyprus] and from thence they sailed away towards Cyprus.

5 And being come unto Salamis, [This was a City of Cyprus, on the East-side of the Island over against Syria, now called Famagosta] they published the word of God in the Synagogues of the Jews: and they had also John for a Minister.

6 And when they had gone through the Island unto Paphos, [This was also a City of Cyprus on the west-(side) of that Island] they found a certain sorcerer, a false Prophet, a Jew, whose name was Barjesus, [i.e. a son of Jesus.]

7 Who was with the Governour [Gr. Anthypatos, i.e. who was placed there with consul-like power, to govern the Island in the name of the Romane Empire] Sergius Paulus, an understanding man. He having called Barnabas and Saul unto him, sought greatly to hear the word of God.

8 But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn away the Governour from the faith.

9 But Saul (who (is) also (called) Paul) [Hitherto he was called Saul, and henceforward aswel by Luke, as by himself in the superscription of his Epistles he is called Paul. Now he that by the Hebrews and Syrians was called Saul, he by the Romanes and Greeks was called Paul, to that he was called Saul as long as he converted amongst the Jews, Syrians and Arabians; but afterwards when by Gods special calling he was sent principally to the Gentiles, i.e. to the Romanes and Greeks; from that time forward he alwaies retained the name of Paul, that he might be the more acceptable with them, which seems first to have been given him by the houshold of Sergius Paulus, as being usual with them] filled with the Holy Ghost, and holding his eyes upon him, said,

10 O thou child of the Devil [Gr. Son, i.e. that followeth and obeyeth the Devil as a son doth his Father, John 8. 44.] full of all deceit and all subtilty, enemy of all righteousnes, wilt thou not cease to pervert [or to turn and as it were to dig up, and to hinder that men cannot go thereon. Or to wrest, make crooked, the right wayes of the Lord.]

11 And now behold the hand of the Lord [That is, the punishing hand, or power of the Lord] (is) against thee: and thou shalt be blind, and not see the Sun for a time. And immediately there fell on him dimnesse, [that is, blindnes: for to those that are blind, all is dim and dark] and darknesse, and going round about he sought those that might lead (him) by the hand.

12 When the Governour saw what was done, then he believed, being stricken at the doctrine of the Lord.

13 And Paul and they that were with him, [Gr. they that were about Paul; by which phrase is understood either the person himself, John 11. 19. or those of his company, Luke 22. 49. or both, Acts 21. 8. as it is here also taken, as appears from verse 16.] being sailed off from Paphos, came unto Perga (a City) in Pamphylia. [this was a Countrey in the firm land of Asia the lesse, bordering on Cilicia] But John [sirnamed Mark, Acts 11. 12. 25.] parting from them, returned to Jerusalem. [this seems to be done by him out of humane infirmity, and over-much travelling, or desire to visit his mother and friends, Acts 12. 12. at Jerusalem: which nevertheless was ill taken by Paul, Acts 15. ver. 38.]

14 And from Perga they going through the Land, came unto Antioch, (a City) in Pisidia: [This was a part of Pampyhlia, wherein this Antioch lay; so sirnamed to distinguish the same from the other Antioch in Syria, from whence they came forth, verse 1.4.] and being gone into the Synagogue on the Sabbath day, they sate down.

15. And after the reading of the Law and the Prophets, [Namely, according to the laudable custome of the Jews, usual in all Synagogues, on all Sabbaths. See verse 27. and Acts 15. verse 21.] the rulers of the Synagogue [these were certain Priests and elders of the people which made the Consistory in every Synagogue. See Mark 5. verse 22.] sent unto them, saying, Men, brethren, If there be (any) word of consolation [or exhortation] to the people in you, speak.

16 And Paul stood up and beckoned with the hand, and said, Ye men of Israel, and ye that fear God, hearken.

17 The God of this people Israel, chose out our Fathers, and exalted the people [Namely, especially when he did all the wonders in Egypt, and sent all the plagues upon Pharaoh and his people to deliver them] when they were strangers in the Land of Egypt, and brought them out of it with an high arm. [that is, with exceeding power, Exod. 13. 16. Ps. 63. 12.]

18 And about the time of forty years bare with their manners [That is, their rebellion, temptings, and murmurings, Psalm 95. 8, 9. Heb. 3. 8, 9.] in the wilderness.

19. And having rooted out seven Nations in the Land of Canaan, he divided unto them by lot [Or, gave them for an inheritance] the Land of the same.

20 And afterward, about four hundred and fifty years, [These four hundred and fifty years some number from the birth of Isaac unto the Judges, betwixt which time there passed away four hundred and forty seven years, and join the word afterward to the beginning of the 17 ver. as if he should say from the chusing of our Fathers, &c. Others judge that the word afterward must be join'd to the end of the 17. ver. i.e. beginning from the going out of the children of Israel out of Egypt unto the death of Samuel, which time contains almost four hundred and forty years, as may be seen, 1 Kin. 6. v. 1. and that Paul to name a round number, therefore said about four hundred and fifty years, as that is usual in all Languages, when it is but a little less or more] he gave (them) Judges until Samuel the Prophet.

21 And from thenceforward they desired a King, and God gave them Saul the son of Kis, a man of the tribe of Benjamin, fourty years. [Namely, the years being comprehended wherein which Samuel had ruled before and with Saul.]

22 And having removed him, he raised David unto them for a King: to whom also he gave testimony and said, I have found David the (son) of Jesse, a man after mine (own) heart, who shall do all my will.

23 Of this (mans) seed, hath God according to the promise, [Namely, made to David, 2 Sam. 7. verse 12, 13. Psal. 89. v. 21. and 132. 11. Isa. 11. 1 Acts 2. 30. Rom. 1. 3. 2 Tim. 2. 8.] raised unto Israel the Saviour Jesus.

24 When John had first preached to all the people of Israel before his coming, [Gr. before the face of his entrance, i.e. before the face of Jesus who was now come] the Baptisme of repentance.

25 But as John fulfilled the course [That is, was yet busie to fulfill his course, Job. 1. verse 19.] he said, whom think ye that I am? I am not (the Christ) but behold he cometh after me, to whom I am not worthie to unloose the shooes of his feet.

26 Men, brethren, children of the stock of Abraham, [Gr. sons] and those among you that fear God, unto you, [namely, first and before all, v. 46.] is the word of this salvation sent.

27 For they that dwell at Jerusalem and their Rulers, not knowing him, have also fulfilled the voyces of the Prophets [That is, the predictions of the Prophets, that he must suffer, and so enter into his glory; Luke 24. verse 25. 26.] which are read on every Sabath (day,) condemning (him;)

28 And finding no cause of death [Or guilt of death] they desired of Pilate that he should be put to death.

49 And when they had accomplished all that was written of him, they tooke (him) down from the wood [Namely, of the Cross, Acts 5. 30. and 10. 39. 1 Pet. 2. 24.] and laid (him) in the grave.

30 But God raised him up from the dead.

31 Who was seen for many dayes [Namely, fourtie dayes after his resurrection untill his ascension] of those who were come up with him [namely, of his Apostles and other disciples to the number of five hundred. See 1 Cor. 15. 5. 6.] from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we publish unto you [Gr. Evangelize] the promise which was made unto the Fathers, that (namely) God hath fulfilled the same unto us their children, having raised up Jesus: [That is, hath sent him into the world to accomplish the work of redemption, Acts 3. 22.

33 As it is also written in the second Psalm, Thou art my Son, to day I have begotten thee. [This is understood of the eternall generation of the Son by the Father: and of the manifestation of the same in the fulnes of time. Whereof see the further Exposition in the annot. Heb. 1. 5. and chap. 5. 5.]

34 And that he hath raised him from the dead, so that he shall no more turn unto corruption [Or to rottennesse, i.e. to the grave, where the bodies use to corrupt and rot] he said thus, I will give you the bounties of David, [that is, which were promised to David, of the everlasting Kingdom that by this his Son God would set up; whereunto his resurrection from the dead was necessary, Luke 1. verse 31, 32.] which are faithfull. [that is, firm and and unmoveable.]

35 Wherefore also in another Psalm, he saith: Thou wilt not give over thy Holy one [That is, the body of thy holy one, whom thou hast sanctified to be a Redeemer of thy people. See Acts 2. 27.] to see corruption.

36 For David when in his time he had served the Counsell of God [That is, the providence of God, in the government of his people as a Prophet and King] fell asleep, and was laid with his Fathers, and indeed saw corruption.

37 But he, [Namely, the holy one, or sanctified one of whom he prophesied] whom God raised up, saw no corruption

38 Be it therefore known unto you men, brethren, that by this (man) [Namely, Jesus whom he hath raised up for a Saviour, and raised him up from the dead] remission of sins is declared unto you.

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39 *And (that) from all, from which ye could not be justified by the Law of Moses,* [Gr. *in,* as also in the sequel, *i.e.* neither by the moral Law, which indeed shews sin and the curse, but not how they are taken away, *Rom.* 8. 3. Nor through the ceremonial Law, which indeed held forth a shadow of the cleansing away of sins, but had not the power it self therein, but only directed us unto him who was the body of all these shadows, namely, to Jesus Christ. See *Heb.* 10. v. 1, *&c.*] *by him, every one that believeth is justified.*

40 *Look to it therefore lest that come upon you which is said in the Prophets;* [That is, in the book of the small Prophets, namely, *Habbak.* 1. 5. See *Acts* 7. 42. although some also think that not only this place, but also *Isa.* 22. 14. should here be alledged together, where the word *despisers* is expressed.]

41 *Behold ye despisers, and wonder, and vanish: for I work a work in your daies, a work which ye will not believe, if one relate it to you.*

42 *And when the Jews were gone forth out of the Synagogue,* [Or, *and when they* (namely, *Paul* and *Barnabas*) *were gone forth out of the Synagogue of the Jews*] *the Gentiles besought* [namely, Proselytes or other Religious Gentiles, which were there in the Synagogue to hear the Law. See v. 43.] *that against the next Sabbath* [Or *on the inter-Sabbath, i.e.* on the daies betwixt the Sabbath: because it seems that *Paul* and *Barnabas* in the interim, treated also with many Gentiles, from whence this concourse of people arose against the next Sabbath, v. 44.] *the same words might be spoken unto them.*

43 *And when the Synagogue was parted, many of the Jews and of the Religious Proselytes followed Paul and Barnabas: who spake unto them, and exhorted them to abide by the grace of God.* [That is, by the doctrine of the grace procured by Jesus Christ, whereof he had spoken v. 38. 39. and that contrary to the doctrine of the Pharisaical Jews, who urged righteousness by the Law.]

44 *And on the following Sabbath, came almost the whole City together, to hear the word of God.*

45 *But the Jews seeing the multitudes, were filled with envy, and spake against that which was said by Paul, contradicting and blaspheming.*

46 *But Paul and Barnabas using boldness, said, it was needfull that unto you first the word of God should be spoken: but seeing that ye thrust away the same, and judge your selves not worthy* [That is to be declared and shewed unworthy and stiffnecked] *of everlasting life, behold, we turn us to the Gentiles.*

47 *For so hath the Lord commanded us,* (*saying*) *I have set thee for a light of the Gentiles,* [These words are *Isa.* 49. 6. spoken of Christ, and are also by the Apostles very well applyed to their Ministry; for forasmuch as the Jews rejected Christ, who was preached unto them by the Apostles, it followed therefore that from thenceforth they must offer Christ to the Gentiles, to whom he was also set for a light by the Father] *that thou shouldst be for salvation, even unto the uttermost of the Earth.*

48 *Now when the Gentiles heard* (*this*) *they were glad, and praised the word of the Lord, and there believed as many as were ordained* [That is, chosen by God, and were by him disposed and fitted unto eternal life, as this word signifieth every where in the holy Scripture. And this is spoken here not only of this one Sermon of *Paul*, but also of the continual progress, and stedfast fruit of the Gospel, as appears v. 49. See *Rom.* 8. 29, 30. and 9. 23. and chap. 11. v. 5, 6, 7. and elsewhere] *unto eternal life.*

49 *And the word of the Lord was spread abroad throughout the whole Land.*

50 *But the Jews stirred up the Religious and honourable women,* [That is, that were of esteem, and addicted to the Jews and their Religion: by whom they stirred up the Principal Governours of the City, though a perverse zeal against the Apostles] *and the principal of the City, and raised persecution against Paul and Barnabas, and cast them out of their borders.*

51 *But they shook off the dust of their feet against them,* [Namely, according to the command of Christ, *Mat.* 10. 14. *Mark* 6. 11. *Luke* 6. 5. *Acts* 18. *v.* 6.] *and came to Iconium* [this was a city of Licaonia, by the mount Taurus, whereof see *Acts* 14. v. 6. 11.]

52 *And the Disciples were filled with joy and with the Holy Ghost.*

CHAP. XIV.

1 *Paul and Barnabas preach and do miracles at Iconium, and many both Gentiles and Jews believe, 4 wherefore great division and uproar ariseth against them, 6 who therefore flee to Lystra and Derbe, 8 Paul healeth a cripple at Lystra, 11 wherefore the people hold them for Gods, and would sacrifice to them. 14 Which they, although with great earnestness hardly hinder, 15 and direct them to the living (and) true God, 19 but the Jews of Antioch and Iconium coming thither, stir up the people that they stone Paul. 20 But he ariseth, and travelleth with Barnabas unto Derbe. 22 they exhort the brethren to constancy, 23 and choose Elders in all Churches, 24 and having travelled through certain other Countreys and Cities, 26 return again unto Antioch, 27 and relate what God had done by them.*

AND *it came to pass at Iconium that they* [Namely, *Paul* and *Barnabas*] *went together* [Or *alike, or in like manner,* as before *Acts* 13. 14.] *into the Synagogue of the Jews, and so spake, that a great multitude both of Jews and Greeks believed.* [namely, which feared God, and frequented the Synagogues of the Jews, as may be seen, *Acts* 13. 42, 43.

2 *But the Jews which were disobedient* (Or *unbelieving*) *stirred up and embittered the souls* [Or *made ill-willing,* or *ill-minded* the hearts and minds] *of the Gentiles against the Brethren.*

3 *They conversed therefore* (*there*) *a long time,* [Namely, the better to confirm the minds of the faithfull brethren against these embittered Jews and Gentiles; and to win yet more to Christ] *speaking boldly in the Lord,* [that is, speaking boldly in the Lords cause, or by the help of the Lord] *who gave testimony to the word of his grace,* [that is, to the Gospel, in which the grace of God is published and offered] *and gave that signs and wonders were done by their hands.* [that is, by their means and ministry.]

4 *And the multitude of the City was divided: and some were with the Jews, and some with the Apostles.* [Namely, *Paul* and *Barnabas*, v. 14. who were also called by Christ to be Apostles, like as the other twelve, See 1 *Cor.* 9. 5, 6.]

5 *And when there was made an uproar both of Gentiles and of Jews, with their Rulers, to do them despite and to stone them.*

6 *Having considered* (*all things*) [Or *seeing this, being aware of it*] *they fled unto the Cities.* [that is, to the other Cities of Lycaonia, deeper into the Land, For Iconium also was a City in Lycaonia] *of Lycaonia,* [this Countrey was a part of Asia the less, situate neer mount Taurus about Phygia] (*namely*) *Lystra and Derbe, and the Land lying about.*

7 *And published the Gospel there.*

8 *And a certain man at Lystra sate impotent in the feet, being a cripple from his mothers womb, who had never walked.*

9 *This* (*man*) *heard Paul speak, who holding his eyes upon him, and seeing* [Namely, *Paul*, that he, namely, the cripple] *that he had faith* [which he seemeth to have received by *Pauls* preaching, and the miraculous curing of others. And *Paul* saw the same in him, either by divine inspiration, or by some signs which he perceived thereof in him] *to be healed,* [Or *saved, delivered.*]

10 *Said with a great voice stand upright on thy feet. And he leaped up and walked.*

11 *And the multitudes seeing that which Paul had done, lift up their voices, and said in the Lycaonian (tongue) the Gods are become like unto men,* [That is, in the likeness of men, as there are examples thereof related in the Heathenish Historics and Fables; which opinion seemeth to have sprung from some apparitions of the Angels made to the fore-fathers, which the Heathen changed into Fables] *and come down unto us.*

12 *And they called Barnabas Jupiter,* [Him the Heathen held for their highest God, and for the head of all their Gods, as *Mercury* for the Messenger and interpreter of their Gods] *and Paul Mercurius, because he was the speaker.*

13 *And the Priest of Jupiter, which was before their City,* [That is, whose Temple, Imags or Altar, stood without their City or in the Suburbs] *when he had brought Oxen and Garlands,* [namely, wherewith the Gentiles adorned the beasts, which they sacrificed unto their Idols] *to the porches,* [or *portall,* namely, of the house wherein *Paul* and *Barnabas* were lodged, to sacrifice unto them there] *he would have sacrificed with the multitudes.*

14 *But the Apostles Barnabas and Paul hearing (that) rent their cloaths,* [Namely, in token of great displeasure and abhorrence which they had of such Idolatry. See *Mat.* 26 v. 63.] *and leapt amongst the multitude,* [namely, which was come there before the door with the Priest of *Jupiter*] *crying,*

15 *And saying, Men, why do ye these things? We are also men of like affections as you, and declare unto you that you should turn from these vain (things)* [That is, Idols, which are nothing in themselves, 1 *Cor.* 8. 4. and no gods, although they accounted them so] *unto the living God, who hath made the heaven, and the earth, and the Sea and all that which is in the same.*

16 *Who in the times past suffered all the Gentiles to walk in their (own) wayes.* [That is, in the manners of doing, which they devised to themselves without and contrary to the word of God.]

17 *Although notwithstanding he left not himself unwitnessed,* [Namely, even amongst the heathen themselves, to whom he gave not his word, *Psa.* 147. 19, 20.] *doing good, from heaven giving us rain and fruitfull seasons, filling our hearts with food and gladness.*

18 *And saying this they scarce with-held the multitudes* [Or *quieted*] *that they sacrificed not.*

19 *But there came Jews from Antioch* [Namely, lying in Pisidia, whereof is spoken, *Acts* 13. 14.] *and Iconium, and perswaded the multitudes, and stoned Paul, and drew (him) forth out of the City, thinking that he was dead.*

20 *But when the Disciples had compassed him about,* [Namely, either to bury him, or to deliver him from the further violence of the persecutors] *he rose up, and came into the City: and the next day, he went forth with Barnabas to Derbe.*

21 *And as they preached the Gospel to that City, and had made many Disciples* [Or *had taught or instructed.* See also *Mat.* 28. 19.] *they returned unto Lystra, and Iconium, and Antioch.*

22 *Strengthning the souls of the Disciples* [Namely, which in their former journey, in going through the Cities they had wonne to Christ] (*and*) *exhorting that they should continue in the faith; and that through many afflictions we must enter into the Kingdome of God.*

23 *And when they in every Church with lifting up of hands had chosen them Elders,* [Gr. *Cheirotonesantes:* of which word see *Acts* 10. 41. As this was a custome among the Greeks in their chusing of Magistrates, that the people by lifting up of their hands gave to understand their voting; so it seemeth that from thence this custome was also used in the primitive Church, that the setting forth of Ministers of the Church being done by the Apostles, or those that were sent by them for this purpose, was approved by the Church by lifting up of their hands: which use long continued in the Church; as the Ecclesiasticall Historics testifie. Others think that thereby is understood the imposition of hands, which also was done with consent of the Church, as appears by the fasting and praying, which was done by the whole Congregation, and was also done in this chusing of the Elders; see further, 1 *Tim.* 5. 17.] *having prayed with fasting they commended them to the Lord, in whom they had believed.*

24 *And having travelled through Pisidia,* [This was a Region bordering on Cilicia] *they came into Pamphylia.* [This was a Region bordering upon Isauria, which also bordered on Lycaonia, v. 6.]

25 *And when they had spoken the word at Perga,* [This was the chief City of Pamphylia, *Acts* 13. v. 13.] *they came down to Attalia.* [this was a city lying not far from Perga on the Midland sea.]

26 *And from thence they sailed away to Antioch;* [Namely, which was situate in Syria. Whence they were sent forth, and had begun this journey, *Acts* 13. 4.] *from whence they had been commended to the grace of God* [namely, by fasting, prayer and imposition of hands, *Acts* 13. 2, 3.] *for the work which they had accomplished.*

27 *And being come thither, and having gathered the Church together, they related what great things God had done with them,* [That is, by them or by their ministry. See *Acts* 15. 12.] *and that he had opened the door of faith* [that is, that not only the outward word and miracles, but that also the operation of the Holy Ghost was imparted unto them, for to be brought to the faith in Christ, 1 *Cor.* 16. 9. and 2. *Cor.* 2. 12. *Rev.* 3. 8.] *to the Gentiles.*

28 *And they conversed there no small time with the Disciples.*

CHAP. XV.

1 *In the Church of Antioch difference ariseth concerning the observation of circumcision and the Law of Moses. 2 About which Paul and Barnabas are sent to Jerusalem, 3 where they relate the conversion of the Gentiles, and the state of the business. 6 The Apostles and Elders come together to treat hereof. 7 Peter declareth in the same assembly, that the Gentiles ought not to be burdened with the yoak of the Law. 13 James assenteth to the same and confirmeth it by the Holy Scripture. 19 and concludeth that no more ought to be laid upon them, then the observation of necessary things, 22 which being approved by the whole assembly, is written to the Churches, and by Barsabas and Silas, together with Paul and Barnabas is sent over and made known (to them,) 31 who received the same with joy. 36 Paul and Barnabas being fallen at variance because of John Mark, part one from another. 39 Barnabas and Mark towards Cyprus, 40 and Paul with Silas towards Syria and Cilicia.*

AND *some* [Namely of the Jews which had betaken them to the Christian Religion, v. 5. amongst whom the Ancient Doctors think that the Heretick Cerinthus also was. *Epiphan. haref.* 28.] *which were come down*

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down from Judea,[namely,unto Antioch] taught the brethren, saying (if ye) [namely, which of the Gentiles are converted to the Christian Religion] be not circumcised after the manner of Moseh, [i.e. if besides that, ye do not cause your selves to be circumcised and do not observe the ceremonial Law] ye cannot be saved.

2 When therefore no small resistance [Or when therefore an uproar was made, and no small contention to,&c.] and contention [Gr. interquestioning, i.e. disputing v.7] hapned to Paul and Barnabas against them [who opposed this false doctrine] they ordered [namely the Governors of the Church at Antioch] that Paul and Barnabas and some others of them should go up to the Apostles, [namely Peter and James and John, Gal. 2. v. 9.] and Elders to Jerusalem about this demand. [or question, difference. See also Acts 18. 15.]

3 They therefore being brought forth by the Church, [Which the Church did, to shew that this business concerned not only Paul and Barnabas, but the whole Church] travelled through Phœnicia and Samaria, relating the conversion of the Gentiles, [namely, to the Christian Religion] and caused [Gr. made] great joy unto all the brethren.

4 And being come to Jerusalem they were received of the Church, and the Apostles and Elders, and they declared what great things God had done with them. [That is, by them. See Acts 14. v. 27.]

5 But (said they) [These words are inserted that men may understand that these words are not related by Luke but by Paul] there are some risen up, of those of the sect [Gr. heresie. See of this word the exposition on Acts 5. v. 17.] of the Pharisees, [of whom see Mat. 3. 7.] who are become believers, [that is, who had embraced the Christian Religion, yet as it appears, had not wholly cast off the old leaven of the Pharisees] saying, that men must circumcise themselves, [namely, who from heathenism betake themselves to the Christian Religion, Acts 14. v. 27.] and command to keep the Law of Moses. [namely, the ceremonial Law, v. 24. although it may also be understood of the moral Law, to be justified thereby.]

6 And the Apostles and the Elders assembled together [This is the first assembly, Council, or Synod which was held in the new Testament about questions of Religion] to take notice of this matter. [Gr. to see about this word. Hebr.]

7 And when great contention [Gr. interquestioning, i.e. disputing, namely, betwixt both parties, which must be heard both of them] hapned (thereabout) Peter stood up and said unto them, men, brethren, ye know that God for a long time agoe [Gr. from old daies, which time some understand of the beginning of the preaching of the Apostles after Christs ascension: others of the time of Cornelius conversion, Acts 10.] amongst us chose (me) that the Gentiles by my mouth should hear the word of the Gospel and believe.

8 And God the knower of hearts bare them witness, [Namely, that they also were acceptable to him, Acts 10. v. 28.] giving them the Holy Ghost, [that is, the gifts of the Holy Ghost both ordinary and extraordinary] like as to us also.

9 And made no difference [Namely, concerning the benefits and gifts which are common to those which believe in Christ] between us and them having cleansed their hearts by faith.

10 Now therefore why tempt ye God, to lay a yoak [Namely, the ceremonial Law v. 5.] on the neck of the Disciples, which neither our Fathers nor we were able to bear. [that is, perfectly to keep, nor to be justified thereby. See the annot. on chap. 13. v. 39.]

11 But we believe by the grace of the Lord Jesus Christ [That is, by the suffering and the righteousness of Jesus Christ, whereby he hath merited the grace of God for us, whereof the ceremonies of the Law were types, John 1. 17.] to be saved in such manner as they also. [namely, our fathers were saved by the same grace.]

12 And all the multitude [Namely, not of the church, but of the Apostles and Elders, see v. 4.] held their peace, [namely, thereby shewing their consent to that which was spoken by Peter] and heard Barnabas and Paul relate, what great signs and wonders God had done by them among the Gentiles.

13 And after that these held their peace, [Namely, Paul and Barnabas] James [namely, the son of Alpheus, or James the little. See of him, Acts 12. 17.] answered [that is, began to speak. Heb.] saying, men, brethren, hear me.

14 Simeon, [Namely, Peter who also calls himself so, 2 Pet. 1. 1. otherwise also Simon, Mat 10. 2.] hath related how God first [that is, long ago v. 7.] visited the Gentiles [or respected] to receive out of (them) a people, for his name. [that is, for himself. Or in his name, i.e. that should be called his people v. 17.]

15 And herewith agree the words of the Prophets, as it is written.

16 After this I will return, and build up again the Tabernacle of David, [That is, the Church, in which Christ the Son of David dwells] which is fallen down, and build up again that which is broken down thereof, [Gr. undermined, namely, in the unbelieving Jews, in whose place the Gentiles are built as living stones] and I will raise the same up again.

17 That the remainder of men [That is, not only the Jews but also the other Nations, which Amos calleth Edom. See Amos 9. v. 11, 12.] may seek the Lord, and all the Gentiles, on whom my name is called upon [Gr. invocated or named upon them. See Acts 11. 46.] saith the Lord who doth all this.

18 To God all his works are known from everlasting. [That is, all that God doth in time, that he determined from everlasting so to do.]

19 Therefore I judge [That is, this is my opinion and apprehension in this matter] that we trouble not [or disquiet, or that they ought not to be disquieted] those who turn to God of the Gentiles.

20 But shall write unto them that they abstain from the things which are polluted by Idols [Gr. pollutions of Idols, i.e. from meat or drink sacrificed to Idols, and which are polluted thereby, as is expounded v. 29.] and from whoredome, [this some understand of corporal fornication, which indeed is not indifferent in it self, Ex. 20. 14. but by the Gentiles was accounted no sin, and an indifferent thing, 1 Cor. 6. 13, 14, 15. Others of spiritual fornication, i.e. Idolatry, which is every where by the Prophets called fornication, Exod. 34. 16. Lev. 20. 5. Jud. 2. 17. Psa. 106. 39. Isa. 23. 17. Jer. 3. 6, 8. Ezek. 16. 15, 16. And namely of that sort of Idolatry, which some being converted out of the Heathen committed, eating in the Temples of Idols that which was offered unto the same, whereof the Apostle speaketh, 1 Cor. 8. v. 9, 10. and chap. 10. v. 14. 21. which they thought by Christian liberty to be lawfull for them, and they often did to the great offence of the weake] and from that which is choaked, [that is, from beasts which were dead without letting blood: which was an abomination to the Jews. See Gen. 9. 4. Lev. 3. 17. Deut. 12. 23.] and from blood. [namely, separated from the beast, whether being congealed it be eaten, or not congealed it be drunk, which God had forbidden, to affright men from all cruelty and blood-shedding, Gen. 9. 4.]

21 For Moses of old times [Gr. generations] in each City hath them that preach him, and he is [that is, his writings, Neh. 8. 1. Luke 16. 29.] on every Sabbath read in the Synagogues.

22 Then

22 Then it seemed good to the Apostles and Elders with the whole Church, [Namely, who had approved the decree of the Apostles and Elders] to chuse (certain) men out of themselves, and with Paul and Barnabas to send (them) to Antioch: (namely) Judas who was sirnamed Barsabas, and Silas, [this is the same who is called Silvanus, 1 Thes. chap. 1. v. 1. and 2 Thes. 1. 1.] men who were leaders among the Brethren. [that is, who were of the principal for respect, knowledge and conduct amongst the Ministers there.]

23 And wrote by them [Gr. by their hand, i.e. ministry. Hebr. Acts 7. 25. namely, to be carried by them to the Church of Antioch] this (that followes) the Apostles, and the Elders, and the Brethren, [namely, the other common brethren of the Church of Jerusalem, who had also approved the same] (wish) the Brethren of the Gentiles, which are in Antioch, and Syria, and Cilicia salvation. [Gr. to be joyfull, which was a common manner of salutation in the beginning of Epistles, usual with the Greeks. See Acts 23. 26.]

24 Forasmuch as we have heard, that some which are gone forth from us, [See above v. 1. and 1 John 2. 19.] have troubled you with words, and made your souls wavering, [that is, making the firmness of your faith and the quietness of your mindes as it were loose and unstedfast] saying that ye must be circumcised, and keep the Law, [namely of Ceremonies. See the annotation on v. 5.] to whom we had not commanded (that.) [that is, gave no order to teach thus, howsoever they abuse our Name.]

25 It seemed good to us being unanimously together, to chuse some men, and to send them unto you, with our beloved Barnabas and Paul.

26 Men who have given up their souls [That is, who have preached the Gospel boldly with great peril of their lives] for the name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, who also shall declare the same by mouth. [Gr. with, or by word.]

28 For it seemed good to the Holy Ghost and to us, [That is, to us by inspiration of the Holy Ghost] to lay upon you no greater burden [see the exposition hereof v. 10.] then these necessary things. [namely, for this time: which although they be not properly necessary to salvation (except the fleeing from fornication and Idolatry) yet nevertheless they are needfull to be observed for necessary peace and edification of the Church, for the weak-believing Jews sake.]

29 (Namely) that ye withhold your selves from that which is offered to Idols, [See hereof 1 Cor 8. through the whole chapter] and from blood, and from that which is choaked, and from whoredome: from which things if ye keep your selves, ye shall do well. [or fare well] Fare well. [or be or become strengthned. A phrase usual with the Greeks in the conclusion of Epistles. See Acts 23. 30.]

30 These therefore having received their dismission, came to Antioch, and having assembled the multitude [That is, the whole Church] they delivered over the Epistle.

31 And they having read (it) rejoyced at the consolation. [Or exhortation.]

32 Now Judas and Silas, who themselves also were Prophets, [That is, Teachers of the word endued with the gift fitly to interpret the Holy Scripture, who were sent to adde their exhortations thereto, v. 27.] exhorted the Brethren [or comforted] with many words, and confirmed them. [namely, in the Christian faith.]

33 And when they had tarried (there) [Gr. had made, had remained, see Jam. 4. 13.] (for) a time, [that is, a certain and large time, Acts 18. 23.] the brethren let them go (again) with peace [that is, with leave of the brethren, and with wishing them all blessing and happiness. Hebr.] unto the Apostles. [namely, to Jerusalem where yet there were some Apostles.]

34 But Silas thought good to abide there.

35 And Paul and Barnabas tarried at Antioch, [Gr. wore off, namely, the time] teaching and publishing [Gr. Evangelizing] with yet many others, the word of the Lord.

36 And after some daies Paul said unto Barnabas, let us now return, and visit our brethren in every City in which we have published the word of the Lord, how they do. [That is, to see how it stands with them concerning the faith.]

37 And Barnabas advised [Or would] that they should take with them John, who is called Mark.

38 But Paul thought fitting [Or desired] that they should not take him with them, who had departed from them [Gr. stood off. See Acts 13. 13.] from Pamphylia, and had not gone with them to that work. [namely, to preach the Gospel to the Gentiles, for which end the Holy Ghost had called them to accomplish it, Acts 13. 2.]

39 There arose therefore an embittering, [Or grievance which came upon these Holy men through humane infirmity, thereby shewing that to be true which they say of themselves, Acts 14. 15. but God turned this to the best, seeing that they being thus parted from one another, the Gospel was published by them in more places together] so that they parted from each other, and that Barnabas took Mark with him, and sailed away towards Cyprus.

40 But Paul chose Silas [Or took unto him] and went away, being commended [Gr. being given over] by the brethren to the grace of God.

41 And he travelled through Syria and Cilicia, strengthning the Churches. [Namely, which were gathered in those Countreys.]

CHAP. XVI.

1 Paul being come to Derbe and Lystra, circumciseth Timothy, and takes him with him in his journey, 4 and gives the Churches through which he travells the Ordinances of the Apostles to keep. 6 Is hindred by the Holy Ghost from preaching the Gospel in Asia and Mysia, 9 and by a vision called into Macedonia. 13 Preacheth without Philippi, where Lydia hearing him believeth in Christ, and is baptized with her houshold. 16 Driveth a sooth-saying spirit out of an hand-maid, 19 for which he and Silas are by the masters of the hand-maid accused unto the Magistrates, 22 and by the Captaines scourged, and cast into prison, 25 which by an Earthquake is opened in the night. 27 The Jaylor hereby being awaked, would have killed himself. 28 But by Pauls speaking to him and information, he believeth on Christ, is, with his, baptized, and sheweth them all kindness. 35 The Captaines command by their Messengers that they shall be released, 37 but Paul appeals unto his freedome of Rome, and will be brought forth by themselves, 39 which afterward is done, and they depart thence.

And he came to Derbe and Lystra, [Of these Cities see Acts 14. v. 6.] and behold a certain Disciple was there, by name Timothy [of this Timothy see more at large, Acts 17. v. 14. and chap. 19. 22. and chap. 20. 4. Rom. 16. 21. 1 Cor. 4. 17. Phil. 2. 19. 1 Thes. 3. 3. and chiefly 1 Tim. 1. 2.] the son of a believing [that is, which was converted to the Christian faith] Jewish woman, [namely called Eunice. See of her, as also of his Grand-mother Lois, 2 Tim. 1. 5.] but of a Greekish Father. [Gr. of a Father a Greek, i.e. of Greekish and Gentile descent and Religion, which was the cause that Timothy was not circumcised.]

2 To whom (good) testimony was given [Namely, of godliness and expertness in the holy Scripture, 2 Tim. 3. 15.] of the brethren at Lystra and Iconium.

3 Him

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3 *Him Paul would have to travel with him* [Gr. *go forth*] *and he took and circumciſed him, for the Jews ſake which were in thoſe places,* [Namely becauſe the Jews which were weak in the faith ſhould not reject his ſervice, becauſe he was uncircumciſed. For they underſtood not yet, that circumciſion was now aboliſhed, and was at an end. And ſo *Paul* uſeth circumciſion here as an indifferent thing, ſuch as muſt alwaies be uſed for edification of the weak and without ſcandall, 1 *Cor.* 9. 19. But when he had to do, not with weak, but with ſtiff-necked Jews, who preſſed circumciſion as yet needfull to ſalvation, he would not for their ſakes let *Titus* be circumciſed. See *Gal.* 2. 3.] *for they all knew his Father, that he was a Greek.* [and that therefore *Timothy* his ſon was not circumciſed.]

4 *And as they travelled through the Cities, they delivered over the Ordinances unto them* [Gr. *dogmata, i.e.* opinions, meanings; of which ſee *Acts* 15. 20.] *which were found good* [Gr. *judged* or *determined*] *by the Apoſtles and Elders at Jeruſalem, for to obſerve* (*them*).

5 *Therefore the Churches were confirmed in the Faith,* [Namely, as well in ſpecial concerning Chriſtian liberty and the uſe of the ſame, as in general of all other points of faith] *and were daily more abundant in number.*

6 *And when they had travelled through Phrygia* [A Country in Aſia the leſs between Myſia, Galatia and Lycaonia] *and the land of Galatia,* [a Countrey in Aſia the leſs, whereof ſee *Gal.* 1. 2.] *they were hindred* [namely, for that time: for afterwards *Paul* preached the word of the Goſpel there for about two years. See *Acts* 19. 10. ſo the Holy Ghoſt preſcribed the Apoſtles what order they ſhould hold in travelling and preaching the word to one people firſt, and to another after] *by the Holy Ghoſt* [that is, by an inward ſpeaking of God by his ſpirit] *to ſpeak the word in Aſia.* [this was the third part of the inhabited and then known world, whereof Europe and Africa were the two other parts; although it ſeem here to be taken for Aſia the leſs.]

7 (*And*) *being come to Myſia,* [A Countrey in Aſia the leſs betwixt Troas and Phrygia] *they endeavoured to travell to Bithynia,* [a Countrey lying cloſe by Troas over againſt Thracia, reaching to Pontus Euxinus or the black Sea] *and the ſpirit* [namely, of Jeſus which is added in many ancient Copies] *permitted it them not.* [ſee the annotation on the former verſe.]

8 *And they being paſſed by Myſia, came down to Troas.* [By this name a whole Country was called, where in former times old Troy ſtood, otherwiſe called Phrygia the leſs, and alſo a City in the ſame Countrey, which was alſo called Antigonia and Alexandria, of which is here ſpoken. See *Acts* 20. v. 6. 2 *Cor.* 2. 12. 2 *Tim.* 4. 13.]

9 *And a viſion was ſeen by Paul in the night: there was a Macedonian man ſtanding, who prayed him and ſaid, come over into Macedonia* [This was a great countrey in Europe, betwixt Epirus and Thracia, ſtretching it ſelf on the one ſide to the Egean Sea, now called Archipelago] *and help us.* [namely, in reſpect of our ſouls by the preaching of the Goſpel]

10 *Now when he had ſeen this viſion, we ſought* [Whence it appears that *Luke* was then in the Apoſtles company. See alſo *Col.* 4. 14. and *Phil.* v. 24.] *immediately to travel towards Macedonia, concluding* [of the ſignification of this word, ſee *Acts* 9. 22.] (*from thence*) *that the Lord had called us to publiſh the Goſpel to them.*

11 *Therefore being ſayled off from Troas, we ran right towards Samothracia,* [An Iſland in the Ægean Sea, hard by the firm land of Thracia, ſo called becauſe it was inhabited, with inhabitants ſprung partly out of Thracia, and partly out of Samos] *and the following* (*day*) *to Neapolis,* [a City lying on the borders of Thracia and Macedonia, not far from Philippi, over againſt the Iſland Thaſus.]

12 *And from thence to Philippi,* [This City was formerly called Dathos, and afterwards new-named Philippi, by Philip King of Macedonia, who built the ſame up again being decayed. See *Phil.* 1. 1.] *which is the firſt City,* [namely, as ye ſayl over from Samothracia to Macedonia] *of this part of Macedonia, a colonie;* [ſo in the Latine the Cities are called, which were either built by the Romanes, or planted and ſtocked with Romane inhabitants, to till the Land thereabouts, and to ſecure the borders of the Romane Empire, from whence the City Colen alſo hath yet her name. See v. 21.] *And we ſtayed in that City ſome daies.*

13 *And on the ſabbath day we went forth out of the City by the River, where prayer* [namely, the common prayer of the Jews. Or *where there was a prayer-houſe,* or *ſynagogue of the Jews,* and thereby it ſeems that the Heathen there would not permit this to the Jews in their City] *uſed to be made: and being ſat down, we ſpake to the women* [namely Jewiſh women, the number of whom ſeems to have been the greateſt there] *which were come together.*

14 *And a certain woman by name Lydia a ſeller of purple, of the City Thyatira,* [Namely, by birth. This City lay on the borders of the Regions of Lydia and Myſia, See thereof *Rev.* 2. 18.] *who ſerved God, heard* (*us*) *whoſe heart the Lord opened,* [namely, enlightning her underſtanding by the power of his ſpirit, and inclining her will to the obedience of faith] *that ſhe took heed to that which was ſpoken of Paul.* [or *held her ſelf to that which,* &c.]

15 *And when ſhe was baptized and her houſe,* [That is, whole houſhold] *ſhe intreated* (*us*) *ſaying, if ye have judged that I an faithfull to the Lord,* [or *am believing on the Lord,* namely, *Chriſt*] *then come into my houſe and abide there,* [that is, lodge there as long as ye ſhall be here] *and ſhe conſtrained us.* [namely, with friendly intreating and preſſing.]

16 *And it came to paſs as we went to prayer,* [That is, to the place where prayer was made: or to the prayer houſe] *that a certain maid-ſervant* [Gr. *Paidiske,* which ſignifies a maid in general, *Acts* 12. 13. but here a maid-ſervant or bond-maid, for mention is made of her maſters v. 19.] *having a ſooth-ſaying ſpirit.* [Gr. *a ſpirit of Python,* by which name the ſooth-ſaying ſpirit *Apollo* was called by the Heathen, from the City Pytho, which afterward was called Delphi, where he had a Temple and moſt practiſed his ſooth-ſayings. And ſo all manner of ſooth-ſaying evil ſpirits are alſo called, who commonly gave anſwers to men that conſulted with them, 1 *Sam.* 28. 7.] *met us, who brought her maſters great gain by ſooth-ſaying.*

17 *The ſame followed after Paul and us, and cryed ſaying, theſe men are ſervants of the moſt high God,* [Howſoever this unclean ſpirit ſaid the truth therein, yet notwithſtanding he intended to make the Apoſtles doctrine ſuſpected thereby. See the like *Mark* 1. 25. *Luke* 4. 41.] *who declare unto us* [otherwiſe to you] *the way of ſalvation.*

18 *And this ſhe did for many daies. But Paul being diſcontent* [Or *being troubled,* as well for the miſery of this maiden, as for the deceitfulneſs of Satan whereby poor men were ſeduced. See alſo *Mark* 1. 25.] (*thereat*) *turned him about, and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt that thou go forth of her:* [namely, of this maid-ſervant] *And he went out the ſame hour.*

19 *Now when her Maſters* [Whoſe bond-maid ſhe was] *ſaw that the hope of their gain was gone,* [Gr. *was gone out,* as it were with this unclean ſpirit] *they laid hold on Paul and Silas, and drew them unto the Market,* [or *place of judgement*] *before the Rulers.* [theſe in the Colonies of the Romanes were called *Decuriones.*]

20 *And when they had brought them to the Captaines* [Gr. *ſtrategoi,* which by the Romanes were called *duumviri,* and in the Colonies had the higheſt authority] *they ſaid, theſe men trouble our City, whereas they are Jews.* [the name of Jews was very much hated among the Gentiles.]

21 *And they publiſh manners* [That is, manners to worſhip God, others then the Romanes and Gentiles had] *which are not lawfull for us to receive, nor to do, ſeeing we are Romanes.*

22 *And the multitude ſtood up together againſt them: and the Captains having rent off their cloathes,* [Namely, the Apoſtles and *Silas's*] *commanded to ſcourge them.* [or *to ſtrike them with Rods.*]

23 *And when they had given them many ſtripes,* [Gr. *laid on them*] *they caſt them into priſon, and commanded the Jaylor* [Gr. *keeper of the priſoners:* keeper of the ſtocks] *that he ſhould keep them ſafely.* [that is, in good ſafeguard, ſtrictly.]

24 *Who having received ſuch a command, caſt them into the inmoſt priſon, and ſecured their feet in the ſtocks* [Gr. *in the wood,* namely, a wooden block or inſtrument, wherein the feet were ſhut.]

25 *And about Midnight Paul and Silas prayed, and ſung hymes to God.* [Namely, being glad that they ſuffered for Chriſts name, *Acts* 5. 41.] *and the Priſoners hearkned to them.* [namely, the other priſoners.]

26 *And there hapned ſuddenly a great Earth-quake, ſo that the foundations of the priſon were moved* [Gr. *ſhaken up and down,* for a ſign that God had heard the prayer of his ſervants, *Acts* 4. 31.] *and ſtraightway all the doors were opened,* [namely, of themſelves by the power of God] *and the bands of all became looſe.*

27 *And the Jaylor being awaked, and ſeeing the doors of the priſon opened, drew a ſword, and would have made away himſelf,* [namely, to eſcape a more cruel death, which he feared he ſhould be put to, if the priſoners were gotten away] *thinking that the priſoners were fled.*

28 *But Paul cryed with a great voice,* [That is, aloud] *ſaying, do thy ſelf no harm: for we are all here.*

29 *And when he had asked for light, he ſprang in, and was greatly trembling, and fell down before Paul and Silas* (*at their feet.*)

30 *And having brought them without* [Namely, out of the inmoſt priſon into his houſe] *he ſaid, Sirs, what muſt I do that I may be ſaved?*

31 *And they ſaid, believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved; thou and thy houſe.* [That is, houſhold, thy wife and children, as children of the covenant. See *Acts* 2. 29.]

32 *And they ſpake unto him the word of the Lord, and unto all which were in his houſe.*

33 *And he took them to him in the ſame hour of the night, and waſhed* (*them*) *from the ſtripes,* [Namely, from the congealed blood cauſed by the ſcourging, to ſoften the wounds] *and he was ſtraightway baptized, and all his.*

34 *And he brought them into his houſe, and ſet the Table before* (*them*) [Namely, with meat and drink] *and rejoyced* [ſee the like *Acts* 8. 39.] *that he with all his houſe was become believing in God.* [Gr. *had believed.*]

35 *And when it was become day, the Captains ſent the City-officers* [Gr. *Rod-bearers:* ſo the Officers or Meſſengers of the Cities were called, becauſe they went with ſtaves, rods or twigs] *ſaying let theſe men looſe.*

36 *And the Jaylor told theſe words to Paul* (*ſaying*) *the Captains have ſent that ye ſhould be let looſe: Now therefore go forth, and go your wayes in peace.*

37 *But Paul ſaid unto them,* [Namely, to the Town-officers] *they have ſcourged us who are Romanes* [Gr. *Romane men,* that is, having the right of Citizens of Rome, who might not be ſcourged. ſee *Acts* 22. v. 25. and *Val. Max. lib.* 4. *cap.* 1.] *openly uncondemned,* [that is, not only without fault, but alſo without any form of legal proceeding *and caſt*] (*us*) *into priſon, and do they now caſt us out of it privily? Not ſo* [namely ſhall it go] *but let themſelves come and bring us out.*

38 *And the City-officers told theſe words again to the Captains: and they were afraid hearing,* [Or *becauſe they heard*] *that they were Romanes.* [namely, whom contrary to the right of the Citizens of Rome they had cauſed to be ſcourged, v. 37.]

39 *And they coming intreated them, and when they had brought them out, they deſired that they would go out of the City.* [Namely, that no new uproar might be raiſed up againſt them.]

40 *And being gone forth out of the priſon, they went unto Lydia* [Or *to the houſe of Lydia,* v. 14. 15.] *and having ſeen the Brethren, they* [namely, *Paul* and *Silas*] *comforted them,* [namely, againſt the ſcandal of this diſgrace done to them] *and went out* (*of the City.*)

CHAP. XVII.

1 Paul preacheth Chriſt at Theſſalonica. 4 Some Jews and many Greeks believe, 5 others raiſe an uproar againſt them, and draw Jaſon before the Rulers of the City. 10 But Paul and Silas eſcape, and travel to Berea, where they preach alſo, 11 and many diligently ſearching the Scripture, believe. 13 The Jews of Theſſalonica perſecute him there alſo, ſtirring up the people, 14 but the brethren bring Paul to Athens, 16 where he is troubled at their Idolatry, 18 and is mocked by certain Epicurean and Stoick Philoſophers, 19 brought unto the judgement-place, 20 and further examined concerning his doctrine, 22 whereupon he informs them of the vanity of Idolls, and of the knowledge and ſervice of the true God, who made and governs Heaven and Earth, to whom alſo being unknown they had erected an Altar. 30 Therefore exhorts them to repentance and faith in Chriſt, who was raiſed from the dead, and appointed to be Judge of the world. 32 which ſome ſcoffe at, and ſome believed, amongſt whom were alſo Dionyſius Areopagita, and Damaris.

AND *having taken* (*their*) *way through Amphipolis* [A City of Macedonia not far from Philippi, ſo called becauſe it was compaſſed with the Sea on both ſides] *and Apollonia,* [a City alſo in Macedonia nigh Theſſalonica] *they came to Theſſalonica,* [one of the principall Cities of Macedonia, ſituate by a long creek of the Ægean Sea, ſo called, becauſe there King *Philip* had overcome the Theſſalonians] *where there was a Synagogue of the Jews.*

2 *And Paul as he was wont, went in unto them, and for three Sabbaths treated with them out of the Scriptures,* [Gr. *from the Scriptures.*]

3 *Opening* (*the ſame*) [That is, by clear teſtimonies out of them, certainly proving. See *Pſalm* 119. 130. *Luke* 24. 32.] *and ſetting before* (*their eyes*) *that the Chriſt muſt have ſuffered, and riſen again from the dead, and that this Jeſus is the Chriſt* [that is, the true promiſed Meſſias, *John* 1. 42.] *whom I* (*ſaid he*) *declare unto you.*

4 *And ſome of them believed* [Gr. *were prevailed with,* or *perſwaded*] *and were joyned to Paul and Silas* [Gr. *were allotted, Acts* 13. 48.] *and of the Religious Greeks,* [that is Proſelytes as is expreſſed, *Acts* 23. 43. Or others which were addicted to the Jewiſh Religion] *a great multitude, and of the principal women not a few.* [that is, very many.]

5 *But the Jews who were diſobedient* [Gr. *who would not be prevailed with,* or *perſwaded, i.e.* who remained

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unbelieving, *John* 3. 36.] *envying* (*this*) [or *being zealous* hereat, namely, with a perverſe zeal] *took to them ſome wicked men of the market-villaines* [that is, certain unprofitable perſons, which commonly ſtand idle on the market place] *and made the people run on a heap* [or *made an uproar of the people*] *and diſturbed the City: and falling on* [or, *ſtanding on*, or, *againſt the houſe*] *upon the houſe of Jaſon*, [ſome think that this *Jaſon* is the ſame whereof we read, *Rom.* 16. 21.] *they ſought to bring them unto the people.* [Namely to ſtone them.]

6 *And when they found them not, they drew Jaſon and certain brethren before the Rulers of the City, crying, thoſe that have ſet the world in combuſtion* [Or *brought it into an uproar*, Or cauſed that through the whole world one riſeth up againſt another] *are come hither alſo.*

7 *Whom Jaſon hath taken into* (*his houſe*) *and all theſe doe againſt the commands* [Or *ordinances*] *of Ceſar, ſaying that there is another King* [namely, then the Emperor of Rome] (*namely*) *one Jeſus.*

8 *And they troubled the multitude and the Rulers of the City, who heard this.*

9 *But when they had received ſatisfaction* [Gr. *enough*, *i. e.* ſufficient excuſe, or ſecurity that being called they would appear in Court] *of Jaſon and the others they let them goe.*

10 *And the brethren immediatly by night ſent away Paul and Silas to Berea*, [Namely to eſcape the danger, *Mat.* 10. 23.] *who being come thither* [namely, to Berea] *went their way unto the Synagogue of the Jews.*

11 *And theſe were more noble* [Namely, of mind. For that is a right noble mind, that builds his faith not upon the ſaying of men, but only upon the word of God, *Eph.* 2. 20. From whence this nobleneſs proceeds, ſee *Mat.* 13. 23.] *then thoſe at Theſſalonica were,* (*as*) *who received the word* [namely, of God, the Goſpell, that was preached unto them] *with all forwardneſs*, [or *readineſs of heart*] *ſearching* [Gr. *with judgement conſidering*: or, *comparing one thing with another*, namely, the preaching of the Apoſtle with the holy Scripture] *the Scriptures daily* [namely, of the Prophets] *whether theſe things were ſo.*

12 *Many of them therefore believed, and of the Grecian honourable women, and of the men not a few.*

13 *But when the Jews of Theſſalonica underſtood, that the word of God was alſo publiſhed by Paul at Berea, they came thither alſo, and moved the multitudes.* [*i. e.* ſtirred them up againſt the Apoſtles.]

14 *But the brethren then inſtantly ſent away Paul, that he ſhould goe, as it were towards the Sea*; [That is, as if he would ſayle away from thence by ſhip] *but Silas and Timotheus abode there.*

15 *And they that guided Paul*, [That is, had undertaken to ſet *Paul* in a ſecure place] *brought him even unto Athens: and when they had gotten a command to Silas and Timotheus, that they ſhould come unto him with the greateſt ſpeed, they departed.*

16 *And while Paul expected them at Athens, his ſpirit* [That is, his mind] *was incenſed in him*, [namely with anger or zeal againſt the great Idolatry there practiſed] *ſeeing that the City was ſo greatly Idolatrous*, [or *was ſo full of Idols* or *Idolatry*. This the heathen writers themſelves alſo teſtifie of this City.]

17 *Therefore he treated in the Synagogue with the Jews* [That is, diſputed, ſee ver. 2.] *and with thoſe that were religious*, [that is, proſelytes, ſee ver. 4.] *and in the market every day, with thoſe that came before* (*him*) [that is, which met him, or whom he here and there encountred, and deſired to hear him ſpeak.]

18 *And ſome of the Epicurean* [So called from one Epicurus a diſciple of *Xenocrates*, who placed the chiefeſt happineſs in pleaſure, and denyed the providence of God] *and Stoick Philoſophers* [ſo called becauſe *Zeno* their firſt Maſter taught in a *Stoa*, *i. e.* gallery, who tyed the providence of God to means, and taught that a wiſe man ought to be ſubject to no manner of commotion of mind] *contended with him: and ſome ſaid, what will this pratler ſay?* [or *Trifler*. The Greeke word *ſpermologos* ſeems to be taken from the ſimilitude either of certain birds which pick up the ſeed from the land, and make a great noiſe: or of deſpicable perſons which on the market at Athens gathered up the ſeed which fell out of the ſacks] *but others* (*ſaid*) *he ſeemeth to be a publiſher of ſtrange Gods: becauſe he publiſhed unto them* [Gr. *Evangelized*] *Jeſus, and the reſurrection.*

19 *And they took him, and brought* (*him*) *on the* (*place called*) *Areopagus* [This was a Counſell-houſe within Athens, lying on a high place of the City, ſo called from their Idol *Ares*, *i. e.* *Mars*, where was the ſupreme Court of Juſtice, and none but very difficult and weighty matters were judged] *ſaying, may we* (*not*) *know what this new doctrine is whereof thou ſpeakeſt?*

20 *For thou bringeſt certain ſtrange things before our ears*, [Gr. *Thou bringeſt in, into our ears*] *we would know therefore what this will be.*

21 (*Now all thoſe of Athens, and the ſtrangers which abode there* [Gr. *inhabitants*, *i. e.* who being borne elſe-where, were come there to dwell] *beſtowed* (*their*) *time for nought elſe, then to tell and to hear ſomewhat new*) [this the heathen writers teſtifie of the Athenians. *Theophr. de charact. Demoſt.* 3 *Olynth.* and *Plutarch. de Gar.*]

22 *And Paul ſtanding in the midſt of the* (*place called*) *Areopagus, ſaid, ye men of Athens, I obſerve* [or *ſee*] *that ye are every way as it were more Religious*, [or *more ſuperſtitious* then others. Or *the moſt Religious*, namely of all the heathen.]

23 *For going through* (*the City*) *and beholding your Sanctuaries* [Gr. *Sebaſmata*, whereby are underſtood all things whereto or whereby any divine worſhip is practiſed, as are Temples, Altars, images, and the like] *I found alſo an Altar, on which ſtood an inſcription*, [Gr. *in which was inſcribed*. Of this inſcription, ſome heathen writers alſo make mention, as *Pauſanias*, *Laërtius* and others] *TO THE UNKNOWN GOD*; [Namely; To his honour is this altar erected. Thoſe of Athens were ſo greatly inclined to worſhip all manner of Gods, that they worſhipped not only all the Gods which the other heathen had: but fearing that there might yet ſome-where be an unknown God, which they worſhipped not, therefore they would alſo erect an Altar to the ſame] *Him therefore whom not knowing* (or *unwittingly*) *ye ſerve, I declare unto you.*

24 *The God who made the world, and all that therein is, he being Lord of heaven and earth, dwelleth not in Temples made with hands.*

25 *And alſo is not worſhipped by mens hands,* (*as*) *having need of any thing* [Or *of any man*] *ſeeing he himſelf giveth to all life, and breath, and all things.*

26 *And hath of one blood* [Namely, of *Adam* and *Eve*] *made the whole race*, [Gr. *people*] *of men, to dwell upon the whole earth*, [Gr. *on the whole face of the earth*. And it is here very cleerly ſhewn by the Apoſtle in the following words, that God by his providence hath ordained to all men and nations on the earth their time and place, how long and whereby they ſhall dwell on the earth. So that as concerning this, all comes to paſs not by chance, but according to the providence of God. See alſo *Deut.* 30. 20. *Job* 14. 5. 6. *Mat.* 10. 29.] *having appointed the times before ordained, and the bounds of their habitation.*

27 *That they ſhould ſeeke the Lord, if truly* [Or *any wiſe peradventure*] *they might feele* [God who is a ſpiritual incorporeal and inviſible being, cannot properly be felt, but is ſaid to be felt, becauſe by the creatures that are created, and by the preſervation and government of

the ſame, his properties may be ſo cleerly ſeen, as if he were felt, *Rom.* 1. 19, 20.] *and find him: although he be not far from every one of us.*

28 *For in him we live*, [That is, by him, or by his power, as *Rom.* 11. v. 36. See 1 *Cor.* 12. 6.] *and we move, and we are* [that is, we have all that we are according to ſoul and body, and are alſo preſerved in the ſame being] *as alſo ſome of your Poets have ſaid*, [namely, *Aratus*, who hath written in Greek of the courſe of the Heavens] *for we are alſo his off-ſpring.* [that is, we are deſcended from God by the creation.]

29 *Therefore we being Gods off-ſpring, muſt not think that the God-head* [Or *the divine eſſence*] *is like gold, or ſilver, or ſtone, which are cut by mans art* [Gr. *cutting*, or *graving of art*, that is, cut or graven by the art of men, as the Image and Idols of the Heathen were] *and invention.*

30 *Therefore God having overlooked* [Namely, as with connivance] *the times of ignorance*, [namely, when they knew not the true God] *declareth now to all men every where, that they repent.*

32 *Becauſe that he hath appointed a day, on which he will judge righteouſly*, [Gr. *in righteouſneſs*] *the earth* [that is, all men which have lived, do live or yet ſhall live upon the Earth] *by a man* [namely, Jeſus Chriſt] *whom he hath ordained* (*to this purpoſe*) *giving aſſurance* [Gr. *faith*] (*thereof*) *unto all, ſeeing he hath raiſed him up from the dead.*

32 *Now when they heard the reſurrection of the dead, ſome ſcoffed* (*thereat*) *and ſome ſaid, we will hear thee again hereof.*

33 *And ſo Paul went away out of the midſt of them.*

34 *Yet ſome men adhered unto him, and believed: amongſt whom was alſo Dionyſius Areopagita*, [Namely, a Judge or Counſeller in the Council of Areopagus, whereof is ſpoken v. 19.] *and a woman by name Damaris, and others with the ſame.*

CHAP. XVIII.

1 *Paul cometh to Corinth, and there findeth Aquila and Priſcilla, with whom he earns his living by making Tents.* 4 *Teacheth in the Synagogue that Jeſus is the Chriſt.* 6 *Shakes off the duſt of his garments againſt the blaſphemers.* 7 *Cryſpus and many Corinthians believe and are baptized.* 9 *Paul is admoniſhed of the Lord by a viſion to abide there.* 12 *Is by the Jews accuſed before the Governour Gallio, who receiveth not the accuſation.* 17 *Soſthenes is beaten before the judgement-ſeat.* 18 *Paul travelleth towards Syria, cometh to Epheſus, afterwards to Ceſarea, and afterwards to Antioch.* 23 *Travelleth through Galatia and Phrygia.* 24 *Apollo teacheth at Epheſus the baptiſm of John,* 26 *and being further inſtructed by Aquila and Priſcilla travelleth into Achaia, and proveth by the Scriptures that Jeſus is the Chriſt.*

AND *after this Paul parted from Athens and came to Corinth.* [The chief City of Achaia in Greece, ſituate betwixt two Seas, on the neck of land whereby Peloponeſus joyned to Achaia. See more largely of this City, 1 *Cor.* 1. 2.]

2 *And found a certain Jew by name Aquila, by birth* [Or *by deſcent, generation*] *of Pontus* [this was a Region in Aſia the leſs, lying betwixt Cappadocia and the black Sea, *Acts* 2. 9.] *who was lately come from Italy, and Priſcilla his wife, becauſe Claudius* [the Emperour of Rome] *had commanded* [Gr. *had ordained*. Of this command teſtifie alſo the Hiſtorians, *Sueton. in Claud. cap.* 25. *Oroſius. lib.* 7. *cap.* 6. The reaſon is diverſly ſet forth: it ſeems that it was therefore, becauſe the Jews continually with uproar oppoſed thoſe from among themſelves which embraced the Chriſtian Religion: or becauſe ſome notable perſons of Rome betook themſelves to the Chriſtian Religion. For the Heathen Romanes held the Jews and Chriſtians for a people of one Religion] *that all the Jews ſhould depart out of Rome*) *and he went unto them.*

3 *And becauſe he was of the ſame handicraft, he abode with them and wrought: for they were Tent-makers*, [Which at that time were moſt made or ſowed of skins] *by handicraft.*

4 *And he treated* [Or *diſputed*. See chap. 17. v. 2.] *on every Sabbath in the Synagogue; and moved* (*to the faith*) [namely, by good reaſons and grounds taken out of the Holy Scripture, for to embrace his doctrine] *Jews and Greeks.*

5 *And when Silas and Timotheus were come down from Macedonia, Paul was preſſed* [That is, driven forward with a ſtrong zeal] *by the ſpirit*, [namely, either by the Holy Ghoſt which drove *Paul* forward, or by his own mind which was inflamed with zeal] *teſtifying* [Gr. *powerfully*, or *every way teſtifying*] *to the Jews that Jeſus is the Chriſt.* [that is, the anointed, the true Meſſias promiſed by the Prophets.]

6 *But when they reſiſted and blaſphemed, he ſhook* (*his*) *garments*, [This was a token that they would have no more communion with them] *and ſaid unto them, your blood* (*be*) *on your* (*own*) *head*, [that is, ye pull down on your necks by your own fault, the puniſhment not only of temporal but alſo of eternal death. See of this phraſe, *Lev.* 20. 9, 12. 2 *Sam.* 1. 16. *Mat.* 27. 25.] *I am pure* [namely from your blood and deſtruction, foraſmuch as I have faithfully warned you of deſtruction, and ſhewed you the way of ſalvation, which ye would not follow, *Ezek.* 33. 8, 9. *Acts* 20. 26.] *and from this time forward I will go my way to the Gentiles.*

7 *And being gone from thence, he came into the houſe of a* (*man*) *by name Juſtus, who worſhipped God*, [That is, who was a Proſelyte, ſee *Acts* 13. 43.] *whoſe houſe bordered on the Synagogue.* [wherefore he ſeemeth to have bin willing to lodge there by going over the ſtreet to avoid the danger of an uproar of the unbelieving Jews.]

8 *And Criſpus* [See of him 1 *Cor.* 1. 14.] *the Ruler of the Synagogue* [See concerning the Rulers of the Synagogues, *Mark* 5. 22. *Acts* 13. 15.] *believed on the Lord with his whole houſe, and many of the Corinthians hearing* (*him*) *believed and were baptized.*

9 *And the Lord ſaid unto Paul by a viſion in the night, be not afraid but ſpeak and hold not thy peace.* [This is thus, twice repeated, to give to underſtand that he ſhould by no kind of trouble be affrighted from ſpeaking and preaching the Goſpel boldly. See *John* 1. 20.]

10 *For I am with thee*, [See *Luke* 11. 66.] *and no man ſhall lay* (*hands*) *on thee to do thee hurt: for I have much people in this City.* [that is, many elect ones which by thy preaching ſhall be converted. See *John* 10. 16.]

11 *And he tarried* (*there*) [Gr. *ſate there*, namely, at Corinth. Hebr. See *Mat.* 6. 14.] *a year and ſix moneths teaching the word of God among them.*

12 *But when Gallio* [This was a Brother of the famous *L. Anneus Seneca*, the School-maſter of the Emperour *Nero*, as *Seneca* himſelf teſtifies, *Præfat. queſt. nat. lib.* 4. he was firſt called *M. Anneus Novatus*, but being adopted for a ſon by *C. Junius Gallio* he alſo took his name] *was Governour* [Gr. *Anthypateuon*, *i. e.* governing in ſtead of the Conſul of Rome. See of this word *Acts* 13. 7. and 19. 38.] *of Achaia*; [and alſo of all Greece *Pauſan.*] *the Jews roſe up with one accord againſt Paul, and brought him before the judgement-ſeat,*

13 *Saying, this* (*man*) *adviſeth men that they ſhould worſhip God againſt the Law.* [Namely, of the Jews, to whom the Romanes had permitted that they might continue in their Law.]

14 *And when Paul was about to open* (*his*) *mouth*

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[Namely, to defend himself] *Gallio said unto the Jews, if there were any wrong or ill deed (committed)* [namely, of murder, theft, uproar or the like] *O ye Jews, then should I with reason* [or *according to reason*, i.e. as much as reason will permit: as much as shall be reasonable] *bear with you.* [that is, with patience hear you, and do you justice.]

15 *But if there be difference about a word* [Namely, which any one hath said or spoken amiss of your Law or Religion] *and names,* [that is, if this difference be about certain Titles which might be ascribed to any man] *and (about) the Law which is among you, your selves shall look to it, for I will be no judge about these things.*

16 *And he drove them away* [That is, commanded them presently to depart] *from the judgement-seat.*

17 *But all the Greeks* [Namely, which were yet heathens and unbelievers as *Gallio* was] *took Sosthenes* [whether this *Sosthenes* be the same of whom is spoken 1 *Cor.* 1. v. 1. is uncertain] *the Ruler of the Synagogue and beat (him) before the judgement-seat, and Gallio regarded none of these things.* [namely out of contempt of the Jews, and of the Jewish and Christian Religion.]

18 *And when Paul had tarried there yet many daies, he took leave of the brethren,* [Namely, having taking order about his own and the churches business, as the Greek word imports. See *Mark* 6. 46.] *and took ship from thence towards Syria* [namely, along the coast which goeth towards Syria] *and Priscilla and Aquila with him, having shorn* [namely, as they did, who had made the promise of the Nazarites for a time, *Num.* 6. v. 18. 19, 20.] *(his) head* [or *the head*: for the Greek word may be applyed to both, as well to *Paul* as to *Aquila*] *at Cenchrea* [this was the haven of Corinth on the East of the City, as the haven on the other side was called *Lechea*. *Strabo lib.* 8.] *for he had (made) a vow.* [namely, of the Nazarites, which is described, *Numb.* 6. which vow some made for their life, others for a time, as was done here. The reason why this vow was made, see *Acts* 21. 23, 24. and 1 *Cor.* 9. 20. from whence it appears that this was a vow, not to do God service thereby, but out of love to serve for the edification of the weak Jews, and to shew that he was no contemner of the Law.]

19 *And he came unto Ephesus, and left them* [Namely, *Aquila* and *Priscilla*] *there,* [namely, at Ephesus, to strengthen the Ephesians in the faith] *but he went into the Synagogue, and treated with the Jews.*

20 *And when they intreated that he would abide longer* [Gr. *for more time*] *with them, he consented not.*

21 *But he took leave of them, saying, I must altogether* [That is, necessarily, by all means] *keep the feast that is coming at Jerusalem:* [at this feast, he would be, not because he thought that the Jewish feast daies must yet be observed: for he teacheth to the contrary, *Gal.* 4. 10. *Col.* 2. 16. but because at that feast he should finde occasion to preach the Gospel to many, who by reason of the feast would be there together] *But I will return unto you if God will. And he sayled away from Ephesus.* [Gr. *he was driven towards the height, i.e. towards the deep,* over Sea.]

22 *And when he was come to Cesarea* [Namely situate in Palestina, *Acts* 10. 1.] *he went up (towards Jerusalem) and having saluted the Church, he went down to Antioch.* [namely, situate in Syria.]

23 *And when he had been* [Gr. *had made.* See *Acts* 15. 33. and 20. 3. 2 *Cor.* 11. 25. *Jam.* 4. 13.] *(there) some time, he went away and travelled in order* [namely, from one Church to another to visit them] *through the land of Galatia and Phrygia, confirming all the disciples.*

24 *And a certain Jew by name Apollos, by birth of Alexandria, an eloquent man* [Or, *well-spoken*, who could speak well] *came to Ephesus, being mighty in the Scriptures.* [that is, very expert in the Scriptures, and fit to interpret the same.]

25 *He was instructed* [Gr. *Catechumenos*, i.e. by a lively voice instructed in the principalls of Christian Religion] *in the way of the Lord.* [that is, in the doctrine of the Lord Christ, who sheweth us the way of salvation, *Mat.* 22. 16. *Acts* 9. 2. and 22. 4. and 24. 14.] *and being fervent of spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.* [that is, so much of Christ as *John* the Baptist had taught his disciples, and confirmed this doctrine unto them with baptism, by which the extraordinary gifts of the Holy Ghost were not imparted, as was done to many by the baptism of the Apostles, *Acts* 8. 15. and 19. 3.]

26 *And he began to speak boldly in the Synagogue: and when Aquila and Priscilla had heard him, they took him unto them, and expounded unto him the way of God* [See v. 25.] *more distinctly.* [that is, more abundantly in all parts of doctrine from point to point.]

27 *And when he would travel towards Achaia,* [That is, towards Corinth the chief City of Achaia, as may be gathered from 1 *Cor.* 3. 6.] *the brethren having exhorted (him)* [namely, that he would go courageously forward in teaching, and to accomplish his journey] *wrote to the Disciples that they should receive him: who being come thither, he advantaged them much,* [that is, helped much for the confirmation of the faithfull] *who believed by grace.* [this may be joyned either with the word *advantaged*, or with the word *believed*, for both must come from the grace of God.]

28 *For he convinced the Jews with great earnestness* [Or *strongly urging*] *publickly, proving by the Scriptures that Jesus was the Christ.*

CHAP. XIX.

1 *Paul cometh to Ephesus, and findeth there twelve Disciples, who were baptized in the baptism of John,* 6 *on whom he layes (his) hands, and they receive the gifts of the Holy Ghost.* 8 *Teacheth there above two years as well in the Synagogue as in the School of Tyrannus,* 11 *confirming his doctrine with singular miracles, even by his handkerchiefs.* 13 *Seven sons of one Sceva a chief Priest of the Jews, adjuring certain persons by the name of Jesus, were by the wicked spirits prevailed over and wounded.* 18 *Many confessing their deeds, bring their books of vain arts together, which are burned.* 21 *Paul purposeth to travel to Jerusalem.* 23 *Demetrius a silver-smith getting his living by making little silver Temples of Diana, raiseth an uproar against him.* 30 *Paul would go forth amongst, the people to appease them. but he is dissuaded.* 33 *Alexander endeavoureth to make an Apologie, but is not heard because he was a Jew.* 35 *But finally this tumult is quieted by the Town-clerk.*

AND *it came to pass while Apollo was at Corinth, that Paul having travelled through the uppermost parts (of the land)* [Namely, of Galatia and Phrygia. *See Acts* 18. 23.] *came to Ephesus and finding some Disciples (there,)*

2 *He said unto them, have ye received the Holy Ghost,* [that is, the extraordinary visible gifts of the holy Ghost, of speaking with all kind of tongues, prophecying, curing all manner of sicknesse, &c. See v. 6. *John* 7. 39. *Acts* 10. v. 44. 47.] *when ye believed?* [namely, and were baptized] *And they said unto him, we have not so much as heard whether there be an holy Ghost.* [that is, whether there be such extraordinary gifts of the holy Ghost wrought and given.]

3 *And*

3 *And he said unto them, whereinto therefore were ye baptized?* [That is, what doctrine was published unto you, and did ye confess, when ye were baptized] *And they said, into the baptism of John.* [That is, we were baptized by *John*, upon confession of the doctrine which *John* taught of Christ, and thereupon baptized his disciples. See *Acts* 18. 25. by which baptism the extraordinary gifts of the Holy Ghost were not given, forasmuch as Christ then was not yet glorified, *John* 7. ver. 39.]

4 *But Paul said, John indeed baptized the baptism of repentance,* [That is, by which he preached repentance, and which engaged the baptized to repentance. Whereby as also by that which followeth he sheweth, that the baptism of *John* in it selfe, as concerning its essence, is the same with the baptism of the Apostles: as having all one sign and all one thing signified, and being administred to all one end. But the difference is, that *John* with his doctrine and baptism pointed at Christ who came after him; and was to accomplish all things: and the Apostles, that Christ being come, hath perfectly performed all things necessary to our Redemption] *saying to the people that they should believe in him, who came after him that is in Christ Jesus.*

5 *And they that* [Or, *and when they heard it:* namely, the Disciples of *John*] *heard (him)* [namely, *John* the Baptist: for these are the words of *Paul* relating how *John* baptized his Disciples, which appears from the Greek text in which the two particles *men*, that is, *indeed*, and *de*, that is, *but* or *and* (whereof the one goeth before in the fourth verse, and the other follows in the fifth verse) shew that the things which are said in these two verses, must be joyned together, and that one and the same person and thing is spoken of. So that from hence it cannot be proved that these disciples should be re-baptized by *Paul*] *were baptized in the name of the Lord Jesus.* [See *Acts* 8. 16. and 10. 48.]

6 *And when Paul had laid hands on them,* [See *Acts* 8. 17.] *the holy Ghost* [that is, the extraordinary gifts of the holy Ghost, which presently after are expressed] *came upon them: and they spake with (strange) languages* [Gr. *tongues*] *and prophecyed.* [that is, declared things to come, or spake of divine things, and interpreted the writings of the Prophets. See 1 *Cor.* 14. 3.]

7 *And all these were about twelve men.*

8 *And he went into the Synagogue and spake boldly, treating (with them) for three months, and advising (them) the things of the kingdome of God.* [That is, which concern everlastin salvation.]

9 *But when some grew hardned, and were disobedient* [Or *imperswasible*] *speaking evil of the way (of the Lord)* [that is, doctrine. See *Acts* 18. 25.] *before the people, he removed from them and separated the disciples, treating daily in the Schoole of a certain man called Tyrannus,* [this word in former times signified with the Greekes any one that had any dominion: and forasmuch as the same was abused, any one afterwards who either unlawfully assumes dominion, or abuseth the same by injustice and cruelty was so called. But here it seems to be a proper name of a man, who had caused this Schoole to be built.]

10 *And this was done for two years, so that all* [That is, very many, almost all] *which dwelt in Asia* [namely, Asia the lesse] *heard the word of the Lord Jesus,* [that is, concerning the Lord Jesus] *both Jews and Greeks.*

11 *And God did unusuall mighty (works)* [That is, miracles] *by the hands of Paul:* [that is, by the ministry, *Acts* 5. 12.]

12 *So that even from his body were carried upon the sick, handkerchiefs or aprons, and that the sicknesse departed from them, and the evil spirits, went out of them.*

13 *And some of the wandring Jews* [Gr. *gang-about i.e.* running about the Country to get gain thereby] *being conjurers* [who drove out unclean Spirits by adjuring them by the name of God: which the unclean Spirits suffered them to do, to keepe men in superstition] *took upon them to name the name of Jesus over those which had those evil spirits: saying, we adjure you by Jesus whom Paul preacheth.* [seeing they saw that *Paul* to powerfully cast out Devils in the name of Jesus, they would imitate the same to have the more honour or gain.]

14 *Now (these) were certain seven sons of Sceva: a chief Priest of the Jews,* [See concerning these chief Priests, *Mat.* 2. 4.] *who did this.*

15 *But the evil spirit answering, said, Jesus I know,* [Namely, that he hath power to cast me out] *and Paul I know: but ye who are ye?* [that is, what power have ye for to command me?]

16 *And the man in whom the evil spirit was, leapt upon them; and being become master of them,* [Gr. *having got dominion over them*] *got the upper-hand against them, so that they fled out of that house naked and wounded.*

17 *And this was known to all both Jews and Greeks, who dwelt at Ephesus: and there fell a fear upon them all, and the name of the Lord Jesus was magnified.*

18 *And many of those who believed came, confessing and declaring* [Or *telling, i.e.* manifesting, relating *their deeds*. That is, mildeeds, and hainous sins, namely, openly detesting the same, and beseeching counsell and comfort of *Paul* against the same.]

19 *Many of those also, who had used vain (arts)* [Or *curious* arts. So by a milder name the devilish and black arts of sorcery and soothsaying are called, whereto the Ephesians of old were very much inclined] *brought the books together, and burnt them in the presence of all men: and reckoned the worth of them, and found fifty thousand* [Gr. *five times ten thousand of silver*] *(peeces) of silver.* [Or *drams* of silver, each dram of silver being reckoned for six (dutch) stivers, *Mat.* 18. 28. so as this sum maketh fifteen thousand (dutch) gilders, which is about one thousand five hundred pounds sterling.]

20 *So grew* [See *Acts* 12. 24.] *the word of the Lord with power,* [That is, very mightily] *and prevailed.*

21 *And when these things were accomplished* [Gr. *fulfilled*] *Paul purposed* [Gr. *Paul set in the spirit*] *in the spirit,* [that is, in his mind. Or, *by the spirit*, namely, the Holy spirit, who inspired him how to order his journeys] *having gone through Macedonia and Achaia* [namely, under one to visit the Churches in those Countreys] *to travel unto Jerusalem: saying, after that I shall have been there, I must also see Rome.* [this seemeth also to be particularly revealed unto him by God. Upon what occasion and how he afterwards came to Rome, is discribed *Acts* 25. 12. and 26. 32. and in the two following chapters.]

22 *And when he had sent to Macedonia* [Namely, to prepare the way for him, and to collect the alms for the poor at Jerusalem, 1 *Cor.* 4. 17.] *two of them that served him,* [namely, in the ministry of the word: seeing he alone could not perform all] *namely, Timotheus and Erastus, he himself abode (for) a time in Asia.*

23 *But at that same time there arose no small trouble, by reason of the way (of the Lord).* [that is, the Christian Religion. See *Acts* 18. 25.]

24 *For one by name Demetrius a silver-smith* [Gr. *silver-striker, silver-coiner*] *who made (little) silver Temples of Diana* [that is, made little representations of the great Temple of *Diana* of silver, or expressed it in pieces of silver-mony: in which stood a little Image of *Diana*, which the Heathen coming to Ephesus to worship *Diana*, bought and took with them to give Religious honour to the same at home, as we see even at this day is done at Loretto and elsewhere] *brought no small gain to those of that art.*

25 *Whom*

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25 *Whom he having gathered together,* [Gr. *having brought together on an heap*] *with the workmen of such like things,* [namely, who wrought for them to make such little Temples] *he said O men, ye know that out of this gain we have our welfare.* [that is, whereby we must live and maintain our selves.]

26 *And ye see and hear that this Paul hath perswaded, and turned a way much people, not only of Ephesus but also almost of all Asia, saying, that they be no gods which are made with hands.*

27 *And we are not only in danger, that this part* [That is, this our trade whereby we must live] *should come into contempt* [Gr. *shall come into contradiction,* or *rejection*, so that we shall not get much to do] *but that also the Temple of the great goddess Diana shall be esteemed as nought* [Gr. *to,* or *for nought*] *and that her Majesty also* [or *greatness of esteem*] *shall perish* [Gr. *shall be taken away*] *to whom all Asia and the* (*whole*) *world yieldeth worship.*

28 *Now when they heard* (*this*) *they were full of wrath, and cryed saying, great is Diana of the Ephesians.* [That is, must and ought to be held in great honour.]

29 *And the whole City was full of confusion, and they ran with violence unanimously towards the Theater,* [These were great buildings in some principal Cities of the Gentiles, built with seats ascending one above another, into which the people came together to behold the shews set forth in honour of their Idols or otherwise] *drawing with them Gaius and Aristarchus, Macedonians, Pauls companions in travel.*

30 *And when Paul would have gone into the people, the Disciples suffered him not.* [Namely, because he should not put himself in danger of being killed by those furious people.]

31 *And some also of the chief of Asia* [Gr. *Asiarchai,* which were not those that had the government of Asia, but certain Priests who took care of the shews set forth to the honour of their Idols: amongst whom some seem also to have been averse from the Christian Religion] *which were friends to him, sent unto him, and intreated that he would not betake himself into the Theater.*

32 *They cryed therefore* (*one this*) *another somewhat else; For the assembly was confused,* [Gr. *Ecclesia,* which properly signifies an assembly called together by publick order. But here this assembly was run together of themselves with confusion, v. 29.] *and the greater* (*part*) *knew not for what cause they were come together.*

33 *And they caused Alexander* [This some think to have been the same *Alexander* whereof we read, 1 *Tim.* 1. 20. and 2 *Tim.* 4. 14. a vehement and obstinate Enemy of *Paul* and the truth, but that is not sure. See the annot. on 1 *Tim.* 1. 20.] *to come forth out of the multitude,* [namely to hear him speak] *seeing the Jews thrust him forward.* [namely, seeing he was also a Jew, to speak something for the accusing of the Christians] *And Alexander having beckoned with the hand* [See *Acts* 12. 17. and 13. 16. and 21. 40.] *would have made an apology unto the people.* [namely, of this disorderly running together, with an accusation of the Christians.]

34 *But when they understood that he was a Jew, there was a voyce of all* [Namely the heathen which were there] *crying for about two hours, great is the Diana of the Ephesians.*

35 *And when the* (*town*) *clerk* [Or the Secretary of the City] *had quieted the multitude, he said, ye men of Ephesus, what man is there I pray who knoweth not that the City of the Ephesians is the Church-keeper* [that is, which maintains, keeps, and adorns the Temple of *Diana*] *of the great Goddess Diana, and of* (*the image*) *that fell down from heaven?* [Gr. *that fell from Jupiter.* This Image of *Diana* was very old, in former time made of wood by an artificer *Canetia,* which although the Temple was seven times renewed, remained always the same. See *Plin. lib.* 16. *cap.* 40. wherefore they made the people believe that it was come down from heaven.]

36 *Seeing therefore these things cannot be spoken against, it is fit that ye should be quiet, and do nothing inconsiderately,* [Or *of hasty-going on too fast,* without well bethinking your selves.]

37 *For ye have brought* (*hither*) *these men, which are neither Church-robbers; nor doe blaspheme your Goddess.*

38 *If now therefore Demetrius, and they that are of that are with him* [Gr. *artificers.* Namely, to make such little silver Temples] *have any matter* [Gr. *have any word*] *against any man, the Law-dayes are kept* [or *the Court-holders assemble,* of whom or by whom they may seeke for justice] *and there are Governours,* [Gr. *Anthypatoi, i. c.* they that govern in stead of the Consuls of Rome. See *Acts* 13. 7.] *let them complain of one another.*

39 *And if ye require ought concerning other things; the same shall be decided in a Lawfull assembly.* [That is, which is called together by command and order of the Magistrate.]

40 *For we are in danger that we shall be questioned* [Namely by the Governors] *of uproar, for this day,* [that is, for that which is done by you this day, by this tumultuous running together] *seeing there is no cause whereby we shall be able to give reason of this concourse. And having said this he let the assembly depart.*

CHAP. XX.

1 *Paul travelleth towards Macedonia and Græcia,* 4 *with some of Asia,* 6 *passeth over from Philippi to Troas,* 7 *where on the first day of the week he preacheth and breaketh bread with the Disciples, extending his discourse unrill midnight.* 9 *Eutichus a young man through sleep, falleth out of the window dead,* 10 *and is raised up by Paul.* 13 *Paul prosecuteth his journey towards Jerusalem, and cometh to Miletus,* 17 *sends for the Elders of Ephesus to come thither unto him, to whom he holds forth his faithfulness and pains in his ministry amongst them.* 22 *Foretelleth what should befall him at Jerusalem,* 26 *and declareth that he had published unto them the whole counsell of God.* 28 *Exhorts them to take heed to the flock,* 29 *and to watch against the grievous wolves, which should arise amongst them.* 32 *takes his leave of them, testifying that he had maintained him and his with his own hands.* 36 *Kneeleth and prayeth with them, who with great sorrow bring him to the ship.*

NOw after that the uproar was quieted, *Paul having called the Disciples to him and saluted* (*them*) [Namely, by embracing and kissing them according to the custome of those Countries, *Gen.* 31. 55. 1 *Thes.* 5. 26.] *went forth to travel towards Macedonia.*

2 *And when he had journeyed through those parts, and exhorted them with many speeches, he came into Greece.* [Namely into that part of Greece which was called Attica.]

3 *And when he had spent* [Gr. *made.* See *Acts* 15. 33. and 18. 23.] *three moneths* (*there,*) *and snares were laid for him by the Jews, as he was to sayl towards Syria.* [Gr. should be driven *into the height* or *depth,* namely, of the Sea.] *he was minded* [Or *of purpose, opinion*] *to return through Macedonia.*

4 *And there accompanied him into Asia* [It seems that *Paul* was not willing that these should accompany him further, excepting *Trophimus, Acts* 21. 29.] *Sopater* [otherwise *Sosipater,* to which some adde *the son of Pyrrhus.* See of him *Rom.* 16. 21.] *of Berea* [Gr. *Berean*] *and*

and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of those of Asia, [whence it appears that that which the Apostle saith 2 *Tim.* 1. 15. must not be understood of all, but of the greatest part] *Tychicus and Trophimus.*

5 *These being gone before waited for us at Troas.*

6 *Now we sailed off from Philippi after the dayes of unleavened* (*bread.*) [That is, of the passover, *Mat.* 26. 17.] *and came in five dayes* [or *at the end of five dayes*] *unto them at Troas, where we* [namely, *Paul* and his company, amongst whom also *Luke* here comprehends himself] *turned seven dayes,* [Gr. *were out,* namely the time.]

7 *And on the first* (*day*) [Gr. *one,* see *Gen* 1. 5. *Mat.* 28. 1. and compare therewith 1 *Cor.* 16. 2. which day is called the day of the Lord, *Revel.* 1. 10.] *of the week* [Gr. *of the Sabbaths.* See *Mat.* 28. 1. *Luke* 18. 12.] *when the disciples were come together to break bread* [that is, to eat with one another, and to hold the Lords Supper. See *Acts* 2. 42. 46. 1 *Cor.* 11. 20, 21, 22.] *Paul treated with them* [namely, of the doctrine of the Gospell] *being to depart the next day: and he extended* (*his*) *discourse unto midnight.*

8 *And there were many lights* [Gr. *many lamps.* The faithfull to escape the danger of the persecution, then allembled many times by night: and had lights in their Assemblies, that they might not be slandered (as yet nevertheless they were by the ungodly) that they committed any thing unfitting in the same] *in the upper-room, where they were assembled.* [otherwise *me.*]

9 *And a certain young man by name Eutychus, sate in the window, and being surprised by a deep sleep,* [Or *being fallen into a deep sleep, Gr. being taken away, carried away*] *seeing Paul, spake long* (*unto them*) [Gr. *discoursed very much*] *falling down headlong by sleep* [or *being cast down headlong*] *fell from the third loft downward, and was taken up dead.*

10 *But Paul being come down fell upon him, and clapping* (*him*) *about, he said; be not troubled; for his soul is in him.* [The soule was indeed departed from him ver. 9. but this *Paul* speaketh, because he was fully assured that the same should come into him again, as *Mat.* 9. 24. or because at that instant the same came into him againe.]

11 *And when he was gone up* (*again*) *and had broken bread* [See ver. 7.] *and eaten* (*somewhat*) [Gr. *had tasted,* namely, common food, which used to be done together with the use of the Lords Supper] *and had spoken with them long, untill break of day, so* [See the like *John* 4. 6.] *he departed.*

12 *And they brought the youth alive, and were comforted* [That is, joyed and revived] *above measure.*

13 *But we being gone forth before towards the ship, sayled off into Asos,* [A City in Mysia about Troas, otherwise called also Apollonia] *where were should take in Paul. For so he had commanded it,* [Gr. *ordained*] *and he himself would goe a foot.* [that is, travel by land, to preach the Gospel here and there by the way.]

14 *And when he had joyned himself with us at Asos, we took him in, and came to Mitylene.* [An Hland with a City of the same name, not far from Asos, lying in the Ægean Sea.]

15 *And having sayled away from thence, we came the* (*day*) *following over against Chios,* [An Hland betwixt Samos and Lesbos in the same Sea] *and the next* (*day*) *we put in to Samos,* [an Hland thereabout having a City of the same name] *and abode at Trogyllium,* [a corner of the mountain Mycales, stretching out into the Sea, lying from Samos forty furlongs] *and the* (*day*) *following we came to Miletus.* [a City by the Sea, on the firm land of *Ionia,* not far from Ephesus.]

16 *For Paul had purposed* [Gr. *judged, i. c.* thought good] *to sayl by Ephesus, that he might not spend the time in Asia. For he hasted* (*if it were possible for him*) *to be at Jerusalem on the day of Pentecost,* [of this Feast day see *Acts* 2. 1. This the Apostle did, not because he thought that the Jewish Feast must yet be observed: *Gal.* 4. 10. *Col.* 2. 16. but because by the multitude of people that came to the feast, he should have opportunity the better to spread abroad the Gospell.]

17 *But he sent from Miletus to Ephesus, and he called over the Elders of the Church.*

18 *And when they were come unto him he said unto them, ye know, from the first day that I came into Asia,* [Namely, properly so called, being a part of Asia the less, of which Ephesus was the chief City] *how I was with you the whole time:*

19 *Serving the Lord with all humility* [Or *lowlinesse,* of mind, or of condition as *Luke* 1. 48.] *and many teares,* [namely, out of compassion towards poor ignorant or seduced persons] *and temptations* [that is, afflictions. See *James* 1. 2. and 1 *Pet.* 1. 6.] *which came upon me by the lyings in wait of the Jews.*

20 *How I have kept back nothing* [Gr. *withdrawn,* i. e. concealed, either for fear of men or for lucres sake, 1 *Thes.* 2. ver. 3. 4.] *of that which was profitable, that I have not declared unto you and have taught you publickly, and by the houses.* [That is, in particular.]

21 *Testifying both to Jews and Greeks,* [Namely, every where and very strongly, with firm grounds and testimonies of the holy Scripture] *repentance unto God, and faith in our Lord Jesus Christ.*

22 *And now behold I being bound* [That is, being drawn as with bands] *by the Spirit,* [that is, by strong impulse and command of the Holy Ghost: or by my mind through the inspiration of the Holy Ghost. See *Acts* 19. 21.] *travell to Jerusalem, not knowing* [namely, particularly] *what shall meet with me there.*

23 *Save that the Holy Ghost from City to City* [That is, every where, in all Cities which I travel thorow, *Luke* 8. 4.] *witnesseth,* [namely, by the Prophets, to whom the Holy Ghost hath revealed this, *Acts* 21. 4. 11.] *saying, that bands and afflictions are ready for me.* [Gr. *wait for me.*]

24 *But I regard nothing* [Gr. *I make no reckoning of any thing*] *neither but I my life* [Gr. *my soul*] *precious to my self, that I may finish my course* [namely, of the Christian life, and especially of my ministry 1 *Cor.* 9. 24. 2 *Tim.* 4. 7.] *with joy, and the ministry which I have received from the Lord Jesus, to testifie the Gospell of the grace of God.* [that is, wherein the grace of God is published unto us.]

25 *And now behold, I know that ye all where I passed preaching the Kingdome of God, shall see my face no more.*

26 *Therefore I testifie unto you on this present day, that I am pure from the blood of* (*you*) *all.* [That is, guiltless of your destruction, seeing I have faithfully shewed you the way of salvation. See *Ezek.* 3. 18, 19. *Acts* 18. 6.]

27 *For I have kept back nothing* [See ver. 20.] *that I should have declared unto you, all the counsell of God.* [That is, all that God hath decreed and revealed concerning the salvation of men; though whom, and how the same is obtained, *Luke* 7. 30. *Eph.* 1. 11.]

28 *Therefore take heed to your selves,* [That is, to your doctrine, life, and office] *and to the whole flock, over which* [Gr. *in which*] *the Holy Ghost* [who is the principall cause of the lawfull calling of the Ministers of the word, although he do it by the ministry of men. See *Acts* 13. ver. 2. 3.] *hath set you Overseers* [Gr. *Episcopous,* from whence the word *Bishop* is come. These ver. 17. are called *Elders of the Church,* from whence it appears that in the holy Scripture there is no difference made betwixt Elders and Bishops. See *Phil.* 1. 1.] *to feed*

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feed the Church of God, [Namely, with the sound doctrine of the word of God: by a similitude taken from Shepheards, to whom the office of the Ministers of the word is very fitly compared, *Jer.* 23. 4. *John* 21. 15. *Eph.* 4. 11. 1 *Pet.* 5. 2.] *which he* [namely God *i.e.* the Son of God, who hath assumed our humane nature, into the unity of his person] *hath gotten* [Or *purchased bought, made his own*] *by his own blood.* [namely, by which he hath redeemed us, and not by the blood of any beasts. *Heb.* 9. 12. This blood is called Gods own blood, because the Son of God, being and remaining true God, assumed humane flesh and blood in unity of person. A phrase whereby, is ascribed to the person of Christ, being denominated from the one nature, that which is proper to him according to the other nature. See *John* 3. v. 13.]

29 *For this I know that after my departure* [Namely, from hence out of these Countreys, or else out of this life] *grievous* [that is, abominable, troublesome] *wolves* [that is, false Teachers, which seek to destroy the sheep by their false doctrine, *Mat.* 7. 15.] *shall come in unto you, which spare not the flock.*

30 *And of your selves* [That is, of the Teachers and Overseers themselves] *shall men arise, speaking perverse things* [or *wrested*, like as Satan wresteth all things to obscure the truth] *to draw away the Disciples after them.* [namely, to follow them and their doctrine.]

31 *Therefore watch and remember that (for) three years,* [Compare *Acts* 19. 10.] *night and day I ceased not to admonish every one with tears.*

32 *And now brethren I commend you to God, and to the word of his grace,* [That is, to the Gospel, therewith to confirm the faith, and therein to seek your comfort. See *Acts* 14. 26.] *who is able* [namely, God] *to build you up* [namely, increasing the Church with gifts and in number] *and to give you an inheritance* [namely, of the heavenly Countrey] *among all the sanctified ones,* [namely, by the spirit of regeneration: or separated from the world by faith.]

33 *I have desired no mans silver, or gold, or apparell.*

34 *And you your selves know that these hands have ministred to my necessities, and to those that were with me.*

35 *I have shewed you in all (things) that thus labouring we must take up* [That is, either support them that they may not fall, or being fallen offer the hand to help them up, *Luke* 1. 54.] *the weak,* [namely, in faith and knowledge of Christian doctrine] *and remember the words of the Lord Jesus, that he said* [these words are not written in the Evangelical History, like as all the words and deeds of Christ are not written, *John* 20. 30. and 21. 25. but may notwithstanding be gathered from some speeches of Christ, *Luke* 6. 38. and 16. 9.] *it is more blessed* [for he that giveth to the poor, he gives it upon usury to the Lord, *Prov.* 19. 17.] *to give,* [namely, temporal goods for the maintenance of the ministry of the Church, or of the poor] *then to receive.*

36 *And when he had said this, kneeling down he prayed with them all.*

37 *And there was a great weeping of (them) all:* [A token of hearty love to their Teacher] *and they falling about Pauls neck, kissed him.*

38 *Being greatly grieved, most of all for the word that he had said, that they should see his face no more: and they brought him to the ship.*

CHAP. XXI.

1 *From Miletus Paul travells forward towards Syria, and cometh to Tyre.* 4 *the Disciples there dissuade him from this journey to Jerusalem, but in vain.* 5 *He goes forth to Ptolomais, and from thence to Cesarea, where he abideth some dates at the house of Philip the Evangelist whose four daughters prophecyed.* 10 *Agabus foretelleth his bands at Jerusalem, wherefore the brethren intreat him even with tears to tarry from thence,* 13 *but understanding that he was ready even to dye for Christs sake, they submit to the will of God.* 15 *He cometh to Jerusalem, and goeth to lodge with Mnason.* 18 *Afterwards he goeth unto James and relateth to him and the Elders, what God had done for him,* 20 *by whose counsell, he with four men who had a vow, goeth into the Temple to sanctifie himself,* 27 *where he is seen by certain Jews of Asia, who raise an uproar against him and seek to kill him,* 31 *but is by the Romane Governour taken from them, and brought into the Camp,* 39 *of whom he gets leave to speak unto the people.*

AND *as it came to pass that we were parted,* [Gr. *drawn off*, namely, as a Father from his children] *and sayled away from them* [see *Acts* 16. 11. and 18. 12.] *we ran forth right, and came unto Coos,* [an Island in the Mediterranean Sea betwixt Crete and Caria, where the famous Physician *Hippocrates* and the Painter *Apelles* were born] *and the next (day) to Rhode.,* [a very famous Island with a City of the same name, over against Lycia, where that great Image stood, which was reckoned amongst the seven wonders of the world] *and from thence to Patara.* [a city on the firm Land of Lycia, lying by the Sea, and the chief City of Lycia.]

2 *And having found a ship that sailed over* [That is, that should sail over] *to Phenicia,* [see of this land *Acts* 11. 19. and 15. 3.] *we went thereinto and sailed off.*

3 *And when we had gotten Cyprus in sight* [Or *had discovered*] *and left it on the left-(hand) we sayled towards Syria and arrived at Tyre,* [the chief City of Phœnicia. See thereof *Mat.* 11. 21.] *for the ship* [that is, shipmen] *was there, to unload her burden.*

4 *And having found the Disciples,* [Some think that believers are here called *Disciples*, which were not yet in a setled Church, and *brethren*, they that were in such a Church] *we abode there seven dates: who said unto Paul through the Spirit,* [that is, by a special revelation of the holy Ghost] *that he should not go up to Jerusalem.* [that is, that great perills and afflictions should befall him at Jerusalem, wherefore out of love to him and of their own head they counselled him not to go up.]

5 *Now when it came to pass that we had passed over these dates,* [Namely, with waiting until another ship should again sail off] *we went out, and travelled (forward) and they all conducted us with wives and children* [a token of great love to their Teacher] *forth out of the City: and kneeling down on the shore* [see *Acts* 20. v. 36.] *we prayed.*

6 *And when we had saluted one another,* [That is, with mutual embracing, had taken leave and farewell one of another, *Acts* 20. 1.] *we went into the ship: but they returned (each) unto his own.* [that is, unto his house, *John* 19. 27.]

7 *Now we having finished the voyage from Tyre, arrived at Ptolomais,* [A City by the midland Sea, below Tyrus, heretofore called Acco, *Jud.* 1. 31. *Plin. lib.* 5. *cap.* 19. so re-named from a King of Egypt] *and having saluted the brethren, abode one day with them.*

8 *And the next (day) Paul and we that were with him* [Gr. *they that were about Paul, Acts* 13. 13.] *went thence and came unto Cesarea,* [namely, of Palestine, see *Acts* 10. 1.] *and being gone into the house of Philip the Evangelist* [that is one of them who were sent forth here and there by the Apostles, to preach the Gospel, and to confirm the Churches, *Ephes.* 4. 11. 2. *Tim.* 4. 5. Otherwise they are called Evangelists in special, who wrote the four Gospels] *(who was (one) of the seven)* [namely, Deacons, *Acts* 6. 5.] *we abode with him.* [that is, lodged.]

9 *Now he had four daughters (yet) virgins, which prophecyed:* [that is, had the gift to foretell things to come. For to interpret the Scripture openly before the Church

Church is forbidden women, 1 *Cor.* 14. 34. and 1 *Tim.* 2. 12. except we would exempt this as an extraordinary example.]

10 *And when we had tarried (there) many dates, there came down a certain Prophet from Judea by name Agabus.*

11 *And he came unto us, and took Pauls girdle, and having bound his own hands and feet* [So the Prophet used with outward signs, to set forth their predictions, that they might the better be imprinted in the hearts of men. See *Isa.* 20. 2. *Jer.* 13. 1. and 27. 2. *Ezek.* 12. 5.] *said, this saith the Holy Ghost, the man whose girdle this is, shall the Jews thus bind at Jerusalem, and deliver over into the hands of the Gentiles.* [namely, first of the Romane Governour, and afterward of the cruel Emperour *Nero.*]

12 *Now when we heard this, both we and they that were of that place, besought that he would not go up to Jerusalem.* [This they did as out of love to *Paul*, as v. 4.]

13 *But Paul answered, what do ye that ye weep, and make my heart weak?* [Or *break*, and as it were stamp in pieces, *Psa.* 51. 19.] *For I am ready not only to be bound, but also to dye at Jerusalem for the name of the Lord Jesus.*

14 *And when he would not be dissuaded, we held our selves content* [Or *quiet*, without inveating him any more] *saying, the will of the Lord be done.*

15 *And after those dates we made us ready,* [Or *we packed our things*] *and went up to Jerusalem.*

16 *And with us went also (some) of the Disciples of Cesarea, bringing (with them) a certain (man called) Mnason of Cyprus, an old Disciple, with whom we should lodge.*

17 *And when we were come to Jerusalem, the brethren received us gladly.* [Or *very willingly, kindly.*]

18 *And the following (day) Paul went in with us unto James:* [Namely, the Apostle the son of *Alphæus*, *Acts* 15. 13. *Gal.* 1. 19.] *and all the Elders* [that is, the Governours of the Church] *were come thither.*

19 *And when he had saluted them, he related from point to point,* [Gr. *according to every point*] *what God had done amongst the Heathen by his ministry.*

20 *And they having heard (that,) praised* [Or *glorified*] *the Lord: and said unto him, thou seest brother how many thousand of Jews* [Gr. *ten thousands*] *there are which believe, and they are all zealots of the Law.* [namely, thinking that the Ceremonial Law must yet be observed, and not understanding yet that the same is abolished by Christ.]

21 *And they are informed concerning thee* [The Greek word properly signifies to be instructed with a lively voice, *Luke* 1. 4.] *that thou teachest all the Jews which are among the Gentiles to fall away* [Gr. *falling away.*] [This was a slander against Paul: for although he taught that the Ceremonies of the old Testament were fulfilled by Christ, and in that respect abolished; yet nevertheless he taught not that men should not reject the Law of *Moses*, nor that the weak Jews which did not yet understand this, should be compelled for that time to neglect the ceremonies, especially seeing he himself for the weak ones sake, had circumcised *Timothy*, *Acts* 16. 3.] *from Moses,* [that is, from the Law set down by *Moses*] *saying that they should not circumcise the children, nor walk after the manners (of the Law,)* [that is, to observe the ceremonies of the Law.]

22 *What is (to be done) therefore? It is altogether needfull that the multitude* [Namely, of the Church from whom the Elders are distinguished] *come together?* [that is, be called together] *for they will hear that thou art come.*

23 *Do therefore that which we say unto thee: we have* [Otherwise, *there are amongst us*] *four men which have made a vow* [Gr. *having a vow upon them, or over themselves*, namely, of the Nazarites. See of them *Num.* 6. and heretofore *Acts* 18. 18.]

24 *Take those unto thee, and sanctifie thy self with them* [Or *purifie*, namely, accomplishing and laying aside the Nazaritesship, by shearing thine head, and offering sacrifices, to shew that thou art no contemner of the Law. This counsel they give, in hope that *Paul* should thereby take away the ill reports scattered abroad concerning him that he was a contemner of the Law, and to prevent greater danger of unquietness in the Church, and was not unlawful in it self, although the event shewed that it was not sufficient to quiet the Jews. But nevertheless *Paul's* modesty is to be commended, that he carried such respect to the Eldership that he would not despise their counsel, but follow it for the sake of the weak. See 1 *Cor.* 9. 20.] *and be at expences with them,* [namely, which were to be made for sacrifice and otherwise, which are described, *Num.* 6. 19. *&c.*] *that they may shave their heads: and all may know that there is nothing in that whereof they are informed concerning thee, but that thou walkest (so) that thou thy self also observest* [Gr. *keepest*, which *Paul* did for a while among the weak Jews, the better to win them] *the Law.* [namely, of ceremonies.]

25 *But concerning the Gentiles which believed* [That is, who have embraced the Christian Religion] *we have written,* [Gr. *sent, i.e.* written and sent an Epistle. See *Acts* 15. 20. *&c.*] *and found good* [Gr. *judged*] *that they should observe no such thing,* [namely, what concerns the ceremonial Law] *save that they keep themselves from that which is offered to Idols, and from blood, and from that which is strangled, and from fornication.*

26 *Then Paul took the men with him, and the next day being sanctified with them, he went into the Temple, and declared* [namely, to the Priests] *that the dayes of sanctification were fulfilled,* [Gr. *the fulfilling the dates of purification, i.e.* that the time of their vow was expired, and that they would lay aside the same according to the Law, *Num.* 6. v. 13. *Acts* 24. 18.] *(remaining there) untill the offering* [namely, which is described, *Num.* 6. v. 13. 14. *&c.*] *was offered up for every one of them.*

27 *Now when* [Or *as*] *the seven dates* [namely, from the feast of Pentecost. See *Acts* 20. 16.] *were ready to be finished, the Jews of Asia* [that is, who dwelling in Asia, and as it seems at Ephesus, were come up to Jerusalem to the feast: who also oftentimes in Asia contrived much evil against *Paul*, *Acts* ch. 14. 17, 18. persons very rebellious and envious against *Paul*, *Acts* 17. 5.] *saw him in the Temple and disturbed* [Gr. *mingled*] *all the people* [or *all the multitude*, namely, which was there present] *and laid hands on him.*

28 *Crying, ye men of Israel, come to help, this is the man that teacheth every (man) every where, against the people and the Law* [Those accusations were also laid to the charge of Christ and *Stephen*, *Mat.* 26. 61. *Acts* 6. 13.] *and this place,* [namely, the Temple or else the City] *and besides this he hath also brought Greeks* [that is, uncircumcised (persons)] *into the Temple* [namely, further in, then it was lawfull for the unholy to come, *Luke* 18. 13.] *and hath profaned* [Gr. *made common, i.e.* unclean. See *Acts* 10. 14, 15.] *this holy place.*

29 *For they had before seen Trophimus the Ephesian* [This man though he had embraced the Christian Religion, was nevertheless uncircumcised and no Proselyte] *with him in the City, whom they thought that Paul had brought into the Temple.* [which notwithstanding was not so: but they thought so, because he followed Paul every where.]

30 *And the whole City* [That is, all the inhabitants of the City] *was moved, and the people ran together:* [Gr. *and there came a concourse of the people*] *and they caught Paul, and drew him out of the Temple,* [namely, because the same (as they thought) should no more be

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profaned by him: or that the Temple might not be defiled with his blood, ſeeing they had purpoſed to make him away, v. 31.] *and immediately the doors were ſhut.*

31 *And as they ſought to kill him, the report* [Gr. *the ſaying, the tidings*] *came to the Commander of the band,* [Gr. *Commander over a thouſand, Colonel,* who had command over the Garriſon, as alſo hereafter in the following chapters] *that all Jeruſalem was in a hurly burly.* [Gr. *was mingled together, was in confuſion.*]

32 *Who immediately took to him Souldiers and Centurions, and ran down unto them;* [Or *towards them*] *now they ſeeing the commander and the ſouldiers, ceaſed from beating of Paul.*

33 *Then the Commander drew neer and took him, and commanded that (he) ſhould be bound with two chains,* [Namely, one on the hands and one on the feet, as *Agabus* had foretold v. 11.] *and asked who he was, and what he had done.*

34 *And among the multitude (the one) cryed (this) the other ſomewhat elſe: But when he could not know the certainty,* [Namely, what the matter was, *Acts* 22. 30.] *by reaſon of the tumult, he commanded that he ſhould be brought into the Camp.* [Gr. *Parembole*, which was a place within Jeruſalem, on the North of the Temple, compaſſed about with walls, and fortified as a Fort or Caſtle, where the Romane Garriſon had their Leaguer: and was called after a Romane General, *Antonia. Joſephus de bello Jud. lib. 6. cap. 6.*]

35 *And when he was come on the ſtairs,* [Namely, over which men went up to the Fort, which lay on a hill] *it happened that he was born of the Souldiers, by reaſon of the violence of the multitude.*

36 *For the multitude of the people followed crying out, away with him.* [That is, kill him.]

37 *And as Paul was (now) to be brought into the Camp, he ſaid unto the Commander, is it lawfull for me to ſpeak ſomething unto thee?* [Or *if it be lawfull for me,* namely, to ſpeak, then I will ſpeak ſomewhat] *and he ſaid, knoweſt thou Greek?* [although *Paul* were a Jew or Hebrew, yet he ſpake to the Commander in Greek, which language was very common, and learned by many Romanes.]

38 *Art not thou the Egyptian,* [Namely, which about three years before, under the Governour *Felix*, had brought the people into an uproar, and was fled himſelf. See of him *Joſeph. Antiq. lib. 20. cap. 6. 7.* and *de bello Jud. lib. 2. cap. 12.*] *which before theſe daies raiſed an uproar, and led forth into the wilderneſs the four thouſand* [who afterwards increaſed unto thirty thouſand, as *Joſephus* writes] *murderers.* [Gr. *men-murderers.* Or of them that carried ſhort weapons or murdering inſtruments, of whom *Joſephus* relates ſtrange things.]

39 *But Paul ſaid, I am a Jewiſh man* [Gr. *humane perſon* (homo)] *of Tarſus, a Citizen of no ignoble City in Cilicia,* [that is, added for diſtinction from another *Tarſus* in Bithynia] *and I beſeech thee permit me to ſpeak unto the people.*

40 *And when he had permitted it, Paul ſtanding on the ſtairs, beckned with the hand unto the people.* [See *Acts* 12. 17. and 13. 16. and 19. 33.] *and when there was great quietneſs, he ſpake unto them in the Hebrew tongue ſaying,*

CHAP. XXII.

1 *Paul makes his defence before the people, 3 and relates that he was a Jew, brought up at the feet of Gamaliel, 4 and that he being zealous for the Law, perſecuted the Chriſtians even unto Damaſcus. 6 Afterwards how he was wonderfully called and converted by Chriſt out of Heaven, 12 and being further informed by Ananias concerning his calling to the Apoſtleſhip, was baptized by him, 17 and how Chriſt by a viſion in the Temple at Jeruſalem, appeared to him again, and ſent him to the Gentiles, 22 which words the Jews hearing, made a new uproar, and cryed out that he ought not to live, 24 wherefore the Commander causeth him to be bound that he might be ſcourged, 25 but ſeeing he appeals to his Burgeſſhip of Rome, the ſame is omitted, 30 and he ſet before the council of the Jews.*

MEn, *Brethren and Fathers,* [He calleth the common people who were equal to him in age, *Brethren,* and their Elders and Rulers, *Fathers,* that ſo by this appellation he might ſtir them up to favourable audience. See the like example in *Stephen, Acts* 7. 2.] *hear ye my defence, which I at preſent (ſhall make) unto you.*

2 (*Now when they heard that he ſpake to them in the Hebrew Tongue,* [That is the Syriack, which had great agreement with the Hebrew, and therefore was reckoned for one Tongue: for the people of the Jews after the Babyloniſh captivity, by their continual converſe with the Syrians and Aſſyrians, had very much mingled the purity of the Hebrew Tongue with thoſe Tongues] *they kept themſelves the more ſtill.*) *And he ſaid,*

3 *I am a man that am a Jew, born at Tarſus in Cilicia, and brought up in this City, at the feet of Gamaliel:* [That is, under the inſtruction and overſight of that famous Doctor of the Law *Gamaliel,* of whoſe reſpect among the people is teſtified, *Acts* 5. 34. And this phraſe is taken from hence, that the Teachers ſate higher, in advanced chairs or ſeats, and the Diſciples on lower benches before their feet, as is alſo ſaid of *Mary, Luke* 10. 39.] *inſtructed according to the exacteſt manner:* [Gr. *the ſharpneſs, i.e.* the ſharpeſt, or the Phariſaical, which (ſect) by the Jews was accounted for the beſt and ſtricteſt obſerver of the Law. See *Acts* 26. 5. *Phil.* 3. v. 5.] *of the Law of our Fathers, being a zealot of God,* [that is, a zealot for the Law of God, but without underſtanding as *Paul* addes, *Rom.* 10. 2.] *like as ye all are at this day.*

4 *Who perſecuted this way,* [That is, this doctrine or Religion. See *Acts* 9. 2. and 19. v. 9, 23.] *even unto death,* [that is to bring them to death, as was done to *Stephen Acts* 7. 60.] *binding and delivering over into priſon both men and women.*

5 *As the High Prieſt alſo is my witneſs, and the whole Council of Elders: from whom alſo I having received letters unto the Brethren* [That is, the Jews and their Rulers, *Acts* 9. 2. whom he calleth brethren becauſe they were of one race, although bitter Enemies of the Chriſtians] *travelled towards Damaſcus, to bring thoſe that were there alſo, bound unto Jeruſalem, that they might be puniſhed.*

6 *But it happened unto me* [See of this event, *Acts* 9. 3. and the following (verſes) with the annotations thereupon] *as I journeyed, and drew neer to Damaſcus about noon, that ſuddenly from heaven a great light ſhined round about me.*

7 *And I fell to the Earth, and I heard a voyce ſaying unto me, Saul, Saul, why perſecuteſt thou me?*

8 *And I anſwered, who art thou Lord? And he ſaid unto me I am Jeſus of Nazareth whom thou perſecuteſt.*

9 *And they that were with me, ſaw indeed the light, and were ſore afraid, but the voyce of him that ſpake unto me they heard not.* [Namely with underſtanding of the words: for otherwiſe they heard the ſound. See the annot. on *Acts* 9. 7.]

10 *And I ſaid Lord what ſhall I do? And the Lord ſaid unto me, ariſe and go thy way to Damaſcus, and there thou ſhalt be ſpoken with, concerning all that which is ordained thee to do.*

11 *And when I ſaw not by reaſon of the glory of that light,* [That is, the exceeding brightneſs of this light had ſo ſcorched mine eyes, that as it were ſcales were

come upon them, *Acts* 9. 18.] *I was led by the hand, by thoſe which were with me, and came to Damaſcus.*

12 *And one Ananias, a Religious man according to the Law, having (good) teſtimony of all the Jews which dwelt (there.)*

13 *Came unto me,* [Namely, ſent by Chriſt by a viſion, *Acts* 9. 10.] *and ſtanding by (mee) ſaid unto mee, Saul, brother, be thou reſtored to thy ſight;* [or, *look upwards*] *and the ſame houre I became looking upon him.* [or, *I looked upon him.*]

14 *And he ſaid, The God of our Fathers hath before ordained thee* [Or *before prepared.* The Greek word ſignifies as much as, taken thee by the hand] *to know his will, and to ſee the righteous one,* [that is, Jeſus Chriſt, who knew no ſin, although he were condemned as one that was unrighteous, *Iſa.* 53. 11. *Acts* 3. 14. 1 *John* 2. 1.] *and to hear the voyce out of his mouth.*

15 *For thou ſhalt be witneſs to him unto all men, of that which thou haſt ſeen and heard.*

16 *And now why tarrieſt thou? Ariſe, and be baptized, and waſh away thy ſins,* [That is, for a ſign and ſeal, that thy ſins are waſhed away by the blood and the Spirit of Chriſt: a phraſe which is often uſed of the Sacraments. See *Mark* 1. 4. *Ephe.* 5. 26. which is more cleerly expounded, *Matth.* 3. 11. 1 *Pet.* 3. 21. 1 *John* 1. 7.] *calling on the name of the Lord.*

17 *And it happened unto me when I was returned to Jeruſalem, and prayed in the Temple; that I was in a diſtraction of ſences:* [Gr. *ſtanding out;* whereof ſee *Acts* 10. 10 This ſeems to have happened after that he was returned out of Arabia to Jeruſalem, three years after his converſion, *Gal.* 1. 18.]

18 *And that I ſaw him, and he ſaid unto me, make ſpeed, and go in haſt out of Jeruſalem:* [This whole relation of *Paul,* as alſo the former, ſerves for this purpoſe, to ſhew the Jews, that not out of ignorance of the promiſes made to the Jews, nor of any faction againſt them, but only being preſſed by the voyce and will of God, he was gone to the Gentiles to preach the Goſpell to them] *for they will not receive thy teſtimony concerning me.*

19 *And I ſaid, Lord, they know that I caſt into priſon, and ſcourged in the Synagogues thoſe that believed in thee.*

20 *And when the blood of Stephen thy witneſs* [Gr. *Martyros,* from whence commeth the word *Martyr,* becauſe they give teſtimony to the truth of the Goſpell with their blood; of whom *Stephen* was the firſt after the reſurrection of Chriſt] *was ſhed, (that) I alſo ſtood by, and was alſo well pleaſed in his death, and kept the clothes of them which killed him.*

21 *And he ſaid unto me go thy way: for I will ſend thee far away to the Gentiles.*

22 *Now they heard him untill this word:* [Namely, becauſe they could not endure that the Gentiles ſhould be made equall to them, or advanced above them, they were ſo diſturbed about it] *and they lift up their voyce ſaying, away from the earth with ſuch a one: for it is not meet that he ſhould live.*

23 *And as they cryed, and threw the garments from them,* [Or, *cloaks, upper-garments*] *and caſt duſt in the aire,* [namely, out of fury as mad men. Others think that they did thus, to ſhew that according to their Law he ought to be ſtoned as a blaſphemer: for which purpoſe ſerved the caſting off of their clothes, *Acts* 7. ver. 58. and the throwing of duſt in ſtead of ſtones, which they had not there.]

24 *The Commander* [Namely, the Colonell or Commander of the Caſtle Antonia, called Claudius Lyſias, *Acts* 23. 26.] *commanded that he ſhould be brought into the Camp,* [ſee thereof, *Acts.* 21. 34.] *and ſaid that he ſhould be examined with ſcourging, that he might underſtand for what cauſe they cryed out ſo upon him.*

25 *And as they ſtretched him out with the thongs,* [That is, ſo bound him that his limbs were ſtreched out on a ſtake or pillar, to be ſcourged] *Paul ſaid to the Centurion who ſtood there, Is it lawfull for you to ſcourge a man that is a Romane* [that is, one that hath the right of a Citizen of the City of Rome. See ver. 28.] *and (him) uncondemned?* [that is, without having taken due cognizance of matters.]

26 *Now when the Centurion heard (that,) he went and told it to the Commander, ſaying, look what thou haſt to do: For this man is a Romane.*

27 *And the Commander came and ſaid unto him, Tell me, art thou a Romane? and he ſaid, yea.*

28 *And the Commander anſwered, I obtained this Burgesſhip for a great ſum (of money.) And Paul ſaid, But I was alſo born (a Citizen.)* [Namely, not that he was born in the City of Rome, but in the City Tarſus in Cilicia, the Citizens whereof had obtained of the Emperour *Auguſtus* the Citizen-ſhip of the City of Rome, becauſe that in his wars againſt *Brutus* and *Caſſius* they had held with him, and ſuffered much, being thereby deprived of their means. See *Dion. Chryſ. in Tarſ.* 2. and *Dion. Caſs. lib.* 47. *Plin.* alſo calleth the ſame a free City, *Hiſt. nat. lib.* 5. *cap.* 27. See alſo the annot. on *Acts* 9. 11.]

29 *Immediately therefore they deſiſted from him, that ſhould have examined him. And the Commander was alſo afraid, when he underſtood that he was a Roman: and that he had bound him.*

30 *And the next (day) being deſirous to know the certainty, whereof he was accuſed of the Jews, he looſed him from the bonds, and commanded that the Chief prieſts and their whole Councill ſhould come: and having brought down Paul* [Namely, out of the Caſtle Antonia (which lay on a high place) below ſomewhere into a place of the Caſtle-yard, or there about, where he ſent for the Councill of the Jews. For it is not likely, that he brought *Paul* into the Temple it ſelf: ſeeing *Lyſias* and his (men) were Gentiles, and therefore might not come into the Temple it ſelf, and yet neverthelesſ it appears, *Acts.* 23. 10. that he and his ſouldiers were there preſent] *he ſet (him) before them.*

CHAP. XXIII.

1 *Paul in the Councill beginning his defence, is ſmitten by command of the High Prieſt, 3 for which he ſeverely reproves him, not knowing that he was the High Prieſt, 6 and ſeeing one part of the Councill were Sadduces, he declared that he was a Phariſee, and was judged for the reſurrection from the dead, 7 about which the Phariſees and Sadduces fall into contention, and he is declared innocent by the Phariſees. 11 Is ſpoken to and comforted by the Lord, 12 Forty men binde themſelves with a curſe that they will neither eat nor drink, untill they have killed him, 16 which Paul hath notice of by his ſiſters ſon, and makes known to the Commander, 23 who ſends him by night being conducted by ſouldiers, to Ceſarea, unto Felix the Governour, with a letter wherein the cauſe is related. 34. Felix having read the letter, cauſeth Paul to be kept in Herods judgment-houſe:*

AND *Paul holding his eyes on the Councill ſaid, men, brethren, I have walked with all good conſcience* [Namely, not only in the Chriſtian Religion but alſo in the Jewiſh, for he then had ſerved God uprightly, *i. e.* without hypocriſie, according to the knowledge which he had, although he had afterward out of ignorance perſecuted the Chriſtians. See further, 2 *Tim.* 1. 3.] *before God* [or *ſerved God.* The Greek word properly ſignifies to carry ones ſelf in a City as a good Magiſtrate or as a

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good Citizen. See alſo *Phil.* 1. 27. and chap 3. 20.] *untill this day.*

2 *But the High Prieſt Ananias commanded thoſe that ſtood by him, that they ſhould ſmite him on the mouth.*

3 *Then ſaid Paul unto him, God ſhall ſmite thee thou whited wall;* [That is, thou hypocrite, who indeed haſt a Prieſtly garment, but a cruel and unrighteous heart. See *Mat.* 23. 27, 28. And theſe words of *Paul* muſt not be taken for reviling words, *Mat.* 5. 22. 39. or words of revenge or of recompencing evil with evil, but for a ſerious reproving of this man, and for a bold denunciation of Gods judgement upon him. See the like, 2 *Tim.* 4. ver. 14.] *Sitteſt thou alſo to judge me according to the Law, and commandeſt thou contrary to the Law* [Gr. *tranſgreſſing the Law*] *that I ſhall be ſmitten?*

4 *And they that ſtood there by, ſaid, Revileſt thou Gods High Prieſt?*

5 *And Paul ſaid I knew not* [Seeing at that time the High Prieſts often changed, yea even every year, *John* 11. ver. 49. and *Paul* now for a long time had not converſed much at Jeruſalem, it is no wonder that he knew not the High Prieſt by face; the rather alſo becauſe the High Prieſt himſelf was not preſent in all Aſſemblies, and here all things went confuſedly, as appears from the whole tranſaction. See *Joſeph. Antiq. lib.* 20. *cap.* 6. 7. 8.] *brethren that it was the High Prieſt: For it is written, the Ruler of thy people thou ſhalt not curſe.* [Gr. *ſpeak evil to*, or *ſpeak evil of him, revile him.* For howſoever *Paul* had ſpoken nothing but what was juſt, neverthelets becauſe to the ſtanders by, it had a ſhew of reviling, therefore he meaneth that he ſhould have avoided this alſo, had he known the High Prieſt.]

6 *And Paul knowing that the one part was of the Sadduces, and the other of the Phariſees,* [Of theſe two ſects, ſee *Mat.* 3. 7. and 22. ver. 23. *Joſeph. Antiq. lib.* 18. *cap.* 2. and *de bello Jud. lib.* 2. *cap.* 7.] *cryed out in the Councill, Men, brethren, I am a Phariſee.* [namely, have been in my life, and yet ſtanding with them in the opinion concerning the reſurrection of the dead, and ſome other points. He ſpeaketh the truth here howſoever he conceals a part of the ſame, thereby to confound the enemies of Gods Church] *the ſon of a Phariſee: I am judged* [that is, brought before juſtice] *about the hope and reſurrection of the dead.* [this may be underſtood, either of the hope of the reſurrection, or elſe of the hope of ſalvation, and of the reſurrection, ſeeing the Sadduces, denied both, foraſmuch as they denied the immortality of the ſoul.]

7 *And when he had ſpoken this, there aroſe diſcord* [Or *uproar*] *betwixt the Phariſees and the Sadduces, and the multitude* [namely, of thoſe that were there aſſembled] *was divided.* [Gr. *rent.*]

8 *For the Sadduces ſay that there is no reſurrection, nor Angel, nor Spirit:* [That is, immortality of ſoules: or ſpirituall being that is immortall] *but the Phariſees confeſs both.* [namely, the reſurrection of the bodies, and the immortality of Spirits, *i.e.* of the Angels and ſoules.]

9 *And there happened a great cry: and the Scribes of the Phariſees ſide* [Gr. *part*] *roſe up, and ſtrove, ſaying, we finde no evill in this man: and if a Spirit have ſpoken to him, or an Angel, let us not ſtrive againſt God.*

10 *And when there was riſen great diſſention* [Or *uproar*] *the Commander fearing that Paul might be torn in pieces by them, commanded the ſouldiers ſhould come down, and pluck him away out of the midſt of them, and bring him into the Camp.*

11 *And the night following, the Lord ſtood by him* [Namely, in a viſion, or in a dream, or in an extaſie, 2 *Cor.* 12. 1.] *and ſaid, be of good cheer Paul. For like as thou haſt teſtified of me at Jeruſalem,* [Or of thoſe things which concern me] *ſo muſt thou alſo teſtifie at Rome.*

12 *And when it was become day, ſome of the Jews made a conſpiracy, and curſed themſelves,* [Gr. *anethematiſan, i.e.* ſwore that they would be an anathema or curſe before God, if they ate or drank before they had killed *Paul.* See ver. 21. *Mat.* 26. 74. *Rom.* 9. 3. *Gal.* 1. 8.] *ſaying that they would neither eat nor drink, untill they ſhould have killed Paul.*

13 *And they were more then forty who had made this oath together.*

14 *Who went unto the Chief Prieſts and Elders and ſaid, we have with curſing curſed our ſelves that we will eat nothing, untill we ſhall have killed Paul.*

15 *Now ye therefore let the Governour know* [Namely *Lyſias*, whereof ſee the annotation *Acts* 22. 24.] *with the Councill* [with the approbation of the Councill: for *Paul* was then only in the power of the Governour, and not of the Councill] *that he bring him down unto you to morrow, as if ye would take farther knowledge* [or *more perfect, more diſtinct, narrower, ſharper*] *of his matters: and we are ready to make him away, before he comes to (you.)*

16 *And when Pauls ſiſters ſon had heard of this lying in wait, he came thither and went into the camp, and told it to Paul.*

17 *And Paul called unto him one of the Centurions, and ſaid, bring this young man to the Governour. For he hath ſomething to tell him.*

18 *He therefore took him, and brought (him) to the Governour, and ſaid Paul the priſoner called me unto him, and deſired that I ſhould bring this young man unto thee, who hath ſomewhat to ſay unto thee.*

19 *Now the Governour took him by the hand, and being gone aſide he asked, what is it that thou haſt to tell me?*

20 *And he ſaid, the Jews* [That is, the Councill of the Jews, with ſome other] *have agreed to deſire of thee that thou ſhouldeſt to morrow bring down Paul into the Councill, as if they would enquire ſomewhat of him more narrowly.*

21 *But believe them not;* [Or, *be not perſwaded by them.* That is, grant not that unto them] *For more then forty men of them ly in waite for him, who have bound themſelves with a curſe* [Gr. *have curſed*] *neither to eat nor drink, untill they ſhall have made him away: and they are now ready expecting the promiſe* [namely that thou wilt bring him down into their Councill] *from thee.*

22 *Then the Commander let the young man go, commanding (him) tell it to no man that thou haſt revealed this to me.*

23 *And having called unto him two of the Centurions, he ſaid, Make ready two hundred ſouldiers, that they may goe to Ceſarea,* [Namely, in Paleſtine, ſituate on the Midland ſea, where the Governour held his ordinary reſidence and Tribunal, as the ſtrongeſt and convenienteſt City in that land, *Tacit. Hiſtor. lib.* 2.] *and ſeventy horſemen, and two hundred Archers* [Gr. *dexiolábous:* which properly ſignifies them that take with the right hand. Namely, the javelings to caſt or ſhoote them upon the enemies] *againſt* [Gr. *from.* Namely, Sunſet, againſt the ſecond watch, that ſo that night they might bring him out of danger] *the third hour of the night.*

24 *And provide them (ſaddle) beaſts, that they may ſet Paul thereon, and bring him ſafe unto the Governour Felix.* [This *Felix* was the brother of one *Pallas*, who was firſt a ſlave afterward ſet free by the Emperor *Claudius*, who with another that was ſet free named *Narciſſus*, ſufficiently ruled the Roman Empire under this Emperor. So that this *Pallas* had made his brother *Felix* Governour over Judea in the Emperors name. See *Sueton. in Claudio cap.* 28. and *Joſeph. Antiq. lib.* 20. *cap.* 5. 6. *Tacitus Annal. lib.* 12.]

25 *And he wrote a letter having theſe contents.*

26 *Claudius Lyſias to the moſt mighty* [See *Luke* 1. 3. Acts

Acts 24. 3. and 26. 25.] *Governour Felix, greeting.*

27 *Whereas this man was taken of the Jews, and ſhould have been made away by them, I came upon them with the Souldiers, and took him from (them) being informed that he is a Romane.*

28 *And being willing to know the cauſe wherefore they accuſed him, I brought him down into their Councill.*

29 *Whom I found to be accuſed about queſtions of their Law,* [So he ſpeaketh as a Heathen, as if it were not worth the pain, to make any adoe, about the differences of the Jewiſh Religion. But God made uſe of this his opinion to deliver *Paul* out of the unjuſt hands of the Jews] *but no accuſation to be againſt him, which is worthy of death, or of bands.*

30 *And when it was given me to underſtand, that an ambuſh ſhould be (laid) by the Jews againſt this man, I ſent (him) ſtraightway to thee: commanding alſo the accuſers to ſay before thee, that which they had againſt him. Farewell.*

31 *The ſouldiers therefore as was commanded them, took Paul and brought him by night to Antipatris.* [A City lying on the Midland Sea between Joppa and Ceſarea, about ſixteen miles from Jeruſalem, and eight from Ceſarea, which was built up and fortified by *Herod* the great, and after his Father called *Antipatris. Joſeph. Antiq. lib.* 16. *cap.* 9.]

32 *And the next day leaving the horſemen to go with him, they returned to the Camp.*

33 *Who when they were come to Ceſarea, and had delivered over the letter to the Governour, they ſet Paul alſo before him.*

34 *And the Governour having read (the letter) asked of what province he was, and underſtanding that he was from Cilicia,*

35 *He ſaid I will hear thee,* [Or *hear thee at the full,* as the Greek word imports] *when thy accuſers ſhall be come. And he commanded that he ſhould be kept in Herods* [it was ſo called, becauſe *Herod* the great had built the ſame there, when he fortified this City, before called *the Tower of Strato*; and called it Ceſarea after the name of *Auguſtus Cæſar*] *Judgement-houſe.* [Gr. *Praitorio* from the Latine word *Pretorium*, which ſignifies a Palace of the ſupream Commander, whether Prince, Governour or General: as is to be ſeen, *Mat.* 27. 27. *Mark* 15. 16. *Phil.* 1. 13. wherein alſo there was a ſpecial place to do Juſtice.]

CHAP. XXIV.

1 The high Prieſt Ananias and the Eldeſt of the people appear with the Advocate Tertullus before Felix againſt Paul, 5 bring in grievous accuſations againſt him, 10 whereunto Paul makes his defence with confeſſion of his Faith and Religion. 22 Felix deferrs the matter untill the coming of Lyſias, 23 in the mean time gives Paul more liberty. 24 Paul inſtructs him and his wife in certain Articles of the Faith, 26 and is often ſent for by him, in hope to get mony, 27 and left in priſon to pleaſe the Jews.

ANd five daies after [Namely, after that *Paul* was brought from Jeruſalem to Ceſarea: for then theſe his accuſers came thither alſo, being adviſed thereunto by *Lyſias*. See v. 8. and *Acts* 23. 30, 33.] *the high Prieſt Ananias came down with the Elders, and a certain Advocate* [Gr. *Rhetor, i.e.* Orator, Spokes-man; one that is exerciſed in the art of Eloquence. Namely, he that ſhould be the ſpeaker, whether it was in Greek or Latine] *named Tertullus, who appeared before the Governour againſt Paul.*

2 *And when he was called, Tertullus began to accuſe (him) ſaying,*

3 *That we obtain great peace by thee, and that (many) laudable ſervices are done to this people* [Or *and many laudable things*, or *deeds* which are done to this people: wherein he tells the truth in part, but in part ſeeketh to flatter him contrary to the truth. For *Felix* had indeed rooted out an Egyptian, and one *Eleazar*, a notorious deceiver and robber a in the Land of Judea with his company, but on the contrary he had made away their high Prieſt *Jonathan* who oppoſed his unjuſt dealings, and greatly impoveriſhed the people, and in many things cruelly handled them. See *Joſeph. Antiq. lib.* 20. *cap.* 5. 6, 7.] *by thy providence, moſt mighty Felix, we accept* [that is, acknowledge] *altogether and every where with all thankfulneſs.*

4 *But that I may not long detain thee, I intreat (thee) that according to thy moderation,* [Or *equity*] *thou wouldſt hear us briefly.*

5 *For we have found this man to be a peſt, and one that raiſeth uproar amongſt all the Jews throughout the (whole) world, and a chief Leader of the ſect* [or *of the hereſie*] *of the Nazarites.* [So he calleth contemptuouſly the Diſciples of Chriſt or the Chriſtians, becauſe he held that Chriſt was born at Nazareth in Galilee, ſuch as were accounted ſimple perſons, *John* 1. 47. and 7. 41. 52. which name alſo afterwards was by the Chriſtians themſelves given to a certain ſect amongſt the Chriſtians, who would mingle the ceremonial law with the Goſpel; of whom alſo *Cerinthus* was an head. See *Acts* 15. 1.]

6 *Who alſo attempted to profane the Temple,* [Namely, with bringing in of Gentiles or uncircumciſed, although it be ſaid contrary to the truth. See *Acts* 21. 28. Notwithſtanding he conceals this here, becauſe *Felix* himſelf was a Gentile and uncircumciſed] *whom we took alſo, and would have judged according to our Law.*

7 *But Lyſias the Colonel coming upon us, brought (him) away out of our hands with great violence;* [Gr. *much.*]

8 *Commanding his accuſers to come unto thee: from whom* [Namely, *Paul* here preſent. This he ſaith very impudently, as out of the following defence of *Paul* it appears] *thou thy ſelf, having examined (him) ſhalt be able to underſtand all that of which we accuſe him.*

9 *And the Jews alſo* [Namely, of the Council which were there preſent for to accuſe him. Theſe ſtood to that which was ſpoken by their advocate] *conſented to it,* [or *joyned to it alſo*] *ſaying, that theſe things were ſo.*

10 *But Paul, when the Governour had beckoned to him that he ſhould ſpeak, anſwered, ſeeing I know that thou haſt now many years been Judg over this people,* [This *Paul* ſaith, becauſe *Felix* had before many years governed a part of the land of Judea, namely, Trachonitis, Gaulonitis and Batanea. See *Joſeph. de bello Jud. lib.* 2. *cap.* 11. 12.] *I anſwer for my ſelf* [or *my matters which concern me*] *the more cheerfully.*

11 *Seeing thou maiſt know* [Namely, if thou wilt make enquiry of it] *that there are no more then twelve daies,* [namely, paſt, of which he had been but ſeven at Jeruſalem, and the other five now at Ceſarea, ſo that in that time he had been able to do nothing that tended thereunto, or that could be obſcured, for which they accuſed him] *ſince that I came up to worſhip at Jeruſalem.*

12 *And they neither found me in the Temple ſpeaking to any man,* [Or *diſputing againſt any man*] *or making (any) inſurrection of the people, neither in the Synagogues, nor in the City.*

13 *Neither can they prove* [Gr. *eſtabliſh*, or *maintain*] *whereof they now accuſe me.*

14 *But this I acknowledge to thee that after that way* [That is, doctrine or manner of worſhip. He acknowledgeth therefore hereby openly that he is a Chriſtian: but denies that he therefore worſhips another God then the

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the God of their Fathers, or hath another belief then that which is hold forth in the Law and the Prophets: also that in that regard, he sets up no new sect, as they accused him] *which they call sect,* [or *heresie*] *so worship I the God of the Fathers, believing all that is written in the Law, and in the Prophets.*

15 *Having hope in God, which these also themselves expect, that there shall be a resurrection of the dead,* [Namely, in which every one shall be judged according to his doings, ver. 25.] *both of the just and of the unjust.* [that is, of the ungodly and unbelievers. See *Dan.* 12. ver. 2. *John* 5. 29.]

16 *And herein* [Or, *in the mean time*] *I exercise my selfe, alwayes to have an inoffensive conscience, with God, and men.*

17 *But after many years* [Namely, absence from Jerusalem in other lands] *I came to give alms to my people,* [namely, the poor Jews being converted to the Christian faith] *and offerings:* [whereof see *Acts* 22. 26. and this *Paul* did to condescend to the weak Christians among the Jews herein, as he also circumcised *Timothy* for the same reason, *Acts* 16. 3. See hereof also the annot. on *Acts* 18. 18. although both ceased by Christs death. This condescention might continue so long untill the Temple and City of Jerusalem were extirpated, and the other Jews were rejected by God in their stiffneckednes, *Rom.* chap. 11.]

18 *About which being sanctified, certain Jews found me in the Temple, not with people nor with tumult,*

19 *Who ought to be (here) present before thee, and to accuse (me) if they had any thing against me.*

20 *Or let these same say, if they have found any unjust thing in me, when I stood before the Councill:*

21 *Save of this only word* [Gr. *voyce, i. e.* except they counted this word for unjust, &c.] *which I cryed standing among them,* [from whence indeed some disquiet arose among them in the Councill, but without reason, seeing they themselves have this hope, ver. 15.] *About the resurrection of the dead I am this day judged by you.*

22 *Now when Felix had heard this, he delayed them, saying, when I shall have further knowledge* [Or, *as having further knowledge of that way, and said*] *of this way* [that is, of this Religion. See ver. 14. And here *Felix* gives two reasons of his delay: first, that betwixt both he might be able to make further enquiry of the Religion of the Christians, for which they accused him: the other to hear further from *Lysias* what uproar *Paul* had made at Jerusalem] *when Lysias the Colonell shall be come down, I will take full knowledge of your matters.*

23 *And he commanded the Centurion that Paul should be kept and have refreshment;* [That is, more liberty in his prison] *and that he should hinder no man of his* [Gr. *his own:* namely, friends or brethren in the faith; as at Cesarea there was a Church long before, as appears *Acts* 10. 48. and 21. 8.] *to minister unto (him) or to come unto him.*

24 *And after some daies Felix being come thither with Drusilla his wife.* [This was a daughter of that *Herod* who had caused *James* to be put to death. *Acts* 12. 1. and the sister of *Agrippa* of whom is spoken in the two following chapters. A very bold and unchaste woman, who forsook her husband *Aziz* the King of the Emesenes, to be the wife of this *Felix,* who because of her beauty had tempted her thereunto. See *Joseph. Antiq. lib.* 20. *cap.* 5.] *which was a Jew, he sent for Paul, and heard him concerning the faith in Christ.*

25 *And as he discoursed of righteousness, temperance and (of) the judgement to come, Felix being become greatly afraid* [Namely, seeing his conscience convinced him of many wicked deeds committed contrary thereto. See *Rom.* 2. 15. 1 *Cor.* 14. 24.] *answered, For this time go thy way: and when I shall have gotten convenient time, I will call thee unto me.*

26 *And withall, hoping also that mony should be given him of Paul* [Namely, for that he was a covetous man, and knew that *Paul* was very acceptable to the Christians, who would spare no money to get him released] *that he might release him: wherefore also he often sent for him and spake with him.*

27 *But when two years were fulfilled,* [Namely, of his governing over all Judea: or of *Pauls* imprisonment] *Felix got Porcius Festus* [namely, who was sent by the Emperour *Nero* to be governour of Judea in *Felix* room, because of the cruel dealings of *Felix* in that Province, and also for making away of many Jews within Cesarea: for which the Jews by certain Ambassadours had complained of him to the Emperour, who put him off from the Government, and would have punished him with death, had not his Brother *Pallas* deprecated this of the Emperour. See *Joseph. antiq. lib.* 20. *cap.* 7. and *Tacit. annal. lib.* 12. and *Histor. lib.* 5. 7.] *in his place:* [Gr. *for a successor, follower*] *and Felix willing to shew the Jews favour, left Paul in prison.*

CHAP. XXV.

1 *Festus cometh in the place of Felix, of whom the High Priest and Councill of the Jews request, that he would cause Paul to come to Jerusalem, thinking by the way to kill him.* 4 *But Festus will have them to appear before him at Cesarea,* 7 *which they do and accuse him grievously but without proof.* 9 *Paul observing that Festus was inclined to send him to Jerusalem appealeth unto Cesar.* 13 *King Agrippa and Bernice come to Cesarea, to whom Festus relates Pauls cause.* 22 *Agrippa desires that he may hear him, which is done the next day,* 24 *and Festus relates further what he had done in Pauls business, and how he had found no fault in him.*

FEstus therefore being come into the Province [So the Romans called that Country, which they had won by arms and brought under their command, and caused to be governed by certain Governours sent forth in the name of the Roman Empire: of which kind Judea also was. See also chap. 23. ver. 24.] *after three daies went from Cesarea* [which City at that time was the seat of the Roman Governours, by reason of its strength and conveniency. See *Acts* 23. 23.] *up to Jerusalem:* [which was the chief City of the whole Province, and where the spirituall and temporall government of the Jews was, yet under the oversight of the Governour.]

2 *And the High Priest and the principall* [Gr. *the first*] *of the Jews,* [that is, of the Councill of the Jews *Acts* 24. 1.] *appeared before him against Paul and besought him:*

3 *Desiring favour against him,* [Namely, *Paul*] *that he would cause him to come to Jerusalem, (and) laying an ambush to destroy him by the way.*

4 *But Festus answered, that Paul was kept at Cesarea, and that he himself would shortly travell thither.* [Namely to Cesarea, as he also did ver. 6.]

5 *They therefore said he, amongst you that are able, let them go down also,* [Namely, to Cesarea: so he speaks because Jerusalem lay higher in the land and on hills. See also ver. 7.] *and if there be any thing unfitting in this man, let them accuse him.*

6 *And when he had passed over no more then ten daies among them,* [Oth. *more then ten dayes*] *he came down to Cesarea, and on the morrow being set on the Judgement seat, he commanded that Paul should be brought (forth.)*

7 *And when he was come thither, the Jews which were come down from Jerusalem stood round (him) bringing forth many and grievous accusations against Paul,* [What these accusations were, appears by the defence of *Paul* in the following verse] *which they could not prove.*

8 *While he defending, said, I have neither offended any thing against the Law of the Jews, nor against the Temple, nor against Cesar.*

9 *But Festus willing to shew favour to the Jews* [As also Felix did before, *Acts* 24. 27.] *answered Paul and said, wilt thou go up to Jerusalem, and there be judged before me,* [namely, by the Councill of the Jews in my presence, or under my conduct] *about these things?*

10 *And Paul said I stand before Cesars judgement-seat,* [Namely, whose Governour thou art] *where I must be judged:* [namely, as a Citizen of Rome] *to the Jews I have done no wrong: as thou also knowest very well.* [namely, aswell by the report which *Felix* hath made to thee concerning me, as by this my defence which thou hast now heard.]

11 *For if I doe wrong, and have done any thing worthy of death, I refuse not to die: but if there be nothing of that whereof these accuse me, no man can out of favour deliver me over to them. I call upon Cesar.* [That is, I appeal unto *Cesar,* namely, as a Citizen of Rome, to whom this right of appeal, or calling upon *Cesar* in such a condition belongs, as appears ver. 12. and *Acts* 26. 32.]

12 *Then answered Festus, when he had spoken with the Councill* [Namely, not of the Jews, but of them whom he as a Governour had called unto him] *Hast thou appealed unto Cesar? Thou shalt go unto Cesar.*

13 *And when some dayes were passed over, came King Agrippa* [This was the son of that *Herod,* who had caused *James* to be put to death. *Acts.* 12. 1. 2.] *and Bernice* [a sister of *Agrippa* (as also *Drusilla Acts* 24. 24.) an immodest and proud woman also, who being a widow dwelt with this *Agrippa* her brother, not without suspicion of incest, *Joseph. antiq. lib.* 20. *cap.* 5.] *to Cesarea, to salute Festus.* [or, *to welcome him,* and wish him happiness upon his comming into this new Province and administration.]

14 *And when they had spent many dayes there, Festus related Pauls matters to the King, saying, (here) is a certain man left in prison by Felix:*

15 *For whose sake when I was at Jerusalem the Chief Priests and the Elders of the Jews appeared, desiring sentence against him.* [Namely, of death, without other form of Law, as appears from the verse following.]

16 *To whom I answered, that the Romans have not the custome, out of favour* [Namely, to the accusers, as they had requested ver. 3.] *to deliver over any man to death,* [Gr. *to destruction*] *before the accused have the accusers present,* [Gr. *before his face*] *and hath obtained place of making his defence touching the accusation.*

17 *When they therefore were come hither together, I taking* [Gr. *making*] *no delay, the (day) following sate on the Judgment-seat, and commanded that the man should be brought (forth.)*

18 *About whom the accusers standing (here) brought forth no matter,* [Or *accusation*] *whereof I had suspicion.*

19 *But had against him certain enquiries* [Or, *differences, questions*] *of their Religion,* [or, *superstition,* So this Heathen calls the Jewish Religion out of contempt, and that in presence of *Agrippa* and his Sister, who were Jews, but used to bear all things, that they might not displease the Roman Governours] *and of one Jesus who was dead, whom Paul said to be alive.*

20 *And while I was in doubt about the examining of this business,* [This he saith contrary to the truth, to make his matter faire: for he had so propounded this to *Paul* to shew favour to the Jews, ver. 9.] *I said, if he would go to Jerusalem, and there be judged concerning these things.*

21 *And when Paul appealed that he might be kept for the cognisance of Cesar,* [Gr. *Sebastou,* for which the Latines use the word *Augustus,* signifieth properly one to whom the chiefest honour belongs: and the word *Sebas* from whence this cometh, is often taken for divine honour, which the Gentiles also gave to their Emperors, or else for that to which divine honour is given. See *Acts* 17. ver. 23. and chap. 27. 1.] *I commanded that he should be kept untill the time that I should send him to Cesar.*

22 *And Agrippa said unto Festus, I would also my self (indeed) hear that man. And he said to morrow thou shalt hear him.*

23 *The next day therefore when Agrippa was come, and Bernice with great pomp,* [Gr. *with much phantasie, i. e. lustre* or *shew,* not only of costly garments, but also of great attendance or train which we use to call state or pomp] *and when they were gone into the Judgment-house,* [Gr. *Acroaterion,* which properly signifies a hall or place where audience is given, or Law-matters are heard and pleaded] *with the Captains over thousands, and the men which were the principall of the City, Paul, by Festus his command was brought (forth.)*

24 *And Festus said, King Agrippa, and all ye men that are (here) present with us, ye see this (man) concerning whom the whole multitude of the Jews have spoken to me, both at Jerusalem and here, crying out that he ought not to live any longer.*

25 *But I having found that he had done nothing worthy of death, and seeing he himself also hath appealed unto Cesar, have decreed to send him.*

26 *Of whom I have nothing certain to write to (the) Lord* [Namely, the Emperour, which title of *Lord* the first Emperors would not receive, because it imports a dominion over the subjects as over slaves: But the Emperor *Nero,* under whom this came to pass, suffered the title to be given him, as also many other Emperors after him] *therefore I have brought him forth before you, and especially before thee King Agrippa, that after examination had I may have somewhat to write.*

27 *For it seemeth to me against reason, to send a prisoner, (and) not also to give to understand the accusations which are against him.*

CHAP. XXVI.

1 *Paul having obtained leave to answer for himself, relates before King Agrippa and the whole Councill, his life before his conversion,* 12 *his conversion and calling to the Apostolicall office how that happened,* 19 *and his life after his conversion,* 20 *what he did,* 21 *suffered,* 22 *and taught,* 24 *which defence being heard, Festus judgeth Paul to be mad, which Paul denieth.* 27 *Agrippa is moved almost to be a Christian.* 30 *And he and the standers about judge that he is innocent,* 32 *as also that he might be released, if he had not appealed unto Cesar.*

AND *Agrippa said unto Paul, it is allowed thee to speak for thy self. Then Paul stretched forth the hand,* [Namely, to procure quietness and audience] *and defended himself (thus:)*

2 *I esteeme my self happy O King Agrippa, that I shall defend my self before thee this day, concerning all whereof I am accused of the Jews.*

3 *Most of all, seeing I know that thou hast knowledge* [Gr. *art a knower,* namely as being a Jew, and instructed in the Jewish Religion. This he saith not to flatter

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flatter Agrippa, but to move him to greater attention and docility] of all customes and questions, [Or controversies] which are amongst the Jews. Therefore I intreat thee that thou wouldst hear me patiently.

4 My life therefore [That is, how I have lived and carried my self] from my youth up, which from the beginning was amongst my people at Jerusalem, know all the Jews.

5 As who from a long time, [Gr. from upwards, i.e. of times past] have known me before, (if they would testifie it) that after the exactest [or accuratest, perfectest. See Acts 22. 3.] sect of our Religion, I lived as a Pharisee.

6 And now I stand and am judged for the hope of the promise [That is, of the fulfilling of the promise, of obtaining righteousness and salvation through the Messiah, v. 22. 23.] which was made by God unto the Fathers.

7 To the which [Namely, hope, i.e. thing hoped for, or promise, i.e. thing promised] our twelve tribes, [namely, the godly Jews of the twelve tribes of Israel, not only they that dwell in Judea, but also those that are scattered through the whole world, Jam. 1. 1.] continually, [Gr. in continuance, or in fervency] night and day; serving (God) hope to come [which hope namely, is good indeed in it self, but herein defective, that they still hope and expect that which is already fulfilled in Jesus Christ] concerning which hope [that is, concerning the fulfilling of which hope, &c. wherein also the hope of the resurrection of the dead, and above all of the Messiah is contained: which without doubt he had proved out of the writings of the Prophets as he doth, Acts 13. 33. and so forward, as the following discourse of Paul declares] O King Agrippa, I am accused of the Jews.

8 What? [This he seems to have spoken turning to Festus and the other Gentiles, for Agrippa believed the Prophets v. 27. and therefore also the resurrection of the dead, v. 7.] Is it Judged incredible with you, that God raiseth the dead?

9 Truly I thought with my self, [Namely, like as others now do, with a blinde zeal without right knowledge] that I ought to do many contrary things against the name of Jesus of Nazareth.

10 Which I did also at Jerusalem: and I shut many of the Saints [That is, those that believed in Christ] into prisons, having received the power from the chief Priests: and when they were put to death, I consented to it. [Gr. I brought my voice to it. Of the Greek word Psephos. see Rev. 2. 17.]

11 And through all the Synagogues I punished them often, [Namely, who remained constant in their faith] and compelled (them) to blaspheme, [that is, with tortures and threatnings compelled them to deny Christ, yea even to curse him, as this was also the manner of the Heathen in persecuting of the Christians. See Plin. Jun. in Epist. ad Trajan] and raging against them above measure, I persecuted them even unto forreign Cities.

12 Whereupon also as I travelled to Damascus [That which hath need of exposition in this relation, see thereof the annotat. on chap. 9.] with power and order, which (I had) from the chief Priests.

13 I saw O King in the midst of the day on the way, a light above the brightness of the Sun from heaven shining round about me, and those that travelled with me.

14 And when we all [That is, as well they that travelled with me, as I, although I remained lying, and they all amazed, rose up immediately, Acts 9. 7.] were fallen down to the Earth, I heard a voyce speaking unto me, and saying in the Hebrew tongue, [from hence it seemeth that Paul spake not to Agrippa and Festus in Hebrew, but in Greek or Latine as better known unto them] Saul, Saul, why persecutest thou me? It is hard for thee to strike thy heels against pricks.

15 And I said, who art thou Lord? And he said, I am Jesus whom thou persecutest.

16 But raise up thy self and stand on thy feet, for this purpose I have appeared unto thee, [Or am seen of thee, of the manner of this appearing see the annot. Acts 9. 17.] to appoint thee for a Minister and a Witness of the things both which thou hast seen, and in which I shall (yet) appear unto thee:

17 Delivering thee from this people, [Namely, of the Jews which shall persecute thee] and (from) the Gentiles, unto whom I now send thee.

18 To open their eyes, [That is, their understanding, namely, by the preaching of my Gospel] and to turn (them) from darkness to light, [that is, from natural blindness, and worldly ignorance, unto the right and true knowledge of God to eternal salvation] and from the power of Satan unto God; that they might receive remission of sins, and an inheritance [Gr. a lot, because many times inheritances are divided by lot] amongst the sanctified, by faith in me.

19 Therefore O King Agrippa I have not been disobedient to that heavenly vision:

20 But first to them that were at Damascus, and at Jerusalem, and in the whole land of Judea, and to the Gentiles, published that they should amend themselves, and turn unto God, doing works worthy of repentance. [See the exposition of this, on Mat. 3. 8.]

21 For these things sake, the Jews took me in the Temple, and attempted to make me away.

22 Therefore having obtained help of God, I stand even unto this day, [That is, I am yet preserved alive, and am not therefore become more slothfull in preaching the Gospel] testifying both to small and great, [i.e. every one of what state and condition soever he be] saying nothing besides that which the Prophets and Moses have spoken, should come to pass.

23 (Namely) that the Christ must suffer, and that he being the first of the resurrection of the dead, [Namely, to live eternally: for some who were risen before, died again. But Paul here hath respect not only to the order, but especially to the power of Christ, as of the head, whereby the faithfull as his members shall also arise to eternal life in due time. See 1 Cor. 15. 22, 23. Col. 1. v. 18.] should declare a light [see v. 18.] to this people and to the Gentiles.

24 And as he spake these things for defence, Festus said with a great voice, thou art mad Paul: [Namely, as persons who are idle of sences by too much studying. So the natural man judgeth of the wisdome of God, 1 Cor. 1. 18, 23. and 2. 14.] great learning [Gr. the many letters] bringeth thee to madness. [Gr. turns thee about.]

25 But he said, I am not mad, most mighty Festus, but I speak words of truth, and of a sound understanding. [Or of a temperate and sober understanding.]

26 For the King knoweth of these things, [Namely, which I have related of Jesus Christ, and that which was done to him, seeing it was done openly at Jerusalem, and is known throughout all Syria] unto whom also using boldness, I speak: for I believe not that any of these things is hidden from him, for this was not done in a corner.

27 O King Agrippa believest thou the Prophets? I know that thou believest them. [That is, holdest them for true, and for the word of God.]

28 And Agrippa said unto Paul, thou movest me [Gr. perswadest] almost to be a Christian.

29 And Paul said, I wish indeed from God, that both almost and altogether, [Gr. that both in little and in much] not only thou, but also all that hear me this day became such as I am, except these bands. [that is, this chain,

chain, in which his hand was made fast. See Acts 12. 6. and 28. 16.]

30 And when he had said this, the King rose up, and the Governour, and Bernice, and those that had sate with them.

31 And being gone aside, they spake unto one another saying; this man doth nothing worthy of death or of bands.

32 And Agrippa said unto Festus, this man might be released, if he had not appealed unto Cæsar. [This is but an evasion: for Pauls appeal unto Cæsar could not hinder his releasement seeing they held him innocent: but this they say that they might not release Paul, and to avoid the Jews displeasure.]

CHAP. XXVII.

1 Paul is sent to Rome by the Captain Julius with other prisoners, 2 and being gone with them into a ship of Adramyttium, accompanied with Aristarchus; 3 cometh to Sidon. 4 Saileth by Cyprus, 5 cometh to Myra, 6 from thence they sail in a ship of Alexandria, along by Cnidus and Crete unto Fair-havens. 9 where Paul counselleth the Captain to abide for a time, because of the inconvenience of the season. 11 But the Captain rather believing the Ship-master and Pilot, sails forward. 13 They sail by Crete and meet with a great Tempest, 16 come to the Island Clauda, 18 and are constrained by Tempest to cast the goods out of the Ship. 21 Paul exhorts them to keep good courage, seeing God had by an Angel given him to understand that none of them should perish, 29 They cast out four anchors, 30 the Seamen seek to escape out of the ship with the boat, 31 which Paul hinders. 33 The people having long fasted, upon Pauls advice take meat, 38 and cast the corn over-board. 41 The ship is cast away. 42 The Souldiers would kill the prisoners; which the Captain hinders, 43 and the people swim to shore.

AND when it was decreed, [Namely, by Festus, and his Council, Acts 25. 12.] that we should sail away towards Italy, [hereby and by the following relation it appears, that Luke also who wrote these Acts, was in Pauls company, in this whole journey] they delivered over Paul and some other prisoners, to a Centurion by name Julius, of the Imperiall [Gr. Sebastes, i.e. of the August] band. [of this word see Acts 10. 1. This Julius is said to be a Captain of this band, because he had command over a company which belonged to the Emperours guard: who therefore also seemeth to be chosen hereunto, that the prisoners under his oversight might be the better kept, and delivered into the Emperours hand.]

2 And we being gone into a ship of Adramyttium, [Namely, whose home was at Adramyttium, which is a City in Mysia, over against Mitylene] seeing we were to sail [namely, according to their intent, although because of the contrary winds they were forced to take another course, as appears from the following relation] the places along, Asia [namely, Asia the less, in which Mysia also lay] we put off: and Aristarchus the Macedonian [this was a man of dignity, who followed Paul from thence, who also in many journeys with Paul endured great troubles, as may be seen Acts 19. 29. and 20. 4. who also kept Paul company in this imprisonment even unto Rome, as a fellow-prisoner as it seemeth, or who being come to Rome was put in prison with Paul as appears Col. 4. 10.] of Thessalonica [of this City, see Acts 17. 1.] was with us.

3 And the next (day) we arrived at Sidon, [A city in Phænicia, whereof see Mat 11. 21. Acts 12. 20.] and Julius dealing kindly with Paul, permitted (him) to go to his friends [that is, the disciples or some among them] to be taken care of (by them.) [that is, to receive all ease and refreshment, or else to be provided of som things needfull for his greater ease in the journey.]

4 And having put off from thence, we sailed under Cyprus, [Or beneath Cyprus, of this Island, see Acts 11. 19. and chap. 13. v. 4.] because the winds were against (us.)

5 And having sailed through the Sea which is along Cilicia [This was a Region in Asia the less, situate on the Midland Sea betwixt Syria and Pamphylia. See Acts 6. 9. and 15. 23, 41.] and Pamphylia, [of this Country, see also Acts 2. 10. and 13. 13. and 14. 24.] we arrived at Myra [a City in the land of Lycia, which bordered on Pamphylia, where this first ship seemed to have finished its voyage] in Lycia.

6 And the Captain having found there a Ship of Alexandria, [The chief City of Egypt and Lybia, which ship was come out of Egypt into Myra, to go from thence forward towards Italy] which sailed towards Italy, caused us to pass over into the same.

7 And when we sailed forward slowly many daies, and were scarce come over against Cnidus, [An Island in the Midland Sea over against Caria: others take it for a point of Caria shooting out over against Crete] forasmuch as the wind suffered us not, we sayled under Crete, [an Island in the same Sea, at this day called Candys. See of the same, Tit. 1. 5.] over against Salmone. [a corner of Crete stretching out towards the East]

8 And hardly sailing by the same, we came into a certain place called Fair havens: [Or good havens, called still to this day Boniporto, a City in Crete, so called from the conveniency of its haven] nigh unto which was the City Lasea. [but somewhat more in towards the Land, as Pliny testifieth, lib. 4. cap. 12. but he calleth it Lasos.]

9 And when much time was past, and sayling was now doubtfull, because also the fast [That is, the yearly fast of the Jews, on which the atonement of all the people was made by the High Priest in the holy of holies, as may be seen Lev. 16. 29. and 23. 27. which day was the tenth of the seventh moneth which agreed partly with our September, partly with our October: so that the tenth day came about the beginning of October, after which moneth the Sea was not sailed (in) by the ancients untill the begining of March, because of the shortness of the dayes and the Tempests, which are much betwixt that time. See Veget. de re milit. lib. 4. cap. 39. which therefore is nothing like to the fasting times which some keep at this day, which were not known in the Church long after the Apostles times] was now past, Paul exhorted them;

10 And said unto them, men, I see [Namely, not only by the condition of the season, but especially by the inspiration of Gods Spirit] that the voyage will be made with hinderance and great dammage, not only of the lading and of the ship, but also of our lives. [Gr. of our souls.]

11 But the Captain believed rather the Pilot and the Ship-master, [Namely, who seem to have thought that there yet remained some dayes, within which they might be able to come into another haven: especially because the wind served them] then that which was said by Paul.

12 And forasmuch as the haven was inconvenient to winter (in) the greatest (part) gave counsell also to sail thence, if in any wise they might arrive at Phœnice to winter, being an haven in Crete, [this is added here that it might not be thought that he spake of Phænicia in Syria] stretching [Gr. looking] towards the South-west, and towards the North-west. [that is, lying crooked like a half Moon, and therefore free from all windes.]

13 And forasmuch as the South-wind blew softly, they thought they had obtained their purpose, and having

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put off, they ſailed along cloſe by Crete.

14 *But not long after, there ſmote againſt the ſame* [Namely, Iſland Crete: the ſhip being driven off from the ſame by this wind] *a ſtormy wind* [or *turning-wind, whirle-wind*] *called Euroclydon.* [that is an Eaſt wind, which raiſeth mightily billowes.]

15 *And when the ſhip was pluckt away therewith, and could not bear up* [Gr. *ey againſt*] *againſt the wind we gave it up,* [that is, we let it drive at Gods mercy, whither the wind drove it] *and drove away.*

16 *And running under a certain little Iſland, called Clauda* [A little Iſland by the end of Crete, againſt the Weſt, now called Gozo] *we could hardly have power of the boat.*

17 *Which having drawn up, they uſed (all) helps, under-girding the ſhip:* [Namely, with cables and ropes, which they brought through under the keele, to binde the ſides of the ſhip the faſter one to another, againſt the violence of the waves] *and ſeeing they feared that they ſhould fall on the (ſhelf) Syrtis,* [a dangerous ſhelf or flat of wel-ſand, and ful of whirlings lying under Africa in the Midland ſea] *they ſtrake ſayle* [Gr. *the veſſell* as *Acts* 10. 11. whereby is underſtood the ſayle with the yard, and the ropes hanging on it] *and ſo drove away.*

18 *And ſeeing we were violently toſſed by the tempeſt, the (day) following they made a caſting-out.* [Namely, of the lading or Merchandiſe which was in the ſhip, to lighten the ſhip.]

19 *And the third (day) we caſt out with our own hands the ſhips furniture.* [Namely, of ballaſt, ropes, cables, cheſts &c. that which was ſuperfluous in the ſhip. For that they ſtill kept that which was neceſſary, appears from ver. 28. 29. 30. &c.]

20 *And when neither ſun nor ſtar appeared in many daies, and no ſmall tempeſt preſſed (us,)* [Gr. *lay on*] *all hope thenceforth to be ſaved was taken from (us.)*

21 *And when they had been long time* [Namely, about fourteen daies ver. 33.] *without eating,* [that is without holding ordinary meals, by reaſon of the fear of death, and the toſſing of the ſhip] *then Paul ſtood (up) in the midſt of them, and ſaid, O men, ye ought indeed to have given ear to me, and not to have ſayled away from Crete, and to have avoided* [Gr. *to have gained i. e.* to have prevented] *this hindrance and this damage.*

22 *Yet even now I exhort you to be of good cheer; for there ſhall happen no loſs of (any ones) life* [Gr. *ſoule*] *among you, but only of the ſhip.*

23 *For this ſame night ſtood by me an Angel of God, whoſe I am* [Namely, Gods, Apoſtle or ſervant I am] *whom alſo I ſerve.*

24 *Saying, fear not Paul, thou muſt be ſet before Ceſar* [Or, *ſtand, ſet thy ſelf*] *and behold, God hath freely given thee all that ſayle with thee* [*i. e.* hath given them their lives for thy ſake. See the like *Gen.* 18. 32. and 19. 31.]

25 *Therefore be of good cheer O men: for I believe God, that it ſhall be ſo, as it was ſaid unto me.*

26 *But we muſt fall upon a certain Iſland.*

27 *Now when the fourteenth night was come, as we* [Or, *that we*] *were driven hither and thither in the Adriatick ſea,* [Gr. *Adria,* which is properly that Sea which at this day is called *Golfo di Venetia,* but is alſo often by the Ancients, as alſo here, taken more largely, for that part of the Midland Sea, which beſides that, comprehends alſo the Sea of Sicily and Jonia. See *Strabo. lib. 7. Geograph*] *about the midnight, the Seamen ſuppoſed that ſome land drew neer unto them.*

28 *And having caſt out the ſounding lead, they found twenty fathoms:* [Namely, depth to the ground] *and being gone forth a little, they caſt out the ſounding lead again, and found it fifteen fathoms.*

29 *And fearing that they might any where fall upon hard places* [Or, *ſharpe, rockie*] *they caſt four anchors out of the hind ſhip, and wiſhed that it were day.*

30 *But when the ſhipmen ſought to flee out of the ſhip, and let down the boat into the Sea* [Namely, which before they had haled up into the ſhip ver. 17.] *under ſhew as if they would bring forth* [Gr. *ſtretch forth*] *the anchors out of the foreſhip,* [that is, the foremoſt part of the ſhip.]

31 *Paul ſaid unto the Captain and to the ſouldiers, If theſe abide not in the ſhip, ye cannot be ſaved.* [For although God had by his Angel promiſed *Paul* that none of the ſhip ſhould periſh ver. 24. neverthelſs the means are not thereby taken away, whereby God would execute his promiſe. And he that is negligent therein, he doth not believe God, but tempt God.]

32 *Then the ſouldiers cut of the ropes of the boat, and let it fall off.*

33 *And in the mean while, till it was day, Paul exhorted (them) all, that they ſhould take meat:* [Gr. *food*] *and ſaid, It is to day the fourteenth day that ye have tarried without eating, and have taken nothing.* [That is, as it were nothing, very little: or have held no meal as ver. 21. for otherwiſe a healthfull perſon (as Phyſicians teſtifie) cannot well faſt above ſeven dayes without dying.]

34 *Therefore I exhort you to take meat: for that ſerves for your ſafety:* [Namely, to have ſtrength in governing of the ſhip, and to be able to help your ſelves, when we ſhall be conſtrained to ſave our ſelves] *for there ſhall not an haire fall from the head of any of you.* [that is, ſhall not ſuffer any loſs of his life or health *Hebr.* See 1 *King* 1. 52.]

35 *And when he had ſaid this and taken bread, he gave thanks to God in preſence of all;* [Namely, for the benefit which he had yet affoorded them, of having meat and being able to enjoy it for the ſtrengthning of their faculties, as Chriſt was wont to do alſo, *Mat.* 14. ver. 19. *John* 6. 11. and *Paul* exhorts all Chriſtians, 1 *Tim.* 4. 4, 5.] *and having broken (the ſame) he began to eat.*

36 *And they all being become of good cheer, took meat alſo themſelves.* [Gr. *food.*]

37 *Now we were in the ſhip in all, two hundred ſeventy and ſix ſouls.* [That is, men, perſons, *Acts* 2. 41. and 7. 14. *Rom.* 13. 1.

38 *And when they were ſatisfied with meat, they lightned the ſhip, and caſt out the corn into the Sea.*

39 *And when it was day they knew not the land: but they obſerved a certain creek* [Gr. *a lap* or *boſome* which had a ſhore [or *ſtrand*] *againſt the which they judged beſt if they were able, to put on the ſhip.*]

40 *And when they had drawn up the anchors, they gave over (the ſhip) to the Sea* [Or *had cut of the anchors, they left them in the ſea*] *together looſing the rudder-bands;* [namely, with which they had before made faſt the rudder, when the ſhip drove at Gods mercy, againſt the toſſing of the ſea] *and having pulled up the main-ſayle towards the wind, they kept towards the ſhore.*

41 *But falling on a place which had the Sea on both ſides* [That is, a ſhore or point ſhooting out, which notwithſtanding lay under water on the former part, on which they ſteered the ſhip] *they ran the ſhip on ground thereon: and the foreſhip ſetting faſt remained immoveable, but the hind-ſhip brake by the force of the waves* [Namely, which beat violently againſt the hind-ſhip.]

42 *Now the conſultation* [That is, counſell, advice, purpoſe, &c.] *of the Souldiers was, that they ſhould kill the priſoners, that no man being ſwom out ſhould eſcape,* [ſo eaſily had they forgotten that they had ſaved their lives by *Paul,* which was great ingratitude, which the Captain juſtly withſtood.]

43 *But the Captain being willing to ſave Paul, hindred them (from) that purpoſe, and commanded that they which could ſwim ſhould firſt caſt themſelves off, and come to land.*

44 *And the other* [Namely, he commanded to get to land] *ſome on the planks, and ſome on certain (peeces) of the ſhip. And ſo it happened that they came all ſafe to land.*

CHAP. XXVIII.

1 *Paul and they that ſayled with him come ſafe to the Iſland Melita, where they are courteouſly entertained.* 3 *An adder comming out of the fire, abides hanging on Pauls hand, which he ſhakes off without hurt,* 6 *whereat the Iſlanders admiring, hold him for a God.* 7 *Paul cureth the Father of Publius of the fever and bloody flux,* 9 *and many Iſlanders of their diſeaſes,* 10 *having been well entertained three moneths, they ſaile towards Italy, over Syracuſe to Rhegium, from thence to Puteoli, and ſo travelling forward over Appij-market and the three Taverns, they come to Rome,* 16 *where Paul being delivered over to the Generall of the Army is kept by a ſouldier.* 17 *He calleth unto him the chiefeſt of the Jews there, and relates unto them wherefore he was ſo ſent priſoner to Rome,* 21 *who had received no tidings of it, and deſired to underſtand his opinion concerning Religion,* 23 *which Paul declares in a great Aſſembly of Jews from morning untill evening, proving out of Moſes and the Prophets that Jeſus was Chriſt,* 24 *which ſome believed and others not,* 25 *whom Paul ſeriouſly reproves out of Gods word, and foretelleth them that they ſhould be rejected, and the Gentiles be called in their place.* 30 *Paul remaineth there two years, preaching the Goſpell boldly, and without hindrance.*

AND *when they were eſcaped then they underſtood that the Iſland was called Melita.* [An Iſland betwixt Africa and Sicily, now called Malta.]

2 *And the Barbarians* [So the Greeks and Romans called all other nations which were not of theirs, becauſe of their ſtrange manners, and unknown languages which they ſpake. See *Rom.* 1. 14. 1 *Cor.* 14. 11. from whence it ſeems that yet at this day that part of Africa which lyeth over againſt Sicily and Malta is called Barbary] *ſhewed us no ordinary friendſhip. For having kindled a great fire* [Gr. *pyra,* which ſignifieth an heap of wood or other matter fit for to burn] *they took us all in, becauſe of the rain which came upon (us,) and becauſe of the cold.*

3 *And when Paul had gathered a heap of ſticks together* [The Greek word properly ſignifies dry vine-branches, and ſuch like boughtes which eaſily burn] *and laid (them) on the fire, there came out an adder* [a very venomous ſerpent, which kill men not only with biting and ſtinging, but ſometimes alſo, only with its breathing on. See thereof *Mat.* 3. 7.] *by reaſon of the heat, and caught hold of his hand.*

4 *And when the Barbarians ſaw the beaſt* [Gr. *Therion,* whereby are ſignified all manner of wild beaſts but eſpecially the beaſts which by biting and ſtinging ſhoot their poyſon and kill men like as this ſerpent. From which word it is thought that the Antidote called Theriacum or treacle, hath its name, either becauſe it is alſo made of the fleſh of this ſerpent, or becauſe it reſiſts the poyſon of this and ſuch like venemous beaſts] *hang on his hand, they ſaid one to another, this man is certainly a murderer, whom vengeance* [Or *juſtice i. e.* divine righteouſneſs] *ſuffereth not to live although he be eſcaped out of the Sea.*

5 *But he ſhook off the beaſt into the fire, and ſuffered no evill.*

6 *And they looked that he ſhould ſwell up* [Or, *be inflamed, ſet on fire:* namely, by the poyſon] *or immediately fall down dead, but when they had long expected, and ſaw that no aile befell him* [Gr. *nothing abſurd or inconvenient*] *they were altered and ſaid that he was a God.* [Namely, who was come unto them in humane ſhape. See the like unſtedfaſt judgement of the Gentiles concerning *Paul* and *Barnabas Acts* 14. ver. 11. 19.]

7 *And here, about the ſame place the principall (man) of the Iſland* [Gr. *the firſt*] *by name Publius,* [this name is a Roman name, from whence ſome think that he was a Governour of the Romans over this Iſland. Howſoever it appears that he was a mighty man, who fed and lodged 276 men for three daies] *had (his) lands, (lying) who received us, and lodged us kindly three daies.*

8 *And it came to paſs that the Father of Publius, being taken with fevers and the bloody flix was bedrid unto whom Paul went in, and when he had prayed, he laid hands on him, and made him whole.*

9 *When this therefore was done, there came alſo unto him the others who had diſeaſes in the Iſland, and were cured.*

10 *Who alſo honoured us with much honour, and when we were to depart, they provided (us) that which was needfull,* [Namely, for our further journey towards Italy.]

11 *And after three moneths* [What *Paul* did further in Melita thoſe three moneths is not here ſet down, but it is certain that he conſtituted a Church there, which was alwayes one of the moſt ſtedfaſt Chriſtian Churches as the Eccleſiaſticall hiſtories teſtifie] *we ſayled away in a ſhip of Alexandria, which had wintred in the Iſland having for a ſign* [namely, on the former or hinder part of the ſhip, from which it had its name; as at this day great ſhips have their names from Cities Countrys or perſons which ſend them, or whence they ſayle forth, to diſtinguiſh them one from another] *Caſtor and Pollux.* [Gr. *Dioſcourois i. e. Jupiters* ſons: Theſe were two heathen Idols or ſtars ſo called: from the ſign of which this ſhip had its name, becauſe it ſhould be the better protected by them as they thought: and ſtill at this day the name of Saints departed are by ſome given to ſhips, for this ſame end.]

12 *And when we were arrived at Syracuſe* [The chief City of Sicily ſituate toward the Sea] *we abode (there) three dayes.*

13 *From whence we ſayled about* [Namely, about the corner of the Iſland of Sicily towards Italy] *and arrived at Rhegium:* [a very noted City and haven of Italy over againſt Sicily: ſo called as many Ancients think becauſe Sicily in former times was joyned faſt unto Italy by that corner, and by great tempeſts and water floods were rent one from another in this ſtraightneſs] *and ſeeing after one day the wind was South, we came the ſecond day to Puteoli.* [a City in Campania lying on the Sea not far from Naples where ſayling along the coaſt of Italy, they arrived: from whence there was a very convenient and beaten road to travell to Rome by land.]

14 *Where we found brethren* [That is, Chriſtians] *and were intreated to abide with them ſeven dayes: and ſo we went towards Rome.* [This City is well known. See *Rom.* 1. 7. *Revel.* 17. 18.]

15 *And from thence* [Namely, from Rome] *the brethren* [that is, ſome of the Chriſtian Church which was there already before *Paul* came thither, as appears alſo from the Epiſtle of *Paul* written before to the Romans. Now by whom it was conſtituted the Scripture no where ſaith, ſave that on the day of Pentecoſt there were alſo at Jeruſalem outlandiſh Romans. *Acts* 2. 10.] *having heard of our matters, came to meet us Appij forum* [a place in the field of Setine about ſixteen hours journey from Rome, ſo called from one *Appius*

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Claudius, who in his life time had caused a paved way to be made from Rome even unto that place] *and the three Taverns,* [a small City, lying about five or six hours journey nearer Rome on the same way: so that some of the brethren expected *Paul* there, some were gone yet further to meet him, even unto the Appij-forum] *whom Paul seeing, thanked God, and took courage.* [namely, seeing so good a zeal of so many Christians of whom he should find help and comfort in this his imprisonment.]

16 *And when we were come to Rome, the Captain delivered over the prisoners to the Commander of the Army,* [This seems to have been the Commander of the Emperours guard, which kept watch not only in the Emperours palace, but also on the one side of the City lay in a fortified place some thousands strong, to be alwaies at the Emperours service in all troubles that might befal. The Latines call him *Praefectum praetorio*] *but Paul was permitted to dwell by himself,* [namely, in his own hired dwelling, see v. 30. This freedome he seems to have obtained of this Commander, for the good reports made to him by *Julius*, but without doubt by Gods special providence, that so *Paul* might be the better able to spread abroad the Gospel, and every one might have access to him. See v. 30, 31.] *with the souldier which kept him.* [carrying for this purpose on the right hand an iron chain, which he girded about him when he was in the house to go the more freely: but going forth he was bound with the same to the the left hand of the souldier. See v. 20. and *Acts* 12. 6. *Ephes.* 6. 20.]

17 *And it came to pass after three daies* [Namely, when being wearied with the journey, he had rested some time] *that Paul called together* [namely, because he being in prison could not go into their Synagogue] *those that were the principal of the Jews: And when they were come together, he said unto them, Men, Brethren, I who have done nothing against the people, or the customes of our Fathers, am delivered over bound from Jerusalem into the hands of the Romanes.*

18 *Who having examined me, would have released (me) because there was no guilt of death in me.*

19 *But when the Jews spake against (this) I was necessitated to appeal unto Cesar, (yet) not as if I had any thing to accuse my nation.* [Namely, intended or determined. For although *Paul* had cause enough to accuse the Jews for their violence and injustice, notwithstanding he hereby shews before the Jews, that he had no such intent, but only duly to defend himself.]

20 *For this cause therefore I have called you unto me, to see (you) and speak to you: for by reason of the hope of Israel* [That is, the hope of eternal salvation, promised to the people of Israel by the Messiah] *am I compassed with this chain.*

21 *But they said unto him, we neither received letters from Judea concerning thee: neither did any of the brethren being come hither tell or speak any evill of thee.* [Which is a sign that the Rulers of the Jews at Jerusalem, took not much care how it went with the Jews which dwelt out of the land of Judea, so they might keep their quiet and respect in their own land.]

22 *But we desire indeed to hear of thee what thou thinkest: for as concerning this sect,* [So they call the Christian Religion. See *Acts* 24. 5, 14.] *it is known to us, that it is every where* [namely, as well amongst the Jews, as amongst the Gentiles, *Luke* 2. 34.] *spoken against.*

23 *And when they had appointed him a day, there came many into (his) dwelling,* [namely, which he had hired, v. 16. 30.] *to whom he expounded the Kingdome of God,* [that is, the setting up of the Kingdome of God by the promised Messiah] *and testified,* [that is, he sought to convince them by testimonies out of the holy Scripture. See *Acts* 2. 40. and 20. 21.] *and endeavoured to move them unto the faith of Jesus* [Gr. *to the things of Jesus,* or *concerning Jesus*] *both out of the Law of Moses, and the Prophets, from the morning early, untill the evening.*

24 *And some indeed believed that which was spoken, but some believed not.*

25 *And being at discord one against another, they parted,* [Or *they were left by him,* namely, with a purpose not to call the stiffnecked unto him any more, except they bethought themselves better] *when Paul had said this (one) word,* [that is, speech or warning: for with this following warning he let them go, to leave them this prick in their heart; if perhaps they might afterwards bethink themselves and repent] *(namely) well spake the Holy Ghost* [he that speaks these words, *Esa.* 6. 9. is the Lord of glory, set upon his Throne, being compassed about of his Angels: from whence it appears therefore that the Holy Ghost is this same Lord of glory, as this same is also testified of the Son of God, *John* 12. 41. Therefore the Father, Son and Holy Ghost are one only God as concerning their essence, although distinguished in persons] *by Esaias the Prophet unto our Fathers,*

26 *Saying, Go thy way unto this people, and say, with the hearing ye shall hear,* [See the exposition of this place *Mat.* 13. 14.] *and in no wise understand: and seeing ye shall see and in no wise take notice.*

27 *For the heart of this people is become thick,* [Or *fat*] *and with the ears they have heard heavily, and their eyes they have closed: lest at any time they should see with the eyes, and hear with the ears, and understand with the heart, and they should be converted, and I should heal them.*

28 *Be it known unto you therefore that the salvation of God* [That is, the salvation which according to Gods promise is procured for us and declared unto us by Jesus Christ: or Jesus Christ who is the Author of salvation, *Luke* 2. 30.] *is sent to the Gentiles* [namely, according to Christs command, *Luke* 24. v. 47. seeing ye Jews reject it, *Acts* 13. v. 46.] *and the same shall hear.*

29 *And when he had said this, the Jews went away, having much contention one amongst another.* [Or *difference,* to wit those that believed *Paul* against those that believed not, v. 24.]

30 *And Paul abode two whole years in his own hired dwelling, and received all which came unto him.*

31 *Preaching the Kingdom of God, and teaching of the Lord Jesus Christ,* [Gr. *teaching the things of the Lord Jesus Christ,* or *concerning the Lord Jesus Christ,* this last expounds the first, For the doctrine of the setting up of the Kingdome of God, is the doctrine of Christ: wherefore that is also called the word, and the Gospel of the Kingdome, *Mat.* 4. 23. and chap. 13. v. 19.] *with all boldness* [namely, notwithstanding his imprisonment, and the danger which might arise to him thereby with the Emperour] *unhindred.* [namely, God so ordering the business, that he suffered no impediment on the Emperours part these two years, Yet afterwards he was by the Emperour *Nero* condemned to death for this at Rome, as the ancient Ecclesiastical Histories testifie. *Euseb. lib.* 2. *Hist. Eccles. cap.* 26. and he himself foretells, 2 *Tim.* 4. v. 6. See also hereof the annotation on *Phil.* 1. v. 25.]

The end of the Acts of the Holy APOSTLES.

THE

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

The Argument of this EPISTLE.

This Epistle was written by the Apostle Paul from Corinth, to the Church of Christ at Rome, to confirm them in the doctrine of the Holy Gospel, against all Errours, schismes and offences that rose up: and containes in it a short and solid exposition of the principal Articles of the Christian Religion, and of all the benefits which in and through Christ we receive from God. Wherefore this Epistle is rightly accounted a key for the right understanding of all the Holy Scripture; and especially for the right understanding of the fulfilling of the promise made to the people of Israel by Moses and the Prophets, for salvation both of Jews and Gentiles. And it hath three parts (as also almost all the following Epistles) First an Introduction to the 16 verse. Secondly the handling of doctrine, from the 16 verse of the 1 chapter unto the 14 verse of the 15 chapter. Thirdly, the conclusion of the Epistle, from thence unto the end. The handling of the doctrine of salvation again hath several members. I. Of mans justification before God, not by works but by faith in Jesus Christ, he treats from the 16 verse of the 1 chapter, unto the end of the 5 chapter. II. Of sanctification or renovation of man, he treats from the beginning of the 6 chapter, unto the beginning of the 7 in which he describes the strife which they that are already renewed, still have against the flesh, as in the 8 chapter the victory which the regenerate by the Spirit have over the flesh, and the comfort and assurance of their salvation which they obtain hereby, even in the midst of all crosses and persecution. III. Of Gods eternal Election, as the original and fountain of all these benefits, he treats in the 9 chapter to the 24 verse of the same. IV. And from thence forward of Gods powerful calling according to this election, aswell of Gentiles as of Jews, unto the end of the 11 chapter. Upon which occasion he also treats of Reprobation, betwixt both. In the following 12, 13, 14, 15. chapters he treats of the duties of love and thankfulness, which we owe unto God for these benefits, as well in respect of the obedience of Gods commandements in general in the 12 and 13 chapters, as in respect of the right use of indifferent things, and of bearing with those who are yet weak in knowledge of Christian liberty, in the 14 chapter and in the 13 first verses of the 15 chapter. From whence follows the conclusion of this Epistle, consisting in an excuse of his boldness in writing and admonishing, with a promise of his coming unto them, and divers salutations to certain persons: and lastly with a thanksgiving and prayer unto God for them. So that the Apostle in handling of the doctrine, holds the same Order, which is held in the Catechism of the Reformed Churches.

ROMANES.

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ROMANES.

CHAP. I.

1 The introduction of this Epistle, in which is declared who is the writer of the same, namely Paul, who briefly sets forth his office, calling, and doctrine of the person of Christ: 6 the persons to whom he writes with a commendation of their faith. 9 The inclination that he hath to come unto them, to preach the Gospel to them aswell as others, to strengthen them, and be strengthned by them. 16 Afterwards he propounds the true doctrine of mans justification before God by faith: and proves the same by a place of the holy Scripture. 18 He confutes the perverse opinions of others, and proves that the Gentiles by the light of nature cannot be justified before God, 19 forasmuch as they suppress that light, and abuse the knowledge which they have of God unto Idolatry, 24 wherefore they were given over into a perverse sence. 29 and were full of all abominations in their lives; which he relates in a long Catalogue.

PAul [Why *Paul*, who before was called *Saul*, held the name of *Paul* in all his Epistles, see the reason thereof in the annotation on *Acts* 13. 9.] *a servant of Jesus Christ, a called Apostle,* [Or *called unto an Apostle:* which Title he here gives himself, to shew straightway in the begining that the exhortations which he gives the Romanes in this Epistle, were made according as his calling requires. See *Acts* 9. 15. 2 *Cor.* 5. 14. 19.] *separated* [namely, even from his mothers womb in Gods purpose *Gal.* 1. 15. and afterwards actually by the command of the Holy Ghost, to publish the Gospell amongst the Gentiles. *Acts* 13. 2.] *unto the Gospell of God,* [Namely, to preach the same.]

2 (*Which he had promised before by his Prophets, in the holy Scriptures*) [Namely, of the old Testament.]

3 *Of his Son* (*who became* [or *was born as Gal.* 4. 4.] *of the seed of David* [That is, posterity] *according the flesh:* [that is, according to his humane nature, *John* 1. 14. 1 *Tim.* 3. 16.]

5 *Who was powerfully* [Gr. *in power* or *with power*] *shewed* [or *declared.* Gr. *defined*] *to be the Son of God, according to the spirit* [that is according to the divine nature, which is also called an eternall Spirit, *Heb.* 9. 14. See also 1 *Tim.* 3. 16. and 1 *Pet.* 3. ver. 18.] *of sanctification* [or *of holiness, i. e.* which is holy in himself, and by his merit and power maketh us holy *Heb.* 2. 11.] (*by the resurrection of the dead*) [that is, in that he raised up himself from the dead, *John* 2. 19 21. and 10. 18.] (*namely*) *Jesus Christ our Lord:*

5 (*By whom we have received grace, and the Apostleship,* [That is, the grace of the Apostleship; or grace for conversion, and besides that, the Apostleship] *unto obedience of faith among all the Gentiles,* [that is, to bring the Gentiles to the obedience of Christ, and to faith, *Acts* 26. 16. &c.] *for his name.* [That is, that the name of Christ should be known to them and glorified by them. Or *in, of his name,* 2 *Cor.* 5. 20.]

6 *Amongst whom* [Gr. *in*] *ye are also, the called of Jesus Christ*) [That is, who not only by the word outwardly, but also by the power of the Spirit of Christ inwardly, are called and come unto the communion of Christ. Wherefore also in the following verse he calleth them *believers, Saints, and beloved of God.* See *Rom.* 8. 28. and 1 *Cor.* 1. 2. For although in this Church also like as in others, there might be hypocrites, yet neverthelesse he alwayes names them in the beginning of his Epistles, as charity requires, from the best part amongst them.]

7 *To all that are at Rome, beloved of God* [Or *by God,* 1 *John* 4. 10. 19.] *and called Saints: grace be to you and peace* [under these two word according to the phrase of the Hebrews is contained all spirituall and corporall welfare: and by the word *grace* is understood the originall or fountain of all Gods benefits towards us, and by the word *peace* the fruits and sence thereof. See *Psalm* 63. 4. *John* 16. 33. *Rom* 5. 1. *Phil.* 4. 7.] *from God our Father and the Lord Jesus Christ.*

8 *First I thank my God through Jesus Christ for you all, that your faith is published in the whole world.* [That is, is reported and made known in the Churches of the whole world: a figurative phrase, which notwithstanding is not without ground here, forasmuch as there came out of all quarters of the world to Rome, who could relate this each in his own country.]

9 *For God is my witness, whom I serve in my spirit* [Or *with my spirit, i. e.* with my whole heart] *in the Gospel of his Son* [that is, in publishing of the Gospel as ver. 1.] *how I remember you without omission,*

10 *Alwayes in my prayers beseeching, if possibly yet at any time good oportunity may be given me* [Or, *if yet at any time, a prosperous journey may be given me by the will of God, that I may come unto you*] *by the will of God,* [Gr. *in the will of God.* He addes this, because in spreading abroad of the Gospel he followed the order, which God by his spirit prescribed him, *Acts* 16. 7. 9. 10.] *to come unto you.*

11 *For I long to see you, that I might impart unto you some spiritual gift, to the end that ye might be strengthned.*

12 *That is, to be comforted together among you,* [Or, *exhorted:* for the Greek word signifies both, and both may be applyed to *Paul*, seeing even the Angels themselves by the Church of God get further knowledge and experience of the manifold wisdome of God. *Ephes.* 3. 10. 1 *Pet.* 1. 12.] *by the mutuall faith, aswell yours as mine.*

13 *But I will not that it be unknown unto you, Brethren*

thren, that I have many times purposed to come unto you, and have been hindred hitherto) [namely, either through troubles which happened, or by Gods command, as *Acts* 16. 7.] *that I might have some fruit* [namely, of my ministry, and calling to be an Apostle of Christ among the Gentiles, to convert them to Christ, or at lest to confirm them in their faith more and more] *among you also, like as also among the other Gentiles.*

14 *Both to Greeks and Barbarians,* [Under these two first all sorts of Gentiles are understood, *Acts* 28. 2. and by *wise and unwise* all kinds of men in particular amongst the Greeks or Barbarians, and it seems that *Paul* would thereby procure the favour of the Romanes, because they accounted themselves the acutest and wisest of all men] *both to wise and unwise am I a debter.* [that is, I am bound by vertue of my calling, to preach the Gospel.]

15 *So what is in me, it is very ready* [Or *what concerns me, I am very ready*] *to publish the Gospel to you also that are at Rome.*

16 *For I am not ashamed of the Gospel of Christ:* [Or *I dread not, i. e.* seek not to discharge or to withdraw my self from publishing of the Gospel, as men do from things whereof they are ashamed] *for it is a power of God unto salvation, to every one that believeth* [that is, a powerfull means ordained by God for this purpose, as 1 *Cor.* 1. v. 18.] *first to the Jew,* [for the Gospel was first to be published to the Jews, and afterwards to the Gentiles, *Acts* 13. v. 46.] *and also to the Greek.*

17 *For the righteousness of God* [That is, the righteousness whereby we can stand before the judgement-seat of God, which is only the righteousness of Christ, which is freely given, and by faith imputed to us by God] *is revealed in the same from faith to faith,* [that is, for daily increase, and strengthning in faith. See the like 2 *Cor.* 3. 18.] *as it is written, but the just shall live by faith.* [or *the just by faith shall live,* which also agrees well with the Hebrew Text, *Hab.* 2. v. 4. and with the scope of *Paul* here.]

18 *For the wrath of God is revealed from heaven,* [That is, the judgements which God sends from Heaven, as is further exprest, v. 24. 26, 28. which are not sent but upon unrighteous persons] *upon all ungodliness* [whereby are understood all sins repugnant to the first Table, which are rehearsed in some verses following] *and unrighteousness of men* [hereby are understood the sins against the second Table, which are rehearsed from the 29 verse onward] (*as*) *they that keep under,* [that is, suppress offering violence to their own minds, seeing they know better then they act] *the truth* [that is, the knowledge of God and his honour which he hath revealed to men by nature it self, as appears from the following verses] *in unrighteousness.* [that is, contrary to all right and equity, which requires that men give God that which belongs to him.]

19 *Forasmuch as that which is knowable of God,* [Namely, as much as a man can know of God, without Gods word, by nature] *is manifest in them,* [that is, in the inmost of their mind: Or *among them, i.e.* among their wise and learned men, who have left very many cleer and wise sentences and discourses hereof in their writings, although they themselves did contrary thereunto] *for God hath revealed it unto them.* [namely, partly, by the Law of nature in their consciences, *John* 1. 9. partly, by beholding of Gods creatures, whereby his propertities are as it were felt, *Psa.* 19. 2. and 148. v. 4. 5, 6. *Acts* 14. 15. and 17. 24, &c.]

20 *For his invisible things* [That is, divine properties] *from the Creation of the world, are by the creatures* [Gr. *makements,* or *things made*] *understood and throughly seen, both his eternal power* [hereby is understood the property of God, whereby all things were created, and had their beginning, which therefore, as also his essence must needs be eternal, because it was before all things, and a cause of all things] *and Godhead,* [hereby he understands the other properties of Gods Majesty, the footsteps and representations whereof are apparent in Gods creatures, as his goodness, wisdome, righteousness, &c.] *that they might not be excused.* [Gr. *might be inexcusable.* Or so that they are not to be excused: namely, before Gods righteous Judgement, as if they had not known what they ought to have done.]

21 *Because they knowing God,* [Namely, in such manner as is before declared] *glorified or gave* (*him*) *not thanks as God,* [namely, as belonged to his divine Majesty, even according to the knowledge which they had of him] *but became vain in their reasonings,* [that is, they fell by their reasonings to vain imaginations of God and of his worship, and ordered them not according to the knowledge which they had of God, but according to the inclination of their corrupt sences, in inventing vain worshippings of God, and in faining of many fabulous and vain Gods, whereby the knowledge of God was more and more obscured amongst them] *and their foolish heart was darkned.*

22 *Giving themselves out for wise,* [This he speaks of their learned men or Philosophers, who would have a shew of wisdome, and sometimes indeed seemed ro think and speak better, but neverthelesse in act, foolishly imitated the perversenesse and vanity of others, 2 *Kings* 17. 29.] *they became fools.*

23 *And changed the glory of the incorruptible God,* [That is, who not only in essence but also in properties is unchangeable] *into the likeness of an Image of a corruptible man, and fowls, and of four footed, and creeping* (*beasts.*) [or *exchanged for the similitude.* [that is, for an Image that is made after the similitude of a mortall man, yea even of fowles, &c. See *Lev.* 27. 10. *Psal.* 106. 20. *Jer* 2. 11. For that all these sorts of Idolatry were usual among the Gentiles, is manifest by their writings, See also *Deu.* 4. 15. &c.]

24 *Therefore* [Namely, for this Idolatry and dishonour which they did thereby unto God. See *Psa.* 106. 20. *Isa.* 40. 17, 18. &c.] *God also gave them over* [that is, restrained not their evill desires, but let them have their swing, *Psa.* 81. 13. *Acts* 14. 16. and by his just judgement stript them more and more of his gifts which they despised and abused, *Mat.* 25. 28. and forsaking them gave them over to Satan, who tempted and seduced them unto all wickedness, 1 *Sam.* 16. 15. *Mat.* 6. 13.] *in the lusts of their* (*own*) *hearts* [v. 26. the same is rendred, *unto dishonourable affections,* not that God worketh such dishonourable lusts or affections, for they are not of God, *Jam.* 1. 13. 1 *John* 2. 16. See hereof more at large, the annotation next before] *unto uncleanness, to dishonour their bodies, one amongst another.* [or *in themselves.*]

25 (*As*) *who changed into a lye* [Or *exchanged,* for lying fictions of vain Gods and worships of Gods] *the truth of God,* [that is, the knowledge which they had of God. See v. 18.] *and honoured and served the creature above the Creator,* [that is, more than the Creator himself, which sometimes indeed, but very little, they worshipped together with their Idols, *Acts* 17. v. 23. Or else passing by the Creator, whom the greater part of them neither knew nor worshipped, *Gal.* 4. 8.] *who is to be praised for ever. Amen.*

26 *Therefore God gave them over to dishonourable affections* [Gr. *affections of dishonour, i. e.* dishonourable or shamefull affections. For as 1 *Thes.* 4. 4, 5. we are exhorted to possess our vessel in honour, that is, to withhold our bodies from uncleanness, so they that give themselves to uncleanness, they dishonour themselves and their bodies, 1 *Cor.* 6. 18. especially they that them

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then committed such sins as are not to be named, whether they did it or suffered it] *for their women also changed the natural use, into the (use) contrary to nature.*

27 *And likewise also the men leaving the natural use of the woman, were heated in their lust towards one another, men with men committing shamefulness, and receiving in themselves the recompence of their error which belonged (thereunto.)* [that is, the just punishment of their idolatry, or the right reward. For idolatry which is spiritual whoredome, is commonly punished by God with corporal, as we commonly see those two sins reign one with another. See *Num.* 25. 1, 2. *Rev.* 17. 1, 2, *&c.*]

28 *And even as it seemed not good unto them to hold* [Gr. *to have*] *God in acknowledgement,* [namely, which they had received from the Law of nature, and beholding the things created, v. 20.] *so God gave them over unto a perverse sence,* [Gr. *to a sence without right judgement,* or *a reprobate sence, i.e.* which doth not prove nor discern good from evill, honest from dishonest] *to do things which are not becoming.*

29 *Being filled with all unrighteousness,* [Here begin to be related, the sins which reigned among the Gentiles contrary to the second Table of the Law, whereof unrighteousness is the fountain, from whence the rest as streams, do flow] *fornication, wickedness* [or *naughtiness*] *covetousness, illnesse, full of envy, murder, strife, deceit, ill-naturedness.* [that is, perverseness of sences, when men take all things in the worst part.]

30 *Whisperers, back-biters,* [Gr *speakers-against*] *haters of God,* [or *hated of God.* But seeing here is spoken of the reigning sins of the Gentiles, it is better taken in that sence, as *Rom.* 8. 7. the wisdome of the flesh is called the enmity of God. For they are justly said to hate God, who love that which God hateth, and hate that which God commandeth, *Exod.* 20 6.] *revilers,* [that is, who do reproach or injure others in words or deeds] *proud, self-conceited,* [or *vain-glorious, boasters*] *finders out of evill things, disobedient to parents.*

31 *Without understanding, Covenant-breakers, without natural love,* [The Greek word signifies the affection or love which is betwixt parents and children. This sin also reigned among the Heathen, who sacrificed their children to Idols, exposed them for foundlings, made them away, without transgressing against the Lawes] *irreconcilable, unmercifull.*

32 *Who whereas they know the right of God,* [That is, whereas a difference between good and evill, is implanted in their nature by God, and a sence of the punishment which God will execute upon evil, *Rom.* 2. 14, 15.] (*namely, that they which do such things are worthy of death*) *not only do the same, but also take pleasure together in them that do them.* [this is the highest degree of wickednesse, not only to do evill, but also to take delight in this, that other do the same.]

CHAP. II.

1 *Paul confutes an objection of those that thought they were thereby righteous, because they did not openly commit such abominable sins, but condemned the same in others.* 3 *and who thought that they stood in the favour of God, because he did them good and blessed them in this world.* 5 *Contrarily declares that God shall judge all men without respect of persons, not according to their outward appearance or condition, but according to their works as well inward as outward.* 12 *And that as well the Jews who had the Law as the Gentiles who had not the written Law.* 17 *He takes from the Jews the opinion that they should be justified by the knowledge of the Law, and instructing of others in the same.* 25 *Or by circumcision and other outward advantages which the Jews had above the Gentiles,* 27 *teaching which are the right Jews, and the right circumcision.*

THerefore [Namely, seeing thou knowest Gods Right, *Rom.* 1. v. 32.] *thou art not to be excused O man, whosoever thou art that judgest (others)* [that is, reprehendest, rebukest, or else punishest. Hereby the Apostle understandeth such among the Heathen, who were Judges among them, or those that led a stricter life, as some Philosophers did, and thereby seemed to condemn the doings of others: whereas notwithstanding they were inwardly full of hatred, envy, pride, *&c.* and in secret committed the same sins, when they could hide them from men, as also the Pharisees (did) amongst the Jews] *For wherein thou judgest another, thou condemnest thy self: for thou that judgest (others) dost the same things.* [namely, inwardly or secretly.]

2 *And we know* [That is, it is evident, even according to the common opinion of all men] *that the judgement of God is according to truth,* [that is, upright, not according to the outward shew, but according as the thing is indeed] *upon them that do such things.*

3 *And thinkest thou this O man who judgest them that do such things, and dost the same* [Namely, albeit that thou dost them secretly, or not so impudently as others] *that thou shalt escape the judgement of God?*

4 *Or despisest thou the riches* [That is, the greatness and multiplicity. Here he confutes those that thought their matters stood not ill with God, because God did them good, and blessed them as to the world, as he did the Romanes in an especial manner at that time] *of his goodness* [this is a property of God, whereby he blesseth and doth good, yea even to them that are evill, *Mat.* 5. 45.] *and forbearance,* [namely, whereby he, with connivance overlooks the sins of men for a time, (to see) whether they will yet repent, *Luke* 3. 7, 8, *&c.*] *and long suffering,* [whereby he defers the punishment which they deserve untill the measure of the same is fulfilled, *Rom.* 9. ver. 22.] *not knowing that the goodness of God leadeth thee to repentance.* [that is, gives thee time and reason to repent.]

5 *But after thy hardness* [That is, being hardned in thy sins] *and impenitent heart, gatherest thou to thy self wrath as a treasure,* [that is, provokest more and more the wrath and judgement of God, as a treasure to which men alwaies daily adde more and more] *in the day of wrath, and of the revelation of the righteous judgement of God:* [that is, against the last day, when God shall make manifest before every one, and punish the sins of men, even those that are secret, v. 16. 2 *Thes.* 1. 7. *Rev.* 20 v. 12, 13.]

6 *Who shall recompence every one according to his works:* [He speaketh here of recompencing according to the promises and threatnings of the Law, which were known to the Gentiles also by nature, v. 15, for of justification by faith he begins first to speak, *Rom* 3. 21. Howsoever this may well be applyed also to the recompencing according to the promises and threatnings of the gospel, as 2 *Cor.* 5. 10. it is so said in general: forasmuch as good works as fruits of faith, of grace, for Christs sake shall also be rewarded.]

7 *To them indeed, who by perseverance,* [The Greek word signifies also *patience,* but is here more fitly taken for perseverance or constancy, as *Mat.* 10 22. *Luke* 8. 15.] *in doing good* [Gr. *of a good work*] *seek glory and honour and incorruption,* [that is, a blessed immortality] *eternal life.*

8 *But to them who are contentious,* [Gr. *of contention, i.e.* contentious or desirous of contention, as of faith, *Rom,* 3. 26, *i.e.* faithfull, and of the circumcision, *Rom.* 4. 12. *i.e.* circumcised] *and who are disobedient to the truth,* [namely, which by God is made known to them by nature; *Rom,* 1 ver. 19.]] *but are obedient to unrighteousness, and indignation and wrath* [namely of God, who is justly incensed to judgment by reason of sin] (*shall be recompenced.*)

9 *Tribulation and distress* [That is, hellish pains and torments, which by Gods righteous wrath shalbe sent unto them] *upon every soul of man which worketh evil, first of the Jew, and (also) of the Greek:*

10 *But glory, and honour and peace* [That is eternall salvation which they have sought in their life, shall be given to them, ver. 7.] *to every one that worketh good, first to the Jew and (also) to the Greek.*

11 *For their is no accepting of the person with God.* [Gr. *of the face,* of this phrase see more at large, the annotation on *Mat.* 22. 16. and *Acts* 10. 34.]

12 *For as many as have sinned without Law* [That is, the Gentiles, who had not the written Law of *Moses*] *shall also perish without Law:* [that is, be condemned by the testimony of their own conscience ver. 15.] *and as many as have sinned under the Law* [that is, the Jews, to whom the Law was given by *Moses,* Gr. *in the Law*] *shall be judged by the Law.* [That is, shall be judged, *i.e.* condemned according to the threatnings of the Law.]

13 *For the hearers of the Law* [That is, who only know the Law, and boast thereof] *are not righteous before God* [that is, are not acknowledged for righteous in Gods judgment, nor declared to be such *Psalm* 143. 2. *Mat.* 12. 37. *Rom.* 8. 33.] *but the doers of the Law* [that is, fulfillers of the Law, *Gal.* 3. 10. *Jam.* 2. 10.] *shall be justified.* [namely, by the Law, or according to the promises of the Law, *Rom.* 10. 5. But seeing no man perfectly keeps the Law by reason of the corruption that is in man, *Rom.* 8. 3. *Gal.* 3. 10. therefore no man is justified by the Law, or through his own works, but only by the righteousness of Christ imputed unto us by faith, *Rom.* 3. ver. 21. 22. 23.]

14 *For when the Gentiles who have not the Law,* [Namely, the written Law] *by nature doe the things* [that is, prescribe and follow some things, which God hath commanded in his Law] *which are of the Law, these not having the Law, are a Law to themselves.* [Namely, in commanding or forbidding of that which Gods Law commands or forbids; or else in some parts of their lives.]

15 (*As*) *who shew* [Namely, by their Laws, and also sometimes by an outward observation of the same] *the work of the Law* [that is, a part of the contents of the Law of God] *written in their hearts, their conscience witnessing together, and the thoughts one amongst another accusing (them)* [namely, when they do evil against their judgment] *or else excusing.* [Namely, when according to their conscience they do good.

16 *In the day* [These words must be joyned with the 12 verse, yet may also follow upon the 15 verse, if it be translated *against that day,* for then the testimonies of mens consciences, even concerning their secret sins shall serve to justifie Christs judgement before the whole world, yea even before those to whom the Gospel was never preached, *Revel.* 20. 12.] *when God shall judge the hidden things of men by Jesus Christ, according to my Gospell.* [Namely, which testifieth that Christ, shall hereafter be judge over all men, even over those to whom the Gospel was not preached, ver. 12.]

17 *Behold, thou art called* [From henceforward he deals especially against the Jews, who boasted of and relyed upon their pedigree, the knowledge of Gods Law, circumcision, and other outward advantages; and he proveth that that they shall thereby be no more righteous before God, then the Gentiles by the Law of nature] *a Jew* [Gr. *surnamed a Jew.* Namely, by reason of your descent from Israel and Judah, from whom the Messias was to proceed, wherefore also the Jews were willing to be named after him, *Revel.* 2. 9.] *and restest on the Law,* [that is, puttest thy trust in the Law, which was given you by *Moses* as the Tables of Gods Covenant] *and boastest in God.* [that is, boast yourselves that God is your God, and that ye are his people, *John* 8. ver. 33. 41.]

18 *And thou knowest (his) will, and provest the the things which differ (from it)* [Or *which are excellent, choise.* For the Greek word signifieth both, *Mat.* 12. 12. *Phil.* 1. 10.] *being instructed, out of the Law;* [Gr. *catechised, i.e.* from thy youth up, and diligently from mouth to mouth *instructed Acts* 18. 25. 1 *Cor.* 14. 19.]

19 *And thou art confident, that thou thy selfe art a guide of the blind, a light of those that are in darkness.*

20 *An instructer of the unwise, (and) a teacher of the ignorant,* [Gr. *of infants or children i.e.* those that be of small knowledge like children. *Mat.* 11. 25. 1 *Cor.* 13. 11.] *having the form of knowledge* [Gr. *morphosin i.e.* a set manner or form of knowledge or a shew and not a true being of knowledge. See 2 *Tim.* 3. ver. 5.] *and of the truth in the Law.*

21 *Thou therefore that teachest another, teachest thou not thy self?* [Namely, to obey and doe that which thou teachest another, as appears from what follows] *thou that preachest that men shall not steal, stealest thou?* [that is, dost thou draw anothers goods to thy self by legerdemaine, and naughty practises, as the Jews have always been very infamous for this, & still are, *Matth.* 23. 14.]

22 *Thou that saist that men shall not commit adultery, dost thou commit adultery? Thou that abominatest Idols, dost thou rob the holy place?* [Or, *dost thou commit sacrilege?* namely, by taking away Gods honour, or by withholding from him in his Temple, that which he will have consecrated or offered up unto him. See hereof *Mal.* 1. 6. *&c.*]

23 *Thou that boastest of the Law, dishonorest thou God by the transgression of the Law.*

24 *For the name of God is blasphemed because of you,* [That is, because of your, and your forefathers sins] *among the Gentiles, as it is written;*

25 *For circumcision is profitable indeed, if thou dost the Law:* [He speaketh to the Jews who sought their righteousness in the observation of circumcision, and other ceremonies. They that are such must keep the whole Law, or circumcision cannot availe them, *Gal.* 5. 3. Although it may also be understood in generall that outward worshippings of God availe not to salvation, if they be not accompanied with a true godly life. *Isa.* 1. ver. 11. 12. *&c. Jer.* 6. 20. *&c.*] *but if thou art a transgressor of the Law, thy circumcision is become uncircumcision.* [that is, thou art, though thou be circumcised, in the same condition with an unbelieving uncircumcised person.]

26 *If therefore the uncircumcision* [That is, those that are uncircumcised] *keep the rights of the Law for justifications i.e.* that which the Law requires to justification] *shall not his uncircumcision* [that is, the seal of an uncircumcised person] *be reckoned for a circumcision?* [that is, be so accounted as if he were circumcised as may be seen in *Abraham* before he was circumcised, who notwithstanding was justified, not by the Law but by faith *Rom.* 4. 10. 11. whereby he doth not at once reject circumcision, while it was not yet abolished, but he deals here with the Jews who followed the doctrine of the Pharisees, and placed their righteousness in the observation of the outward worship of God. Otherwise circumcision in it selfe was a sign and seal of the justification of faith, *Rom.* 4. 11. and is together with the other ceremonies and shadows fulfilled and done away by Christ. *Col.* 2. 17.]

27 *And shall (not) the uncircumcision which is by nature*

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nature, [That is, the man which by nature is without circumcision] *if it fulfill the Law*, [that is, if he fulfill the Law: not that there is any man, who hath fulfilled the Law in all things, *Rom.* 3. 9. but this he saith to convince the Jews, that they as well as the Gentiles, must seek their righteousnes out of themselves in Christ, who only hath fulfilled the Law, *Acts* 13. v. 38, 39, &c.] *judge thee*, [namely, by his example, as *Mat.* 12. 41, 42.] *who by the letter and circumcision* [that is, the outward and litteral circumcision: or which is done only according to the outward letter of command, 2 *Cor.* 3. v. 6, 7.] *art a Transgressour of the Law?*

28 *For he is not a Jew* [That is, a right or true Jew, which is heir of the promises of the Covenant made to the Fathers] *who is so openly:* [that is, descended from *Abraham* by *Judah*, and who makes an outward profession of *Judaisme*] *neither is that circumcision* [that is, the right or true circumcision which God in his word principally requires, and is acceptable to him unto salvation] *which is so openly in the flesh.*

29 *But he is a Jew* [That is, a right and true Jew, as before] *which is so in secret, and the circumcision of the heart* [that is, true conversion and renovation of the heart, *Col.* 2. v. 11.] *in the spirit*, [that is, in the heart and mind: or by the Holy Ghost, who only circumciseth the hearts, which best agrees with the following word *letter*] *not* (*in the*) *letter* [thereby *Paul* understands the outward commands of the Law only: as by *the Spirit* the inward operation of the Holy Ghost in the preaching of the Holy Gospel. See 2 *Cor.* 3. 6.] (*is the circumcision:*) *whose praise* [namely, which Jews praise, not whereby he boasteth, but whereby he is rightly praised and commended] *is not of men*, [that is, hath not its original from mans abilities or works] *but of God.* [namely, who hath wrought this in him by his spirit, *Rom.* 9. 16. 1 *Cor.* 3. 7. and 2 *Cor.* 4. 6.]

CHAP. III.

1 *The Apostle sets forth what advantage the Jews have,*
3 *and answereth certain blasphemous objections which any one might draw from his former doctrine,* 9 *and proves by cleer testimonies of the Old Testament, that he said rightly, that even the Jews themselves are great transgressours of Gods Law.* 20 *Concludes therefore that by the works of the Law, no man can be justified before God,* 21 *but that God hath revealed another manner of justification in his word.* 22 *Namely, justification of grace by faith in Jesus Christ, who is become our reconciliation with God by his blood;*
27 *whereby boasting is excluded,* 29 *and that not only for the Jews but also for the Greeks or Gentiles.*

WHat is then *the advantage of the Jew?* [Or *the excellency*] namely, above the Gentiles, if so be the outward Judaisme and circumcision, avails not before God unto righteousnes, as is taught in the five last verses of the former chapter] *or what is the profit of circumcision?*

2 *Much in every manner. For this (is) indeed the first,* [that is, the chiefest, which is the foundation of all other advantages, which the Apostle relates more at large, *Rom.* 9. v. 4. 5. *Eph.* 2. v. 11. 12.] *that the words of God* [that is, the instruments of his covenant, contained in the writings of *Moses* and the Prophets, *Psa.* 147. v. 19. 20. *Acts* 7. 38.] *were intrusted unto them.*

3 *For what is it, though some have been unfaithfull,* [That is, a great part of them, namely, who by their own unbelief make the advantages granted them by God of none effect. See *Hos.* 8. 12. *Heb.* 3. v. 16. 17, 18.] *shall their unfaithfulnes* [that is, of them, or the unfaithfulnes of such] *annihilate the faith of God?* [that is, the faithfulnes and truth of God, who notwithstanding the unthankfulnes of many, would alwaies preserve his own amongst that people, and still preserveth them, whom the promises of God especially respect, and on whom they have their force, *Rom.* 9. v. 8. 27. and 11. 1, &c.]

4 *Farre be it: But let God be true,* [Namely, in keeping of his covenant, and fulfilling of his promises, albeit that men are unworthy of the same] *but all men lyars: like as is is written, that thou mayst be justified in thy words,* [that is, acknowledged to be just and faithfull] *and mayst overcome* [that is, be found pure and without blame in thy judgements. *David* breaks forth into this acknowledgement, by considering of his sin committed against God, and of the promise of forgivenes declared unto him by *Nathan*] *when thou judgest.* [or *art judged*; for the Greek word may bear both these translations: but the Hebrew Text requires the first, which also best agrees with *Pauls* intent, which is to prove that God remains alwaies pure and righteous, or overcometh when he judgeth, that is, punisheth the sins of men in the children of disobedience according to desert, or when according to his promises he hath compassion on the sins of his children, which is also done by Gods judgement, yet in his mercy, *Mat.* 12. v. 18. 20. and the truth of God in keeping of his promises, is also in the Scripture called the righteousnes of God, *Psa.* 143. 11. 1 *John* 1 v. 9.]

5 *Now if our righteousnes confirm* [Or *commend, i.e.* make it laudable and apparant, *Rom.* 5. 8.] *Gods righteousnes,* [that is, faithfulnes and truth as before] *what shall we say? Is God unrighteous when he bringeth wrath upon (us?)* [that is, either punishment properly so called upon some, or else fatherly chastisements upon his, *Psa.* 6. 2.] (*I speak according to man*) [that is, according to the thought or judgement of men, which might think that God should not punish that which furthers his glory.]

6 *Farre be it:* [Gr. *let it not be done*, namely, that God, although he do thus should therefore be unrighteous, seeing he is judge of the whole world, who alwaies doth all things wisely and righteously, although all men cannot alwaies comprehend it. See *Gen.* 18. 25. *Mal.* 2. 17.] *otherwise how shall God judge the world?*

7 *For if the truth of God by my ly* [That is, faithlesnes, disobedience, and is here opposed to the truth or faithfulnes of God in keeping of his promises] *is become more abundant* [that is, more manifest, more apparant] *unto his glory, why am I also yet judged as a sinner?* [that is, accounted and punished v. 5.]

8 *And* (*say we*) *not* (*rather*) *(as we are slandered,* [That is, as such consequences are slanderously laid to our charge from that which we teach concerning Gods grace and righteousnes] *and as some say that we say*) [namely, perverse men wrest our doctrine] *Let us do evill that Good may come* (*of it?*) *whose damnation is just.* [in these words is a short confutation of that which heretofore v. 7. 8. was brought against *Pauls* doctrine, namely, that it is so farre from that, that he should own such consequences, that he even threatens the judgement of God to those that say it.]

9 *What then? Are we* [Namely, Jews] *more excellent?* [that is, better of our selves, more righteous, namely, then the Gentiles] *Not at all: for we have before* [namely, in the two first Chapters] *accused* [that is, proved by firm reasons, or convinced. The Greek word signifies often to accuse any one in judgement, and by good proof convince him] *both Jews and Greeks, that they are all under sin.*

10 *As it is written,* [From all these places the Apostle proves

proves, that not only the Gentiles, but also the Jews are in themselves unrighteous before God] *there is no man righteous, no not one.*

11 *There is no man that is understanding*, [Namely, to know God aright] *there is no man that seeketh God.* [namely, to serve him aright.]

12 *They are all gone aside together, they are become unprofitable:* [That is, unfit to do good, like rotten and stinking things which men cast away] *there is no man that doth good, there is not (even) unto one.*

13 *Their Throat is an opened grave,* [Namely, wherein is nothing but filthiness, and nothing but stench comes out] *with their Tongues they use deceit: the poyson of serpents is under their lips:* [that is, deadly poyson of evill speaking.]

14 *Whose mouth is full of cursing and bitternes.*

15 *Their feet are swift to shed blood.* [That is, to commit all manner of cruelty and violence.]

16 *Destruction and misery* [Namely, which they bring upon others] *is in their ways.*

17 *And the way of peace* [Namely, to live in quiet themselves, & to let others be quiet] *they have not known.*

18 *There is no fear of God before their eyes.* [Namely, which is the ground and fountain of all other vertues: whereby the Apostle concludes not that all these vices do alwaies alike powerfully break forth in all natural men; but because the evill fountain of all these is in them, and that alwaies some of them are manifest in their lives.]

19 *Now we know that what soever the Law saith, it speaketh that to those that are under the Law,* [This reason the Apostle addes to shew that he justly interprets this of the Jews, seeing God in his word by his Prophets speaks unto the Jews] *that every mouth may be stopped, and the whole world may be damnable* [that is, guilty of damnation, or of the righteous judgement of God] (*before*) *God.*

20 *Therefore* [Here *Paul* concludes from all the former proof, from the 17. v. of the 1. chap. hitherto, that by his works a man cannot be justified before God] *by the works of the Law, shall no flesh* [that is, no living man, *Psa.* 143. v. 2. *Gal.* 2. 16.] *be justified before him.* [which doth not signifie to infuse righteousnes or holines; for it would be no sence here, *righteousnes can be infused into no flesh before God*, but it signifieth to be acquitted from condemnation before Gods judgement, and to be accounted just. See *Job* 9. v. 2, 3. *Psa.* 143. 2. *Rom.* 8. 33, 34. *Gal.* 2. 16, 17. &c.] *For by the law is the knowledge of sin.* [namely, when the law sets before a man what God commands and forbids, and a mans conscience convinceth him that he hath offended against it, by thoughts, lusts, words and deeds, *Rom.* 7. 7. *Gal.* 3. 19. 22.]

21 *But now the righteousnes of God* [That is, which avails before God, and which God freely gives] *is made manifest, without the Law*, [that is, not by the Law which requires perfect obedience of a mans self, but by the Gospel, that directs us to the obedience of Christ, *Rom.* 1. 16. 17.] *having witness from the law and the Prophets.* [that is, from the writings of *Moses*, which testifie of the righteousnes of God through Christ, as also the Prophets. See *John* 5. 46. *Acts* 15. 11. and 26. 22, &c.]

22 *Namely, the righteousnes of God by the faith of Jesus Christ, unto all and upon all that believe: For there is no difference.* [Namely, betwixt Jews and Greeks, if they do but believe.]

23 *For they have all sinned, and fail of the glory of God.* [Gr. *Hysterountai*, which properly signifies to be behind, or to come short in the obtaining of any things, especially in running towards the prize, and for that cause be forced to want it, as all men come too short who seek to obtain the glory of God, that is, eternal life by their works.]

24 *And are justified* [From hence forward the Apostle deferibes all the causes, and properties of the justification of faith, which is revealed to us in the Gospel. The supream cause therefore is the undeserved grace of God, the moving and meritorious cause, is the reconciliation and redemption made by Christ: the means whereby that is imputed to us, is faith in Christs blood: the end is the shewing forth of Gods righteousnes, and the forgivenes of sins. The propertie is, that all boasting of man before God is hereby excluded, and that the same is revealed not only for the Jews but also for the Gentiles] *for nought*, [Gr. *of gift, i.e.* by meer gift without any desert] *by his grace, by the redemption which is in Jesus Christ.* [Gr. *Apolytrosis*, which although it be sometimes taken somewhat more largely, for any kind of deliverance, yet notwithstanding it properly signifies a deliverance which is procured by bringing up or paying of a ransome, as Christ himself speaketh, *Mat.* 20. 28. See also 1 *Cor.* 7. v. 23. 1 *Pet.* 1. 18.]

25 *Whom God hath set forth* [Namely, first in his eternal counsell, and afterwards by the execution thereof in the fulnes of time, and finally by the preaching of the Gospel, 2 *Tim.* 1. 9, 10, 11. 1 *Pet.* 1. 20, 21, 22.] (*for*) *a reconciliation* [Gr. *hilasterion, i.e.* to be a reconciler, namely, of sinners. The Apostle here alludes to the mercy-seat or propitiatory made of pure gold, which covered the Ark of the Covenant, in which the Tables of the Law lay: which is also called *hilasterion*, *Heb.* 9. 5. and was a type that Christ by his purity and obedience should cover our transgressions against the Law, before the face of God, and reconcile us to him] *by faith in his blood*, [that is, in or by his bloody passion and death. These words may be joyned either with the word *reconciliation*, that Christ by his blood reconciled us to God; or with the word *faith*, because faith thereby we are justified, chiefly respects Christs obedience even to the death of the cross; and whereon relies and trusts: which seems best to agree with the scope of the Apostle. See also 2 *Cor.* 5. 19, 20, 21. *Gal.* 2. 20.] *for a demonstration of his righteousnes*, [that is, to shew forth his faithfulnes and truth in keeping of his promises, *Luke* 1. 69, 70. Or else to shew that he is righteous, seeing he punisheth sin in Christ himself: which in the old Testament he forgave upon the account of this reconciliation which was to be accomplished, and in the new, daily forgiveth believers upon the account of the same satisfaction which now is accomplished, which the following words seem to import] *by the forgiveness of sins, which were committed before*, [namely, under the old Testament, which God first punished in Christ, in the fulnes of time, overlooking the same untill that time, *Heb.* 9. v. 15. Or which men have committed before they are justified by faith. Although the sins also which are committed after conversion, are no otherwise forgiven then for the satisfaction of Christ, *Phil.* 3. 9. *Heb.* 10. 14. 1 *John* 1. 7. and chap. 2. v. 2.] *under the forbearance of God.* [Gr. *in.* These words are by some joyned to the following verse: but cohere better with the former.]

26 *For a demonstration of his righteousnes* [See the exposition of the former verse] *in this present time: that he may be just, and justifying him that is of the faith of Jesus.*

27 *Where is boasting therefore?* [That is, where of any man may be able to boast, in his justification before God] *It is excluded. By what Law? of works? No, but by the law of faith.* [that is, the prescript, or the doctrine of faith; which by an Hebraisme and by a similitude he calleth a Law, as *Isa.* 2. 3.]

28 *We conclude therefore that a man is justified by faith, without the works of the Law?* [Namely,

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not only which are done before conversion: but also after conversion, as shall clearly be proved by the Apostle in the next Chapter, by the examples of *Abraham* and *David*.]

29 *Is God (a God) of the Jews only*, [Namely, now in the new Testament, when the difference betwixt Jew and Gentile is taken away, *Ephes.* 2. v. 16, 17, 18.] *And is he not also of the Gentiles? yes; of the Gentiles also.*

30 *Forasmuch as he is one only God, who shall justifie the circumcision* [that is, the Jews] *by faith, and the uncircumcision* [that is, the Gentiles by descent] *through faith.*

31 *Do we therefore abolish the Law by faith? Farre be it: but we confirm the Law.* [Namely, because the doctrine of the Gospel teacheth that Christ hath fulfilled the Law for us for our justification: and that he also so reneweth by his spirit those that are justified, that they seek to frame their lives according to all Gods commandements, *Rom.* 8. v. 1, 2, 3. Not to be justified before God thereby, but to shew due thankfulness unto God for this his benefit, to edifie our neighbour, and to be more and more assured of our own justification before God, as *Paul* will hereafter in the 6. 7. and 8. Chapters more largely declare.]

CHAP. IV.

1 *The Apostle proceeds and proveth that a man is justified by faith, by the example of Abraham, 6 and by the example and testimony of David, 9 and declareth from the circumstance of the time in which Abraham received the sign of circumcision, that righteousness by faith is imputed not only to the Jews but also to the Gentiles.*
13 *He proveth the same also from the Original and firmeness of the promises made to Abraham, that he should be heir of the world.* 17 *Afterwards describes the power and properties of Abrahams faith,* 22 *and testifieth that by this faith righteousness is imputed to him,* 23 *and that the same shall also after his example be imputed to them, who shall believe in God through Christ.*

WHat *shall we say therefore that Abraham our Father hath gotten* [Gr. *hath found*] *according to the flesh?* [Some take this word *flesh* for the state of an unregenerate man: but that cannot be here, because *Abraham* was regenerated long before, and had served God, before this testimony, *Gen.* 15. 6. was given him. Others therefore joyn this word with the foregoing, *our Father according to the flesh.* But this word may also be fitly taken for *according to the works which men see outwardly*, and esteem praise worthy, as the following verse expounds this thus, and this word flesh is so taken, *Phil.* 3. 3, 4.]

2 *For if Abraham was justified by works, he hath boasting*, [that is, cause to boast] *but not with God*; [namely hath he cause to boast. From whence therefore it necessarily follows that he was not justified before God by works: which afterward he proves more at large.]

3 *For what saith the Scripture? And Abraham believed God*, [That is, the promises of God, that he would be a shield and great reward to him, and of giving him an heir, and of multiplying his seed, *Gen.* 15, 1, 5, 6. whereby not only a fleshly seed, but especially Christ is understood, the son of *Abraham*, in whom all the generations of the Earth should be blessed. See hereafter v. 11, 12, 13. as *Paul* also expounds it, *Gal.* 3. 6. See also *John* 8. 56.] *and it was counted to him for righteousness.* [the Hebrew Text, *Gen.* 15. 6. saith, *and he*, namely, God. *counted it unto him*: But the sence is all one, whereby is understood, that the righteousness which he had not in himself, God gave him grace through faith in the promised seed.]

4 *Now to him that worketh.* [Namely, with opinion to obtain or merit righteousness by his works] *the reward is not imputed according to grace, but according to debt.* [namely, is given: for to give according to debt, and to impute of grace, are here oppосed one to another, as repugnant each to other.]

5 *But to him that worketh not* [That is, who cannot, nor dares not bring forth such meritorious works] *but believeth in him* [that is, puts his trust in the grace of God in Christ, v. 24. 25.] *who justifieth the ungodly*, [that is, who is yet unclean and defiled with sin in himself, as all men, even the regenerate themselves are before God, according to the testimony of *David* in the following verses] *his faith* [not that faith, as it is a work, deserves this, or is worthy of it in it self, as some perverstly think, for this *Paul* hath immediately before denyed to all works, and therefore to faith also as a work: but because God of meer grace hath promised this to believers, and because faith is as an instrument which receiveth the righteousness of Christ, and interposeth the same betwixt Gods judgement and his own misdeeds. See *Rom.* 5. 9. 2 *Cor.* 5. 19. *Phil.* 3. 9.] *is counted for righteousness.* [the word *count* or *impute* is taken from the similitude of those who put any thing upon a mans account, *Phil.* v. 18. So God is said to impute sin to any man, when he will have him to make satisfaction for the same by punishment: and not to impute them when he forgives them, and acquits him from punishment, v. 8. Likewise that he counts faith for righteousness, when he gives, ascribes and imputes to believers, the righteousness of Christ, by them apprehended by faith, and by this gracious imputation, counts it as if it were their own righteousness. Therefore it is also here said that righteousness is imputed to them.]

6 *As David also pronounceth the man blessed* [Gr. *saith the blessedness of the man*] *to whom God imputes righteousness without works.*

7 (*Saying,*) [Namely, in the beginning of the 32. Psalm, which proof of *Paul* is irrefragable. For he that is justified by his works, he needeth no remission of sins to be blessed: and he that prayeth that God would not impute his sins to him, he prayeth also that God would impute the righteousness of Jesus Christ to him, seeing these two things cannot be separated in Gods judgement. See *Rom.* 3. 24. and 5. 19. *Ephes.* 1. 7. *&c.*] *blessed are they whose iniquities are forgiven, and whose sins are covered.*

8 *Blessed is the man to whom the Lord doth not impute sin.*

9 *This speaking blessed therefore*, [Or *making blessed*, from whence it appears that the word *to speak blessed*, or *to make blessed*, is here by *David* taken for the same that the Scripture *Gen.* 15. 6. concerning *Abraham*, calls the imputing of righteousness. The reason is, because the ground of our salvation consists in remission of sins, and imputation of the righteousness of Christ.] *is it (only) upon the circumcision, or upon the uncircumcision also? For we say that Faith was counted to Abraham for righteousness.*

10 *How was it therefore counted (to him?) when he was in circumcision*, [That is, was it imputed to him when he was already circumcised] *or in uncircumcision?* [that is, when he was not yet circumcised. For this promise to which *Abrahams* faith had respect, was indeed made fourteen years before *Abraham* was circumcised: seeing *Abraham* had yet no hope of Children when this promise was made, *Gen.* 15. 2. And *Ismael* was now thirteen years old when *Abraham* being ninety and nine years old was circumcised, *Gen.* 17. 24, 25.] *Not in*

in circumcision, but in uncircumcision.

11 *And he received the sign of circumcision* [That is, circumcision for a sign and seal *i. e.* obligation and confirmation that he was justified by faith: in which words the nature and property of all Sacraments is briefly set forth, as also *Gen.* 17. 11. *Exod.* 12. 13. *Ezek.* 20. 12. namely, that they serve not first to work faith, but to seal and strengthen it, and therefore are not bare signs but seals also] *(for) a seal of the righteousness of faith, which (was imputed to him) in circumcision: that he might be a Father of all that believe* [namely, after whose example or footsteps God willeth that aswell Gentiles as Jews should be justified by faith] *being in uncircumcision, to the end that righteousness might be imputed to them also.*

12 *And a Father of the circumcision, to them (namely) who not only are of the circumcision, but that walk also in the footsteps of the faith of our Father Abraham, which was in uncircumcision.*

13 *For the promise (was) not (made) to Abraham or to his seed through the Law*, [That is, through the keeping of the Law. Here *Paul* produceth yet another reason to prove that *Abraham* was not justified by works for otherwise the promise made to *Abraham*, namely that he with his seed should be heir of the world, should be given in vaine: for the Law worketh wrath, and giveth not the inheritance, because it is weakned by the flesh, *Rom.* 8. 3.] *nimely that he should be heir of the world.* [Here respect is had either to the promise made to *Abraham* at the same time when this testimony of his righteousness by faith was given, *Gen.* 15. ver. 6. 7. 8. namely, of the possession of the land of Canaan, which was a type of the eternall rest of believers in heaven, whereof the Apostle here speaketh, *Heb.* 4. 3. and chap. 11. ver. 9. 10. Or to another promise which is expressed, *Gen.* 22. ver. 17. 18. after that he would have offered up his Son, namely that all generations of the earth shall be blessed in his seed. For *Abraham* as a Father of all believers was by God put into the inheritance, of the spirituall world, whereof all his spirituall children the faithfull, shall also receive their part through Christ the promised seed, *Psalm* 2. 8. *Heb.* 2. ver. 5.] *but by the righteousness of faith.*

14 *For if they that are of the Law* [That is, they that will be justified by works or keeping of the Law] *be heirs*, [namely, of this spirituall world ver. 13.] *faith is become vaine* [that is, needless, to no purpose] *and the promise brought to nought.* [that is, without vertue or fruit.]

15 *For the Law worketh wrath.* [That is, revealeth Gods wrath against the transgression of the same, by its threatnings of punishments: and increaseth sin through the perverseness of mans nature, *Rom.* 7. 8.] *For where there is no Law*, [namely, neither written in nature, nor given by God, as is proved before] *(there) is also no transgression.* [namely, which can be known and punished.]

16 *Therefore it is* [Namely, the promise of this inheritance] *of faith* [that is, made or given of God upon condition of faith] *that it may be according to grace*: [for faith and grace go always together, and faith relyes upon the unchangable grace of God, not on works, nor on a mans selfe, ver. 5. *Eph.* 2. 8.] *to the end that the promise may be firm* [for we can be assured of the inheritance only by faith, and not by the works of the Law, seeing no man keepeth the Law as is proved before. See also *Gal.* 3. 16. 18.] *to all the seed, not only that which is of the Law*, [that is, of the Jews to whom the Law was given: for that no man can be an heir by the works of the Law, is taught in the fourteenth verse before going] *but also that which is of the faith of Abraham* [that is, which imitate the faith of *Abraham*, although they be not sprung from *Abraham* according to the flesh] *who is the Father of us all.* [namely, who believe.]

17 *(As it is written, I have set thee for a Father of many Nations.)* [Namely, not only of them which should proceed from him according to the flesh, but also of those which should by faith be ingraffed and received into his spirituall family, out of all other Nations] *before him on whom he believed*, [from henceforward *Abrahams* faith is described with all its props and properties unto the two and twentieth verse; from whence forward is shewed that the same is propounded to us for an example] *(namely) God, who quickneth the dead*, [this is the first prop of faith, namely, Gods omnipotency, which *Abrahams* faith had need of to believe, firmly, that now in his old age being as it were dead, he should get power to become a Father of many Nations] *and calleth* [or *nameth, i. e.* by his word causeth to be, and have their being, *Psalm* 33. 9. 2. *Cor.* 4. 6.] *the things, which are not, as if they were.*

18 *Who (namely, Abraham) against hope*, [Namely, which a man could have conceived by his own understanding or reason] *believed* [that is, trusted] *on hope*, [namely, of Gods truth and power] *that he should become a Father of many Nations: according to that which was said, so shall thy seed be.* [namely, as the stars in heaven:]

19 *And not being weakned in faith, he considered not* [Namely, by the consideration of its weakness; to be weakned in his confidence. For otherwise he himself set before God his old age and the old age of *Sarah*, *Gen.* 17. 17.] *his own body that was already dead, seeing he was about an hundred years old, (nor) yet that the Matrix in Sarah is dead.* [Gr. *the deadness of the womb of Sarah.*]

20 *And he doubted not of the promise of God through unbelief:* [This is the other prop of *Abrahams* faith: namely, the certainty which he had of Gods faithfullness and stedfastness in his promises, *Heb.* 6. ver. 17. 18.] *but was strengthned in faith, giving God the glory;* [that is, hereby shewing that he believed that God could and would do that which he had promised; and so set to his seal that God is true, *John.* 3. ver. 33.]

21 *And being fully assured that that which was promised, he was also able to doe.* [Namely, although it seemed to be contrary to all humane reason.]

22 *Therefore also it was counted to him for righteousness.*

23 *Now it is not written* [Here the Apostle concludes the exposition of the former chapter, and testifieth that all believers shall so be justified even as *Abraham* was justified] *for his sake alone, that it was imputed to him:*

24 *But for our sakes also, to whom it shall be imputed (namely) to them that believe in him* [That is, *trust in him*, for this is also that on which our faith relyes, after the example of *Abrahams* faith, namely first Gods ability and fidelity, which according to his promise he shewed in raising up of Christ from the dead: and secondly the death and resurrection of Jesus Christ, seeing by his death we are reconciled unto God, and by his resurrection are made partakers of this reconciliation] *who raised up Jesus our Lord from the dead.*

25 *Who was delivered over* [Namely, by God his Father, *Rom.* 8. 32.] *for our sins* [namely, to expiate and do them away, 1 *John* 1. 7. and 2. 2.] *and raised up for our justification.* [namely, forasmuch as God shewed by this raising up, that he received the death of his Son for a sufficient ransome for our sins, and will receive his perfect obedience unto righteousness for all them that believe in him. For if Christ had remained in death, then his satisfaction should not have been perfect, and he should not have been able to apply the vertue thereof unto us.]

CHAP.

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CHAP. V.

1 Paul teacheth further what fruits come forth in us by justification of faith, namely peace with God, patience, hope, and assurance of Gods love, 5 Afterwards declares the foundations of this hope and assurance, namely the testimony of the Holy Ghost in our hearts, and the consideration, that God hath given up Christ unto death for us, when we were yet enemies, 9 concludes from thence that therefore we must also be assured of our perseverance, and may boast thereof in God. 12 Afterwards makes an opposition betwixt Adam and Christ: and declareth that like as by the transgression of Adam, sin and death came upon all men, so also by the obedience of Christ, righteousness and life shall come upon many. 20 Finally he declareth for what purpose the giving of the Law served.

WE therefore being justified by faith have peace with God [That is, the friendship of God, whereas before we were his enemies, ver. 8. and 10. and the assurance thereof in our mind, whereby we are set at rest in God, *John* 16. 33. *Rom.* 14. 17.] *by our Lord Jesus Christ:*

2 *By whom we have also adduction* [Or, *access to this grace,* whereby it is given to understand that we went not to this grace of our selves, but that we were led thereto by Christ through his Spirit, *Eph.* 2. 8. *Heb.* 8. 10.] *through faith, unto this grace* [that is, unto this state of friendship and peace with God. From whence also proceeds that we may go unto him with boldness, and dare to call upon him as a Father, *Eph.* 2. 18. and chap. 3. 12. *Heb.* 4. 16.] *in which we stand, and boast in the hope* [or *on the hope i.e.* patient waiting for Christ] *of the glory of God.* [namely, which shall hereafter be revealed in us, *Rom.* 8. 18.]

3 *And not only (this) but we boast also in tribulations:* [That is, we rejoyce our selves therein, and insult over the same, because of the assurance that we have of the good issue thereof, *Rom.* 8. 34. *&c.*] *knowing that tribulation worketh patience.* [not that tribulation doth that of its own nature; but that Christ strengthens believers against it by his Spirit, *John* 16. 33. *Rom.* 8. 37.]

4 *And patience proofe,* [Or *experiencing, trying,* namely of Christs helpe, and faithfullness in fulfilling of his promise, whereby he hath promised to stand by us in such trouble, *John* 14. 17. 18. 2 *Cor.* 1. ver. 5. 6.] *and proof hope.* [that the fulfilling of all other promises also, and especially of eternall salvation shall follow thereupon, like as we herein finde and feel the fulfilling of this promise.]

5 *And hope maketh not ashamed,* [That is, doth not faile nor deceive us. For when we expect or hope for any thing even to boasting, which afterwards we miss of; we are grieved at it in our selves, and shamed before others] *because the love of God* [that is, wherewith he loveth us in Jesus Christ, as is expressed ver. 8. which in the time of tribulation most comforts and strengthens us, *Rom.* 8. 38. 39.] *is poured out into our hearts* [that is, abundantly witnessed, *Rom.* 8. 16.] *by the Holy Ghost which is given us.* [namely, for a comforter in our mindes, and an earnest of our inheritance, *John* 14. 16, 17 2 *Cor.* 1. 22. *Eph.* 1. 3. And this is the first foundation why hope maketh not ashamed, because the Holy Ghost cannot ly herein.]

6 *For Christ,* [This is the other foundation of our hope, the certainty of the love of Christ towards us, who reconciled us to God when we were yet estranged from him; much more therefore shall save us, now after that we are become his friends by faith] *when we were yet without power,* [or *unable,* namely to redeem our selves as being overcome by sin, like as of a mortall sickness] *in his time* [or, *at the right* or *fit time, i.e.* in the tim appointed by God, *Gal.* 4. 4.] *died for the ungodly* [that is, who were sinners in themselves, and by their sins more and more provoked Gods wrath upon them,]

7 *For scarcely will any man dy for a righteous (person) for for a good (man)* [Or, *profitable (man) i.e.* who is serviceable or profitable to himself or others] *it may be* [this the Apostle saith, because though very few, yet nevertheless some were found, especially in the Roman Histories, who have given up themselves to death to deliver their friends and fellow Citizens from trouble: but none of them dyed for his enemies, as Christ did] *some one will even adventure* [Gr. *dare*] *to dy.*

8 *But God confirms* [Or, *commendeth, praiseth*] *his love towards us, that Christ dyed for us when we were yet sinners.* [that is, when sin had yet dominion over us, *John* 9. 32. *Rom.* 6. 17. 19. 20.]

9 *Much more therefore being now justified by his blood* [Gr. *in his blood i.e.* by his obedience unto the death of the cross, *Phil.* 2. 8. which is the moving cause wherefore God justifieth us, and upon which faith relyeth *Rom.* 3. 25.] *shall we be saved by him from wrath.* [that is, from the punishment of the future judgement, 1 *Thess.* 1. 10. which is also called the day of wrath *Rom.* 2. 5.]

10 *For if we being enemies* [Namely, because of sin which was in us, which God hates, and is enmity against God, *Rom.* 8. 7. Otherwise he hath said that God loved us when we were yet sinners, ver. 8. namely, in respect that we were elected by him, and given to Christ to be redeemed *John* 17. ver. 2. 6. *Rom.* 9. 13.] *were reconciled unto God by the death of his Son, much more being reconciled shall we be saved by his life.* [Gr. *in his life, i.e.* by him who now liveth, and sitteth at the right hand of God, there intercedes for us, and hath all things subjected unto him, *Rom.* 8. 34. *Eph.* 1. 20. 21. 22. *&c. Heb.* 9. 24.]

11 *And not only (this) but we boast also in God* [Namely, hereof that we being now reconciled shall also be saved from the wrath to come, ver. 9. 10. and that God, is our God, and shall for ever continue] *through our Lord Jesus Christ, of whom we have now gotten the atonement.*

12 *Therefore* [In the following verses the Apostle declares how we are justified by Christ, with an opposition of *Adam* and his disobedience, by whom death pressed through, over all men, ver. 12, 13, 14. and afterward how on the contrary the obedience of Christ conduceth to our justification ver. 15, 16, 17, 18, 19. by Gods imputation. And that therefore it is not absurd that we are all justified by one mans obedience, seeing we were all made sinners by one mans disobedience] *as by one man* [namely, *Adam,* 1 *Cor.* 15. 21. under whom *Eve* is also comprehended forasmuch as these two were one flesh, and one common stock of all mankind *Eph.* 5. 31. 1 *Tim.* 2. 14] *sin entred into the world, and by sin death: and so death passed through unto all men, in which* [namely, one man, as this Greek, particle, *epi* is also elsewhere taken for *in, Marke* 2. 4. *Heb.* 9. 17. *&c.* and this particle *in,* is also used by *Paul* about this matter, 1 *Cor.* 15. 22. Or *forasmuch* or *because they have sinned,* and that also necessarily imports the same sence; for all men that dy have not committed any actual sin in themselves, as appears in infants, many of which dy in their infancy; and therefore must have sinned in this one man in whose loyns they were: as *Levi* is said to have given Tithes, being in the loynes of *Abraham, Heb.* 7. 9. See a large exposition hereof in the following verses, and *Job.* 14. ver. 4. *Psalm* 51. 7. *John* 3. ver. 5. 6. *Eph.* 2. 3. *&c.*] *all have sinned;* [namely, so also by one man Jesus Christ, righteousness and life is

is come upon all believers, as *Paul* concludes, ver. 18. 19.]

13 *For untill the law* [Namely, given by *Moses*] *sin was in the world:* [that is, was also in the world, as appears by death, 14. which is the wages of sin, *Rom.* 6. 23.] *but sin is not imputed,* [that is, not accounted or reckoned for sin] *when there is no law.* [from whence the Apostle would conclude that therefore there was another Law, by the transgression of which even in that time all men were sinners: and that not only the law of nature, which infants did not transgress, but the law which God had given to the first man, the transgression whereof was imputed to all, yea even unto infants, as the following verse imports.]

14 *But death* [Namely not only the spiritual and eternal death, but also the corporal, of which in this verse he especialy speaks, because that was apparent unto all, *Rom.* 8. 10. 1 *Cor.* 15. 22.] *reigned from Adam even unto Moses, over them also which had not sinned in the likeness of Adams transgression,* [that is, infants who have yet committed no actual sin against the Law of God, as *Adam* and all grown persons after him have done, and yet nevertheless they dye. From whence therefore it appears that they are defiled with original sin] *who is a type* [that is, a like pattern. Namely, that like as *Adam* in himself and by himself hath made all those sinners that are begotten of him in a natural manner, even so also Christ himself, and by himself, makes all those righteous, that are regenerated by him in a supernatural manner, as the following explication shews] *of him which was to come.* [that is, of Christ the promised seed, who should tread upon Satans head, *Gen.* 3. 15. to which promise the Apostle seems here to allude. For there the second *Adam* is promised, as soon as the first was fallen.]

15 *Yet not as the offence;* [Or *fall, falling-away, i.e. Adams* sin, which is more times in this chapter called by this name] *so also is the gift of grace.* [that is, the benefit which is obtained for us by Christ, and is freely given us] *For if by the offence of one, many are dead:* [that is, not he himself alone but many others, namely, all that are come from him according to nature] *much more the grace of God,* [that is, the mercy and undeserved favour of God] *and the gift by grace,* [that is, the righteousness of Christ, which by God of grace through faith is imputed unto us] *which is of one man Jesus Christ, was abundant* [that is, more powerful and manifold. A similitude taken from water which by its power or flood quencheth the fire, that so also the power and abundance of Christs righteousness extinguisheth sin and guilt] *upon many.* [that is, all those that are ingrafted into him by faith.]

16 *And not as (the guilt was) by the one that sinned* [Namely, *Adam* as before] *(so is) the gift. For the guilt* [or *judgement, i.e.* guilt, as 1 *Tim.* 5. 12, namely, whereby we for sin are guilty before Gods judgement of temporal and eternal death, as appears by what followes] *is indeed by one (offence) unto condemnation:* [namely, for them that are not delivered from this damnable state by faith in Christ] *but the gift of grace is of many offences* [namely, of them who have aggravated this common sin with many special sins, as all men do who are come to years] *unto justification.*

17 *For if by the offence of one, death reigned by that one,* [Namely, first *Adam* as before] *much more shall they who receive* [or *apprehend,* namely, by a true faith, *John,* 1. 12.] *the abundance of grace, and of the gift of righteousness, reign in life* [that is, being partakers of this spiritual life, have victory over sin and the guilt thereof, *Gal.* 2. 19, 20. *Ephes.* 2. 5, 6. and hereafter be partakers of everlasting life, as is further declared v. 21.] *by that one, (namely) Jesus Christ.*

18 *Therefore like as by one offence (guilt came) upon all men to condemnation:* [That is, hath brought them into such an estate, wherein they are condemnable before God, *Rom.* 3. 19. *Eph.* 2. 1, 3.] *so also by one righteousness* [Gr. *dikaioma,* so he calls the obedience of Christ, because it hath the power to justifie others also, as the Greek word here imports, and is opposed to the transgression, in which also was the power to make others sinners, v. 19.] *(grace commeth) upon all men* [namely, who believe in him: or who receive this gift. v. 17.] *to justification of life.*

19 *For as by the disobedience of that one man,* [Here the Apostle concludes the likeness of *Adam* and of Christ, namely, that like as the disobedience of *Adam* is imputed to us, unto guilt of condemnation, so Christs obedience is imputed to us, for the discharging of us from that guilt. It is true indeed that like as by *Adams* first offence we became not only guilty of the same and of the punishment thereof, but also our nature was corrupted thereby, even so by Christs obedience we are not only freed from punishment, but also by the power thereof are by his spirit renewed and sanctified in our mind: but thereof the Apostle hath not spoken hitherto, but begins to speak of it in that which followeth: And this renovation also in this life is very imperfect; as he will prove by his own example in the 7. chapter, so that we cannot thereby be made righteous before God] *many were made sinners. So also by the obedience of one shall many be made righteous.*

20 *But the law* [Here the Apostle answers this objection: If we are made righteous only by the righteousness of Christ, to what purpose then was the law given to the Israelites by *Moses,* and declareth that the law was not given to be justified thereby: but that sin and punishment which we are liable to by reason of sin, might the better be known: and that so the grace of God in Christ, which justifieth us notwithstanding the grievousness of our sins, might be the more esteemed, and we might the more diligently flee to the same for refuge, See *Gal.* 3. 19.] *entred besides that,* [namely, besides the guilt which we were subject to by nature: or besides the promise which was already made to *Abraham,* whereof is spoken in the former chapter, and *Gal.* 3. 17.] *that the offence might come the greater:* [that is, the more apparant and also the stronger, not through the fault of the law, but of our corrupt nature, which alwaies strives against that which is forbidden it, *Rom.* 7. v. 5. 8.] *and where sin became greater, (there) grace* [see the annot. v. 14.] *was much more abundant.*

21 *That like as sin reigned* [That is, had subdued us, or brought us under its power] *unto death;* [Or *in death* namely, temporal and eternal death as appears from the following opposition] *so also grace* [namely, of God towards us] *should reign by righteousness* [namely, which is by him freely given us through faith] *unto eternal life* [namely, which begins in us here, and hereafter shall be fully revealed upon us, *John* 11. 25, 26. *Col.* 3. 3, 4.] *through Jesus Christ our Lord.*

CHAP. VI.

1 From hence forward the Apostle teacheth, that they that are justified by faith in Christ are also by the power of Christs death and resurrection renewed and sanctified, and proves the same by the signification of our baptisme, 5 as also by our union with Christ, whereby we are with him dead to sin, and raised up unto a new life. 9 Testifies further that as Christ died but once, and from thence forward alwaies liveth in glory, so we also when we believe dye to sin, that from thenceforth we may live holily. 12 From hence draws a general exhortation, that therefore sin must not reign over us but we over sin, 15 and declareth that the grace of God,

and

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and the liberty in which we ſtand, muſt alſo move us thereunto. 21 *Finally he ſtrengthens this his exhortation by the conſideration of the fruit of ſin, which is death: and of the end of ſanctification which is eternall life by grace given us through Chriſt.*

WHat ſhall we ſay therefore? [This objection ariſeth from that which *Paul* had ſaid in the two laſt verſes of the former chapter] *ſhall we continue in ſin* [that is, under the dominion of corruption, which is yet remaining in us, chap. 7. ver. 14. *&c.* Or in all manner of ſin which hath the upperhand in the world] *that grace may be the more?* [namely, as ſeems to be teſtified in the two former verſes: which is there expounded.]

2 *Far be it.* [The Apoſtle by theſe words rejects any ſuch conſequence, as unworthy an anſwer, and proves the contrary that we muſt not continue in ſin] *we who are dead to ſin,* [that is, we who by the Spirit of Chriſt are delivered from the raging power of indwelling ſin, ver. 6. 7. For to dy to ſin in the Scripture of the the New Teſtament ſignifies, to let ſin have no life in us: *i. e.* not to live under the power and dominion of ſin,] *how ſhall we ſtill live in the ſame?* [that is, leave ſin its life and power, and let it have the upper hand in us.]

3 *Or know ye not that as many of us as are baptized into Jeſus Chriſt,* [Namely, to teſtifie our communion that we have with Chriſt by faith] *we are baptized into his death.* [that is, are aſſured by baptiſm that we have communion in his death, whereby not only our ſins are expiated before God, but alſo the Holy Ghoſt is procured, by whoſe working the corruption that is in us hath its life or reigning power taken away, which is the firſt degree of our regeneration, *Tit.* 3. 5. 6. the Apoſtle ſeem. here to allude to the manner of baptizing, much uſed in thoſe warm Eaſtern Countries, where men were wholly dipt into the water, and remained a little while under water, and afterwards roſe up out of the water; and to ſhew that this dipping into, and remaining in the water is a repreſentation of Chriſts death and buriall; and the riſing up out of the water, of his reſurrection. Which alſo may well be applyed to our manner of baptizing by ſprinkling.]

4 *We are therefore buried with him* [This is the ſecond degree of our regeneration, which is ſealed unto us by baptiſm, namely the increaſing and perſevering in the killing of ſin in us; as buriall was a continuance of Chriſts death, ver. 6.] *by baptiſm into death, that in likemanner as Chriſt was raiſed from the dead unto the glory of the Father,* [Gr. *dia,* which word moſt commonly ſignifies *by, i. e.* by the glory of the Father, yet is alſo ſometimes taken for *to*, which fits beſt here. See 2 *Pet.* 1. 3.] *even ſo we alſo ſhould walk in newneſs of life.* [this is the third ſtep of our regeneration, which we receive by the vertue of Chriſts reſurrection, and is ſignified and ſealed unto us by baptiſm: namely that we have received power from henceforth to walk in newneſs of life, that is in holineſs and purity, *Eph.* 5. ver. 26. 27.]

5 *For if we are become one plant with him* [Or, *are planted together.* A ſimilitude taken from a graft which is ingrafted into a young tree, which becoms one plant with the tree, and draws the ſap of life and fruitfulneſs out of it. Even ſo, he would ſay, they that by faith are united to Chriſt as the ſtock (whereof baptiſm is alſo a ſign *Gal.* 3. 27.) they obtain by the Spirit of Chriſt, the power not only to kill and by degrees to bury ſin, but alſo to ariſe more and more in newneſs of life, and to live holily to the glory of God, *John* 15. 1.] *in the conformation of his death, we ſhall be alſo (in the conformation of his) reſurrection.*

6 *Knowing this that our old man* [So he calls the naturall blindneſs and corruption of man, which we inherit from the firſt man, which he alſo elſewhere calls *fleſh*, oppoſed to the new man which conſiſts in knowledge, holineſs and righteouſneſs, *Epheſ.* 4. 22. *Col.* 3. 9.] *is crucified with (him)* [ſeeing Chriſt took our ſins upon him on the croſs, not only to expiate them, but alſo to aboliſh the ſame, as followeth. See alſo *Heb.* 9. 14. 26. 28.] *that the body of ſin* [that is, the whole maſs or joyning together of this corruption, which is as an impure body which hath many impure members, *Col.* 2. 11. and 3. 5.] *may be aboliſhed,* [this body of ſin is indeed wholly deſtroyed by Chriſt, as concerning his merits; and by his Spirit the reigning power thereof is alſo taken away in the regenerate ver. 12. 14. but muſt by degrees be more and more aboliſhed in us by the ſame Spirit, by cloſer application of the death of Chriſt, as *Paul* exhorts the regenerate thereunto, *Rom.* 8. 13. and 12. 2. *Eph.* 4. 22. *Col.* 3. 9. untill the ſame ſhall hereafter be wholly aboliſhed in us, *Heb.* 4. 10.] *that we may no more ſerve ſin.* [namely, as we did before our regeneration. See further expoſition of this ſervice of ſin ver. 16, 17, 18, 19.]

7 *For he that is dead,* [This is a reaſon taken from the ſimilitude of a dead man, who doth no more the works of the living, nor is any more obliged to any ſervices, whereto he was obliged in his life time] *he is juſtified from ſin.* [that is, freed or delivered from its power. For here it is not properly ſpoken of forgiveneſs of ſins as in the five foregoing chapters, but of the abolition of the power of ſin: A ſimilitude taken from a man who being juſtified or abſolved by the Judge, is alſo withall releaſed and ſet free from his bonds.]

8 *Now if we are dead with Chriſt* [See the annotat. on ver. 3. 4.] *we believe that we ſhall alſo live with him.* [namely, a ſpirituall life in this life, and hereafter everlaſting life. See *Rom.* 8. 10. 11. *Eph.* 2. 5. *Coloſſ.* 2. 13. and chap. 3. ver. 1. 2. 3. 4.]

9 *Knowing that Chriſt being raiſed up from the dead, dieth no more: death reigneth no more over him.* [That is, hath no more power over him.]

10 *For that he died, he died unto ſin* [Namely, for the expiation and abolition of the ſame] *once:* [for by one offering he hath for ever perfected them that are ſanctified, *Heb.* 10. 40.] *and that he liveth, he liveth unto God.* [that is, with God, and to the glory of God, being ſet down at his right hand.]

11 *Even ſo ye alſo make ye account, that ye are indeed dead unto ſin* [that is, have died unto ſin. See the annotat. on ver. 2.] *but are alive unto God in Chriſt Jeſus our Lord.* [that is, have received power by the Spirit of Chriſt, to live before God, and to the glory of God, and to kill ſin more and and more. From thence therefore flows the exhortation in the following verſes. See alſo *Rom.* 8. 1. *&c.*]

12 *Let not therefore* [That is, ſeeing ye are regenerate and delivered from the power of ſin] *ſin* [that is, the remainder of corruption, which ſtill remains in us for our exerciſe and humiliation] *reign* [that is, have the upper-hand, namely, over the power and motions of the Spirit in you. See *Rom* 8. 13. 14. *Gal.* 5. 16. 17. 18.] *in your mortall body,* [this is ſaid, not becauſe ſinfull luſts are only in the body, or have their originall only from the body and not from the ſoul: for that is repugnant to that which Chriſt ſaith, *Mat.* 15. ver. 18. 19. and *Paul, Gal.* 5. 19. 20. but becauſe theſe ſinfull luſts moſt manifeſt themſelves in the body and are executed by the body] *to obey it* [that is, to follow or to do that, whereunto ſin inticeth us by divers luſts. *James* 1. 14.] *in the luſts of the ſame (body.)*

13 *Neither preſent ye your members unto ſin* [That is, to the ſervice of ſin which is yet in you] *for weapons of unrighteouſneſs:* [that is, inſtruments, executioners of unrighteouſneſs; even as a ſouldier with his weapons executes

executes that which his Governour commands him] *but preſent your ſelves to God,* [that is to the ſervice of God] *as being (become) alive from the dead,* [that is, as being delivered from the death and power of ſin, and endowed with the life of righteouſneſs by Chriſt] *and (preſent) your members* [namely, as thoſe that are inſtruments of the ſoul, to execute that which it willeth or deſireth] *to God for weapons of righteouſneſs.*

14 *For ſin ſhall not reign over you:* [In the 12. ver. this was an exhortation, but here it is a promiſe that ſin ſhall not reign in us, if we do but duly ſtrive againſt it: whereof the reaſon is given in the following words] *for ye are not under the Law* [namely, which commands indeed what me muſt do, but gives not the power to do what it commands: terrifieth us indeed by its threatnings, but doth not quicken nor excite us to overcome ſin; by reaſon that we are thereby more and more convinced of ſin, *Rom.* 7. and 2 *Cor.* 3.] *but under grace.* [namely, of Jeſus Chriſt, who hath not only redeemed us from the guilt but alſo from the power of ſin, and by his ſpirit gives us the power to reſiſt and to overcome ſin with the luſts thereof. See *Rom.* 8. 1, 2, 3, 13. 2 *Tim.* 1. 7. 1 *John* 5. 4.]

15 *What then? ſhall we ſin becauſe we are not under the Law but under grace?* [This objection ariſeth thence that ſome one might have ill interpreted theſe words, *not to be under the Law:* namely, as if he had underſtood it of the obedience of the Law, or of the rule of righteouſneſs which is contained in the Law; and the word *grace* of a permiſſion or freedome of living as every one liſts: which the Apoſtle in the end of this verſe rejects, and in the following verſes powerfully confutes] *Far be it.*

16 *Know ye not that to whom ye preſent your ſelves for ſervants unto obedience,* [That is, to obey and ſubject your ſelves to him] *ye are ſervants of him whom ye obey, either of ſin* [that is, of reigning ſin as before] *unto death, or of obedience* [namely, which ye owe unto God for your redemption] *unto righteouſneſs.* [namely, to exerciſe righteouſneſs.]

17 *But God be thanked that ye were (indeed)* [Namely, before ye believed in Chriſt] *ſervants of ſin, but (that now) ye are from the heart become obedient to the pattern of doctrine,* [namely, of the goſpel, which is a doctrine of godlineſs and righteouſneſs; and like a pattern which leaves alſo ſuch an impreſſion in thoſe that embrace it, ſo that they by the power of Gods ſpirit give up themſelves alſo to the imitation of the ſame doctrine] *unto which ye were given over:*

18 *And being made free from ſin,* [That is, from the ſlavery of ſin,] *are made ſervants of righteouſneſs.*

19 *I ſpeak after the manner of men,* [That is, by ſimilitude of things, which are known amongſt men] *becauſe of the weakneſs of your fleſh.* [that is, that by reaſon of the weakneſs of your underſtanding in ſpiritual things, ye may the better comprehend the ſame, *John* 3. 12.] *For as you have preſented your members (to be) ſervants to uncleanneſs,* [that is, to fleſhly luſts] *and to unrighteouſneſs,* [that is, of the luſts which tend to the oppreſſion of your neighbour] *unto unrighteouſneſs,* [that is, to the fulfilling of ſuch evill luſts and deſires] *even ſo now preſent your members (to be) ſervants to righteouſneſs, unto ſanctification.* [namely, of your dealing and walking before God and men, as v. 22.]

20 *For when ye were ſervants of ſin, ye were free from righteouſneſs* [Gr. *free to righteouſneſs, i.e.* deſtitute of all true righteouſneſs: or not ſubject to righteouſneſs, like a free man which is under no man.]

21 *What fruit therefore had ye then of thoſe things, whereof ye are now* [Namely, after that ye are come to better knowledge] *aſhamed?* [that is, are ſorry and aſhamed of thoſe ſhamefull things, wherein ye took pleaſure before] *For the end of the ſame is death.* [namely, except we had been juſtified and ſanctified from it, by the blood and the ſpirit of Chriſt; 1 *Cor.* 6. 11.]

22 *But now being made free from ſin* [That is, from the ſlavery of ſin as before] *and being made ſervants to God,* [that is, fit and willing to ſerve God] *ye have your fruits unto ſanctification,* [namely, in this life, as v. 19. See 1 *Theſ.* 4. 3.] *and the end everlaſting life.*

23 *For the wages* [Gr. *ſtipends.* A ſimilitude taken from ſouldiers, who at the end of their ſervice get their pay or wages] *of ſin is death,* [namely, not only, temporal but alſo eternal, as appears from the following member] *but the gracious gift of God* [namely, which we obtain by Chriſt even in our ſanctification, whereof he here ſpeaks] *is eternal life.* [that is, hath for its end eternal life, as is ſpoken v. 22. not that it merits this (for then it ſhould not be a gracious gift) but becauſe Chriſt hath merited this for us, and ſhall of grace give it to us, as the following words *through Jeſus Chriſt our Lord* ſhew.

CHAP. VII.

1 *The Apoſtle having declared in the foregoing Chapter that ſin reigns no more over thoſe that are in Chriſt, like as it reigns over thoſe that are under the Law, now proves the ſame by the example of the making free of a wife from the dominion of her huſband by the death of the huſband,* 4 *and applies that to the regenerate.* 7 *Teacheth further for what purpoſe the Law ſerves: and proves that the Law is no cauſe of ſin in the unregenerate, although ſin through the Law reign over them.* 14 *Afterwards deſcribes the ſtrife betwixt the fleſh and the ſpirit, and ſets forth the power which the remainders of corruption ſtill have againſt the ſpirit in believers.* 24 *Concludes this declaration with a complaint and with a wiſh to be wholly delivered from their ſtrife, and with a Thankſgiving to God for the deliverance already obtained.*

KNow ye not Brethren, *(for I ſpeak to them that underſtand the Law)* [Namely, given by *Moſes*, which not only the Jews but alſo Chriſtians are bound to underſtand] *that the Law hath dominion over a man* [that is, obligeth a man to obey it] *ſo long time as he liveth?* [namely, to whom the Law is given, for the Law properly commands not the dead but the living.]

2 *For a wife which is under the huſband* [Namely, by the band of marriage] *is bound to the living huſband by the Law:* [namely, to be faithfull and obedient to him as long as he liveth. For howſoever the husband was permitted in the Old Teſtament to give the wife a bill of divorce, yet notwithſtanding ſuch forſaking was never approved by God. See *Mat.* 19. 8.] *but if the huſband be dead, ſhe is made free* [Gr. *made empty*; that is, made looſe and free] *from the Law of the huſband.* [that is, from the obligation, whereby the Law binds her to the huſband.]

3 *Therefore then if ſhe become another mans,* [That is, marrieth to another man, and become his wife, as alſo in the end of this ſame verſe] *while the husband liveth, ſhe ſhall be called* [that is, be indeed, and rightly be called, as this Greek word *Chremitzein* is alſo taken, *Acts* 11. 26.] *an adultereſs: but if the husband be dead, ſhe is free from the Law, ſo that ſhe is no adultereſs, if ſhe become another mans.*

4 *So then my Brethren, ye are alſo made dead to the Law* [The oppoſition ſeemed to require that the Apoſtle ſhould ſay *the law is put to death*, or *is dead to you*, ſeeing the reigning power of ſin by the Law, or the Law it ſelf is here put as the husband, which bears ſway over us by its threatnings againſt ſin, and irritations to ſin, by reaſon of the depravation our fleſh, as he will declare hereafter v. 8. but the Apoſtle rather inverted the ſame, becauſe it would have ſeemed ſtrange if he had ſaid that the

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and the liberty in which we ſtand, muſt alſo move us thereunto. 21 *Finally he ſtrengthens this his exhortation by the conſideration of the fruit of ſin, which is death: and of the end of ſanctification which is eternall life by grace given us through Chriſt.*

WHat ſhall we ſay therefore? [This objection ariſeth from that which *Paul* had ſaid in the two laſt verſes of the former chapter] *ſhall we continue in ſin* [that is, under the dominion of corruption, which is yet remaining in us, chap. 7. ver. 14. *&c.* Or in all manner of ſin which hath the upperhand in the world] *that grace may be the more?* [namely, as ſeems to be teſtified in the two former verſes: which is there expounded.]

2 *Far be it.* [The Apoſtle by theſe words rejects any ſuch conſequence, as unworthy an anſwer, and proves the contrary that we muſt not continue in ſin] *we who are dead to ſin,* [that is, we who by the Spirit of Chriſt are delivered from the raging power of indwelling ſin, ver. 6. 7. For to dy to ſin in the Scripture of the the New Teſtament ſignifies, to let ſin have no life in us: *i. e.* not to live under the power and dominion of ſin,] *how ſhall we ſtill live in the ſame?* [that is, leave ſin its life and power, and let it have the upper hand in us.]

3 *Or know ye not that as many of us as are baptized into Jeſus Chriſt,* [Namely, to teſtifie our communion that we have with Chriſt by faith] *we are baptized into his death.* [that is, are aſſured by baptiſm that we have communion in his death, whereby not only our ſins are expiated before God, but alſo the Holy Ghoſt is procured, by whoſe working the corruption that is in us hath its life or reigning power taken away, which is the firſt degree of our regeneration, *Tit.* 3. 5. 6. the Apoſtle ſeems here to allude to the manner of baptizing, much uſed in thoſe warm Eaſtern Countries, where men were wholly dipt into the water, and remained a little while under water, and afterwards roſe up out of the water: and to ſhew that this dipping into, and remaining in the water is a repreſentation of Chriſts death and burial; and the riſing up out of the water, of his reſurrection. Which alſo may well be applyed to our manner of baptizing by ſprinkling.]

4 *We are therefore buried with him* [This is the ſecond degree of our regeneration, which is ſealed unto us by baptiſm, namely the increaſing and perſevering in the killing of ſin in us; as burial was a continuance of Chriſts death, ver. 6.] *by baptiſm into death, that in likemanner as Chriſt was raiſed from the dead unto the glory of the Father,* [Gr. *dia,* which word moſt commonly ſignifies *by, i. e.* by the glory of the Father, yet is alſo ſometimes taken for *to*, which fits beſt here. See 2 *Pet.* 1. 3.] *even ſo we alſo ſhould walk in newneſs of life.* [this is the third ſtep of our regeneration, which we receive by the vertue of Chriſts reſurrection, and is ſignified and ſealed unto us by baptiſm: namely that we have received power from henceforth to walk in newneſs of life, that is in holineſs and purity, *Eph.* 5. ver. 26. 27.]

5 *For if we are become one plant with him* [Or, *are planted together.* A ſimilitude taken from a graft which is ingraffed into a young tree, which becoms one plant with the tree, and draws the ſap of life and fruitfulneſs out of it. Even ſo, he would ſay, they that by faith are united to Chriſt as the ſtock (whereof baptiſm is alſo a ſign *Gal.* 3. 27.) they obtain by the Spirit of Chriſt, the power not only to kill and by degrees to bury ſin, but alſo to ariſe more and more in newneſs of life, and to live holily to the glory of God, *John* 15. 1.] *in the conformation of his death, we ſhall be alſo (in the conformation of his) reſurrection.*

6 *Knowing this that our old man* [So he calls the naturall blindneſs and corruption of man, which we inherit from the firſt man, which he alſo elſewhere calls *fleſh*, oppoſed to the new man which conſiſts in knowledge, holineſs and righteouſneſs, *Epheſ.* 4. 22. *Col.* 3. 9.] *is crucified with (him)* [ſeeing Chriſt took our ſins upon him on the croſs, not only to expiate them, but alſo to aboliſh the ſame, as followeth. See alſo *Heb.* 9. 14. 26. 28.] *that the body of ſin* [that is, the whole maſs or joyning together of this corruption, which is as an impure body which hath many impure members, *Col.* 2. 11. and 3. 5.] *may be aboliſhed,* [this body of ſin is indeed wholly deſtroyed by Chriſt, as concerning his merits 3 and by his Spirit the reigning power thereof is alſo taken away in the regenerate ver. 12. 14. but muſt by degrees be more and more aboliſhed in us by the ſame Spirit, by cloſer application of the death of Chriſt, as *Paul* exhorts the regenerate thereunto, *Rom.* 8. 13. and 12. 2. *Eph.* 4. 22. *Col.* 3. 9. untill the ſame ſhall hereafter be wholly aboliſhed in us, *Heb.* 4. 10.] *that we may no more ſerve ſin.* [namely, as we did before our regeneration. See further expoſition of this ſervice of ſin ver. 16, 17, 18, 19.]

7 *For he that is dead,* [This is a reaſon taken from the ſimilitude of a dead man, who doth no more the works of the living, nor is any more obliged to any ſervices, whereto he was obliged in his life time] *he is juſtified from ſin.* [that is, freed or delivered from its power. For here it is not properly ſpoken of forgiveneſs of ſins as in the five foregoing chapters, but of the abolition of the power of ſin: A ſimilitude taken from a man who being juſtified or abſolved by the Judge, is alſo withall releaſed and ſet free from his bonds.]

8 *Now if we are dead with Chriſt* [See the annotat. on ver. 3. 4.] *we believe that we ſhall alſo live with him.* [namely, a ſpirituall life in this life, and hereafter everlaſting life. See *Rom.* 8. 10. 11. *Eph.* 2. 5. *Coloſ.* 2. 13. and chap. 3. ver. 1. 2. 3, 4.]

9 *Knowing that Chriſt being raiſed up from the dead, dieth no more: death reigneth no more over him.* [That is, hath no more power over him.]

10 *For that he died, he died unto ſin* [Namely, for the expiation and abolition of the ſame] *once:* [for by one offering he hath for ever perfected them that are ſanctified, *Heb.* 10. 40.] *and that he liveth, he liveth unto God.* [that is, with God, and to the glory of God, being ſet down at his right hand.]

11 *Even ſo ye alſo make ye account, that ye are indeed dead unto ſin* [that is, have died unto ſin. See the annotat. on ver. 2.] *but are alive unto God in Chriſt Jeſus our Lord.* [that is, have received power by the Spirit of Chriſt, to live before God, and to the glory of God, and to kill ſin more and more. From thence therefore flows the exhortation in the following verſes. See alſo *Rom.* 8. 1. *&c.*]

12 *Let not therefore* [That is, ſeeing ye are regenerate and delivered from the power of ſin] *ſin* [that is, the remainder of corruption, which ſtill remains in us for our exerciſe and humiliation] *reign* [that is, have the upper-hand, namely, over the power and motions of the Spirit in you. See *Rom.* 8. 13. 14. *Gal.* 5. 16. 17. 18.] *in your mortall body,* [this is ſaid, not becauſe ſinfull luſts are only in the body, or have their originall only from the body and not from the ſoul: for that is repugnant to that which Chriſt ſaith, *Mat.* 15. ver. 18. 19. and *Paul, Gal.* 5. 19. 20. but becauſe theſe ſinfull luſts moſt manifeſt themſelves in the body and are executed by the body] *to obey it* [that is, to follow or to do that, whereunto ſin inticeth us by divers luſts. *James* 1. 14.] *in the luſts of the ſame (body.)*

13 *Neither preſent ye your members unto ſin* [That is, to the ſervice of ſin which is yet in you] *for weapons of unrighteouſneſs:* [that is, inſtruments, executioners of unrighteouſneſs; even as a ſouldier with his weapons executes

executes that which his Governour commands him] *but preſent your ſelves to God,* [that is to the ſervice of God] *as being (become) alive from the dead,* [that is, as being delivered from the death and power of ſin, and endowed with the life of righteouſneſs by Chriſt] *and (preſent) your members* [namely, as thoſe that are inſtruments of the ſoul, to execute that which it willeth or deſireth] *to God for weapons of righteouſneſs.*

14 *For ſin ſhall not reign over you:* [In the 12. ver. this was an exhortation, but here it is a promiſe that ſin ſhall not reign in us, if we do but duly ſtrive againſt it: whereof the reaſon is given in the following words] *for ye are not under the Law* [namely, which commands indeed what me muſt do, but gives not the power to do what it commands: terrifieth us indeed by its threatnings, but doth not quicken nor excite us to overcome ſin; by reaſon that we are thereby more and more convinced of ſin, *Rom.* 7. and 2 *Cor.* 3.] *but under grace.* [namely, of Jeſus Chriſt, who hath not only redeemed us from the guilt but alſo from the power of ſin, and by his ſpirit gives us the power to reſiſt and to overcome ſin with the luſts thereof. See *Rom.* 8. 1, 2, 3, 13. 2 *Tim.* 1. 7. 1 *John* 5. 4.]

15 *What then? ſhall we ſin becauſe we are not under the Law but under grace?* [This objection ariſeth thence that ſome one might have ill interpreted theſe words, *not to be under the Law:* namely, as if he had underſtood it of the obedience of the Law, or of the rule of righteouſneſs which is contained in the Law; and the word grace of a permiſſion or freedome of living as every one liſts: which the Apoſtle in the end of this verſe rejects, and in the following verſes powerfully confutes] *Far be it.*

16 *Know ye not that to whom ye preſent your ſelves for ſervants unto obedience,* [That is, to obey and ſubject your ſelves to him] *ye are ſervants of him who ye obey, either of ſin* [that is, of reigning ſin as before] *unto death, or of obedience* [namely, which ye owe unto God for your redemption] *unto righteouſneſs.* [namely, to exerciſe righteouſneſs.]

17 *But God be thanked that ye were (indeed)* [Namely, before ye believed in Chriſt] *ſervants of ſin, but (that now) ye are from the heart become obedient to the pattern of doctrine,* [namely, of the goſpel, which is a doctrine of godlineſs and righteouſneſs; and like a pattern which leaves alſo ſuch an impreſſion in thoſe that embrace it, ſo that they by the power of Gods ſpirit give up themſelves alſo to the imitation of the ſame doctrine] *unto which ye were given over:*

18 *And being made free from ſin,* [That is, from the ſlavery of ſin,] *are made ſervants of righteouſneſs.*

19 *I ſpeak after the manner of men,* [That is, by ſimilitude of things, which are known amongſt men] *becauſe of the weakneſs of your fleſh.* [that is, that by reaſon of the weakneſs of your underſtanding in ſpiritual things, ye may the better comprehend the ſame, *John* 3. 12.] *For as you have preſented your members (to be) ſervants to uncleanneſs,* [that is, to fleſhly luſts] *and to unrighteouſneſs,* [that is, of the luſts which tend to the oppreſſion of your neighbour] *unto unrighteouſneſs,* [that is, to the fulfilling of ſuch evill luſts and deſires] *even ſo now preſent your members (to be) ſervants to righteouſneſs, unto ſanctification.* [namely, of your dealing and walking before God and men, as v. 22.]

20 *For when ye were ſervants of ſin, ye were free from righteouſneſs* [Gr. *free to righteouſneſs, i.e.* deſtitute of all true righteouſneſs: or not ſubject to righteouſneſs, like a free man which is under no man.]

21 *What fruit therefore had ye then of thoſe things, whereof ye are now* [Namely, after that ye are come to better knowledge] *aſhamed?* [that is, are ſorry and aſhamed of thoſe ſhamefull things, wherein ye took pleaſure before] *For the end of the ſame is death.* [namely, except we had been juſtified and ſanctified from it, by the blood and the ſpirit of Chriſt, 1 *Cor.* 6. 11.]

22 *But now being made free from ſin* [That is, from the ſlavery of ſin as before] *and being made ſervants to God,* [that is, fit and willing to ſerve God] *ye have your fruits unto ſanctification,* [namely, in this life, as v. 19. See 1 *Theſ.* 4. 3.] *and the end everlaſting life.*

23 *For the wages* [Gr. *ſtipends.* A ſimilitude taken from ſouldiers, who at the end of their ſervice get their pay or wages] *of ſin is death,* [namely, not only, temporal but alſo eternal, as appears from the following member] *but the gracious gift of God* [namely, which we obtain by Chriſt even in our ſanctification, whereof he here ſpeaks] *is eternal life.* [that is, hath for its end eternal life, as is ſpoken v. 22. not that it merits this (for then it ſhould not be a gracious gift) but becauſe Chriſt hath merited this for us, and ſhall of grace give it to us, as the following words *through Jeſus Chriſt our Lord* ſhew.

CHAP. VII.

1 *The Apoſtle having declared in the foregoing Chapter that ſin reigns no more over thoſe that are in Chriſt, like as it reigns over thoſe that are under the Law, now proves the ſame by the example of the making free of a wife from the dominion of her huſband by the death of the huſband, 4 and applies that to the regenerate. 7 Teacheth further for what purpoſe the Law ſerves: and proves that the Law is no cauſe of ſin in the unregenerate, although ſin through the Law reign over them. 14 Afterwards deſcribes the ſtrife betwixt the fleſh and the ſpirit, and ſets forth the power which the remainders of corruption ſtill have againſt the ſpirit in believers. 24 Concludes this declaration with a complaint and with a wiſh to be wholly delivered from their ſtrife, and with a Thankſgiving to God for the deliverance already obtained.*

KNow ye not Brethren, (*for I ſpeak to them that underſtand the Law*) [Namely, given by *Moſes*, which not only the Jews but alſo Chriſtians are bound to underſtand] *that the Law hath dominion over a man* [that is, obligeth a man to obey it] *ſo long time as he liveth?* [namely, to whom the Law is given, for the Law properly commands not the dead but the living.]

2 *For a wife which is under the huſband* [Namely, by the band of marriage] *is bound to the living huſband by the Law:* [namely, to be faithfull and obedient to him as long as he liveth. For howſoever the husband was permitted in the Old Teſtament to give the wife a bill of divorce, yet notwithſtanding ſuch forſaking was never approved by God. See *Mat.* 19. 8.] *but if the huſband be dead, ſhe is made free* [Gr. *made empty*; that is, made looſe and free] *from the Law of the huſband.* [that is, from the obligation, whereby the Law binds her to the huſband.]

3 *Therefore then if ſhe become another mans,* [That is, marrieth to another man, and become his wife, as alſo in the end of this ſame verſe] *while the huſband liveth, ſhe ſhall be called* [that is, be indeed, and rightly be called, as this Greek word *Chrematizein* is alſo taken, *Acts* 11. 26.] *an adultereſs: but if the husband be dead, ſhe is free from the Law, ſo that ſhe is no adultereſs, if ſhe become another mans.*

4 *So then my Brethren, ye are alſo made dead to the Law* [The oppoſition ſeemed to require that the Apoſtle ſhould ſay *the law is put to death*, or *is dead to you*, ſeeing the reigning power of ſin by the Law, or the Law it ſelf is here put as the husband, which bears ſway over us by its threatnings againſt ſin, and irritations to ſin, by reaſon of the depravation our fleſh, as he will declare hereafter v. 8. but the Apoſtle rather inverted the ſame, becauſe it would have ſeemed ſtrange if he had ſaid that the

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Law was made dead by Christ, whereas he means only that the domineering power of the Law was made dead, which, by this manner of speaking, *we are made dead to the Law, i.e.* the Law hath no more this threatning and instigating power over us, seeing we are dead as to it, may altogether as fitly be understood] *by the body of Christ*, [that is, by the sacrifice of the body of Christ accomplished on the cross, whereby he did away the curse of the Law, and the power of sin under the Law, and delivered us from it: as in the former Chapter is more largely declared. See also 1 *Cor.* 15. v. 56. 57.] *that ye should be anothers*, [or *for another*, namely, Christ Jesus] (*namely*) *his who was raised up from the dead*, [namely, not only to live himself, but to cause us also to live with him, and to unite us unto him] *that we should bear fruits unto God*. [namely, the fruits of this spiritual marriage with Christ, which are the fruits of holiness and righteousness, whereby God is honoured and praised by us, *John* 15. v. 8.]

5 *For when we were in the flesh*, [That is, in the corruption of our nature and under the dominion of the same. See afterwards chap. 8. 5. and the following verses] *the motions of sin which are by the Law*, [that is, which are discovered and irritated by the Law, as ill vapours are discovered and raised up by the Sun, which are hidden in the Earth. See v. 8.] *wrought in our members, to bring forth fruits unto death*. [that is, corruption, which had its seat principally in the soul, by its evil motions spread it self abroad through all the members, and by the same brought forth those ill fruits whereof the end is death. See *Mat.* 15. v. 18. 19. *Jam.* 1. v. 14. 15.]

6 *But now we are made free* [See before the annot. on v. 4.] *from the Law, forasmuch as we are dead to that* [that is, forasmuch as the reigning power of the Law and of sin, by the death and spirit of Christ, is abolished in us. Otherwise, *forasmuch as that is dead*, namely, the law, in respect of its compelling, condemning and irritating power] *under which* [Gr. *in which*] *we were held*: *so that we serve* [namely, God] *in newness of spirit*, [that is, in true holiness, whereunto we are renewed by the Holy Ghost, through the preaching of the Gospel, which is called a ministry of righteousness and of the spirit, 2 *Cor.* 3. v. 8, 9.] *and not (in) the oldness of the letter*. [that is, in the old corruption, which by the external letter of the law is more and more stirred up to sin, seeing the law indeed condemns the sinner, but brings not with it the power to forsake sin: wherefore the law is called a killing letter, and a ministry of death, 2 *Cor.* chap. 3. v. 6, 7.]

7 *What shall we say therefore? is the Law sin?* [That is, cause of sin: which objection ariseth from hence, that the Apostle had said before v. 5. that sin was powerfull in us by the Law, therefore he declares in the seven following verses how this must be understood] *far be it*: *yea I knew not sin but by the law*. [namely, to the full, and as I ought? For otherwise even nature it self teacheth a difference of good and evill in many things, *Rom.* 2. v. 15.] *For even I had not known concupiscence (to be sin)* [here concupiscence is taken for the ground of all evill desires, and for the first motions of the same. For the concupiscence to which we consent, the Heathen also well knew that it was sin: but these first motions to evill they held to be no sin, as neither did the Pharisees, amongst whom *Paul* had been. See *Mat.* 5. 20, 22, 28. and 23. 25, &c.] *if the Law said not, thou shalt not covet*.

8 *But sin* [That is, the corruption that is in us] *having taken occasion* [*or being set a going*; For the law doth not only discover and condemn sin, as is testified in the former verse, but the corruption which is in man is by this knowledge stirred up and set a going against the commandement, when Gods spirit doth not hinder the same] *by the commandement, wrought in me all concupiscence*. [that is, all kinds of actual concupiscence] *For without the law* [that is, without the right knowledge of the law] *sin is dead*. [that is, doth not so shew its power.]

9 *And without the law I lived* [Or *I was alive, i.e.* I thought that I was just, and thereupon was at rest. See the like example in that young man, *Mat.* 19. v. 16, 17, 18. &c. and in the Pharisees in general, *Mat.* 23. 28.] *heretofore*: [namely, being yet a Pharisee] *but when the commandement came*, [namely, to my right knowledge, and that I understood that even the inward desires against the law are sins] *sin became alive again*, [that is, I felt the multitude of sins which was awaked in me, to be alive] *but I died*. [that is, I was convinced in my mind that I lay in the midst of death, and lost the confidence of being able to be saved by the obedience of the law, *Rom.* 4. 15. 2 *Cor.* 3. v. 6, 7, 9.]

10 *And the commandement which was unto life*, [Namely, for those that should perfectly keep the law, *Rom.* 10. 5. *Gal.* 3. 12, &c. which is impossible to man, *Rom.* 8. v. 3.] *the same was found to me unto death*. [namely, though my corruption and transgression.]

11 *For sin having taken occasion by the commandement, seduced me* [See the annot. v. 8.] *and by the same killed me*.

12 *So then the Law is holy*; *and the commandement is holy, and just, and good*.

13 *Is therefore good become death* [That is, a cause of death as v. 7.] *to me? Far be it. But sin (is become death unto me) that it might be manifest (to be) sin, working death to me by that which is good: that sin might become above measure sinfull by the command*. [namely, as is declared before on the 8 verse.]

14 *For we know that the Law* [Hitherto the Apostle hath spoken of the power of the law and of sin, in the corrupt and unregenerate man; as he himself also had formerly experienced, when he was yet in such a state, v. 9. but now he cometh and speaketh of himself as he then was, and declares what power the remainders of sinfull flesh had still in him, now after that he was delivered from the dominion of sin, like as all his reasons which follow, speak of the present time, and not of the time past] *is spiritual*, [that is, which requires not only an outward but also an inward obedience of the heart, and prescribes the perfect rule of a spiritual and holy life, as Christ expounds the sum thereof, *Mat.* 22. 37.] *but I am carnal*, [namely, still in part, in respect of the remainders of the flesh which are yet in me, as he declares v. 18. 23. For that even the regenerate in respect of some defects which are still in them may be called carnal, appears, 1 *Cor.* 3. 1.] *sold under sin* [namely, not as a willing slave, which should in all things follow the desire of sin, as is said of *Ahab* 1 *Kings* 21. 20. but (as one) that against his desire and will is still subject to the lusts and assaults of sin, without being able yet wholly to free himself from it, although he earnestly resist it, and for the most part by the spirit of God which is in him, overcome it. See the like *Gal.* 5. 17 18.]

15 *For that which I do* [Gr. *work*] *or fulfil*. The Apostle here takes the word *do*, as also in that which follows, not always of the outward act: for the regenerate walk not after the flesh but after the spirit, *Rom.* 8: 1. howbeyer they have their failings which they with sorrow bewail, *Job* 9. 2, 3. *Psa.* 130. 3. but he speaks here principally of the inward motions of sin which he hateth, and which corrupt nature causeth oft times to arise in him against his will, as he also speaketh of the lust of the flesh, *Gal.* 5. 17. *so that ye do not that which ye would*; whereas notwithstanding he had said before in the 16. verse, *walk after the spirit, and ye shall not fulfil the*

lust of the flesh] *that I know not*. [namely, for good *i.e.* that I do not stand to, as he afterwards expounds it. See *Psa.* 1. 6. *Mat.* 7. 23.] *For that which I will* [that is, the good which I will, as v. 19.] *that do I not*, [namely, in such perfection as I gladly would, as v. 18.] *but that which I hate* [that is, the evil which I am averse from, and that I would not, as v. 19.] *that do I*.

16 *And If I do that which I will not, I consent unto the Law* [Namely, seeing I do not will nor approve concupiscence, which it forbids] *that it is good*.

17 *I therefore now* [Namely, according to the inward man, as he expounds v. 22.] *no more do the same, but sin that dwelleth in me*. [that is, the remainders of corruption which are still in me, as he declares, v. 18. 20.]

18 *For I know that in me, that is, in my flesh, dwelleth no good: for to will is (indeed) with me*, [Gr. *lyeth by me*. Namely, by the grace of God which worketh the same in me, *Phil.* 2. 13.] *but to do good* [namely, in its perfection. See *Phil.* 3. v. 12. 13, 14.] *that I find not*.

19 *For the good that I will, I do not*; *but the evil that I will not, that do I*.

20 *If I do that which I will not, I do it no more, but sin that dwelleth in me*.

21 *I find therefore* [That is, have experience of] *this law* [To the Apostle here calls as also v. 23. by a similitude, the remaining corruption in believers, because like as a law by its commands and prohibitions admonitheth and obligeth a man to the obedience thereof, so also indwelling sin instigates then thereunto by its lusts and provocations. See v. 23.] *(in me) when I am willing to do good, that evill lyes by me*. [or *lyes on me*, *i.e.* adheres or hangs on me. Namely, by the remainders of corrupt nature.]

22 *For I have delight in the Law of God after the inward man*. [Hereby is not understood mans natural reason, which sometimes also strives indeed for moral vertue: for the Scripture throughout testifies that the reason of the natural man is blinde and perverse in spiritual things, accounts them foolishness, 1 *Cor.* 2. 14. is enmity against God, and is not subject to the Law of God, neither can be, *Rom.* 8. 7. but is to be understood of a man as far forth as he is inwardly enlightened and regenerated by the Spirit of God, *Rom.* 2. 29. 2 *Cor.* 4. 16. *Ephes.* 3. 16. which inward man hath his delight in the law of God, *Psa.* 1. 2. *Rom.* 8. 5. which is spiritual. v. 14.]

23 *But I see another law in my members*, [That is, in my flesh, v. 5. 18.] *which striveth against the law of my mind* [*or the law of my understanding*, *i.e.* against the prescripts and motions of the inward and new man: as is declared heretofore] *and taketh me captive* [that is, still adheres to me against my will, v. 14.] *under the law of sin which is in my members*.

24 *Me! miserable man, who shall deliver me out of the body of this death?* [Or *out of this body of death*. Which may be understood of the remainders of sin and of the old man, which are called the body of sin, *Rom.* 6. 6. Or of mans body which is mortal here, and by reason of sin subject to death, *Rom.* 8. 10. For we shall not be fully delivered from those remainders of sin, and from this captivity, before we shall have put off this mortall body.]

25 *I thank God through Jesus Christ our Lord*. [Namely, that he hath already so far delivered me through Christ from the dominion of sin, that now however sin still cleaves to me, yet nevertheless I am no more a willing slave of the same, but strive against it; and by the spirit of Christ can overcome it: as the conclusion that follows, and the beginning of the following Chapter imports, see 1 *Cor.* 15. v. 55. 56, 57.]

26 *So then I my self* [This is the conclusion of this whole conflict] *serve indeed with the mind* [that is, after the inward man, v. 22. which the Apostle now acknowledgeth to be himself or to be his own, whereas the flesh after regeneration is but a strange hanger-on, which by little and little must be worn out and cast away] *the law of God, but with the flesh the Law of sin*.

CHAP. VIII.

1 *From that which hath been hitherto declared, the Apostle draweth this consolation, that there is no more condemnation for believers,* 4 *and exhorts them with divers motives, that they must not walk after the flesh but after the spirit.* 17 *Declares further that the lot of believers in this life, is to suffer with Christ, but strengthens them against it with the greatness of the glory which shall follow after,* 19 *& sets before them the example of the whole creation, which hath a natural longing after it.* 23 *Comforts them further by the hope which they themselves have thereof,* 26 *and by the help of the Holy Ghost in prayer.* 28 *Withall by the assurance which, notwithstanding all their sufferings, they hold fast of their election, calling, justification and glorification.* 31 *Concludes this comfort with a glorying in Christ against all that which might be able to accuse or hinder them,* 37 *and assures them that through Christ they shall overcome in all things.*

THere is therefore [This particle therefore hath reference to that which the Apostle hath hitherto taught in this Epistle. Namely, that a man is righteous not by the Law, but by faith in Christ: and that he is delivered from the dominion of sin by the spirit of Christ, although there still remain a strife in him] *now no condemnation* [he saith not *nothing damnable*, for sin in it self is alwaies damnable, *Rom.* 3. 19. but it extends not to damnation to the faithfull, because sin is forgiven to believers for Christs sake, and therefore he addes, *for them that are in Jesus Christ*, *i.e.* that are united to him by a true faith, *Ephes.* 3. 17.] *for them that are in Jesus Christ*; *who walk not after the flesh* [that is, who follow not the lusts of the flesh, or live not according to the same. This the Apostle opposeth to those that are Christians in word, as an evidence of those, who are truely united to Christ by faith, and consequently delivered from all condemnation, *Joh.* 15. v. 2. 3.] *but after the spirit*.

2 *For the law of the spirit of life in Christ Jesus* [That is, the quickning spirit which is in Jesus Christ] *hath made me free from the Law of sin* [that is, the power of sin which formerly reigned in us. And this is a strong proof of the last part of the first verse, that believers walk not after the flesh but after the spirit] *and of death*.

3 *For* [In these two verses he proves the first part of the first verse, namely, that there is no condemnation for believers] *that which was impossible to the law*, [Gr. *the impossible of the law*, *i.e.* because it was impossible to the law to do away sin, or to justifie man before God] *seeing it was powerless through the flesh*, [or *impotent*, namely, through the corrupion of our nature to justifie us and give us life] *God sending his Son in the likeness* [Christs manhood was a true humane nature, but no sinfull nature, but had only the likeness of a sinfull nature, because he bare all our infirmities, in which we lay through sin, *Phil.* 2. 7.] *of sinfull flesh*, [Gr. *of the flesh of sin*] *and (that) for sin* [that is, as a sacrifice for sin, *Heb.* 10. 6. Or for expiation and abolition of sin, *Rom.* 4. 25. 1 *Cor.* 15. 3.] *condemned sin* [that is, punished, put to death, and took the power of accusing from it] *in the flesh*. [namely, of Christ, *i.e.* by the sacrifice of Christ, who suffered for us in the flesh.]

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4 *That the right of the Law* [That is, that which the Law required, which promised life to those which perfectly kept the Law, which demand Christ fulfilled for us, *Gal.* 3. 13, 14, and 4. 4, 5.] *might be fulfilled in us, who walk not after the flesh, but after the spirit.* [this the Apostle repeats again out of the first verse, not as a cause of justification, which he hath denied even of *Abraham* and *David* themselves, chap. 4. but as an evidence, whereby believers may be assured of the truth of their faith, and consequently of their justification: and he layes this evidence as a foundation whereon to build the following exhortation.]

5 *For they that are after the flesh*, [That is, in whom natural corruption hath yet its full power as before] *think upon that which is of the flesh*, [or *mind, consider, i.e.* with their understanding and all their sences are carried after fleshly things; the fruits whereof are described at large, *Gal.* 5. 19, 20, 21.] *but they that are after the spirit*, [that is who are regenerated by the Spirit of God] (*think upon*) *that which is of the spirit.* [that is, give themselves to and are carried after spiritual things; which are also at large described by the Apostle, Gal. 5. 22.]

6 *For the cogitation of the flesh is death*; [That is, leads and brings a man to death] *but the cogitation of the spirit is life and peace.* [that is, is the way to everlasting life and everlasting peace, *Rom.* 2. 10.]

7 *For this cause that the bethinking of the flesh is enmity against God*: [That is, hostile minded against God, not that the carnal mind alwaies intendeth to hate God as an enemy, but because that which he takes delight in, is odious and hatefull to God, and he thereby makes himself hatefull before God, *Deu.* 5. 9. *Rom.* 1. 30.] *for it doth not subject it self to the Law of God: for neither can it.* [namely, subject it self to the Law of God, and obey that from the heart: namely, by reason of the corruption and perversenes which is therein, and in the world, wherein it takes pleasure, 1 *John* 2. 15, 16.]

8 *And they that are in the flesh cannot please God.* [Namely, so long as they are not delivered out of it by the spirit of Christ.]

9 *But ye* [Namely, who have believed in Christ: For to them he properly writes, *Rom.* 1. 7.] *are not in the flesh* [that is, after the flesh, as is expounded v. 5.] *but in the spirit*, [that is, after the spirit, v. 5.] *if so be* [or *seeing, forasmuch as.* So also v. 17,] *the spirit of God dwelleth in you*; [namely, by his gracious operations, such as are illumination of the understanding, confirmation of faith, assurance of salvation, exciting us to prayer, moving to spiritual desires, consolation in crosses and temptations, *&c.* For where a man dwels as Lord, there he hath his command, and there he doth his ordinary work, *John* 14, 16, 17. 1 *Cor.* 3. 16.] *but if any man hath not the spirit of Christ*, [that is, the same spirit which in the foregoing verse is called the spirit of God, namely, the Father, and is here also called the spirit of Christ, because he also proceeds from Christ, and is procured for us by Christ, *John* 14. 26. and 16. 7. *Gal.* 4. 6.] *he belongeth not to him.* [namely, as a true member of his body, which liveth and hath its spiritual motion only by this spirit.]

10 *And if Christ be in you, the body indeed is dead* [That is, still mortall or subject to corporal death as is expounded v. 11.] *because of sin*: [that is, because of the remainders of sin which are yet in you, 1 *Cor.* 15. 56.] *but the spirit* [that is, your soul which is renewed by the spirit of God, as appears by the opposition of the body] *is life* [that is, partaker of eternal life, and shall alwaies be with God in glory, albeit the body must be put off for a time, 2 *Cor.* 5. 1. 8.] *because of righteousness.* [namely, whereby ye are justified, and whereupon sanctification followes also, which Christ begins in us here, and hereafter shall perfect in us, seeing he will not let the work stick, which he hath begun.]

11 *And if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken* [That is, raise up again to an eternal life, where no sin nor death shall have place any more] *your mortall bodies, by his spirit which dwelleth in you.* [for as the Father raiseth the dead, so the Son also raiseth the dead, *John* 5. 21. and here also the Holy Ghost as one and the same God with them, and of the same power.]

12 *So then brethren we are debtors* [That is, bound and obliged by the benefits which we have already received, and yet expect] *not to the flesh to live after the flesh.*

13 *For if ye live after the flesh, ye shall dye*: [Namely, eternal death, as appears by the life which is here promised. And this the Apostle saith not to cause believers to doubt of their salvation, for he will strongly prove the contrary from the verse following, to the end of the chapter: but he saith this to arm them the more against the flesh, and to distinguish true believers from those that give themselves out for believers, and are not such indeed, seeing they testifie by their life, that they are not yet regenerated by the Spirit of God; whom by this grievous threatning he would bring to consideration and conversion] *but if by the spirit* [namely, which dwels in you, and hath already given you power for this purpose, if by prayers and other exercises of piety ye do but duely stir up the same, 1 *Cor.* 15. 10. 2 *Tim.* 1. 6.] *ye do mortifie* [that is, resist, subdue, that they may not live or reign in you] *the workings of the body*, [that is, the lusts and motions of sin, which is yet remaining in you] *ye shall live.*

14 *For as many as are led* [Or *driven i. e.* inlightned in their understanding; and governed and guided in their will and inclinations, to do that which is pleasing unto God] *by the Spirit of God, they are children of God.* [that is, they have the certain evidence, that they are received for children by God, through faith in Christ, *John* 1. 12. *Eph.* 1. 13. which he also proves in the two following verses, by the proper operations of the Spirit which believers receive.]

15 *For ye have not received the Spirit of bondage* [So he calls the operation of the Spirit of God by the Law, which affrights and terrifies the hearts of men by the threatnings against transgressors; as we have a cleer example thereof in the Israelites, when God spake out the Law of the ten commandements before them from the mountain, *Exod.* 20. ver. 19. To which the Apostle here alludes, as also *Heb.* 12. 18. 19.] *again unto fear: but ye have received the Spirit of adoption*, [hereby is understood the gracious operation of the Holy Ghost by the preaching of the holy Gospell, which revives the hearts of believers, and assures them of their adoption: to which purpose the following operations serve also. See *Gal.* 4. 6. *Eph.* 4. 30.] *by which*] *we cry Abba Father.* [that is, we dare boldly call upon him as our Father. The word *Abba* signifieth *Father*, in the Syriack tongue which the Apostle here retaineth, because it is a word full of affection, which young children retain almost in all languages: and he addes to it the word *Father* not only to expound the same, but also the better to express the moving and singular affection of believers in this crying unto God: as Christ also used this doubling of the word *Father* for this end, in his greatest distress, *Mark* 14. 36. and on the Cross the doubling of the words, *my God, my God, Mark* 15. 34. See hereafter ver. 26.]

16 *The same Spirit witnesseth with our Spirit* [Or, *witnesseth together to our spirit, i. e.* The Holy Ghost doth not only move us to call upon God for our Father, but witnesseth also inwardly unto our Spirit that we are Gods children: Or, witnesseth with our Spirit, *i. e.* to-

gether

gether with our Spirit, which witnesseth unto us also, by observing the evidences of our being children of God, which our Spirit, by the Spirit of God findes in it self: which testimony although it be not alwayes alike powerfull in believers; yet notwithstanding it manifests it selfe many times in their greatest humiliation and distress] *that we are children of God.*

17 *And if we are children, we are also heirs, heirs of God* [Namely, as of our Father, who gives us part with him in his heavenly good things] *and coheirs of Christ*: [namely, as of our eldest brother, to whom the same belong by nature, and who makes us also partakers of the same by grace. See ver. 29. *Luke* 22. 29. *Heb.* 1. 2.] *if so be we suffer with* (*him*) [that is, are willing to suffer, and patient in the same, if it please God to call us thereunto, *Acts* 5. 41. 2 *Tim* 2. 12. And here the Apostle begins the second part of this chapter, propounding divers solid reasons of consolations, to strengthen believers in this suffering, and to assure them of the victory over them at last, after his own example] *that we may also be glorified with* (*him.*) [namely, with Christ *Phil.* 3. 20. 21.]

18 *For I make account that the suffering of this present time* [Gr. *of the time of now*] *is not to be valued against the glory* [Or, *is not worthy of the glory i. e.* hath no likeness in worth with the glory, namely, both in respect of the greatness of this glory, as in respect of the eternity thereof, whereas our suffering here is short and is not laid upon us above that we are able, 2 *Cor.* 4. 17. This is the first reason to move us to patience] *which shall be revealed on us.*

19 *For* [Gr. *For the longing or waiting of the Creature, expecteth with head lift-up &c.* See also *Phil.* 1. 20.] *the Creature* [namely, of heaven and earth, which now contrary to the first institution of God is subject to vanity, *i. e.* must serve wicked men, and also in a great part is subject to destruction for mans sake ver. 21. from which it shall be delivered again at the last day, *Acts* 3. ver. 21. 2 *Pet.* 3. 12. 13. For whereas some hereby understand man like as *Mark* 16. 15. it cannot stand, forasmuch as the ungodly long not after it; and of believers he will specially discourse ver. 23. And this example is the second reason to move believers to patience] (*as*) *with head lift up, expecteth the manifestation of the children of God.*

20 *For the creature is subject to vanity, not willingly* [*i. e.* not of it self, or according to the order which God first appointed in the creation: for no creature seeks its own destruction] *but for his sake who hath subjected it* (*to vanity.*) that is, by reason of the sin of man, whereby also according to Gods just judgement the curse came upon the (whole) earth, *Gen.* 3. 17. and upon all other creatures, which must serve man in this state of corruption, *Mat.* 5. 45. and are subject to the abuse of man.]

21 *In hope* [Before he called it *expectation*, for hope is a patient expectation of any thing. And is so called here because God hath promised this universall deliverance of the creature from destruction and abuse of men, which the Angels and holy souls long for, *Revel.* 6. 10. and the other Creatures seem to have a naturall inclination, to which in the following verse by similitude is called *a groaning*, and *travelling*, whereupon deliverance is expected. Some joyn those words *in hope* to the former verse; and begin this verse thus. *For the creature also &c.*] *that the creature it self also shal be made free from the bondage of corruption, unto the liberty of the glory of the children of God.*

22 *For we know that the whole creature groaneth together, and is (as it were) in travell together untill now.*

23 *And not only* (*this*) *but we our selves also, which have the first fruits of the Spirit*, [So he calls the regenerate because they have received the first gifts of the Holy Ghost, and expect that the rest also which are promised us shall follow; like the first fruits, which being offered up unto God, hallowed the whole mass, *Rom.* 11. ver, 16.] *even we our selves* (*I say*) *groan in our selves* [that is, in the inmost of our hearts. See *Rom.* 7. 24.] *expecting the adoption* [that is, the full possession of the inheritance which was promised us in this adoption] (*namely*) *the redemption of our body.* [namely, from corruption and vanity, 1 *Cor.* 15. 42. 43. 44. and this is the third ground of our comfort under the cross.]

24 *For we are saved in hope, Now hope which is seen* [That is, where the thing hoped for is present, or possessed already] *is no hope; for that which a man seeth, why shall he also hope for it?* [Gr. *why doth he also hope for it.*]

25 *But if we hope for that which we see not*, [That is, do not yet fully possess, howsoever it be promised us by God, and shall follow in its time: and this belongs also to the third foundation of our comfort] *we wait for it with patience.*

26 *And in like manner the Spirit also cometh to helpe* (*together*) [The Greek word *synantilambanetai* signifies properly such an helpe, when one that is strong taketh up a burden against another who is too weak, and sets his shoulders against the other to lift up the burden, and to under prop the others shoulders] *our infirmities*: [namely, which in crosses & suffering we are still subject to, aswell in our spirit which oftentimes murmurs against it, as may be seen in *Job* and *David*, as in our body which is frail and weak] *For we know not* [namely, of our selves, when we are in distress, and can have no refuge but to God by prayer] *what we shall pray for as we ought, but the Spirit it self prayeth for us* [the Greek word signifies to pray for any man, and is spoken of Christ hereafter ver. 34, who is our advocate with the Father, and as mediator prayeth for us 1 *John* 2. 1. which cannot in such manner be ascribed to the Holy Ghost, seeing he is not properly our mediator: but here it signifies that the Holy Ghost stirs us up to praying with unexpressable groans, and as it were spells our lesson before us, how we must pray in our troubles, *Luke* 12. 11. 12. *John* 16. 13. *Gal.* 4. 6.] *with unutterable groanings.*

27 *And he that searcheth the hearts* [That is, God, who only knows mens hearts, 1 *Kings* 8. 39. *Revel.* 2. 23.] *knoweth what is the meaning of the spirit*: [or, *consideration, meditation*, namely of the prayer which the spirit worketh in us] *seeing he prayeth for the Saints according to God.* [that is, according to Gods will, seeing he knoweth what God will lay upon us for our salvation, how long he would have it to endure, how he will deliver us from it, and whether he will be glorified by our life or death *&c.* And this is the fourth foundation of our comfort.]

28 *And we know* [Here begins the last ground of consolation, which believers in all their troubles oppose against all temptations and tribulations, taken from Gods eternall counsell or firm purpose, through the midst of all troubles, by the following means to bring us to salvation] *that to them that love God, all things* [that is, all troubles and tribulations, whereof he hath hitherto spoken. See also ver. 38. 39.] *work together for good,* (*namely*) *to them who are called* [namely, to true faith, which is powerfull by love, not only by an outward but also by an inward and powerfull calling, whereupon obedience certainly followeth, *John* 6. ver. 44. 65. 1 *Cor.* 1. 24. 26.] *according to (his) purpose.* [namely, which he hath purposed in himself, to save mankind by grace through Christ. See *Eph.* 1. v. 9. 11. *&c.*]

29 *For those that he foreknew* [Namely, for his, as *John* 10. 14. 27. *i. e.* whom he chose in Christ from everlasting unto eternall life, *Rom.* 11. 2. *Eph.* 1. ver. 4.

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4. 1 *Pet.* 1. 2. and hereafter ver. 33.] *them he also fore-ordained to be conformed to the Image of his son,* [namely, not only in suffering, but also especially in sanctification, and glorification, which shall follow after 1 *Cor.* 15. 48. and 2 *Cor.* 3. ver. 18.] *that he may be the first born among many brethren.*

30 *And those whom he fore-ordained, them he also called:* [Namely, to faith and obedience of faith by a powerfull calling ver. 28.] *and those that he called, them he also justified:* [namely, before him, through faith: like as this word is taken in this matter, in this whole Epistle, and the Scope of the Apostle imports. For this justification is the next step to glorification] *and whom he justified, them he also glorified.* [namely, here in the beginnings by sanctification and adoption, and hereafter, by the full possession of the same glory, ver. 17. 21. and 2 *Cor.* 3. ver. 18.]

31 *What shall we say therefore* [Here the Apostle concludes the handling of the foregoing doctrine of this Epistle hitherto, with an holy insultation and triumph in Christ against all accusations and tribulations, which the Divell and the world might be able to procure unto them] *to these things?* [namely, which thus far are before taught and declared] *if God be for us* [that is, be reconciled unto us by Christ, hath chosen, called, justified, and shall glorifie us, ver. 29. 30.] *who shall be against us?* [namely, that should be able to accuse us or hurt us, *Psalm* 56. 12. and 118. 6.]

32 *Who also spared not his own Son,* [Namely, and thereby, as by an undoubted testimony, hath shewed that he is with us, *Rom.* 5. 8.] *but gave him over* [namely, to death, *Rom.* 4. 25.] *for us all,* [namely, who believe in him, who love him, and are called according to his purpose] *how shall he not also with him* [namely, Christ Jesus, who is the most precious gift, in whom all treasures of wisdome and knowledge are hid, *Col.* 2. 3. so that he which hath him, hath all that is needfull for him to salvation] *freely give us* [namely, of grace as the Greek word imports: which therefore is opposed to all merits of men] *all things?* [that is, all that we have need of for our eternal salvation.]

33 *Who shall bring in accusation* [Namely, of sin, or guilt of sin. For that is it whereof we might be accused before God by the Law, *John* 5. 45. by our own conscience, *Rom.* 2. 15. or else by Satan, *Rev.* 12. 10.] *against the elect of God? It is God that justifieth.* [that is, who absolves us from sin and the punishment of sin, and consequently prevents accusations by his discharge.]

34 *Who is it that condemneth?* [That is, who should execute the curse and punishment of sin against us] *It is Christ that is dead,* [namely, to set us free from the curse and punishment of sin, *Gal.* 3. 13.] *yea, which is more, who is also risen:* [namely, to bring righteousnes unto us, *Rom.* 4. v. 25.] *who is also at the right (hand) of God:* [namely, to deliver us from all Enemies, and to give us the Holy Ghost for assurance hereof, *John* 16. 7. *Acts* 2. ver. 33.] *who also prayeth for us.* [namely, to apply his righteousnes unto us by his intercession, *Joh.* 17. 20. in these four things consists our whole reconciliation with God.]

35 *Who shall separate us* [The former triumph was against sin and the punishment of sin: this is against the violence of persecutions and tribulations of the world, and all things else which might befall them therein] *from the love of Christ?* [namely, with which he loveth us, as ver. 37. 39.] *tribulation or distresse, or persecution, or famine, or nakednesse, or perill, or sword?*

36 (*As it is written, For for thy sake are we killed* [That is, persecuted even to death: or now one, then another made away] *the whole day:* [that is, continually, without ceasing] *we are esteemed as sheep of slaughter,*)

37 *But in all these we are more then conquerors through him who hath loved us.* [Namely, Christ, or God in Christ. For both are here expressed, the one ver. 35. and the other ver. 39.]

38 *For I am assured* [Or *I am perswaded,* namely, by the promises of the holy Gospell to all believers, *Sohr* 5. 24. and by the testimony of the Holy Ghost in the heart, ver. 16] *that neither death, nor life, nor Angels,* [namely evill Angels, for the good seek not to separate us from Christ: except we should take it for an impossible condition, as *Gal.* 1. ver. 8, 9.] *nor principalities,* [some take this also for names of Angels, as *Colos.* 1. 16. although it may here be fitly understood of the tyrants and violent ones of this world] *nor powers, nor present, nor future things,*

39 *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God* [Namely, wherewith he loveth us, when we are united to Christ by faith, as ver. 35.] *which is in Christ Jesus our Lord.*

CHAP. IX.

1 *The Apostle testifies his exceeding sorrow for the stiffneckednesse of the Jews against Christ and his fore-going doctrine,* 4 *and rehearseth the priviledges which God gave them in the old Testament above other Nations.* 6 *Proves that nevertheless Gods promises are not of none effect, forasmuch as they were properly made, not to the children of the flesh, but to the children of the promise, that is to the elect: and that first by the example of Ismael and Isaack,* 10 *afterwards by the example of Esau and Jacob.* 14 *Declareth that God in the chusing of one and refusing of the other, is always just, by the example of Moses and Pharaoh.* 19 *Answereth some objection of the flesh, and shews that God hath power so to do, by the similitude of a Potter.* 24 *He declares further that these elect ones, are also powerfully called by God, as well out of the Jews, as principally out of the Gentiles,* 25 *which he proves by divers testimonies of the Prophets.* 30 *Concludes finally with a declaration of the next cause wherefore the Gentiles obtained righteousnes by the Messiah, and the most part of the Jews were estranged from it.*

I *say the truth in Christ,* [That is, either *by Christ,* as the word *in* is taken *Mat.* 5. ver. 34, 35, 36. And this is a form of taking an oath, which the Scripture elsewhere useth in matters of importance. Or as it becomes him that is in Christ, *i.e.* that is a member of Christ. See *Gen.* 22. 16. 2 *Cor.* 12. 2.] *I lie not, (my conscience also bearing me witness* [namely, that I so think in my heart even as I speak or write, 2 *Cor.* 1. 12.] *by the holy Ghost.*) [this the Apostle addes, to shew that that which he shall here say, proceeds not from any sudden inconsiderateness, or carnal motion, but from a serious mind, which is moved by the Holy Ghost.]

2 *That it is a great grief to me,* [Namely, that I see that the people of the Jews give so many manifest signes, by despising, rejecting and persecuting the Evangelical doctrine, that they are rejected by God and Christ, as appears from the following verse] *and a continual pain to my heart.*

3 *For I my self could (indeed) wish* [Namely, if it were possible, or were Gods will, even as Christ in the like impossible petition, adjoyns this condition, *Mat.* 29. v. 39.] *to be banished* [Gr. *Anathema, i.e.* to be a banning or cursing. See *Gal.* 1. v. 8, 9. and the annot. on *Acts* 23. 12. Not that the Apostle should wish to be obdurate or hardned against Christ, like as they were: for this cannot be wished by any Godly man, but he wisheth

wisheth through an overflowing love, which notwithstanding alwaies subjects it self to the will of God, that he might bear in their stead, the punishment which was to be expected by them, in Gods righteous judgement by reason of their hardnes, that they might be freed from their hardnes and banishment: as *Moses* also did for the Israelites, *Exod.* 32. 32. See also 1 *John.* 3. 16.] *from Christ,* [that is, from the face of Christ] *for my brethren, who are my kindred according to the flesh.* [that is, according to the outward and naturall descent, *Gen.* 29. 14.]

4 *Who* [In these two verses he rehearseth the advantages which the Jews had in the old Testament above other Nations, to shew that he did not without reason make such a wish: and that that which he should hereafter declare concerning the Jews and their rejection, proceeded not from any ill will towards them, or disesteeme of them: but only from an holy zeal for the maintaining of Gods honour, truth, and faithfulnes in the fulfilling of his promises] *are Israelites,* [this is the Jews first title of honour, that they were descended from *Jacob,* who by God himself when he had wrestled with him for the blessing, was called Israel *i.e.* an overcommer of God, *Gen.* 32. ver. 28.] *of whom is the adoption,* [this is not to be understood of that adoption whereof the Apostle speaks, *Rom.* 8. ver. 15. 29. *Eph.* 1. 5. for that no man can deprive us of, *Rom.* 8. 38. 39. but for the assuming of this Nation above other Nations to be the people of God, *Exod.* 4. 22. *Deut.* 4. 7. and 7. 6. *Jer.* 31. 20.] *and the glory* [whereby is understood either all the glory whereby God exalted them above others by many miraculous deliverances: or the ark of the Covenant, which is called the glory of God, 1 *Sam.* 4. 21. 22. because the Cherubims of glory covered it, and the same was a shadow and sign of Gods glory and Majesty, *Psalm* 26. 8. *Heb.* 9. 5.] *and the Covenants* [that is, the Tables of the Covenant, or of the Law, *Deut.* 9. 11. *Heb.* 9. 4.] *and the Law-giving* [namely, which was made to them by God himself out of heaven, *Deut.* 4. 8. 32. Or the Law-giving, Law-making, and may be understood of the Judicial Law, as in the foregoing the morall Law] *and the service (of God)* [namely, of the ceremonies which God would have used by the Priests, first in the Tabernacle, and afterward in the Temple] *and the promises:* [namely, of the Messias and his benefits first made to *Abraham,* and oftentimes rehearsed by *Moses* and other Prophets, *Acts* 2. 39. *Eph.* 2. 12.]

5 *Whose are the Fathers* [That is, who are descended from the Patriarchs, and other forefathers, who were Gods friends and Prophets] *and of which* [namely, Jews, as the particle *and* shewes. For Christ sprung from the stock of *Judah, Heb* 7. ver. 14. *Revel.* 5. 5.] *Christ is, forasmuch as concerns the flesh,* [or, *according to the flesh i.* e. according to his humane nature, *Rom.* 1. 3.] *who is God above all* [namely, things, namely, according to his divine nature] *to be praised for ever* [by this title is the true and eternall God distinguished from all other, to whom this name of God might be given, *Rom.* 1. 25. So that thereby the Lord Jesus Christ is declared to be the true and eternall God with the Father and the Holy Ghost] *amen.*

6 *But (I speak this)* [Namely, of the rejection of the Jews ver. 3.] *not* [or, *But it is not possible that the word of God should be fallen to ground.* Here the Apostle begins to answer a great difficulty, which might be brought forth against his foregoing doctrine. Namely, how it could be that righteousnes and holiness should be obtained only by faith in Jesus Christ, whereas the Jews, with whom God had made his Covenant, and to whom the promises of righteousnes by the Messiah were principally made, rejected Christ and faith in him: It might then have seemed, that the promises of God were become of none effect. Whereunto the Apostle answers, that these promises were not properly made to the carnall posterity of *Abraham,* but to those whom God aswell out of his offspring as out of the Gentiles, should effectually call thereunto, according to his eternall election, leaving the other by a just and unsearchable judgement to be hardned in their corruption] *as if the word of God* [that is, the promises of God made to *Abraham* and his posterity, and related every where by the Prophets] *were fallen to ground,* [that , were made void or of none effect, like as an earthen pot being let fall by any one, is broken in pieces] *For they are not all Israel,* [that is, true Israelites to whom Gods promises properly had respect] *which are of Israel.* [that is, descended from *Jacob.*]

7 *Neither because they are Abrahams seed,* [That is, begotten of *Abraham* according to the flesh] *are they all children:* [that is, true children and heirs of the promises] *but in Isaac shall the seed be called to thee.* [that is, the true seed, that shall be an heir of the promises: and not in *Ismael,* who was excluded from the promised inheritance, although he was also carnally born of *Abraham.*]

8 *That is, not the children of the flesh,* [That is, who are born of *Abraham* only according to the flesh] *they are children of God: but the children of the promise* [that is, who, as *Isaac* was born by vertue of Gods promise, contrary to the course of nature, so also by vertue of Gods election and promise, should be brought to faith] *are reckoned for the seed.* [namely, to which God promiseth his spirituall blessing and inheritance.]

9 *For this is the word of promise, about this time* [Namely, of the year to come] *I will come, and Sara shall have a son.*

10 *And not only (thee)* [Because in the former example there seemed to be some disparity, wherefore God had chosen *Isaac* before *Ismael,* as who was the son of a bondmaid, and now come to some years wherein he had shewn some tokens of perverseness, therefore he commeth now to the second example of *Esau* and *Jacob,* wherein no unlikeness between the persons could be found out, neither in their birth nor in their works, but only by Gods gracious and undeserved choise] *but Rebecca also (is a proof thereof) when she was with child by one (namely) Isaack our Father.*

11 *For when (the children) were not yet born* [Namely, were yet in their mothers belly, *Gen.* 25. 22. 23.] *neither had done any good or evill* [namely, whereby they could be differenced one from the other. For otherwise they were already conceived in sin, and alive in their mothers womb when this divine answer happened concerning them: So that God looketh not upon faith in them, seeing true believers cannot be said to be like to unbelievers, forasmuch as they being sanctified by the Spirit of God, are better then unbelievers, *Rom.* 5. 19.] *that the purpose of God* [that is, Gods gracious degree of choosing in Christ som of mankind, *Eph.* 1. 4. Or, *that the purpose which is according to Gods election might remain firm*] *which is according to election, might abide (firm) not of works but of him that calleth,* [that is, of the undeserved grace and favour of God, who also powerfully calls those that he hath elected, and bringeth them to faith and godliness *Rom.* 8. 30. 2 *Tim.* 1. 9. See also *Gal.* 5. 8. 1 *Thes.* 2. 12. Therefore it is not of faith, for that is not in God that calleth, but in the man that is called.]

12 *It was said unto her, the greater* [That is, the elder: seeing *Esau* should be the first born, and *Jacob* the last born, *Gen.* 25. ver. 25. 26.] *shall serve the lesser.* [this is not understood of an outward service or dominion: for *Esau* did not so serve *Jacob,* but of the spirituall and eternall dominion which the children of God

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God shall have hereafter, whereof the inheritance and dominion in the land of Canaan was a type, *Heb.* 11. v. 13, 14, 15, 16. and from whence *Esau* was excluded.]

13 *As it is written, Jacob have I loved, and Esau have I hated.* [Because the word *serve* seemed not cleer enough to betoken the election of Jacob and the rejection of Esau in Gods purpose, therefore the Apostle brings this place, *Mal.* 1. 2. yet more, for the exposition of the first, and proves that this service or subjection of Esau to Jacob, was joyned with Gods eternal and undeserved love towards Jacob, and just hatred against Esau: as from that which followeth more largely appears.]

14 *What shall we say then? Is there unrighteousness with God?* [Namely, that he deals so unlike with men, who are like unto others, so that he loveth and chuseth the one, and hates and rejects the other. This natural reason thinks strange. But the Apostle answers that herein is no injustice, because those that God chuseth, he chuseth of grace, and those that he rejects he justly rejects: which he proves out of Gods word, the first by the example of *Moses*, and the other by the example of *Pharaoh*] *Far be it.*

15 *For he saith to Moses, I will have mercy* [That is, I will really and stedfastly continue to have mercy, or more and more have mercy] *on whom I have mercy,* [that is, on whom I have purposed to have mercy, or on whom I have begun to have mercy: so that by the doubling of these words is understood the first original and perseverance therein. Is it therefore shewing mercy? then it is no injustice; for mercy respects mans misery, and is a benefit which is undeserved, and proceeds from meer benevolence, and can be accused of no unrighteousness, so it be joyned with no mans injury] *and I will be mercifull to whom I am mercifull.*

16 *So then (it is) not of him that willeth, nor of him that runneth,* [That is, of man who by his good will and good course of his life should move God thereunto, seeing no man hath this of himself, *Rom.* 11. 35. *Phil.* 2. 13.] *but of God that sheweth mercy.* [namely, who decrees and doth all this according to the good pleasure of his will, v. 18. *Eph.* 1. 11.]

17 *For the Scripture saith to Pharaoh,* [By this example of *Pharaoh* he proves the second member of the answer to the former objection; namely, that neither is there any unrighteousness in respect of those that are left in their sins and rejected: seeing God doth that righteously, and directs it to the glory of his name] *for this same thing have I raised thee,* [this word *raised* may be taken either for the raising of *Pharaoh* to the Kingdome, or for his preservation in the midst of all the plagues which God had brought upon him and his people. And also withall under it is understood his hardening against the people of Israel, and against Gods command, as by the conclusion of *Paul* in the following verse appears: not that he stirred him up to sin, which cannot be, *Jam.* 1. 13. but because he justly left him in his sins, and gave him up to his own wicked and proud desires, whereby he so long wrestled against God and his command, until God executed deserved punishment upon him, and so shewed his glory and power upon him before all the world. See *Prov.* 16. 4. *Hab.* 1. 12.] *that I might shew my power in thee, and that my name may be declared on the whole Earth.*

18 *Therefore he hath mercy on whom he will, and hardens* [That is, taketh not away the hardness of heart which they have of themselves, but gives them up to the same. See hereof more at large in the annotation on *Rom.* 1. 24.] *whom he will.* [the word *will* is not here taken for a will that should have no reason of its actions. For the will of God is a rule of all righteousness, *Deu.* 32. 4. and is never separated from his wisdome and righteousness, albeit that the reasons thereof are not revealed to us, or are above our understanding, *Rom.* 11. v. 33, 34. wherewith also we must always hold our selves content. And this is *Pauls* conclusion from the foregoing examples of *Moses* and *Pharaoh.*]

19 *Thou wilt therefore say unto me, why (then) doth he yet complain?* [Or *why doth he accuse and wax angry yet?* namely, about them whom he hardens, forasmuch as they are hardned according to his will which is irresistible. This is a new objection of the flesh against the foregoing words of *Paul*; whereto the answer followeth] *for who hath resisted his will?*

20 *Yea, but O man* [In this word *man* is the first reason of the answer, seeing a frail man ought not to dispute against God, as being too mean and unfit to judge of Gods doings] *who art thou that answerest against God?* [or *gainsayest God*] *shall also the thing made say to him that made it,* [this is the second part of *Pauls* answer, whereby he sheweth that it is unseemly for a man to ask God a reason of his actions, seeing God is his Creator, and he his workmanship or Creature. See *Isa.* 45. 9.] *wherefore hast thou made me thus?*

21 *Or hath not the potter power over the clay* [This is the third reason of *Pauls* answer, taken from the right and power of God over all men, which is not less then the Potters power over the clay] *of the same lump,* [whereby is represented the Original of all corrupt mankind out of one blood, *Acts* 17. 26.] *to make the one vessel unto honour,* [that is, for an honourable use, *2 Tim.* 2. 20.] *and the other to dishonour?* [that is, for a meaner or more despicable use.]

22 *And if God intending to shew (his) wrath,* [This is the fourth reason of *Pauls* answer, taken from the laudable end wherefore God doth this, namely, to exercise wrath, that is, righteous punishment against the vessels of wrath, after that he hath with much long suffering born with them in their corruption and rebellion] *and make his power known, with much long suffering bare with the vessels of wrath* [that is, on whom God hath purposed to shew his just wrath] *prepared to destruction.* [namely, partly by themselves, seeing they have a delight in their corruption and rebellion: and partly by Gods righteous judgement, who would leave them in the same, and bring them unto deserved punishment, as was done to *Pharaoh.*]

23 *And that he might make known the riches of his glory* [This is the other end which God intended in the electing of his; namely, the shewing of his abundant grace and glory, of which he will make them partakers, *Rom.* 8. v. 29.] *on the vesses of mercy* [that is, on which he would have mercy, to redeem them from destruction by Christ] *which he hath before prepared unto glory?* [that is, hath from everlasting ordained and elected unto eternal life, *Ephe.* 1. v. 4, 5, 6.]

24 *Whom* [Hitherto the Apostle hath spoken of Gods purpose of electing some, and rejecting others: now he proceeds and speaks of the calling of them that are elected, partly out of the Jews, but for the greatest part out of the Gentiles: which calling is the means and evidence, whereby Gods elect are distinguished from others] *he hath also called* [namely not only outwardly by the word, but also inwardly by his spirit, as the particle *out of* also imports: for otherwise according to the outward calling, the Jews were called as well as the Gentiles, *Mat.* 22. 14. *Rom.* 8. 28, 30. *1 Cor.* 1. 26.] (*namely*) *us not only of the Jews, but also of the Gentiles.*

25 *As he also saith in Osea, I will call that which was not my people, my people,* [Namely, the Gentiles whom he had passed by in the Old Testament, and now by Christ would also receive for his people, together with the Elect of the Jews, *Ephes.* 2. 13. *1 Pet.* 2, 10. Thus the Apostle proves that he taught nothing but that which was foretold by the Prophets should come to pass: namely, that Christ should gather the true Israel of God

God out of Jews and Gentiles, *Rom.* 11. 26. *1 Pet.* 2. 10.] *and her that was not beloved (my) beloved.*

26 *And it shall be in the place where it was said unto them; ye are not my people, there shall they be called children of the living God.*

27 *And Esaias crieth concerning Israel,* [In these three verses he proves that it was foretold, that God in his powerfull calling should pass by the greatest part of the Jews, and save only the remnant of them, together with the Elect of the Gentiles] *Although the number of the children of Israel were as the sand of the Sea, the remnant* [that is, a small company, which he hath left remaining out of the great multitude which perisht, as *Rom.* 11, 5.] *shall be saved.* [the Hebrew word in the Prophet, chap. 10. 22. signifies properly *shall return into,* or *unto him,* namely, unto God, as is expreſt in the 21. verse. But the sence is the very same: although some think that *Esay* hath respect to the return of a few from the captivity of Babylon, which was a type of the going forth of the Elect, out of the Babel of sin and the world.]

28 *For he finisheth a matter* [Gr. *a word,* or *speech.* Some take this for a threatning against the ungodly Jews, whom God would cut off, and reject, nevertheless alwaies preserving his own among them. Others take it for the decree, or the stedfastness of the decree of God in saving his, notwithstanding the rebellion of the greatest multitude of the rest: which seems all as fitly to agree with the following verse] *and cuts it off in righteousness, for the Lord shall make a concise matter on the Earth.*

29 *And as Esaias said before, If the Lord of sabbath had not left us remaining* [That is, had not powerfully reserved to himself in the midst of all the ungodly and hypocrites. See *Rom.* 11. 4, 5.] *a seed,* [that is, a small company, as a little seed that is over and above, is in respect of the whole; which remnant God afterwards made use of as a seed out of which to cause his Church both of Jews and Gentiles to grow up again] *we had become as Sodome, and had been made like unto Gomorrha.*

30 *What shall we say then?* [Herewith the Apostle concludes this discourse of the electing and calling of some, and of the rejection of others, with a consequence which he draws from thence, of the fulfilling of the same both among Jews and Gentiles, as the Apostles custome is, so to conclude with such consequences, as may be seen *Rom.* 8. 31.] *That the Gentiles* [that is, the elect among the Gentiles] *which sought not after righteousness,* [that is, who together with others gave themselves over to all unrighteousness and ungodliness, before they were converted unto Christ by vertue of this calling, *Rom.* 1. 18. *Eph.* 2. 1, 2, 3. &c.] *have obtained righteousness, yea, the righteousness which is of Faith.* [that is, the righteousness of Christ, received by a true faith, *2 Cor.* 5. 21. *Phil.* 3. 9.]

31 *But Israel who sought after the Law of righteousness* [Namely, in the outward observation of the Law and of the ceremonies] *is not come to the Law of righteousness.* [that is, is not come to the obtaining, or the right possession of the righteousness which will stand before God.]

32 *Wherefore? Because they (sought it) not by faith,* [Namely, in Christ, as is expressed in the verse following] *but as by the works of the Law.* [namely, wherein they came far too short, as the Apostle taught before, *Rom.* 3. 20.] *For they stumbled at the stone of stumbling.* [that is, they took offence at the mean outward state and cross of Christ. See 1 *Cor.* 1. 23.]

33 *As it is written,* [Namely, in the Prophet *Esay,* chap. 8. v. 14. and chap. 28. v. 16. which two places the Apostle joynes together. And Christ is here called a stone of stumbling, in respect of the disobedient and rebellious, as *Peter* declares *1 Pet.* 2. 7, 8.] *Behold I lay in Sion a stone of stumbling, and a rock of offence; and every one that believeth in him, shall not be ashamed.*

CHAP. X.

1 *After the testifying of his inclination to the Jews, the Apostle treats more at large of the neerest cause of their rebellion against Christ.* 5 *Afterward puts a difference euen in the very words of Moses, betwixe the righteousness of the Law, to which the Jews held themselves, and the righteousness of faith which they rejected, and describes them both with their properties.* 12 *Declares further that God now by the preaching of the Gospel in the whole world, calleth both Jews and Greeks to faith in Christ:* 16 *but that the greater part of the Jews were disobedient to this calling;* and *that on the contrary the Gentiles obeyed the same,* 19 *which he proves to be thus foretold by the Prophets.*

BRethren *the inclination of my heart, and the prayer that (I make) to God for Israel, is for (their) salvation.* [That is, that they may be converted, and so saved: which must be understood of them who erred out of ignorance, as appears from the following verse, not of those who sinned against the HolyGhost of whom Christ speaketh, *Mat.* 12. 31.]

2 *For I bear them witness that they have a zeal to God,* [Gr. *zeal of God,* that is, they have a fervent desire to maintain the Law of God, and the worship of God instituted by *Moses*, and to withstand those who seemed as if they would alter the same] *but not with understanding.* [Gr. *not according to knowledge, i.e.* not with right knowledge, for what purpose the Law and the worship of God in the old Testament was instituted, as the following verse also imports.]

3 *For seeing they know not the righteousness of God,* [That is, which God hath revealed in the Gospel, and which God through Christ freely gives us, 2 *Cor.* 5. 21. *Phil.* 3. 6.] *and seek to set up* [Gr. *to set.* Here is signified the arrogance of mans mind, that would uphold his own righteousness before God, as the Pharisees, *Luke* 18. 11, 12.] *their own righteousness,* [namely, by their own works, or by the obedience of the Law, wherein notwithstanding they come far too short: as is proved of all men, chap. 3. and of *Abraham* and *David* chap. 4.] *they are not subject to the righteousness of God.* [that is, will not submit themselves to it: and therefore they cannot come to the righteousness which will stand before God: as *Rom.* 8. 7.]

4 *For the end of the Law* [That is, the aime of giving the Law by *Moses*, is, that men being thereby brought to the knowledge of their sins, should flie for refuge unto Christ and his righteousness, as he that hath perfectly fulfilled the Law for us. See *Gal.* 3. 19. *&c.*] *is Christ, for righteousness to every one that believeth.*

5 *For Moses describes the righteousness which is of the Law,* [In these seven verses following the Apostle puts a cleer difference between the righteousness of the Law and of Faith, and proves both one and the other by the words of *Moses* himself] (*saying*) *the man that doth these things* [namely, perfectly, and without omitting any thing, *Deu.* 27. 26. *Gal.* 3. 10. *Jam.* 2. 10.] *shall live by the same.*

6 *But the righteousness which is of Faith speaketh thus,* [That is, sounds thus, or thus it is spoken of it, *Deu.* 30. v. 11, 12.] *Say not* [some think that these words are properly spoken by *Moses* of the commands of faith, seeing just before he had treated of the circumcision of the heart and true conversion, which properly are promises of the Gospel, and not of the Law. Others think because *Paul* saith not, *Moses* speaketh thus, but the righteousness of faith speaketh thus, that these three verses are by *Paul* applyed to Faith by way of accommodation, seeing he also omits some words,

and some he addes, in this sence ; if *Moses* said this of the commandements of the Law, much more may the same be said of the promises and commands of the Gospel, which are not only easy to be understood as the Law is, but also are easier to observe by the power of Gods Spirit, which by the Gospel worketh faith in us, *Gal.* 3. 2.] *in thine heart* [namely, as doubting where thou shalt seek or find the way of salvation] *who shall ascend into Heaven?* [namely, to fetch us from thence the will of God, concerning our righteousness and salvation] *the same is to bring down Christ (from above)* [namely, with us Christians t'is as much asif we denyed that Christ once descended from Heaven to reveal that way unto us, and to procure us righteousness, and that he must once again come down for this purpose.]

7 *Or who shall descend into the Abysse?* [Namely, there to see how we might be redeemed from hell, and to fetch that knowledge from thence] *the same is to bring up Christ from the dead.* [that is, even as much as if men would that Christ should yet once more suffer the paines of death and hell to redeem us; and so arise from thence; which he hath done once already, and is sufficiently revealed unto us.]

8 *But what saith it?* [*Namely, the righteousness* which is of faith as before v. 6. where he did but answer what it said not, but now he answers what it saith] *the word is nigh to thee, in thy mouth and in thy heart. This is the word of Faith* [that is, of the Gospel, by which we are exhorted and brought to faith, *Rom.* 1. 16.] *which we* [namely, Apostles, as witnesses and messengers of Christ in his name, 2 *Cor.* 5.20.] *preach.*

9 (*Namely*) *if thou shalt confess* [Namely, uprightly, according to the belief of thy heart : and the Apostle here puts confession before, because that is first known by others] *with thy mouth the Lord Jesus,* [namely, to be thy Lord and Saviour, after the example of *Paul*, *Gal.* 2. 20. 1 *Tim.* 1. v. 15, 16.] *and believe with thy heart, that God hath raised him from the dead,* [namely, after that he had died for the expiation of your sins, Rom. 4. 25.] *thou shalt be saved.*

10 *For with the heart men believe unto righteousness,* [Namely, as being a means whereby the righteousness of Christ is received, imputed and freely given unto us, *Rom.* 3. v. 24, 25. and 4. 5.] *and with the mouth confession is made unto salvation* [true confession is here put as a way, whereby we must come unto salvation, which is procured for us by Christs righteousness, *Matth.* 10. 32. and as an evidence of true Faith which is hid in the heart, 1 *John* 4. 15.]

11 *For the Scripture saith, every one that believeth in him,* [Namely, Christ, who is prophecyed of by *Esay*, chap. 28. v. 16.] *he shall not be ashamed* [the Hebrew word *Isa.* 28. 16. signifies properly *shall not make haste*, but in the Greek translation is rendred, *shall not be ashamed*, that is, deceived in his opinion : because he that makes overmuch haste without knowing whither he shall betake himself for refuge, is most commonly ashamed or deceived.]

12 *For there is no difference neither of Jew nor Greek,* [Namely, now in the times of the new Testament, *Ephes.* 2. 13.] *For one (and the) same, is Lord of all,* [namely, God in Christ. Or *the same Lord of all, is rich towards all, &c.*] *being rich* [that is, abundantly gracious or bountifull] *toward all that call upon him.* [namely, through a true faith as followeth. And from hence appears that the word *confess*, v. 9. 10. containgth also true invocation, which is a principal part of our confession before God and men, *Dan.* 6. 10.]

13 *For every one that shall call upon the name of the Lord, shall be saved.*

14 *How then shall they call on (him) in whom they have not believed?* [In the rest of this chapter the Apostle declares the means whereby Faith in Christ is obtained. Namely, by the preaching of the Gospel, preached by them that are lawfully sent for this purpose : although the same hath not the fruit it ought in all] *And how shall they believe (in him) of whom they have not heard?* [That is, have no knowledge, whereunto they are brought by the hearing of Gods word : seeing knowledge is necessarily required to faith, *John* 17. 3.] *and how shall they hear without one that may preach (to them?)* [namely, the word of God. Ths Greek word *Keryssein* signifies properly to make proclamation or publick declaration, which is made to the Citizens by the City Officers in the Magistrates name, and is [illegible] for the publishing of the Gospel, which is made unto men by the Apostles and other Teachers in the name of Christ. See Matth. 3. 1. and chap. 4. v. 17, 23. Mark 1. 4, 7. and 16. 15. 2 Cor. 5. 19, 20.]

15 *And how shall they preach* [Namely, rightly *and duly, by Christs* authority, and in Christs name as before. For otherwise there were also those that ran and prophecyed before they were sent, *Jerem.* 23. 21.] *if they be not sent?* [namely, by him whose word they publish ; whether this be extraordinarily by God and Christ himself, or ordinarily by the Churches and their Ministers, who are authorized thereunto by God] *As it is written, how lovely* [that is, acceptable. These words are taken out of *Esa.* 52. 7. where is treated of the redemption and enlargement of Gods Church by Christ, and of the publishing of that redemption] *are the feet of those that publish peace?* [namely, with God through Christ. See *Rom.* 5. 1. *Ephes.* 2. 14.] *of those that publish good?*

16 *But they have not all* [Namely, to whom the Gospel was preached] *been obedient to the Gospel. For Esay saith, Lord who hath believed our preaching?* [Gr. *hearing*, whereof see *John* 12 38.]

17 *Therefore Faith is by hearing : and hearing by the word of God.* [Namely, that is preached. Or by the command of God who sent them to preach.]

18 *But I say, have they not heard it?* [Namely, Jews and Gentiles : for he speaks of both severally afterwards] *Yes truely* [namely, they have all truely heard it] *their sound is gone forth over the whole Earth,* [this place taken out of the 19. Psalm, which properly speaketh of the knowledge of God, which all men may have, by beholding the Heavens and the Creatures which are therein, some think containes also a prophecy in it, of that which should come to pass in the Apostles times. But seeing the Apostle doth not properly produce this as foretold by *David*, as he doth elsewhere, so may this very fitly be taken for a holy accommodation or application of these words to the Apostles purpose, as here before ver. 6. the like was seen in the place, *Deut.* 30. 11, 12. and therefore he also changes a word or two therein, which agrees not to his purpose] *and their words to the ends of the world.* [namely, by the Apostles and Evangelists amongst all Nations of the world, even amongst the Gentiles, according to the command of Christ *Mat.* 28. 19. *Mark* 16. 15. The fulfilling whereof then already came to pass, *Rom.* 1. 8. and 15. 19. *Col.* 1. 6.]

19 *But I say, hath not Israel* [Here the Apostle proves by three several places of Scripture of the old Testament, that the Jews have also heard it aswell as the Gentiles, but that the Gentiles have embraced it, and the Jews for the most part rejected it ; And so layes the ground of that which he had purposed to handle in the following Chapter, concerning the receiving of the Gentiles, and rejection of the Jews] *understood it?* [that is, not heard it? namely, the word of the Gospel, or of the righteousness of faith] *Moses saith first,* [namely, to Israel, *i. e.* to the people of the Jews] *I will provoke you to jealousie,* [namely, because ye shall see, that I will give the Gentiles, which now are not my people, more advantage in embracing the Gospel in the times of the Messiah, then to you Jews who are now my people : and that to punish your unthankfulness, and thereby to call and stir you up to repentance. For jealousie is properly a dis-satisfaction which one hath for this, that he seeth another have more part in any ones love or benefit, then he hath himself, whereas he thinketh that it rather or only belongeth to him. See hereafter chap. 11. v. 11.] *by (them that are) no people,* [namely, of God, as then the Gentiles were not] *by a people of no understanding,* [so he calls the Gentiles, [illegible] judgements, *Psa.* 147. 19, 20.] *I will provoke you to wrath.*

20 *And Esaias waxeth bold* [*That is, speaks yet more boldly* concerning the conversion of the Gentiles and of their calling, notwithstanding the Jews displeasure] *and saith, I was found* [namely, by the preaching of my Gospel, and powerful working of my spirit on the Gentiles, *who did not seek God,* but went in their own wayes to destruction. See *Acts* 14. 26. and 17. 30.] *of them that sought me not ; I was made manifest to them which asked not after me.* [that is, who carelesly followed after their ignorance and worldly lusts. See *Ephes.* 2. 1. *&c.* *Tit.* 3. ver. 3, 4, 5.]

21 *But against Israel he saith, the whole day have I stretched forth mine hands* [namely, to call and invite them unto me and my righteousness. See the like phrase, *Prov.* 1. v. 20. *&c.*] *unto a disobedient and gain-saying people.* [that is, rebellious, obstinate. See an example, *Jer.* 44. v. 16. *Ezek.* 3. 7.]

CHAP. XI.

1 *The Apostle having spoken of the rejection of the Jews, and of the calling of the Gentiles, teacheth further that this rejection is not universal over all the Jews, which he proves by his own example,* 2 *as also by the unchangeableness of Gods Election : and by the example of the times of Elias.* 5 *Yet that those that are saved of them, are saved not by their works, but by grace,* 7 *and that the rest perish by their own stiffneckedness ;* 8 *which he proves out of the scripture.* 11 *Afterwards he admonisheth the Gentiles that they must not lift themselves up against the Jews ; seeing their rejection was an occasion of the calling of the Gentiles: by whom the Jews shall also be stirred up, to believe likewise after their example, seeing they belong to the Covenant,* 17 *and the Gentiles before they were called, were strangers from it : but were called of meer grace,* 19 *That therefore the Gentiles must look well to it, that they be not likewise rejected for their disobedience.* 25 *For the same end he reveales a mistery, that after the conversion of the Gentiles, the Jews shall also be converted,* 26 *which he confirmeth out of the Scripture.* 28 *And because God still loves them for the Fathers sake.* 30 *So that the same God who hath been gracious to the Gentiles, will also do the same to the Jews.* 33 *Finally he concludes with an admiration at the great wisdome of God in the ordering of the salvation of men.* 36 *The beginning, progress and end whereof is ascribed to him alone.*

I *Say then* [That is, that which I have said before concerning the rejection of the Jews, I do not mean thereby that God hath cast off all the Jews, as some one might conclude from thence] *hath God thrust away* [Gr. *thrust off*, namely, from that dignity into which they were put, so that they should not be partakers of the blessing promised] *his people?* [that is, the Jews, whom he had especially chosen for his people] *Far be it, for I am also an Israelite* [that is, a Jew, by descent, and nevertheless not cast off by God] *of the seed of Abraham,* [namely, according to the flesh : and also according to the grace of the covenant, which God made with *Abraham* and his seed, *Gen.* 17. 1.] *of the tribe of Benjamin.* [namely, the son of *Jacob* by *Rachel*, one of the honourablest tribes of Israel ; out of which King *Saul* also sprung, 1 *Sam.* 9. 1. and Queen *Hester* *Hest.* 2. 5.]

[illegible] [Namely, that was truely his people, not according to the flesh only, but also according to the promise] which he foreknew [that is, acknowledged and elected for his own, Mat. 7. 23. John 10. 14. Rom. 8. 29. 2 Tim. 2. 19. 1 Pet. 1. 2, 20.] *Or know ye not* [that is, I think that ye know well] *what the Scripture saith of Elias?* [or in Elias, i.e. in the History of Elias, which is set down, 1 *Kings* 17. and in the following Chapters] *how he speaketh unto God* [Gr. *comes towards, meets with;* namely, with words] *against Israel,* [this may be joyned either with the word *speaks*, or with the word *saying*, namely, complaining of the apostasie of the Israelites] *saying,*

3 Lord they have killed thy Prophets, and overthrown [Gr. *undermined, i.e.* by undermining cast far away] *thine altars* : [that is, which had been formerly erected for thine honour and service] *and I alone am remaining, and they seek my soul.* [that is, they lay wait for my life, *Mat.* 2. 20.]

4 *But what saith the divine answer?* [Or *divine revelation.* See *Mat.* 2. v. 12. 22. *Luke* 2. 26.] *I have (yet) left remaining* [that is, caused or made to remain, preserving them by my grace, that they are not fallen into Idolatry] *to my self, seven thousand* [that is, some thousands, *Hebr. Gen.* 33. 3. *Psa.* 12. 7.] *men,* [that is, (*homines*) persons, amongst whom doubtless there were women also] *who have not bowed the knee* [namely, to yield religious or any other honour unto it, *Exod.* 20. v. 5. *Phil.* 2, 10.] *before the (Image) Baal.* [this word signifies one that hath power and command over others, as the husband hath over the wife, and a master over his servant, and by this name was called an Idoll of the Babylonians, Moabites and Samaritanes, *Num.* 22. v. 41. 1 *Kings* 16. 31, 32. 2 *Kings* 10. 26. *Jer.* 11. v. 13. *Hos.* 2. v. 12. 16.]

5 *Even so therefore also at this present time* [Namely, of the preaching of the Gospel] *there is become a remnant,* [that is, God hath yet let some Jews remain, which do not reject the Gospel but embrace it and are effectually called; which may be reckoned but for a remnant or remainder, in respect of the great multitude of them which reject it, and remain unbelieving] *according to the election of grace.* [that is, the gracious election. Namely, who of meer grace were chosen to salvation from everlasting, and effectually called in time, *Rom.* 8. 30.]

6 *And if it be by grace,* [Namely, that those are elected to salvation and effectually called] *it is no more* [Or *then certainly it is not*] *of works,* [that is, of the merits or dignity of their works] *otherwise* [namely, if it were of works only, or of grace and works together] *grace is no more grace.* [namely, forasmuch

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as grace excludes all debt, merit or worthineſs, and cannot conſiſt therewith: for grace is in no wiſe grace, if it be not every way grace, *Rom.* 4. 4.] *And if it be of works, it is no more grace:* [namely, but a deſerved reward, *i.e.* then their election and calling was not done of grace] *otherwiſe the work is no more work.* [that is, no work of merit.]

7 *What then?* [Namely, ſhall we ſay, as *Rom.* 6. 1. and 7. 7. and 8. 31. This is an objection of ſome one, who thinks it to be abſurd that the Jews ſhould not obtain righteouſneſs, whereas they laboured ſo earneſtly after the ſame] *That which* [namely, this will we ſay] *Iſrael* [that is, the Iſraelites, *i.e.* the greateſt part of them, who were Iſraelites after the fleſh only, *Rom.* 9. 31. 2 *Cor.* 11. 22.] *ſeeketh,* [that is, that which he endeavours to obtain by his works, namely, righteouſneſs in the ſight of God, and eternal life] *that it hath not obtained: but the Elect have obtained it,* [Gr. *the election hath obtained it, i.e.* all the Elect among the Iſraelites, in reſpect and becauſe they were elected of grace] *and the reſt* [namely, who are not elected and effectually called] *were hardned,* [Gr. *became brawny.* See *Mark* 3. 5.]

8 (*As it is written, God hath given them a ſpirit* [That is, mind] *of deep ſleep:* [or *a gnawing pricking ſpirit,* as the Greek word alſo ſignifies. But the firſt agrees better with the Hebrew word, *Iſa.* 29. 10.] *eyes not to ſee,* [that is, which are unfit to ſee] *and ears not to hear*) *untill this preſent day.* [theſe words may be joyned with the word *hardned,* v. 7. See alſo 2. *Cor.* 3. 15.]

9 *And David ſaith,* [Namely, as a type of Chriſt, and propheſying of Chriſt] *let their Table* [that is, all their delight] *be made for a ſnare, or for a trap, and for a ſtumbling-block,* [that is, for their deſtruction: as alſo a trap wherewith wild beaſts are taken, and a ſtumbling-block, ſignifie the ſame thing by a ſimilitude] *And for a recompence for them.* [that is, for that which ſhall be recompenced unto them, which is eternal deſtruction.]

10 *Let their eyes be darkned, not to ſee: and make their back crooked* [Hebr. *cauſe their loines to ſhake, i.e.* that their conſciences may tremble and be in anguiſh. Or deprive them of their ſtrength] *alwaies.*

11 *I ſay therefore,* [Or *they therefore, I ſay, have they, &c.*] *have they ſtumbled that they might fall?* [namely, unto unbelief, with rejecting of the Goſpel without hope of converſion. Or *fall down, periſh,* as *Rev.* 18. 2.] *Far be it: but by their fall* [that is, the rejection of the Goſpel by the greateſt part amongſt them] *ſalvation* (*is come*) [that is, was an occaſion that the Goſpel was preached to the Gentiles, and that thereby they were called and brought to ſalvation] *to the Gentiles; to ſtir them up* [namely, the Jews, who embrace not the Goſpel] *to jealouſie.* [that is, may be ſtirred up by the example of the believing Gentiles, imitating the ſame, to embrace the Goſpel alſo, and to turn them unto Chriſt, and thereby to obtain ſalvation alſo: for jealouſie is alſo a paſſion of the mind, whereby one ſeeing another enjoy that good which he doth not, is inflamed with zeal and luſting to purſue and obtain the ſame good likewiſe.]

12 *And if their fall* [That is, the Jews unbelief and rejecting of the Goſpel. See v. 11.] *be the riches* [that is, hath given occaſion to a rich and abundant knowledge of Chriſt and the Goſpel] *of the world,* [that is, of the Gentiles ſcattered throughout the whole world, as is expounded afterwards] *and their diminiſhing* [that is, that ſo few among them have embraced the Goſpel, was an occaſion that the ſame was ſo richly adminiſtred to the Gentiles] *the riches of the Gentiles, how much more their fulneſs?* [that is, when the Jews in great numbers and multitudes ſhall embrace the Goſpel. namely, ſhall the ſame be the riches of the Gentiles?]

13 *For I ſpeak to you Gentiles,* [He ſpeaketh now to that part of the Church of Rome, which was called out of the Gentiles] *foraſmuch* [or *ſeeing that*: and therefore my miniſtry and exhortation ought to avail much with the Gentiles] *as I am the Apoſtle of the Gentiles,* [namely, principally: otherwiſe he was alſo appointed to publiſh the Goſpel to the Jews likewiſe, as he alſo did, and here doth] *I make my miniſtry* [namely, of the Apoſtleſhip] *glorious.* [Gr. *glorifie, i.e.* adorn it, by adminiſtring the ſame with all diligence and faithfulneſs, to convert many of the Gentiles to Chriſt: which is an honour and ornament to my miniſtry, *Phi.* 4. 1. 1 *Theſ.* 2. 19.]

14 *If by any means I might provoke my fleſh* [That is, my Kinſmen the Jews. See *Gen* 29. 14. *Iſa.* 58. 7. *Rom.* 9. 3.] *to jealouſy,* [ſee the annot on v. 11.] *and might ſave* [namely, by my miniſtry, bringing them to faith in Chriſt, by whom alone ſalvation is obtained. See 1 *Cor.* 3. 5. and 1 *Tim.* 4. 16.] *ſome* [namely, a few, ſeeing he knew that the time was not yet come, that they ſhould be converted in great multitudes] *of them.* [namely, the Jews which are my fleſh.]

15 *For if their* [That is, of the moſt part of them] *rejection,* [or *caſting away, repulſing:* namely, for contemning and rejecting of the Goſpel] *be the reconciling* [that is, was an occaſion that the Goſpel which is the miniſtration of reconciliation, 1. *Cor.* 5. 18. was publiſhed to the Gentiles, *Acts* 13. v. 46, 47.] *of the world,* [that is, of the Gentiles, who inhabited by far the greateſt part of the world, and are ſcattered throughout the whole world] *what ſhall the receiving* [namely, unto the Church of Chriſt, when the Jews in great multitudes ſhall be converted unto Chriſt] *be, other then life from the dead?* [this is a common proverb, whereby is ſignified a very great change for the better, as if any one being dead ſhould be alive again; which is done by the preaching of the Goſpel, whereby they that were dead, *Eph.* 2. 1. are made alive, *John* 6. 68. *Phil.* 2. 16.]

16 *And if the firſt fruits* [That is, *Abraham* and the Patriarks, from whom the Jews were deſcended. The Apoſtle here takes a ſimilitude from the firſt loaves, which were offered up according to the Law, for the ſanctifying of the reſt of the fruits, *Lev.* 23. v. 14, 17. *Num.* 15. 20.] *be holy,* [that is, belong to the covenant 1 *Cor.* 7. 14.] *the dough* [that is, the poſterity which are deſcended from them, ſeeing God made the covenant not only with them, but alſo with their ſeed. *Gen.* 17. 7.] *is alſo* (*holy:*) *and if the root* [that is, another ſimilitude taken from the trees, to explain the ſame thing: and thereby alſo the Patriarks are underſtood, from whom the Jews ſprung] *be holy, the branches* [that is, the Jews which as branches are ſprung from this root] *are alſo* (*holy.*)

17 *And if ſome of the branches* [That is, ſome unbelieving Jews. From hence forward the Apoſtle admoniſhes the Gentiles that were called, that they muſt not boaſt themſelves againſt the Jews that are caſt off: but look to it that they may be warned by their example, to beware that they alſo do not fall into unbelief, leaſt the ſame ſhould come upon them likewiſe] *are broken off,* [namely, from the root and ſtock, *i.e.* are caſt off from the covenant] *and thou* [namely, called Gentile. The Apoſtle here ſpeaks to the whole body of the called Gentiles, not to this or that perſon in particular] *being a wild olive tree,* [that is, a ſprout or graffe, taken from a wild olive-tree, *i.e.* from among the Gentiles, which were an unbelieving people] *art ingrafted* [that is, incorporated into the Church of God] *in* (*place*) *of the ſame,* [that is, in place of the branches which are broken off, which are the unbelieving Jews. Gr. *in the ſame*] *and art become co-partaker of the root,* [that is, of the ſap which

which comes fourth out of the root, and ſpreads it ſelf in the branches: which is here alſo called *fatneſs,* whereby are underſtood the advantages and promiſes made by God to the Jews] *and fatneſs of the olive-tree.* [that is of the Church of the Iſraelites.]

18 *Boaſt not againſt the branches,* [That is, the Jews, who becauſe of their unbelief are now broken off, namely, as if by nature ye were more worthy of this grace] *and if thou boaſt againſt them, thou beareſt not the root, but the root thee.* [namely, this ſhall be anſwered thee, that thou haſt no cauſe to boaſt againſt them, foraſmuch as thou art a graff, which beareſt not the root, but art born by the ſame.]

19 *Thou wilt ſay therefore,* [That is, this then thou wilt think and ſay, why thou mighteſt boaſt againſt them] *the branches were broken off, that I might be graffed in.*

20 *Tis well:* [That is, it is ſo: this the Apoſtle anſwers] *they are broken off by unbelief,* [that is, but this thou muſt know and think withall, that they are broken off through their infidelity, whereunto thou alſo art inclined by nature, and mighteſt likewiſe fall, if thou ſhouldſt imitate their example] *and thou ſtandeſt by faith;* [that is, art ingraffed, and haſt hitherto continued ſtanding] *be not high conceited* [namely, either of any worthineſs of your own, for which ye ſhould be ingraffed, or of your abilities of your ſelves, to continue ſtanding] *but fear,* [namely, leſt ye alſo fall into unbelief, and thereby be alſo cut off. This fear is an holy carefulneſs to perſevere in the faith, which can well ſtand with aſſurance of ſalvation, *Phil.* 2. 12.]

21 *For if God ſpared not* [Namely, but caſt them out of his Church and Covenant] *the naturall branches,* [Gr. *which are according to nature, i.e.* the Jews, which are in a naturall way deſcended from the holy Fathers, with whom and their ſeed, God made his Covenant, *Gen.* 17. 7. and who were born in the Jewiſh Church] (*take heed*) *leſt perhaps he ſpare not thee neither.* [namely, who being taken out of a wild olive-tree art graffed in as a ſtrange branch, that he do not caſt of thee alſo for the ſame cauſe]

22 *Behold therefore* [That is, take notice therefore in this matter of both theſe properties of God, which ſhew themſelves therein] *the graciouſneſs* [or, *good-naturedneſs, i.e.* grace, mercy] *and the ſeverity* [Gr. *cutting off, exciſion, preciſenes,* as they that are ſevere cut their words off ſhort, *i.e.* ſtrict juſtice] *of God: ſeverity indeed upon them that fell,* [that is, upon the Jews, who fell into unbelief, and therefore were juſtly caſt off by God. Namely, to be admoniſhed and warned by their example to take heed to your ſelves that you do not alſo fall into unbelief, and ſo with them be alſo juſtly cut off] *but graciouſneſs towards thee* [namely, who art graciouſly called out of the Gentiles, without any thy worthineſs or merit: to be admoniſhed thereby, that that ye ought not to boaſt againſt the Jews,] *if thou continue in the graciouſneſs* [that is, in the ſtate of grace and faith, wherein by the grace and kindneſs of God thou art ſet. See the like phraſe ver. 31.] *otherwiſe thou* [the Apoſtle ſpeaks here alſo of the whole body, of the Gentiles that were called, as ver. 17.] *alſo ſhalt be cut off.* [namely, as unprofitable branches, *John* 15. ver. 2. 6. that is, be caſt off.]

23 *But they alſo,* [Namely the Jews or the Jewiſh nation] *if they abide not in unbelief ſhall be graffed in:* [that is, be brought again to the Church of God] *for God is able to graff the ſame in again.* [that is to change their hard heart, to endue them with faith, and thereby as it were to graff them in again.]

24 *For if thou* [Namely, who art a called Gentile] *art cut off* [namely, not to be caſt away, but to be ingraffed] *out of the olive-tree, which was wilde by nature,* [that is, out of the Gentiles who by nature were ſtrangers from the Teſtaments of promiſes, *Eph.* 2. 12.] *and contrary to nature* [namely, of thy deſcent, foraſmuch as thou waſt a wilde olive-tree, and by the ſpeciall grace of God art ingraffed into the right or genuine olive-tree] *ingraffed into the good olive-tree: how much more ſhall theſe, who are naturall (branches)* [namely, Jews, which are deſcended from the Fathers, with whom God made his Covenant] *be graffed into their own olive-tree?* [namely, from whence they were cut off.]

25 *For I will not brethren that this myſtery* [That is, this thing, which hitherto hath been little known] *be unknown unto you; (leſt you be wiſe with your ſelves)* [that is, conceited or high minded in your own eyes, *Prov.* 3. 7. *Rom.* 12. 16.] *that hardneſs* [that is, diſobedience as ver. 30. 32. ſee ver. 7.] *in part* [that is, not of all Jews, but of ſome, though very many. For there was ſtill alwayes ſome remnant ſaved, and hereafter they ſhall in great multitude be converted] *is come upon Iſrael,* [that is, the people of Iſrael: the Jews] *untill the fulneſs of the Gentiles* [that is, the full number: or the multitude of the Gentiles, and as it were the body of them. See the like ver. 12.] *ſhall be come in.* [namely, by confeſſion of the Chriſtian faith, into the Church of God.]

26 *And ſo* [That is, then: namely, when the fulneſs of the Gentiles ſhal be gone in] *all Iſrael* [that is, not ſome few, but a very great multitude, and as it were the whole Jewiſh nation] *ſhal be ſaved:* [namely, being powerfully called by the preaching of the Goſpell, and juſtified by faith] *as it is written, the deliverer* [Gr. *he that plucks out,* namely, one out of any trouble. Hebr. *Goel,* whereby the Meſſias is underſtood, who as the next kinſman of the Jews ſhall pluck and deliver them out of deſtruction] *ſhall come out of Sion, and ſhall turn away ungodlineſſes* [namely, turning them from them by the Spirit of regeneration, and forgiving them unto them] *from Jacob.* [that is, from the Jews, which are the poſterity of *Jacob.*]

27 *And this is a Covenant unto them* [Namely, to the Jews, who for this cauſe, ſeeing this Covenant is firm and unchangeable, ſhall yet be converted to the faith, that thereby their ſins may be forgiven and taken away] *from me, when I ſhall take away their ſins.*

28 *They are indeed* [This is an anſwer to an objection, that it was not very probable, that the Jews ſhould be received again; foraſmuch as by their rejection of the Goſpell they were hated of God. The Apoſtle acknowledgeth that indeed they were therefore hated, but that nevertheleſs for another reaſon they were alſo beloved, namely becauſe they were deſcended from the Fathers, whom God had choſen for his people] *enemies* [that is, hated of God] *concerning the Goſpell,* [that is, becauſe now at this preſent they reject and oppoſe the Goſpell] *for your ſakes:* [that is, becauſe they hate and perſecute you becauſe of the confeſſion of the Goſpell. Or that you Gentiles might be called and ingraffed in their place] *but concerning the election* [that is, ſeeing God hath choſen this nation out of all other for his people, and hath ſtill his elect among them] *they are beloved* [namely, of God, *i.e.* acceptable to God] *for the Fathers ſake.* [that is, becauſe of the Covenant that God made with *Abraham* and his poſterity, and the other Patriarkes, from whom the Jews are deſcended, *Gen.* 17. 7.]

29 *For the Free-gifts and the calling of God are not to be repented of.* [That is, ſuch, that God doth not repent of the ſame, *i.e.* is unchangeable: for with men change of purpoſe proceeds from hence, that it repenteth them to have taken ſuch a purpoſe, 1 *Sam.* 15. 29. 2 *Cor.* 7. 10.]

30 *For like as ye* [That is, who are called of the Gentiles] *alſo, formerly* [namely, before Chriſt came, and was preached unto you] *were diſobedient unto God,*

[namely,

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[namely, not believing his word, nor keeping his commandements] *but now have obtained mercy* [that is, are called to the faith, of Gods mercy, by the preaching of the Gospell] *by the disobedience of these:* [that is, by occasion that the Jews were disobedient to the Gospell, God hath let the Gospell come unto you ver. 11. Disobedience is more then unbelief, for it signifies a stiff-neckednesse that they will not believe.]

31 *Even so these also were now disobedient* [Namely, since Christ came and is preached unto you] *that they also by your mercy* [namely, which is shewed to you *i. e.* by the powerfull calling and faith which God of meer mercy and grace hath given to you Gentiles] *might obtain mercy.* [namely, observing the mercy which is shewed to the Gentiles, and their faith, by the same grace might be stirred up to follow their example, and so to be made partakers of the same mercy of God also.]

32 *For God hath concluded* [Or, *as it were bound together*] *them all* [namely, aswell Jews as Gentiles] *under disobedience, that he might be mercifull to them all.* [that is, that all aswell Jews as Gentiles should be saved only by Gods mercy and grace, and not by their own merits. So that the word *all* is not understood for every man in particular, for that is not done; but of all that are saved of the Jews or Gentiles: namely, that none of them is saved, but by mercy. See *John* 12. 32. *Gal.* 3. 22.]

33 *O depth* [That is, exceeding great mistery of spirituall wisdome] *of the riches both of the wisdome and knowledg of God!* [not which God worketh in us, but which is in God himself, by which he wisely disposeth and ordereth all things] *how unsearchable are his judgements?* [that is, the wayes and courses which he takes in the disposing and ordering of mens election and reprobation] *and his wayes* [that is, his reasons why he doth thus or thus] *not to be found out.*

34 *For who hath known the minde of the Lord?* [Or, meaning, *thoughts, purpose counsell*] *or who was his counsellor?* [namely, who should have given him counsell, and on whom he should bring about salvation for his own greatest honour. Namely, no man but himself according to his infinite wisdome.]

35 *Or who hath first given to him,* [Or, *given before* *i. e.* first had or done any good for Gods honour, whereby God should be obliged unto him] *and it shall be recompenced unto him again?* [namely, according to desert: to wit if there be any man who hath first given to God. Whereby he would shew, that seeing God is not indebted to give any man any recompence, that therefore salvation is given by him not of merit but of grace. *Psalm* 16. 2.]

36 *For of him,* [Namely, as the first cause, which orders and disposeth all things according to his wise counsell] *and by him* [namely, as who worketh all things that are necessary to mans salvation, and powerfully executes that which is ordained, according to his wise counsell] *and to him,* [namely, as to the utmost end, to whose glory all things must tend and be brought, *Prov.* 16. 4.] *are all things;* [namely, not only which concern the creation, preservation, and governing of all creatures, but especially which concern the salvation of men, which here is principally treated of] *to him (be) glory for ever. Amen.* [of this word see *Matth.* 6. ver. 13.]

CHAP. XII.

1 *The Apostle having thus far in the foregoing Chapters handled the principall articles of the Christian Religion, begins now according to his usual method in almost all his Epistles, that part of this Epistle which consists in exhortations to a godly Christian life, whereof the first is that we offer up our selves to God, and be not like unto the world.* 3 *Afterward he earnestly and in particular exhorteth those who had publick Offices and especiall gifts in the Church, that they should not be proud of their Offices or gifts, but faithfully administer and imploy the same for the greatest edification of the Church,* 6 *aswell the Teachers of the word,* 8 *as the Elders and Deacons.* 9 *Adjoyns severall exhortations to all manner of Christian vertues, as sincere brotherly love* 11 *fervent zeal for Gods glory,* 12 *hope, patience, prayer,* 13 *communicativenesse,* 14 *meeknesse,* 15 *compassion,* 16 *unitie, humility,* 17 *forbearance,* 18 *peaceablenesse,* 19 *laying aside revengfulnesse,* 20 *love of our enemies,* 21 *and stedfastnesse in that which is good.*

I *Beseech* [Or, *I exhort*] *you therefore brethren, by the mercies of God* [that is, seeing then God hath shewed us such manifold mercy in Christ, as was taught in that which goes before which the word *therefore* shews] *that ye set* [that is, offer up: as the sacrifices were presented before the Lord, and there set before him, and so appropriated to him] *your bodies* [that is, your whole selves. An hebrew phrase, whereby a part is taken for the whole: as the same is interpreted, 1 *Thess.* 5, 23.] *for a living* [that is, not corporally put to death by slaying, but spiritually slain by mortifying of our lusts to live to God, *Rom.* 6. 11. 2 *Cor.* 5. 15. *Col.* 3. 3. 5.] *holy* [that is, as the beasts which were offered up in the old Testament, must be without spot or defect; *Exod.* 12. 5. *Levit.* 1. ver. 10. *Deut.* 15. 21. that so we should separate our selves from all unholinesse] *(and) wel-pleasing sacrifices to God,* [that is, proceeding from an upright and contrite heart, purified by faith, without which no sacrifices are pleasing to God, *Isa.* 1. 11. and 66. 3. *Jer.* 6. 20. and 7. 20. *Hos.* 6. 6. *Hebr.* 11. 4. 6.] *(which is) your reasonable worship.* [that is, a worship which consists not in outward offering up of unreasonable beasts, as in the old Testament, but in a spirituall offering up of reasonable men, *i. e,* of your selves *Heb.* 13. 15. 1 *Pet.* 2. 5.]

2 *And be not conformable* [That is, take not upon you the form or fashion of this wicked world. Now what manner of form that was, the Apostle describes, *Rom.* 13. 13. *Eph.* 4. 18. 19. and *Peter* 1. *Pet.* 4. 3. and *John* 1. *John* 2. 16.] *to this world* [Gr. *to this age.* Namely, which lieth in wickednesse, 1 *John* 5. 19.] *but be ye changed* [Gr. *altered in form* or *fashion:* not according to the body, as the Poets in their fables, feign sometimes to have been done, but according to the soul and the faculties of the same, namely, according to the understanding, and according to the will and affections] *by the renewing of your minde* [or *understanding,* See *Eph.* 1. 18. and 2. 3. and 4. 23. *Col.* 1. 21.] *that ye may prove* [that is, discern: or give proof by your godly life that ye understand what is the good will of God] *what is the good, and the wel-pleasing, and perfect will of God.* [namely, according to which as the only and perfect rule we ought to frame our lives: which he in his word hath perfectly revealed unto us.]

3 *For by the grace which is given unto me* [That is, according to the Apostolicall office which is of grace committed unto me, according to the authority which as an Apostle and Ambassadour of God is by him given me] *I say* [that is, I command] *to every one* [namely, who hath any publique administration or speciall gift] *which is among you, that he be not wise above that which men ought to be wise:* [Gr. *be not overwise.* Namely, beyond his capacity or calling. Or that he have not a conceit, that he hath more abundant wisedome then others] *but that he be wise* [namely, in divine things: for they may, yea and must be searched into by us, with reverence and attentive diligence] *unto modesty* [namely, of the understanding, or of knowledge: as the Greek word imports: contenting himself with knowledge of th things which are necessary or serviceable to salvation] *even as God* [that is, considering that it is God that hath given you the knowledge which ye have, 1 *Cor.* 7. 17. and that therefore you must not be proud of the same] *hath dealt* [namely, as an housholder, who distributes to every one of his family his portion, to the one somewhat more, to the other somewhat lesse, to one this, to the other somewhat else] *to every one* [that is, considering also thou hast not that knowledge alone, but that the same, and oft-times also yet greater, is imparted to another] *the measure of faith.* [that is, according to the portion, which is by God distributed to each one of the faithfull. For there is no man which hath a perfect knowledge of all things, but one hath lesser, another greater 1 *Cor.* 7. 7. and chap. 13. 9. *Eph.* 4. 7.]

4 *For as we have many members in one body* [This he explains by the similitude of a body, and the members of the same: whereby he proves that all the Offices and gifts which the one or the other members of the Church hath, according to the communion of Saints, must be imployed for the common edification of the whole body of the Church. See of this similitude also 1 *Cor.* 10. 17. and chap 12. 12. &c. *Eph.* 4. 12, 16, 25. and chap. 5. 30. *Col.* 2. 19. and chap. 3. 15.] *and all the members have not the same operation.*

5 *Even so we being many are one body in Christ, but we are each one members one of anothers.*

6 *Having now different* [Namely, some extraordinary, of which the Apostle treats 1 *Cor.* chap. 12. 14. some ordinary, which are principally treated of here: which are also divers, as is hereafter declared] *gifts* [Gr. *Charismata;* so the Ministries, and the gifts needfull thereunto are called, because they are of grace freely given to men by God] *according to the grace which is given unto us.*

7 *Let us bestow those gifts* [Others supply this thus: whether it be prophecy, *let us be wise* according to the measure of faith &c.] *whether it be prophecy,* [that is, the gift or calling to prophecy, whereby is understood not so much the gift to foretell things to come, as the Prophets of the old Testament had, and in the new, *Agabus, Paul, Peter, John* and others, as this word is taken, 1 *Cor.* 12. 28. *Eph.* 4. 11. as of interpreting the true meaning of the holy Scripture, and applying it to the comfort and exhortation of the Church: see 1 *Cor.* 14. ver. 1. 3.] *according to the measure of faith* [Gr. *analogian:* whereby is understood either the measure of knowledge which is given any man of God as ver. 3. and *Eph.* 4. 7. Or the conformity and agreement of the chief points of Christian doctrine, plainly expressed in Gods word, and in the articles of faith, which are as a rule, according to which, all interpretations of Scripture must be made] *whether it be ministry,* [Gr. *Diakonian* which word is here taken in common for the ministries, which are hereafter divided into particular sorts. See 1 *Cor.* 12. 5. *Acts* 1. 17.] *in ministring: whether it be he that teacheth,* [that is, he that is called to be a teacher: which teachers seeing they are here distinguished from the exhorters, therefore some think, that hereby are especially understood, those that are called principally to expound Christian doctrine, and to defend the same against false teachers and gainsayers] *in teaching:*

8 *Whether it be he that exhorteth* [Or, *comforteth:* whereby may be understood the teachers who are called principally to apply Christian doctrine to the Church for exhortation and comfort: who are otherwise called Pastors *Jer.* 3. 15. and 23. 4. *Zach* 10. 2. *Eph.* 4. 11. 1 *Pet.* 5. 2.] *in exhorting: he that distributeth,* [that is, he that is called to gather the almes and collections of the Church, and to distribute them to the poor according to their necessities, who are specially called *Deacons.* See concerning them, *Acts* 6.] *in simplicity:* [namely, of heart, not being harsh and highminded against the poor, not giving either of favour or envy: but with a compassionate and single heart looking upon their necessity, and faithfully assisting them according to the same] *he that is a president* [or, *he that is set over others.* Whereby may be understood the Elders which labour not in the word, 1 *Tim.* 5. 17. but together with the Pastors have oversight of the Church, to rule the same, and keep it in Christian peace and discipline, which are otherwise called *Governments,* 1 *Cor.* 12. 28.] *in diligence: he that sheweth mercy* [thereby may be understood a certain sort of Deacons and Deaconesses, which had a speciall oversight and administration about the sick exiles, and strangers, 1 *Tim.* 5. 9. which is one of the most speciall works of mercy] *in cheerfulnesse.* [that is, with a willing & propense heart, without growing weary of that troublesome service, or shewing themselves froward towards the poor.]

9 *Let love* [Amongst the Christian vertues this is set foremost, because all other vertues are contained therein, and must be accompanied with the same, *Rom.* 13. ver. 8. 9. 10. 1 *Cor.* 13. 2. 1 *Tim.* 1. 5.] *be unfained.* [that is. consisting not only in words and outward gestures, but chiefly in a sincere inclination of the heart, 1 *Pet.* 1 22. 1 *John* 3. 18.] *Abhor that which is evill* [he exhorts not only to avoid evill, but also to hate it as an abominable thing, *Psalm* 139. 22.] *and adhere to that which is good.* [Gr. *cleave to,* or *be cleaved unto.* Namely, as it were with glue, holding fast to that which is good, without being pluckt off from it, 1 *Cor.* 6. 16, 17. In these two points consists the whole conversion of man, *Psalm* 34. 15. *Isa.* 1. 16.]

10 *Love one another heartily* [The Greek word signifies such a love, wherewith Parents naturally love their children, which is the greatest and most vehement] *with brotherly love,* [that is, such as becometh them, who are not only of one flesh, *Isa* 58. 7, but who also by faith are brethren of one Father in the heavens, 1. *Thess.* 4. 9. *Heb.* 13. 1. 1 *Pet.* 1. 22, and chap 2. ver. 17.] *with honour one going before the other.* [that is, treat one another with all civill respect and courtesie, according to every ones condition, without expecting that thou be first so treated by thy brother.]

11 *Be not slow* [Or, *lazy*] *in giving diligence.* [Gr. *in diligence, i. e.* in looking diligently after the works of your calling] *Be fervent* [that is, zealous, not lukewarm, *Revel.* 3. 16.] *in spirit. Serve the Lord.* [that is, as servants of the Lord, diligently perform all things that are required to his service and honour, *Psalm.* 2. 11. *Eph.* 6. 7. Others in the Greek for *Kyrio, i. e.* the Lord; read *Kairo, i. e.* the time; in such sence as *Eph.* 5. 16. and *Col.* 4. 5.]

12 *Rejoyce ye* [In this verse are shewed three remedies to be used in time of crosses and adversity] *in hope.* [namely, of deliverance and salvation] *Be patient in tribulation. Persevere in prayer.*

13 *Communicate* [That is, take you also your part in giving to the relief of the poor. Or *have communion in the necessities of the Saints*] *to the necessities of the Saints.* [that is, of poor Christians that suffer want] *Pursue hospitality* [Gr. *follow* or *follow after hospitality, hunt after it;* as *Abraham* and *Lot* did. *Gen.* 18. 1. 2. and 19. ver. 1. 2.]

14 *Blesse them which persecute you: blesse* [This word he rehearseth once more, to shew how needfull this exhortation is] *and curse not.* [namely, as commonly carnall men do 1 *Cor.* 4. 12. 1 *Pet.* 2. 23.]

15 *Rejoyce with the joyfull:* [That is, if it go well with thy neighbour, that he hath cause to be glad for it, rejoyce thou also for his prosperity: and if on the contrary he be in misery and adversity, and is sorrowfull for it, let his misery also go to thy heart, as if it concerned thy selfe, 1 *Cor.* 12. 26. *Heb.* 13. 3.] *and weep with them*

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them that weep.

16 *Be of one mind* [This is underſtood, not only of unity of opinion and underſtanding, in the chief points of Chriſtian doctrine, but alſo principally of unity of minds and inclinations one toward another] *one amongſt another. Seek not after high things* [that is, which are above your capacity, abilities or calling: or think not, namely of your ſelves high things] *but apply your ſelves* [the Greek word ſignifies to ſuffer ones ſelf to be conducted by any one, *i.e.* to condeſcend to any one] *to the lowly.* [namely, things or matters, as before he expreſſed *high things, i.e.* things which look towards lowlineſs] *Be not wiſe with your ſelves.* [See ver. 3.]

17 *Recompenſe to no man evill for evill.* [The ſame Chriſt teacheth alſo, *Mat.* 5. 39.] *Take care for* [that is, give diligence carefully to provide] *that which is honourable before all men.* [that is, not only in the preſence of God, but alſo before all ſorts of men, aſwell before unbelievers as before believers, 2. *Cor.* 8. 21.]

18 *If it be poſſible* [Namely, that it may be done with a good conſcience: or except the wickedneſs of men be ſo great, that it be impoſſible to keep peace with them] *as much as in you is* [that is, do not ye give any cauſe of diſcontent, and on your part contribute all that is ſerviceable to keep or make peace] *keep peace with all men.* [namely, not only with believers whereunto he exhorts us ver. 16. but alſo with unbelievers which are without.]

19 *Avenge not your ſelves beloved: but give place unto wrath.* [Some underſtand this of the wrath of men, namely, either of him that is wronged, that he give his wrath for the injury done unto him, place *i.e.* time to aſſwage; or of him who doth wrong, that it ſhould not be withſtood, that we do not imbitter him more, but decline his wrath and ſo give place to it. But that which followeth ſeemeth to require, that this muſt be underſtood of the wrath, *i.e.* of the vengeance of God, which he ſhall take on him that doth wrong, to which wrath men give place, when they leave revenge to God] *For it is written; Vengeance (belongeth) to me, I will recompenſe ſaith the Lord.*

20 *If therefore thine enemy* [That is, who carries himſelf like an enemy towards thee, not whom thou hateſt or art an enemy to, for that becommeth not Chriſtians] *hunger,* [that is, be in neceſſity, and therein hath need of thy helpe: a part taken from the whole] *feed him:* [that is, do him all offices of love in his neceſſity] *if he thirſt, give him drink: For in doing that, thou ſhalt heap coals of fire upon his head.* [that is, thou ſhalt thereby ſtir him up, to know his injury, to turn from it, and to ceaſe to do thee any more evil, as any one that hath a coal of fire laid on his head, preſently feels the ſame and ſhakes it off, as not being able to endure it.]

21 *Be not overcome* [[Namely, thereby to be brought to deſire of revenge] *of evill,* [that is, of the wrong that is done thee] *but overcome evil* [that is, take away, break off, mitigate] *by good.* [that is, with long ſuffering and bounty.]

CHAP. XIII.

1 *The Apoſtle further exhorts believers to ſubject themſelves to Magiſtrates with due obedience, ſeeing their calling is from God, and they that do not ſo, thereby draw down puniſhment upon their own heads, and wound their conſciences. 6 And conſequently commands alſo to pay them cuſtome and tribute, amd to give them all reverence. 8 Afterward he exhorteth them to the exerciſe of brotherly love with a rehearſall of the commandements of the ſecond Table of the Law. 11 Finally he exhorts them, that ſeeing the night of ignorance is paſſed away, and the light of the Goſpel hath ſhined to them, they would beware of drunkenneſs, whoredome, hatred, ſtrife, and ſuch like ſins, and endevour after the contrary vertues, 14 and to that end put on the Lord Chriſt, laying aſide the providing for the fleſh unto luſts.*

Let *every ſoul* [That is, every man, of what linage, ſtate, calling, or age ſo ever he be: and conſequently the miniſters of the Church alſo] *be ſubject* [that is, muſt not only be obedient to them, but alſo duly acknowledge and honour them] *to the powers* [that is, the Magiſtrates, which are by God ſet over others, with power and authority] *ſet over (them)* [Gr. *over having* or *excellent, i.e.* having ſupreme power: whereby are underſtood not only the higheſt Magiſtrates, but alſo all that are ſet in any office of government under them. 1 *Tim* 2. 2. 1 *Pet.* 2. 13, 14.] *For there is no power* [that is, no Magiſtrate clothed with power] *but of God:* [namely, who hath not only inſtituted the office of Magiſtracy, but who alſo chuſeth and appointeth the perſons thereunto, although for the moſt part by the means of men, *Prov.* 8. 15. *Dan.* 4. 32.] *and the powers that are* [namely, be they high or low, be they ſupream or ſet under others, 1 *Pet.* 2. 13, 14.] *they are ordained of God.* [that is, inſtituted among mankind, to rule them with order in Gods ſtead: although ſome of them oftentimes abuſe their power, which God permitteth to puniſh the ſins of the people, *Job.* 34. 30.]

2 *So that he that oppoſeth the power,* [Not only by rebellion as *Abſolon,* but alſo by diſobedience in things which are not contrary to Gods word] *reſiſteth the ordinance of God, and they that reſiſt it, ſhall bring* [Gr. *receive*] *a judgment* [that is, a puniſhment, aſwell from God as from the Magiſtrate] *upon themſelves.*

3 *For Rulers* [That is, the Magiſtrates ſet over us] *are not (for) a fear* [namely, that they will puniſh] *to good works* [that is, when thou doſt well and art obedient to their commands] *but to evil.* [namely, works, *i.e.* when thou doſt evil, and tranſgreſſeſt their commands] *Now wilt thou not fear the power?* [that is, wilt thou be free from fear of being puniſhed by them] *Do good and thou ſhalt have praiſe of them.* [that is, be praiſed by them, and honoured with a recompenſe. For the office of the magiſtracy is not only to puniſh evil, but alſo to reward that which is good; by which two things, as by ſinews, the body politick is bound and kept together.]

4 *For it is Gods miniſter* [That is, appointed by God, to ſerve thee as Gods inſtrument] *for good to thee:* [that is, to bring all good to thee by the ſame, and to take care for thy welfare. See the annotat. on 1 *Tim.* 2. 2.] *but if thou doſt evil,* [that is, tranſgreſſeſt the good Laws of the Magiſtrates] *then fear:* [namely, that thou ſhalt be puniſhed by them for it] *For it beareth not the ſword* [that is, hath received the power to puniſh evil doers even with death it ſelf, *Gen* 9. 6. and cauſeth not the ſword to be born before him without cauſe, or wears it by his ſide to give to underſtand that he hath ſuch power, and will alſo execute the ſame againſt evil doers] *in vain. For it is Gods Miniſter, a revenger* [namely, in Gods name to whom vengeance belongeth, *Rom.* 12. 19.] *for puniſhment* [Gr. *wrath.* See the like *Mat.* 3. 7. *Luke* 21. 23. *Rom.* 2. 8.] *to him that doth evil.*

5 *Therefore it is neceſſary* [Namely, to be true ſubjects, and eſpecially true Chriſtians] *to be ſubject, not only for puniſhment,* [that is, for fear of puniſhment. Gr. *wrath*] *but alſo for conſcience ſake.* [that is, becauſe we know that God hath ordained and commanded this, and that for this cauſe no man can have a good and quiet conſcience, who doth it not.]

6 *For therefore* [That is, it appears that ye are and ought to be ſubject to Magiſtrates, becauſe ye pay tribute. See *Mat.* 22. 21.] *alſo ye pay* [namely, to the Magiſtrates, or thoſe that are appointed by them for this purpoſe] *tributes* [whereby are underſtood all burdens which are impoſed on the ſubjects] *for* [this is a reaſon to prove it to be equal that we ſhould be obedient to Magiſtrates, and pay tribute] *they are Miniſters of God,* [Gr. *Leitourgoi.* which word we here ſee to be uſed, not only of Eccleſiaſticall Miniſtries, as *Acts* 13. 2. but alſo of politick and civill adminiſtrations. See alſo *Rom.* 15. 27. *Heb.* 1. 14.] *being continually buſied* [Gr. *perſevering to this ſame thing, i.e.* continually abiding much labour, difficulty, trouble and care in this ſervice. See of this word *Acts* 1 14.] *in this ſame thing.* [namely, to ſerve God in governing of the people.]

7 *Give therefore* [Gr. *render* or, *recompence to every one their dues*] *to every one* [namely, Magiſtrate; although it may alſo be taken in generall] *that which ye owe: tribute* [it is properly that which is laid upon perſonal or real eſtate] *to whom ye (owe) tribute: cuſtome* [it is that which is laid upon merchandiſe, or upon goods and wares that are imported & exported] *to whom ye (owe) cuſtome: fear to whom ye (owe) fear:* [namely, to the Magiſtrates and their officers, whom they make uſe of to puniſh evil doers] *honour, to whom ye (owe) honour.* [namely, to Magiſtrates, whether they be high or low, 1 *Pet.* 2 17.]

8 *Be not ought indebted to any man,* [That is, pay every one that whereunto ye are engaged unto him, whether it be mony, ſervice or any thing elſe; which when it is not done, the engagement and debt remaineth] *but to love one another.* [for that engagement can never be done away, or paid off, but remains alwaies a freſh, which muſt continually be paid] *For he that loveth another,* [that is, his neighbour] *he hath fulfilled* [that is, done and obſerved that, not only which was required in one or two commandements, but in all the commandements together, in reſpect of all the parts of them: although in regard of the degrees of perfection, no man can fulfil the ſame in this life, ſeeing our love is ſtill imperfect here, 1 *Kin.* 8 46. *Pſ.* 19. 13. *Pro.* 20. 9. *Jam.* 3. 2. 1 *Joh.* 1. 8.] *the Law.* [that is, the commandements of the ſecond Table of the Law, as is declared in the following verſe.]

9 *For this, thou ſhalt not commit adultery,* [The Apoſtle keeps not the order of the commandements, as they are propounded in the ten commandements, becauſe that matters not ſo much, ſo that all the commandements be but well kept] *thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet, and if there be any other commandement, it is comprehended as in a capital ſum, in this word,* [that is, in this one commandement] *(namely) in this, thou ſhalt love thy neighbour as thy ſelf.*

10 *Love* [Here he deſcribes the nature of love, as alſo 1 *Cor.* 13.] *doth no ill to his neighbour. Therefore is love the fulfilling of the Law.* [See v. 8. and 1 *Tim.* 1. 5.]

11 *And this (I ſay the rather) ſeeing we know the opportunity of the time,* [That is, ſeeing we are now no more unbelieving, as we were in former times, being in the dark night of ignorance, *Eph.* 4. 18. *Col.* 1. 13. 1 *John* 2. 8. but ſeeing Chriſt the ſon of righteouſneſs, *Mal.* 4. 2. and the light of the world, *John* 8. 12. hath now appeared to us] *that it is the hour that we now awake out of ſleep:* [namely, of ſin, *Eph.* 5. 14. 1 *Thе.* 5. 6.] *for ſalvation* [or *our ſalvation is now neerer, i.e.* the price of our heavenly calling in Chriſt Jeſus, which we run and purſue after, 1 *Cor.* 9. v. 24, 25. *Phi.* 3. 14. which is the end of our faith, 1 *Pet.* 1. 9.] *is now neerer to us* [that is, we are now by our Chriſtian courſe come neerer to the ſame, ſhortly to lay hold on it, *Phi.* 3. 12. 1 *Tim.* 6. 12. and therefore we muſt not faint before we have finiſhed this chriſtian race, 2 *Tim.* 4. 7. ſeeing it would be great ſhame and loſs, that being come ſo nigh through fainting or turning away we ſhould not obtain the ſame. For by how much neerer any one commeth to the prize, ſo much the faſter he ought to run] *then when we (firſt) believed.* [that is, when we were firſt called and converted to the faith of Chriſt.]

12 *The night* [Nam. of ignorance, 1 *The.* 5. 5.] *is paſſed away,* [the Greek word ſignifies that the moſt part hereof is paſſed. For all darkneſs is not yet perfectly done away out of our hearts, 1 *Cor.* 13. 9, 10] *and the day* [namely, of ſaving knowledge. v, 13. 1 *Theſ.* 5. 5.] *is come nigh.* [that is, we are come to the ſaving light of the knowledge of Chriſt, yet not perfectly as long as we are in this life, but have ſuch a light as there is when the day begins to break and to wax light] *Let us therefore put off* [namely as men when it is become day, caſt away night cloathsand coverings, and have no more to do with them, *Eph.* 4 22.] *the works of darkneſs,* [that is, ſins, which they that are yet in the darkneſs of ignorance are wont to commit, and eſpecially thoſe ugly ſins which men are even aſhamed to do publickly in the light, but which they commit by night in darkneſs, *Job* 24. 15, 16. *Jo.* 3 20, 21. 1 *The.* 5. 7. whereof ſome are rehearſed in the following verſe] *and put on* [or *draw on,* as they do who ariſing from ſleep draw on their cloaths to cover their nakedneſs, and to walk honeſtly in the day] *the arms* [this word ſignifies all that wherewith the body is covered againſt all woundings: & here are underſtood thereby all manner of Chriſtian vertues, wherewith our ſouls are not only clad & adorned, but alſo as it were armed againſt the wounds & temptations of the devill, and the fleſh See *Ro.* 6. 3. 2 *Cor.* 6. 7. *Eph.* 6. 11, 12. *&c.* 1 *Th.* 5. 8.] *of light.* [that is, which proceed from the light of the true knowledge of God, and to his glory give light before men, and which become thoſe who are called to this light, and will walk honeſtly in the light.]

13 *Let us walk* [That is, order our lives and converſe amongſt men] *decently* [that is, not only piouſly before God, but alſo fairly and honeſtly before men] *as in the day:* [that is, as becometh thoſe, to whom by the grace of God the light of ſaving knowledge hath appeared] *not in riotings* [whereby are underſtood not honourable and moderate feaſts, *Gen.* 21. 8. *Job.* 2. 1. but gluttonous and immodeſt, in which all manner of exceſs, wantonneſs, dancing and immodeſty is practiſed] *and drunkenneſs,* [or *immoderate ſwallowing of wine or ſtrong drink, Iſa.* 5. 22.] *not in bed-chambers* [that is, adultery and fornications, which are commonly practiſed in bed-chambers] *and immodeſties,* [that is, laſcivious and unchaſte wantonneſs] *not in ſtrife and envying.*

14 *But put on* [Or *draw on,* namely, as your garment or armour] *the Lord Jeſus Chriſt,* [namely, by faith receiving his righteouſneſs, and imitating all his vertues, cloathing and adorning your ſoul therewithal, *Gal.* 3. 27.] *and take not care* [Gr. *make no proviſion of the fleſh*] *for the fleſh* [that is, the body, whereby it is not forbidden that men might provide the body of a decent garment, meat, drink, phyſick and other things neceſſary for the ſuſtentation of the ſame: for that is even commended, *Eph.* 5. 29. 1 *Tim.* 5. 8, 23. but not to ſatisfie the ſame in its ſinful luſts, 1 *Cor.* 9. 27.] *unto luſts.* [namely, which tend to intemperance, pride, gluttony, unchaſteneſs, therein to feed it, and to give it its deſire, 1 *John* 2 16.]

CHAP. XIV.

1 *The Apoſtle now teacheth further how believers muſt carry themſelves towards the weak who did not yet well underſtand the doctrine of Chriſtian liberty, eſpecially concerning the difference of meats and daies, namely, that they muſt receive the weak, and not therefore contend with them, & that the weak muſt not condemn the others. 5 That both weak and ſtrong muſt aim at one end to ſerve God thereby, 7 ſeeing we are alwaies bound to promote his glory both in life and death, 9 even as Chriſt alſo therefore died and roſe again, that we might give him as our Lord and Judge, an account of all our actions. 13 that therefore the ſtrong take heed that they give no ſcandal to the weak. 14 That now indeed the difference of meats & daies ceaſeth, but that this liberty muſt not be uſed to the grieving & weakning of others for whom Chriſt died alſo, 17 ſeeing Chr. Rel. conſiſteth not in meat & drink. 19 but in theſe things men muſt alwaies ſeek after peace, 20 and rather not eat & drink that which would offend the weak, 22 & further in theſe*

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things do nothing on either ſide with a doubting conſcience, ſeeing that is ſin.

NOw *him that is weak in the Faith* [That is, he that out of weakneſs doth not yet rightly underſtand the point of the aboliſhing of the ceremonies of the Old Teſtament: as there were many Jews at that time, who were converted to the Chriſtian Religion, who becauſe the ceremonies were inſtituted by God himſelf, and they were brought up in the ſame, could not then yet well believe that they might or ought to be laid aſide, and therefore took offence when the believers of the Gentiles did not obſerve the ſame. Therefore he doth not here ſpeak of thoſe who out of obſtinacy maintained and taught that the obſervation of the ceremonies was ſtill neceſſary to ſalvation, againſt whom he deals in the Epiſtle to the Galatians] *receive ye,* [namely, as a brother, with all kindneſs, bearing with his weakneſs in him. See *Phil.* v. 12. 17.] *(but) not to contentious* [Gr. *to contentions of conferences,* or *doubtings of the thoughts,* namely, that ye do not bring him thereunto] *conferences.* [or *reaſonings, diſputations, i.e.* that ye do not too much and too eagerly diſpute & ſtrive with him thereabout, and ſo perplex him, and bring him to greater doubting: or that to pleaſe you, he do nothing againſt his conſcience.]

2 *One indeed* [Namely, he that rightly underſtands Chriſtian liberty] *believeth that all things* [that is all manner of meat that is to be eaten, without difference of clean or unclean, which was in the Old Teſtament *Lev.* 11. 4. *Deut.* 14. 7.] *may be eaten, but he that is weak* [*i.e.* in the faith. v. 1.] *eateth pot-herbes.* [namely, rather than that herein he would not keep the Law, *i.e.* contents himſelf with mean food which was permitted in the law, and abſtaines from the fleſh of ſwine, hairs, conies, and others forbidden in the Law, *Lev.* 11. 5. &c.]

3 *He that eateth* [That is, he that believeth that a man may eat all manner of food, and doth ſo alſo] *let him not deſpiſe him* [Gr. *let him not account him as nothing.* See of this word, *Mark* 9. 12. *Luke* 23. 11.] *that eateth not:* [namely, all manner of food, becauſe he thinketh that this is not lawfull] *and he that eateth not, let him not judge* [that is, condemn, namely, that he ſins therein, or that therefore he is an irreligious man, or a contemner of the Law] *him that eateth; for God hath received him.* [that is, brought as well one as the other to the faith, and received him for one of his children in the communion of his Church: and therefore he ought not to be deſpiſed or condemned by men.]

4 *Who art thou* [He reproves both the weak and the ſtrong, that they deſpiſed and condemned one another] *who judgeſt* [that is, condemneſt, v. 3.] *anothers ſervant?* [that is, thy brother, who is not thine but Gods ſervant. Whereby he ſheweth that ſuch condemning is repugnant to the Law of nature it ſelf, according to which no man may condemn another mans ſervant, over whom he hath no right] *He ſtandeth* [that is, if he do well] *or he falleth* [that is, if he ſin] *to his own maſter:* [namely, to whom he belongs, and who only hath right to judge him; when therefore he doth not condemn him, his fellow ſervant ought not to condemn him] *but he ſhall be ſet faſt:* [that is, more and more increaſe and be confirmed in the faith] *for God is able to ſet him faſt.* [that is, hath not only the will, for he hath received him, v. 3. but alſo the power to ſtrengthen him in the faith, ſo that ye need not to diſpute or contend much with him thereabout.]

5 *The one* [Namely, the believing Jew, who doth not yet rightly underſtand Chriſtian liberty] *indeed eſteemeth* [Gr. *judgeth, i.e.* thinketh that the feaſt daies of the old Teſtament muſt yet be obſerved, and that therefore one day is holier then another] *the one day above the (other) day: but the other* [namely, the believing Gentile, who underſtandeth Chriſtian liberty] *eſteemeth all daies* [Gr. *every day,* or *each day, i.e.* holds that the difference of daies now ceaſeth, and that we are not now obliged to the feaſt daies of the old Teſtament] *(alike.) Let every one* [namely, whether he eateth or eateth not: makes difference of daies, or makes no difference] *be fully aſſured,* [namely, that in ſo doing he ſinneth not, and intendeth not to offend God, and wittingly to do contrary to his will, and that conſequently he alſo ſearch diligently which of the two is pleaſing to God] *in his own mind.* [or *in his own underſtanding.*]

6 *He that taketh notice of a day,* [That is, the feaſt daies of the old Teſtament, which the weak amongſt the Jews thought muſt alſo be obſerved in the new Teſtament] *he takes notice of (it) to the Lord:* [that is, intendeth nothing elſe but thereby to give God ſervice and honour. So that both the weak and the ſtrong aime at all one end and ſcope, and therefore muſt not condemn one another] *and he that taketh no notice of a day, he taketh no notice of (it) to the Lord. He that eateth* [namely, all kind of meat, and thinketh that this is lawfull, v. 2.] *he eateth (that) to the Lord, for he giveth God thanks;* [namely, the ſtrong for his liberty, and for the meat which he enjoyeth with a good conſcience] *and he that eateth not, he eateth (that) not to the Lord, and he giveth God thanks.* [namely, the weak one, howſoever he thinketh ſome meats to be forbidden, that nevertheleſs God affords him wherewith he may be fed with a good conſcience, 1 *Tim.* 4. 5.]

7 *For no man of us* [Namely, believing Chriſtians, whether ſtrong or weak] *liveth to himſelf,* [that is, muſt order his life not according to his own luſt or profit: or as he will, ſeeing he is not his own, but is ſubject to another, namely, to the Lord, according to whoſe command, and for whoſe ſervice he muſt frame his life] *and no man dieth to himſelf.* [namely, as if with his death it were wholly done with him.]

8 *For whether we live, we live to the Lord,* [That is, we are ſubject to the command of the Lord Jeſus Chriſt, as being his proper ſervants, bought by His blood, and muſt therefore beſtow our lives for his ſervice and honour] *whether we dye, we dye to the Lord.* [that is, we muſt be ready to lay down our lives for the ſervice & honour of our Lord, whenſoever it pleaſeth him: and after our death ſhall give an account of our doings] *Therefore whether we live, or whether we dye, we are the Lords,* [that is, we are Chriſts propriety & ſervants, which are ſubject to him, and according to his command muſt live & dye.]

9 *For this purpoſe alſo Chriſt died,* [Here he proves that Chriſt is our Lord; and that he got his right of dominion over us, by his death and reſurrection, 1 *Cor* 6. 20. 1 *Pet.* 1. 18] *and roſe, and became alive again, that he might have dominion both over dead and living.* [that is, over all believers, as well they that are yet alive, as thoſe that are dead in the Lord, and that ſhall be raiſed up by him again.]

10 *But thou* [Namely, weak one] *why doſt thou judge* [that is, condemn v. 3.] *thy brother?* [that is the believing Chriſtians, which underſtand and uſe their Chriſtian liberty] *Or thou alſo* [namely, ſtrong in faith] *why deſpiſeſt thou* [ſee v. 3.] *thy brother?* [namely, who doth not yet underſtand Chriſtian liberty, nor dares to uſe it becauſe of his weakneſs] *For we ſhall alſo be ſet before the judgement ſeat of Chriſt.* [that is, before the judgement of God, where Chriſt ſhall ſit as judge, 2 *Cor.* 5. 10. to whom alone alſo belongs to judge over the conſciences, and to whom we muſt give an account of all that we have done or omitted, v. 12.]

11 *For it is written, I live* [That is, as truely as I live: a manner of taking an oath which the Lord often uſeth, *Num.* 14. v. 21, 28. *Iſa.* 49. 18. *Jer.* 22. 24. *Ezek.* 5. 11. and 14. 16, 18. and 20. 3.] *ſaith the Lord:*

Lord: [that which is ſpoken by the Prophet of Jehovah the true God, is here aſcribed to Chriſt, to ſhew that he alſo is the true God] *every knee ſhall bow* [that is, yield reverence and obedience as to their Lord. See *Phil.* 2. 10.] *before me,* [namely, Chriſt the Son of God, and Saviour. See *Eph.* 1. 20, 22. *Phil.* 2. 10.] *and every tongue* [that is, believers out of every nation as well ſtrong as weak, ſhall with their tongues and mouths confeſs me to be the true God, and their Lord and Judge, *Rom.* 10. v. 9, 10.] *ſhall confeſs* [or *praiſe, thank*] *God.*

12 *So then every one of us* [Whoſoever he be, great or ſmall, weak or ſtrong] *ſhall give an account* [namely, how we have carried our ſelves in this life. See *Mat.* 25. 2 *Co.* 5. 10.] *for himſelf,* [that is, of his own actions and omiſſions, and not of another mans actions] *to God.* [that is, to the Lord Chriſt, who is true God, and ſhall tranſact the judgement of God.]

13 *Let us not therefore judge* [That is, condemn, v. 4, 10. namely, ſeeing judgement belongeth to the Lord Chriſt] *one another any more: but judge this rather,* [that is eſteem and acknowledge that this is beſt and moſt ſeemly, *namely, that ye* [namely, that are ſtrong] *give* [Gr. *put,* or *lay*] *no ſtumbling-block or offence* [namely that by your unſeaſonable uſe of Chriſtian liberty, or raſh condemning, he be not eſtranged from the Chriſtian Religion. See 1 *Cor.* 8. 9.] *to your brother.* [namely, who is yet weak.]

14 *I know* [That is, although I know well] *and am aſſured in the Lord Jeſus,* [that is, by the Lord Chriſt. See *Acts* 10. 15.] *that no thing* [*i.e.* no meat] *is unclean,* [Gr. *is common.* See *Acts* 10. 14. namely, now in the new Teſtament, ſince the coming of Chriſt] *in it ſelf* [or *by it ſelf, i.e.* of its own nature, *Gen.* 1. v. 31. and chap 9. v. 2, 3. He ſpeaks of meats to be eaten. Howſoever therefore afterwards ſome of them in reſpect of Gods prohibition were unclean for a time, yet now they are all to be accounted clean, foraſmuch as thoſe ſhadows now ceaſe. *Col.* 2. 16. 1 *Tim.* 4. v. 3, 4.] *but he that eſteemeth any thing to be unclean,* [that is, who doth not yet believe that the difference of meat now ceaſeth, but thinketh that this prohibition of God muſt ſtill be continued. For indifferent things are ſuch to us as we eſteem the ſame, when they may be done or omitted without offence] *to him it is unclean.* [that is, he may not againſt his judgement eat ſuch meat, for therein he ſhould do that which he himſelf holds to be ſin]

15 *But if thy Brother* [That is, thy weak fellow-believer] *be grieved* [namely, when he ſeeth that thou who art ſtrong, eateſt meat which was forbidden in the Old Teſtament, thinking that therein thou ſinneſt againſt God, which grieveth the godly. Or ſeeing that thereby thou doſt as it were deſpiſe and condemn them] *becauſe of meat,* [that is becauſe he ſeeth that thou eateſt meat which he holds to be forbidden by God to Chriſtians] *thou walkeſt no more according to love.* [for that grieveth or offendeth no man, but ſeeks to condeſcend to the weak to yield to them, and to ſtrengthen them in the faith, 1 *Cor.* 13. 4, &c.] *Deſtroy not him* [namely, as much as in thee is, thereby eſtranging him from the Chriſtian Religion. Or if he follow thine example againſt his conſcience, thereby wounding the ſame, whereby his faith is brought into danger] *with thy meat,* [that is, eating meat before him which he thinketh to be ſtill forbidden] *for whom Chriſt died.* [namely, to ſave him, whom thou as much as lieth in thee, deſtroyeſt, which is an abominable ſin, which is alſo committed againſt Chriſt, 1 *Cor.* 8. 12. Otherwiſe according to the judgement of charity we muſt account all thoſe that confeſs the faith of Chriſt, for ſuch whom Chriſt hath redeemed by his death. For that they that are once truely redeemed by the death of Chriſt ſhall not periſh, is taught, *Mat.* 24. 24. *John.* 10. 28. 1 *Pet.* 1. 5.]

16 *Let not therefore your good* [That is, your Chriſtian liberty and the uſe of the ſame] *be reproached.* [as well by the weak Chriſtians as by thoſe that are without, when they ſhall ſee that the Chriſtians contend one with another for ſuch ſlight matters.]

17 *For the Kingdome of God is not meat and drink,* [That is, the Kingdome of glory or eternal ſalvation, is not obtained by eating or not eating of meat, neither is the Kingdome of grace or true godlineſs promoted thereby. See 1 *Cor.* 8. 8.] *but righteouſneſs,* [namely, of God or of Faith, which is deſcribed before, *Rom.* 4. 5. wherewith holines of life muſt be joyned alſo] *and peace,* [namely, quietneſs in our hearts and conſciences, by being aſſured that we and our actions are acceptable to God by faith, *Rom.* 5. 3. and alſo outward peace and unity amongſt brethren] *and joy,* [that is, a ſpiritual joy in the heart, ariſing from a firm hope of ſalvation, and from obſerving the welfare of the church flouriſhing in peace] *by the Holy Ghoſt.* [Gr. *in the Holy Ghoſt, i.e.* which is wrought and kindled by the Holy Ghoſt, and is a ſpiritual, not a worldly joy.]

18 *For he that in theſe things* [That is, he that ſeeketh his righteouſneſs by faith in Chriſt, ſtrives after true holineſs, and feels in himſelf the peace and joy of the Holy Ghoſt, and alwaies endeavours after peace] *ſerveth Chriſt,* [that is, gives Chriſt the obedience and worſhip which he requireth of us] *is well-pleaſing to God, and acceptable* [Gr. *approved, i.e.* found and eſteemed good and godly] *to men.* [namely, who judge aright.]

19 *So then let us purſue* [Gr. *follow after, i.e.* ſeek all manner of wayes. See the like *Pſa.* 34. 15.] *that which (ſerves) for peace,* [that is, let us uſe all means to keep peace among the faithfull, and avoid whatſoever might break or hinder the ſame] *and that which (ſerves) for edification,* [a ſimilitude taken from the building up of an Houſe or Temple. *i.e.* let us ſeek after that whereby the church of of God which is the Houſe of the living God, 1 *Tim.* 3. 15. *Heb.* 3. 6. may be built up and edified, *Mat,* 16. 18. 1 *Cor.* 3. 9. 2 *Cor.* 13. 10. *Eph.* 4. 12. 1 *Tim.* 1. 4.] *one among another.* [that is, on both ſides, each contributing that which is ſerviceable for the edification of the church, the weak by increaſing in the knowledge of Chriſtian liberty, and not condemning the others: and the ſtrong in receiving of the weak, with avoiding of giving offence, and of deſpiſing of the weak.]

20 *Break not* [Gr. *unlooſe not,* or *diſſolve not,* namely, as much as lies in you, by unſeaſonable uſe of Chriſtian liberty, deſpiſing and ſcandall: this is oppoſed to building up or edifying] *the work of God* [that is, the faith of the weak brother, which God hath begun to work in him for his ſalvation: for it is a great ſin to break down that which God builds] *becauſe of meat;* [that is, for ſuch a ſlight matter as it is to eat this or that meat] *All things indeed are clean,* [that is, I acknowledge indeed that it is now lawfull for Chriſtians to eat all kind of meats. See v. 14.] *but it is evill* [that is, ſinfull and hurtfull] *to the man who eateth with offence.* [namely, of the weak.]

21 *It is good* [That is, uſeful for the edification of the weak in the Church] *to eat no fleſh, nor to drink wine, nor (any thing) whereat thy brother* [namely, who is yet weak in faith] *ſtumbleth,* [that is, when that eating or drinking, &c. gives offence to the weak. So that the abſtaining from ſuch meat or drink is good for avoiding of offence. See 1 *Cor.* 8. 13.] *or is offended, or (wherein) he is weak.*

22 *Haſt thou faith.* [Namely, whereby thou knoweſt and art aſſured that Chriſtians have the liberty to eat all kinds of meat. See v. 2, 14. and 1 *Cor.* 8. 1.] *have (it) to thy ſelf* [namely, in thine own conſcience, without ſhewing the ſame with offence before the weak brethren] *before God,* [namely, who knowes nevertheleſs that thou haſt that faith, although thou ſhew it not in ſuch a manner. Or *have it ſo,* that the uſe of it may

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please God, to whom we must give account, and whom we must not provoke] *Blessed is he who judgeth not* [that is, condemneth not, namely, so abusing his liberty with offence, that thereby he deserves to be reproved by the brethren, and to be judged by God] *himself, in that which he approveth.* [that is, that which he understands and esteemeth to be lawfull, when it is done without offence. Gr. *in that which he proveth.*]

23 *But he that doubteth* [That is, who is not yet perfectly assured, that all kinde of meats are now clean and allowed] *if he eat* [namely, any meat forbidden in the old Testament] *is condemned,* [that is, wounds his conscience and makes himself liable to damnation] *because he (eateth) not of faith: and whatsoever is not of faith,* [that is, is done without being assured that the work which we do is pleasing to God in Christ. Or that proceeds not out of a believing heart, without which neither our works nor our persons can please God. *Heb. 11. 6.*] *that is sin.*

CHAP. XV.

1 *The Apostle further exhorts the strong that they condescend to the weakness of their brethren,* 3 *by the example of of Christ, who fought not himself, but our benefit, which he confirms out of the Scriptures of the old Testament, which are also written for our comfort,* 5 *and that they should serve God and the Lord Christ with united hearts.* 7 *Declares more largely the example of Christ, how he served, both the Jews,* 9 *as also the Gentiles, which he also proveth out of the same Scriptures,* 13 *thereto joyning a wish that they may increase in all Christian vertues and knowledge.* 14 *Afterwards he begins to conclude this Epistle, excusing his freedome in writing,* 17 *and relating how powerfully God hath blessed his ministery, and how faithfully he hath administred the same,* 22 *promiseth that he will come to Rome in his journey towards Spain,* 25 *and gives them to understand that he must first travell to Jerusalem, to carry thither the alms of the Churches of Macedonia and Achaia,* 30 *Requesteth of them that they would pray for him and his ministry,* 33 *and wisheth them all good from God.*

BUt we [The Apostle includes himself also, that the exhortation may be the more powerfull] *that are strong* [namely, in faith, and knowledge of Christian doctrine, especially of Christian liberty] *ought* [or *are engaged, bound,* namely, for the reasons which *Paul* shall hereafter declare] *to bear* [that is, to bear with as a burden to take it from them, and helpe them to bear it. See *Gal. 6. 1, 2.*] *the weaknesses* [that is, the ignorance and errors which through weakness are yet in them, especially in this point of doctrine] *of the impotent,* [that is, of the weak. See *Rom. 14. 1.*] *and not to please our selves.* [that is, follow our fancies, or seek our own ease and profit, indulge our selves.]

2 *Therefore let every one of us* [Namely, whosoever he be. No man is here excepted] *please (his) neighbour* [much more then his weak brother] *for good* [or *in good, i. e.* in things that are not evil: or for the good, benefit, and salvation of his neighbour] *unto edification.* [See *Rom 14. ver. 19.*]

3 *For Christ also* [The example of Christ ought to prevaile much with Christians, as being a rule according to which they ought to frame their lives, *John 13. ver. 15. 34. Phil. 2. 5.* and it would be great shame for them that they should do otherwise, then he hath done and taught before them] *pleased not himself* [that is, sought not his own ease, honour or profit, *Mat. 20. 28.*] *but* [namely, he so carried himself: or it happened unto him] *as it is written, the reproches* [that is, the sins whereby men cast reproch upon God, or all manner of contempt and injury of the ungodly] *of them that reproch thee are fallen upon me.* [that is, I have taken upon me, or are laid upon me to expiate them, *David* speaketh here as a type of the Messias, and prophecying of him, who took our sins upon him to satisfie for the same *Isa. 53. 4, 5. 2 Cor. 5. 21.* Therefore seeing it appears from thence that Christ sought not his own ease and benefit, but ours, and did so much for our sakes, so ought we in like manner to seek the good of our neighbour, and to do all that is serviceable to his salvation. See *Phil. 2. ver. 5 6, 7, 8. 1 John 3. 16.*]

4 *For whatsoever was written before,* [Namely, in the Scriptures of the old Testament: which may now also be said of the writings of the new] *that was written before for our learning:* [or, *instruction,* namely, in matters which concern our eternall salvation. See *John 5. 39. 2 Tim. 3. 15, 16.*] *that we through patience and comfort of the Scriptures,* [that is, which are obtained by reading, hearing, and meditation of the Scriptures] *might have hope.* [namely, that we shall certainly obtain salvation by Christ.]

5 *But the God of patience* [That is, who worketh the same in us by means of the holy Scripture ver. 4.] *and of consolation, grant you that ye may be of one mind* [namely, in opinions concerning the true doctrine, and in good inclinations of the heart one to another. See *Rom. 12. 16.*] *one amongst another, according to Christ Jesus.* [that is, according to the orthodox doctrine of Christ. Or after the example of Jesus Christ.]

6 *That ye may with one accord,* [Gr. *unanimously, i.e.* with one heart and soul, *Acts 4. 32.*] *with one mouth, glorifie the God and Father of our Lord Jesus Christ.* [that is, God who is the Father of our Lord Jesus Christ, *Eph. 1. ver. 3, 17.*]

7 *Therefore receive* [See *Rom. 14. ver. 3.*] *one another,* [that is, as well the strong the weak, as the weak the strong: accounting one another for brethren, and brotherly treating one another in love and peace] *as Christ also* [that is, after the example of Christ] *hath received us* [namely, so that he even died the death for us] *to the glory of God.* [that is, to make us partakers of the glory of God. Or, that thereby the glory of God might be declared.]

8 *And I say* [Here he declares more at large how Christ received both Jews and Gentiles, thereby to admonish both of them, that they must also receive one another] *that Jesus Christ was a minister of the circumcision* [that is, of the Jews who are circumcised, *Rom. 4. 12.* to whom he, being Lord over all, as a minister published the way of salvation; and exercised his ministery amongst them alone, *Mat. 15. 24.* and chap. *20. 28.*] *because of the truth of God,* [namely, that that might not be weakned: but that God might be found true in his promises] *that he might confirm the promises of the Fathers.* [that is, which were formerly made to the Fathers in the old Testament. See *2 Cor. 1. 20.*]

9 *And that the Gentiles* [Here he proves the second part, namely, that Christ hath also received the Gentiles: according to Gods promises and engagements in the old Testament] *might glorifie God* [that is, being brought to the knowledge of the true God and to faith, might praise honour and serve him, and finally be also partakers of his glory] *by reason of the mercy:* [or, *for the mercy,* namely, which of meer grace is shewed to them also, as was done to the Jews, *Deut. 7. ver. 7, 8.*] *as it is written,* [in all these places which are here produced for proof out of the old Testament, the word *Gentiles* must chiefly be taken notice off. The expositions, see upon each place] *therefore I will confess thee among the Gentiles, and sing praise unto thy name.*

10 *And again he saith, be joyfull ye Gentiles with his people.*

11 *And*

11 *And again Laud the Lord all ye Gentiles, and praise him all ye nations.*

12 *And again Esay saith, there shall be the root of Jesse, and he that ariseth to command over the Gentiles: in him shall the Gentiles hope.*

13 *Now the God of hope* [That is, in whom men must hope, *1 Tim. 6 17.* and who worketh hope in us by his promises and Spirit, *1 Pet. 1. 3.*] *fill you with all joy* [that is, with a true and continuall spirituall joy, *Phil. 4. 4.*] *and peace in believing,* [that is, while ye believe in this life. Or together with your faith, which let it be alwaies accompanied with joy and peace] *that ye may be abundant in hope, through the power of the Holy Ghost.* [Gr. *in the power of the Holy Ghost,* namely, who works these spirituall gifts and vertues in men by his power, *1 Cor. 12. 6, 11.*]

14 *But my brethren* [Here the Apostle begins to conclude this Epistle, excusing himself that he had written so largely and so boldly unto them, and promising that he himself would come unto them] *I my self also am assured of you* [that is, I trust, or assure my self fromely according to the judgement of charity, which believeth all things, *1 Cor. 13. 7.* seeing I know that ye really shew this] *that ye your selves also are full of goodness,* [and that in this regard the division risen up among you about the use of indifferent things, proceeds not from wickedness or hatred against one another, but from weakness] *filled with all knowledge,* [that is, all manner of knowledge, namely, of spirituall things necessary to salvation: for howsoever there were many weak and ignorant ones among them, yet there were also many godly, understanding, and well exercised in Christian doctrine, in respect of whom he speaks this. See the like, *1 Cor. 1. 5.*] *able also to admonish one another.*

15 *But I have written to you the more boldly* [Namely, by shewing you your faults and reproving them here and there] *in part* [that is, the more boldly in some sort, or partly] *brethren, as again putting you in minde (of this)* [that is, that those things which you your selves well know, but do not so well put in practice, you might diligently consider of and well weigh the same] *for the grace which is given to me of God.* [namely, of the Apostleship, *Rom. 1. 5. i. e.* because I am appointed and called thereunto of God, and I must faithfully acquit my self in mine office. See the following verse. Or, *by the grace.*]

16 *That I may be a minister of Jesus Christ* [Gr. *leitourgos.* See of this word *Acts 13. 2. Rom. 13. 6. Heb 8. 2.*] *among the Gentiles,* [see *Acts 9. 15.* and *13. 2. Rom. 11. 13.*] *administring* [or, *offering up, i. e.* administring as an holy work: as the Priests work was] *the gospel of God,* [that is, which God hath committed to my trust, and commanded me to teach by preaching and writing] *that the offering of the Gentiles* [that is, not which the Gentiles shall offer up, as *Rom. 12. 1.* but which I shall convert to God from among the Gentiles, and so shall offer up to God by my ministry. See the like *Mal. 1. 11.*] *may be acceptable,* [see *Rom. 12. 1.*] *being sanctified* [see there also] *by the Holy Ghost.*

17 *I have glorying therefore* [Namely, by reason that I have brought so many Gentiles to the faith by my ministry] *in Christ Jesus* [who hath blessed my ministery, and who as the only author of their conversion, hath wrought by me as his instrument] *in those things which concern God.* [Gr. *which to God,* namely, belongs, as the only author of the blessing and success of my ministery.]

18 *For I should not dare to say any thing* [Namely, not be able with a good conscience to bring forth any thing] *which Christ hath not wrought by me* [that is, which Christ hath not powerfully wrought by me as well as by any one of the other Apostles, *Gal. 2. 8.*] *for obedience of the Gentiles* [that is, to bring the Gentiles whose Apostle I principally am, unto the obedience of faith and of the Gospel] *by words* [Gr. *by word and by deed, i. e.* by the preaching of the Gospel] *and deeds:* [that is, by much labour, difficulty, and trouble, or by wondrous works and miracles, as is declared in the following verse.]

19 *By power of signs and wonders (and) by the power of the spirit of God,* [That is, the powerfull working of the Holy Ghost in the hearts of men] *so that from Jerusalem, and round about* [*i. e.* in the Countries round about, as namely in Arabia, *Gal. 1. 17.* at Damascus, *Gal. 1. 17.* at Antioch, *Acts 13. 1.* at Seleucia *Acts 13. 4.* in Cyprus, *Acts 13. 4.* in Pamphylia, *Acts 13. 13.* in Pisidia, *Acts 13. 14.* in Lycaonia, *Acts. 14. 6.* in Cilicia, *Acts 15. 41.* in Phrygia, *Acts 16. 6.* in Galatia, *Acts 16. 6.* at Troas, *Acts 16. 8.* at Athens, *Acts 17. 15.* at Ephesus, *Acts 19. 1.* in Achaia, *Acts 18. 1.* in Macedonia, *Acts 16. 10.* and other places. Or *in the circuit,* journeying from one place to another, hither and thither] *even unto Illyricum,* [a County lying on the Adriatick Sea, and bordering upon Macedonia, now called Slavonia] *I have fulfilled the Gospel of Christ.* [that is, I have filled all those lands with the preaching and knowledge of the Gospel of Christ.]

20 *And I was so very desirous* [Gr. *ambitious,* namely, with an holy and laudable ambition being more diligent then others, first to preach every where] *to publish the Gospell, not where Christ* [that is, the knowledge and doctrine of Christ] *was named,* [that is, published or known] *that I might not build on anothers foundation:* [that is, that was first laid there by another. See *1 Cor. 3. 10.*]

21 *But as it is written, to whom it was not told of him, they shall see it: and who have not heard it, they shall understand it.*

22 *Wherefore I was also hindred many times to come unto you:* [Namely, to spread abroad the Gospel in those lands, where it had not yet been published, and to plant new Churches there. See *Rom 1. 13.*]

23 *But now having no place more* [Namely, where the Gospel needeth to be preached anew] *in these quarters,* [namely, of Syria, Greece, and Asia. Gr. *climats,* whereby are signified Countries which by on divers elevations of the pole] *and for many years ague having a great longing to come unto you.*

24 *Whensoever I travel towards Spain* [Namely, which I have purposed to do, because the Gospel was not yet published there] *I will come unto you:* [namely, by Gods will, or if it shall please God ver. 32. *Rom. 1. 10.*] *for I hope* [that is, I am not well assured thereof by any revelation, but nevertheless have hope of it, as appears, *Rom. 1. 10.*] *in travelling through to see you,* [that is, to take my journey that I shall go over Italy, and through Rome: for otherwile the neareft and rightest way to go out of Syria, yea or Greece towards Spain, is not over Italy, but through between Africa and Sicilia, leaving Sicily with Italy on the right hand] *and to be conducted thitherwards by you:* [that is, by some of your Church, to accompany me, and also to assist me in my service] *when I shall first be somewhat* [that is, a little as ver. 15.] *satisfied* [Gr. *filled*] *of your (presence).*

25 *But now I travel to Jerusalem,* [That is, that I do not immediately set upon my journey to come unto you, is because I must first of necessity travell from hence to Jerusalem] *ministring to the Saints.* [that is, to carry the poor and afflicted believers in Jerusalem the almes which are gathered for them: as is declared in the following verse.]

26 *For it hath seemed good* [Namely, out of their own free motion, and compassion] (*to them of*) *Macedonia* [that is, the Churches in Macedonia] *and Achaia, to make a common contribution* [Gr. *a certain communion or imparting*] *to the poor among the Saints* [that is, believers

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believers ver. 25.] *which are at Jerusalem.*

27 *For it hath (so) seemed good to them*: [This he rehearseth again to commend this their benevolence, and thereby tacitly to admonish the Romans, that they ought to imitate their example, seeing they were no less in good prosperity then those of Greece] *they are also their debters.* [that is, are obliged to give them assistance. This he saith, not to diminish their benevolence, but thereby civilly to admonish the Romanes, that they are also obliged thereunto, for the same reason which followeth] *For if the Gentiles are become partakers of their spirituall (goods)* [that is, the doctrine of the Gospel of Christ, in which are hidden all treasures of spirituall goods: which are called the goods of the Jews or of the Church at Jerusalem, because Christ was principally promised to the Jews, and because out of the Church of Jerusalem the Gospel was spread abroad throughout the whole world among the Gentiles, *Isa.* 2. 3. *Acts* 1. ver. 4. 8.] *they are indebted also* [that is, obliged by the great benefit received from them, to recompence the same in some sort. See 1 *Cor.* 9. 11. *Gal.* 6. 6.] *to serve them with temporall (good things.)* [Gr. *carnall i. e.* needfull for the sustentation of the flesh, *i. e.* of the body.]

28 *When therefore I shall have finished this,* [That is, this journey, and this service] *and sealed* [that is, shall faithfully have brought it over, seeing it is intrusted and as it were sealed in my hands, as a treasure is sealed in a chest, that nothing of it may be taken away] *unto them this fruit* [namely, of faith and love which the foresaid Churches have brought forth. So their liberality is called, because true faith must bring forth such fruits, and be operative by the works of charity, *Gal.* 5.6.22.] *I will come down through your (City)* [Gr. *through you, i. e.* through yours, or through your City] *towards Spain.*

29 *And I know* [See hereof ver. 24.] *that I coming to you, shall come with the full blessing.* [Gr. *in fulness of the blessing, i. e.* I shall bring with me, a full or abundant spirituall blessing to confirm you by my preaching in the Christian doctrine, whereby the eternall blessing of God is published unto us.]

30 *And I beseech* [Or, *I exhort*] *you brethren, by our Lord Jesus Christ,* [that is, as ye love the Lord Jesus Christ: or do it not so much, or only for mine, as chiefly for Christs sake] *and by the love* [namely, either wherewith God loves you, *Rom.* 5. 5. Or wherewith you love God and your neighbour] *of the Spirit* [that is, which the Holy Ghost works and kindles in our hearts. Or wherewith he loveth us] *that ye strive* [that is, that ye persist earnestly, vehemently and continually, as they do that strive, who stand by one another, and continue striving, untill they obtain the victory. See *Gen.* 32. 26.] *together with me, in prayers* [namely, which are the weapons wherewith the faithfull fight against their enemies] *to God for me.*

31 *That I may be freed from the disobedient* [Namely, which reject and withstand the doctrine of the Gospel and hate me for the same. These sought to kill the Apostle at Jerusalem, but he was delivered out of their hands. See *Acts* 21. 27, 33. This *Paul* knew before should happen unto him, *Acts* 20. 22. See 2 *Thes.* 3.2.] *in Judea, and that this my service* [namely, of faithfully carrying over the gathered almes] *which I do to Jerusalem* [that is, to the poor believers within Jerusalem] *may be acceptable to the Saints.* [See ver. 25. 26.]

32 *That I may come unto you with joy, by the will of God,* [That is, if it shall be Gods will. See *Rom.* 1. 10. and *Jam.* 4. 13, 14, 15.] *and be refreshed* [Gr. *may take rest.* See *Mat.* 11. 28. Namely by our mutuall presence and conferences] *with you.*

33 *And the God of peace* [That is, which is the author of all blessing, good, and prosperity: and who will alwayes have peace kept among his children, *Rom.* 16. 20. 1 *Cor.* 14. 13. 2 *Cor.* 33. 11. 13. *Phil.* 4. 9. 1 *Thes.* 5. 23. 2 *Thes.* 3. 16. *Heb.* 13. 20.] *be with you all. Amen.*

CHAP. XVI.

1 *The Apostle recommends Phæbe to the Church of Rome,* 3 *and salutes by name some of the chiefest brethren and sisters in the same Church, commending their godliness.* 17 *Admonisheth the Romanes that they take heed of the causers of discord and offences, and that they be wise in that which is good,* 20 *promising that God shall tread Satan under their feet.* 21 *Salutes the Church in the name of certain brethren which were with him.* 24 *And finally he concludes this Epistle with a wish, and praising of God for the abundant revelation of the Gospel.*

AND *I commend* [That is, recommend] *unto you Phæbe our sister* [namely, in Christ] *who is a Ministress* [namely, not in the Ministery of preaching, for this is forbidden to women, 1 *Cor.* 14. 34. and 1 *Tim.* 2. 12. but either a Deaconess who took care of the sick, 1 *Tim.* 5. 9, 10. or which is more probable, which served the Church in receiving and harbouring of Christans that were driven out of their Country, and also of the Apostles and teachers, as appears from the following verse] *of the Church which is of Cenchrea.* [An haven of Corinth. See of this place *Acts.* 18. 18.]

2 *That ye receive her* [That is, *lodge* and use her kindly] *in the Lord,* [that is, for the Lords sake, or in the Lords name] *as it becometh the Saints:* [that is, as it becometh her who is a holy and godly woman; and you also who are good Christians. Gr. *worthily of the Saints*] *and assist her* [namely, with counsell and deed, to helpe her to dispatch her business which she hath to do at Rome] *in whatsoever matter she may have need of you. For she hath been an assistant* [Or, *harbourer.* Namely who hath received many Christians that were driven a way, into her house. See 1 *Tim* 5.10. It seemes therefore that she was a woman of quality] *of many, yea of my selfe.*

3 *Salute Priscilla* [The wife of *Aquila*, who was a very wise and godly woman] *and Aquila* [the husband of *Priscilla* a Tent-maker of Pontus. See of them both *Acts* 2. 10. &c. 1 *Cor.* 16. 19. 2 *Tim,* 4. 19. These were before driven out of Rome, by the command of *Claudius Cæsar,* and were at Corinth when *Paul* came thither, *Acts* 18. 2. and seeing it appears here that they were now at Rome again, therefore it seems that the Apostle was twice at Corinth, for this Epistle was written from Corinth] *my co-workers* [namely, in spreading abroad the doctrine of the Gospel, wherein according to their opportunity and calling they did their best] *in Christ Jesus.*

4 *Who for my life* [Gr. *soul,* see *Mat.* 2. 20.] *have put their own neck,* [Gr. *have put under their own neck, i.e.* have hazzarded their lives. This was done either in the uproar at Corinth against *Paul, Acts* 18.12. or in the uproar at Ephesus, *Acts* 18. 23. where they were then with *Paul, Acts* 18. 18.] *to whom not only I give thanks, but also all the Churches of the Gentiles.* [forasmuch as they have thereby obtained that benefit, that I remain yet alive to teach and confirm the same.]

5 *(Salute) also the Church,* [That is, the faithful, which either belonged to their family: or which gathered together in their house. See *Col.* 4. 15. *Phil.* v. 2.] *Salute Epenetus my beloved,* [namely, for his singular godliness] *who is the first fruits* [that is, who is one of the first, which I have brought to the faith by my preaching, see *Rom.* 11. 16. 1 *Cor.* 15. 20, and chap. 16. v. 15.] *of Achaia,* [that is, of all the believers which are in Achaia] *in Christ.*

6 *Salute Mary, who hath laboured much* [Namely, by harbouring them, and doing them other services] *for us.* [that is, for the faithful, and especially for the teachers.]

7 *Salute Andronicus and Junia my kinsfolks* [That is, Jews of my kindred] *and my fellow-prisoners,* [that is, who also as well as I, have been imprisoned for the Gospels sake, *Col.* 4. 10. *Phil.* v. 23.] *who are renowned amongst the Apostles,* [that is, amongst them which preach the Gospel here and there: for this word is not only peculiarly ascribed to the twelve Apostles, but sometimes also to other teachers. See 2 *Cor.* 8. v. 23. Or *well known with the Apostles*] *who also were in Christ* [that is, were converted to the Christian Religion] *before me.* [that is, before I was converted.]

8 *Salute Amplias my beloved in the Lord.* [That is, because he also believeth in the Lord.]

9 *Salute Urbanus our fellow-labourer in Christ, and Stachys my beloved.*

10 *Salute Apelles who is approved* [That is, who being exercised by many perils and difficulties, is found to be upright] *in Christ. Salute them who (are) of Aristobulus (houshold.)* [it seems that this *Aristobulus* himself was no Christian yet, because the Apostle doth not cause him to be saluted: yet neverthelesse it appears that he was a moderate man, who suffered Christians in his family.]

11 *Salute Herodian who is of my kindred.* [See v.7.] *Salute them who (are) of (the houshold) of Narcissus, those (namely) who are in the Lord.* [that is, who are Christians. For they that were yet Heathens in that houshold, those he salutes not.]

12 *Salute Tryphena and Tryphosa (women) which labour in the Lord.* [See v. 6.] *Salute Persis the beloved (sister) who hath laboured much in the Lord.*

13 *Salute Rufus the chosen in the Lord,* [That is, who is a choice and singular man] *and his mother* [namely, by nature] *and mine.* [namely, according to love and affection. See 1. *Tim,* 5. 2.]

14 *Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes and the brethren that are with them.*

15 *Salute Philologus and Julia, Nereus and his Sister, and Olympas, and all the Saints which are with them.*

16 *Salute one another with a holy kiss.* [That is, with a kiss of peace and brotherhood, with which believers according to the use of those Countreys and times, used to salute one another. And it is called *holy* because it must be given, not out of carnal but spiritual love, and without hypocrisie, *Gen.* 29. 11.] *The Churches of Christ salute you.*

17 *And I beseech you brethren take notice of them who cause division and offences* [He understands by such, as well other Hereticks, as those which having embraced the Christian Religion, taught that the ceremonies of the Law must yet necessarily be observed for salvation. See *Gal.* 1. 7. *Phil.* 3. 2. 1 *Tim.* 4. 1. 2 *Tim.* 3. 1. &c. *Tit.* 3. 10.] *contrary to the doctrine which ye have learned (of us:) and depart from them.*

18 *For they that are such* [He describes them, that they may be known and the better avoided] *serve not our Lord Jesus Christ,* [namely, howsoever they give themselves out for ministers of the Lord] *but their (own) belly:* [that is, teach for filthy lucres sake, and to satisfie their belly, 1 *Tim.* 6. 5. *Tit.* 1. 11.] *and seduce by fare speaking and commending the hearts of the simple.* [Gr. *of them that are not evill.*]

19 *For your obedience* [Namely, which ye shew in embracing the doctrine of the gospel, which he calls Faith, *Rom.* 1.8. See 1 *Thes.* 1.8.] *is come to (the knowledge of) all. I rejoyce therefore on your behalf: and I would that ye be wise in that which is good, but innocent in that which is evill.*

20 *And the God of peace* [See *Rom.* 15. 33.] *shall bruise Satan* [namely, who by his instruments seeks to seduce you] *under your feet,* [that is cause that through Christ you shall perfectly overcome him. The Apostle seems here to have respect to the first promise of the Gospel, *Gen.* 3. 15. See also *Rev.* 12. 11.] *shortly,* [which indeed begins here, but in the end of this world which is at hand, *Rev.* 21. 12. shall be done perfectly] *The grace of our Lord Jesus Christ be with you. Amen.* [this wish the Apostle useth in all his Epistles. See 2 *Thes.* 3. 17.]

21 *There salute you Timothy my fellow-labourer, and Lucius and Jason, and Sosipater my kinsmen.*

22 *I Tertius, who wrote the Epistle,* [Namely, from the mouth of *Paul*] *salute you in the Lord.*

23 *Gaius,* [See concerning him, *Acts* 20. 4. 1 *Cor.* 1. 14.] *mine and the whole Churches hoste,* [that is, who harboured in his house the Apostle and other believers not inhabiting there. See v. 1.] *saluteth you. Erastus the Treasurer,* [or *Steward, Receiver.* See *Luke* 16. 1.] *of the City,* [that is, of Corinth, from whence the Apostle wrote this Epistle] *saluteth you, and the brother Quartus.*

24 *The grace of our Lord Jesus Christ be with you all. Amen.* [See v. 20. The Apostle rehearseth this wish again, to shew how needfull it is, and that this Epistle was written by him, out of great affection.]

25 *Now to him that is able to confirm you according to my Gospel* [That is, which is preached by me. See *Rom* 2. 16.] *and the preaching of Jesus Christ,* [that is, which is the preaching, namely, either which the Lord Christ himself preached, *Heb.* 1. 1. or the argument of which is the Lord Christ, 1 *Cor.* 2. 2.] *according to the revelation of the misterie* [that is, of the doctrine of the Gospel of Christ, being now come in the flesh, which heretofore was not so known, and in which doctrine such a wisdome of God is revealed, which could not be searched out by the understanding of any Creature, 1 *Pet.* 1. 12.] *which was kept secret* [this is not so to be understood, as if in the old Testament, men had known nothing of the doctrine of the Gospel: for in the following verse is declared, that the revelation of this doctrine was also made by the writings of the Prophets: but in respect of that cleer revelation and publication made now in the New Testament, seeing Christ was not yet come then: and the Gentiles were wholly ignorant thereof, *Psal.* 147. 20. *Ephes.* 2. 12.] *(from) the times of ages.* [Gr. *eternal times,* or *from the times of the world, i.e.* since that the world was created.]

26 *But is now revealed,* [Namely, in the times of the new Testament] *and by the Scriptures of the Prophets* [namely, in which the Messias is promised and described with all his circumstances and benefits, *Acts* 26. 22. *Rom* 1. 2. and 3. 21. 1 *Pet.* 1. 10. when they are compared with that which is set down in the New Testament to be fulfilled in Christ] *according to the command of the eternal God* [Or *Ordinance of God,* who thought good so to bring about the salvation of men, and who is not bound to give any man account thereof] *is made known* [namely, whereas before it was kept secret among them, ver. 25.] *amongst all the Gentiles, for obedience of Faith.*

27 To

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27 *To the (same) alone wise God* [Or *to the only wise God. Otherwise, to the only wise God through Jesus Christ, to him be glory for ever*] *(be) through Jesus Christ, glory for ever. Amen.*

¶ *(The Epistle) to the Romanes (was) written from Corinth, (sent) by Phebe, the Minister of the church which is at Cenchrea.* [This Subscription is not found in some Books. Yet howsoever we may not rely upon such Subscriptions, as being set down by interpreters, nevertheless it appears that this is agreeable to the truth, if we well observe that which is said, *Acts*, 20. v. 1. 2. and 2 *Cor.* 12. 14.]

The end of the Epistle of *Paul* to the ROMANES.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

The Argument of this EPISTLE.

THE *Apostle having by Christs command, made his abode at Corinth the chief City of Achaia, about a year and half, and having planted a great Church there,* Acts 18. 9, 10, 11. *he went forward from thence to preach Christ also in other Cities of Asia; and after a considerable time being now at Ephesus, as appears from* 1 Cor. 16. 8. *he understood there from some of the household of Chloe,* 1 Cor. 1. 11. *that there was division risen in the Church. He received also letters from the Corinthians themselves,* 1 Cor. 7. 1. *wherein they desired advice from the Apostle about some troubles risen in their Church: whereunto he answers in this Epistle. First therefore after a short introduction in the first 9 verses of this Epistle, he reprehends them in the rest of the first, and in the three following Chapters, for the division that was risen among them, especially by the pride and curiosity of some Teachers, who made ostentation of their eloquence and humane philosophy, and adulterated the simplicity of the Gospel, and despised the same in Paul. Afterwards he reproves them in the 5. Chapter for suffering an incestuous person in their Congregation: and prescribes to them how they shall use Ecclesiastical discipline against him and other scandalous brethren. In the 6. Chapter he admonisheth them that they should not bring the differences which they had one with another about worldly matters, before unbelieving Magistrates, but that they should end them amongst themselves in a friendly manner, and reprehends them because of the fornication which was yet practised amongst them. In the 7. Chapter he begins to answer the questions which they had propounded to him in writing, and first concerning the state of virginity and widow-hood, and marriage. Afterward in the 8. Chapter he treats of the things which were offered to Idols. In the 9. Chapter of the maintenance of the Ministers of the Church. In the 10. again of fleeing from Idolatry, and offerings to Idols. In the 11. Chapter he reprehends certain abuses which were crept into their Congregations, in womens apparel, and in the use of the Lords Supper, and orders that according to Christs institution. In the 12. 13. and 14. Chapters, he speaks of the right use of spiritual gifts, which the Holy Ghost diversly destributed amongst the Church, and especially of the gift of prophecy, and of strange tongues. In the 15. Chapter he treats of the certainty of the resurrection from the dead, and declares at large how it shall come to pass. And after that in the beginning of the 16. Chapter he had spoken of the relief which the Grecian Churches collected for the poor believers in Judea, he concludes this Epistle with some exhortations and salutations to them.*

I. CORINTHIANS.

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CHAP. I.

1 *In the introduction which lasts to the 10. verse the Apostle in the first place puts his name, as writer of this Epistle, and the name of those to whom he writes, with the usual apostolick salutations.* 4 *Further thanks God for the benefits which he had already bestowed upon his Church,* 8 *and assures them of Christs faithfulness in finishing the work he had begun.* 10 *Cometh afterward to the matter it self, and declares how he hath understood that there was division among them, and that the one said I am of Paul, the other I am of Cephas, &c.* 13 *Reprehends them for it with divers reasons, and sheweth that for a token of unity they were baptized in the name of Christ alone.* 18 *Afterwards deals against them who boasted of worldly eloquence, and declares that God had not been powerfull amongst them by that, but by the simplicity of the preaching of a crucified Christ,* 26 *and that this power had manifested it self in the conversion, not of many wise and mighty amongst them, but of the mean and unwise according to the world,* 29 *that they might not boast in themselves, but only in Christ, in whom they had all that was needfull to salvation.*

PAul [Of the name *Paul* and that which followeth, see the annot. on *Acts* 13. 9. and *Rom.* 1. 1.] *a called Apostle of Jesus Christ, by the will of God and Sosthenes* [some think that this was the same *Sosthenes*, who before was a Ruler of the Synagogue at Corinth, and was converted unto Christ, *Acts* 18. 17. and that he was now with *Paul*, or was departed from Corinth with him, because of the persecution against him: but this is uncertain] *the brother,* [To he calleth this *Sosthenes*, not only because he was a disciple of Christ, but also a principal teacher and companion of *Paul*, and in great esteem with the church. See the like, 2 *Cor.* 1. 1. and *Gal.* 1. 2.]

2 *To the church of God which is at Corinth* [This was the chief City of Achaia in Greece, situate betwixt two Seas, in the straight whereby Peloponnesus was joyned to Achaia, a very rich and famous mart-town, and withall full of voluptuousness and luxury, which had been once laid waste by the Romanes, but afterward in the time of *Augustus Cæsar* was built up again, and brought to its former flourishing condition. See *Acts* 18. 1.] *the sanctified in Christ Jesus,* [that is, who are by Christ and communion with him, separated from the common heap of the world, unto a church of God] *the called Saints,* [namely, not only outwardly, by the word, but also inwardly by the power of the Holy Ghost, whereby he understands the best part of the church, that is, true believers, of whom Christ speaks, *Acts* 18. 10.] *with all that call upon the name of our Lord Jesus Christ in every place,* [namely, of Achaia in which Corinth lay as is expresst 2 *Cor.* 1. 1. Or of the whole world, where the name of Christ is called upon, as believers are described thereby, *Acts* 9. 14. 2 *Tim.* 2. 22. For that which *Paul* writes unto one church, is a precept according to which all churches must regulate themselves: as Christ said unto his disciples, *Mark* 13. 37.] *both theirs and our (Lord.)*

3 *Grace be to you* [See hereof, *Rom.* 1. 7.] *and peace from God our Father, and the Lord Jesus Christ.*

4 *I thank my God* [This is the word of faith, which acknowledgeth God for his God, *Rom.* 1. 8. and Christ his Saviour, *Gal.* 2. 20. not to exclude other believers from it, but to prescribe them an example of true confession. See the like, *Job* 19. 25. *Psa.* 18. 3. and 23. 1. and 27. 1. *Isa.* 63. 16. *John* 20. 28. 1 *Tim.* 1. 15. *&c.*] *always concerning you, because of the grace of God which is given you in Christ Jesus:* [Or *through Christ Jesus.*]

5 *That ye are become rich in him in all things,* [That is, abundantly endowed with all manner of spiritual gifts through him. Hereby he layes a foundation to shew that by these gifts they must not be high-minded or boast one against another, but that they must thank God in Christ for them, and use them for edification of one another in peace and unity] *in all reasoning,* [Or *in every word.* This is to be understood either of the gift of being able, fitly to utter that which by knowledge was conceived by them, or of the word of the Apostle himself, whereby they were brought to this knowledge of all the mysteries of faith, *Acts* 20. 20.] *and all knowledge.*

6 *Even as the testimony of Christ* [That is, the word of the Gospel of Christ, *Rom.* 16. as hereafter, 1 *Cor.* 2. 1.] *was confirmed among you,* [namely, outwardly by divers miracles, which were done among them, 2 *Cor.* 12. 12. and inwardly by the oblignation of the Holy Ghost in their hearts, 1 *Cor* 2. 12. 2 *Cor.* 1. 22. see also *Mark* 16. 20.]

7 *So that ye have want of no gift* [Namely, needfull to salvation and edification. Otherwise here we know but in part, and prophesie but in part, 1 *Cor.* 13. 9. And this the Apostle speaks here in general of the true Christians which were among them, whom afterwards he reprehends for the abuse of their gifts, in respect of the faults which were crept in, even among some of them] *waiting for the revelation of our Lord Jesus Christ.* [namely, in his second coming, in which we shall first be made perfect in all that which is yet wanting to us, 1 *Cor.* 13. v. 10 11, 12. see also 1 *Pet.* 1. 7, 13.]

8 *Which (God) shall also confirm you* [Or *strengthen you*, namely, in the faith and good which is already begun in you] *even unto the end, (to be) unreprovable* [that is, properly, whom no man shall be able to accuse, *Rom.* 8. 1, 33.] *in the day of our Lord Jesus Christ.* [that is, in the last day, when Christ shall appear to judgement, and perfectly to redeem his, *Rom.* 2. 16. *Eph.* 4. 30.]

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9 *God is faithfull* [Namely, in the performance of his promises: whereby he hath promised that he will not forsake his. See *Isa.* 49. 15. *Jer.* 32. 40. *&c.*] *by whom ye are called to the communion of his Son Jesus Christ our Lord:* [namely, not only the outward, whereby we profess to have communion with Christ and his benefits: but especially the inward, wherein we are united to him by faith, and by the spirit of Christ, and are partakers of all his benefits. See *Rom.* 8. 32, *Ephes.* 3. 17. 1 *John* 1. 3.]

10 *But I beseech you* [Or *exhort you.* Here the Apostle begins to admonish them against schismes, and to warn them, that they must be no respecters of persons among their teachers, seeing division ariseth from thence: nor because of outward gifts adhere more to one then to another. And the teachers themselves, that they should not deck up the Gospel with humane wisdome or eloquence, but set it forth in simplicity and power of the spirit of Christ] *Brethren, by the name of our Lord Jesus Christ* [that is, by Christ or for Christs sake] *that ye all speak the same thing,* [that is, use one manner of speaking of the same faith; or of the grounds of the same faith: namely, because from the diversity of speaking oftentimes comes diversity of opinions, or at leastwise vain contending] *and (that) there be no rents* [Gr. *schismata,* which are properly divisions which arise in the Church about some differences in belief, which are not fundamental; or which concern not faith it self, but love or outward orders only: which as well as heresies (which properly strike at the foundations of doctrine) are numbred among the works of the flesh, *Gal.* 5. 20. although it be sometimes taken more largely also] *among you, but that ye be joyned together* [or *united,* a similitude taken from a thing which consists of divers parts, which joyned one to another make one perfect work or body] *in the same sence* [or *meaning,* this is the other means to keep true unity in the church; namely, under the same manner of speaking, to hold all one meaning or opinion] *and in the same opinion.*

11 *For it is made known to me concerning you my brethren, by them that (are of the houshold) of Chloe,* [This seems to have been an honest matron, and of esteem among the Church of Corinth] *that there are strifes among you.*

12 *And this I say, that every one of you saith, I am of Paul,* [Namely, a disciple, as also in the following] *and I of Apollo,* [that this *Apollo* also brought many to the faith at Corinth, appears from *Acts* 18. 24, 27.] *and I of Cephas,* [that is, of *Peter.* See *John* 1. 43. *Gal.* 2. 9. from whence nevertheless it follows not that *Peter* preached at Corinth also: but it may be that some of his disciples were there, who boasted of *Peter* or of *Peters* doctrine. For that they also abused the names of *Paul Cephas,* and *Apollo* for this purpose, and not only the names of other teachers, appears by that which follows, chap. 4. 6.] *and I of Christ.* [these were the simple and upright Christians who would not take any factious names of teachers upon them; and did well therein.]

13 *Is Christ divided?* [From henceforward the Apostle brings forth divers reasons, whereby he proves that such divisions are unfitting. For first, hereby it seemes that men would divide Christ, who only is the head of the church, when one part of the church only is named from Christ, and the other parts from *Paul, Peter, Apollo* and other teachers. Moreover also that Christ is not the only Redeemer of his church; finally that they should be baptized in the name of some other then in the name of Christ] *Is Paul crucified for you? or are ye baptized in the name of Paul.* [namely, hereby to take on you the name of *Paul.* See of this phrase *Mat.* 28. 19.]

14 *I thank God that I baptized none of you, save Crispus and Gaius.*

15 *That no man should say, that I have baptized in mine own name.*

16 *But I baptized also the houshold of Stephanas: further I know not whether I baptized any other.*

17 *For Christ sent me not to baptize,* [That is, not chiefly. For all the Apostles were sent to baptize, *Mat.* 28. 19. and other wise the Apostle might not have baptized these. But they left this service; whereunto less gifts were needfull then to preaching, to other their disciples and teachers, that they might lose no time. See *Acts* 10. 48.] *but to publish the Gospel: not with wisdome* [in the following words the Apostle discovers the original from whence these divisions amongst the Corinthians had sprung; namely, from thence that some teachers sought to garnish up the uprightness and simplicity of the Gospel of Christ with humane eloquence, and to mingle it with humane wisdome or philosophy, whereby the ears of some of the hearers were tickled, and despised other upright teachers or pulled them by: which practise the Apostle confutes by his own example and others reasons] *of words,* [Gr. *word,* or *speech,* namely, which humane wisdome teacheth. 1 *Cor.* 2. 4. Or with artificial eloquence] *that the cross of Christ* [that is, the word of the cross, as is expounded in the following verse] *be not made vain.* [that is, be not deprived of its praise and vertue, which is done when men ascribe the same to humane wisdome or eloquence.]

18 *For the word of the cross* [That is, the doctrine of the Gospel of Christ who was crucified for us] *is indeed to them that perish foolishness:* [that is, is by them held for foolishness, and by the worldly wise so accounted] *but to us who are saved, it is a power of God.* [that is, a means whereby the spirit of Christ powerfully worketh in us faith and regeneration for our salvation, *Rom.* 1. 16. 2 *Cor.* 3. 3, 4.]

19 *For it is written, I will cause the wisdome of the wise* [That is, who are accounted worldly wise, or who ascribe such wisdome to themselves. The Prophet relates these words against those who despised the word of God propounded by the Prophet, and more esteemed of humane doctrine] *to perish, and I will bring to nought the understanding of the intelligent.*

20 *Where is the wise?* [That is, worldly wise. These words seem to be taken out of *Esa.* 33. 18. where the like, though somewhat altered, are found: or they are the words of *Paul* himself which he draws from the foregoing testimony. But the sence comes all to one] *where is the scribe? where is the enquirer of this age? Hath not God made foolish* [that is, shewed it to be foolish: or else by a righteous judgement given it up to foolishness. See *Rom.* 1. 21, 22.] *the wisdome of this world.* [namely, when men will measure divine things according to the same.]

21 *For after that in the wisdome of God,* [That is, in the creatures of Heaven and Earth, by which God reveals his wisdome in an especial manner, *Rom.* 1. 20.] *the world knew not God* [namely, as it ought, and as was necessary to salvation, *Rom.* 1. 18, 20.] *by wisdome,* [that is, by their natural understanding and reason] *it pleased God by the foolishness of preaching* [that is, by the preaching of Christ crucified, which worldly men account foolishness, v. 23.] *to save them that believe.*

22 *For as much as the Jews desire a sign* [That is, miracles. See *Mat.* 16. 4. *John* 4. 48.] *and the Greeks seek wisdome.* [that is, reasons which are accounted wisdome by the humane understanding.]

23 *But we preach Christ the crucified, to the Jews indeed an offence,* [Namely, by reason of his mean and despised estate in the world, seeing they looked for a mighty King in the world, which should cause them as little Kings to reign over others. See also *Luke* 2. 34.] *and to the Greeks foolishness.* [namely, that we should obtain life by a crucified man.]

24 *But to them that are called,* [Namely, not only outwardly by the word for so the former are also called which perish

perish; but also inwardly and effectually by the Spirit of God, and according to his purpose, *Rom.* 8. 28, 30. and here ver. 26, 27.] *both Jews and Greeks (we preach) Christ* [thereby may be understood either the preaching of Christ which before ver. 18. is also called the power of God: or Christ himself who is called the power and wisdome of God because he is the express image of the Fathers person, by whom he hath manifested his divine power and wisdome above all things, in the redemption of mankind, ver. 30. See *Prov.* 8. *Mat.* 11. 19. *Luke* 11. 49.] *the power of God and the wisedome of God.*

25 *For that which is foolish of God* [That is, that which worldly men account foolishness, is wiser then they are with all their worldly wisdome] *is wiser then men: and that which is weak of God* [that is, that which they account weak and of no power to bring men to salvation, is stronger or more powerfull then they with all their arrogant eloquence and elegancy] *is stronger then man.*

26 *For ye see your calling brethren* [Or, *see your callings, i. e.* how you are called: or those that are called among you, namely, to the communion of Christ and his Church] *that (ye are) not many wise according to the flesh* [that is, according to the outward feare and estimation of men] *not many mighty, not many Noble.*

27 *But that which is foolish of the world,* [That is, those that the worldly wise account foolish, weak, ignoble *&c.*] *hath God elected,* [that is, according to his eternall election brought to his Church] *that he might shame the wise: and that which is weak of the world hath God elected, that he might shame that which is strong.* [that is, might shew that it availes nothing before God in matters of salvation, but is vain.]

28 *And that which is ignoble of the world, and that which is despised, hath God elected, and that which is not,* [That is, that is esteemed so mean as if it were nothing, 1 *Cor.* 3. 7.] *that he might bring to nought* [that is, shew to be unprofitable and vain] *that which is (any thing.)* [that is, that which is esteemed to be ought or some great thing.]

29 *That no flesh* [That is, no man as *Gal.* 2. 16. namely, as if there were any thing in him, whereby God should be moved to shew him this grace rather then others] *should glory before him.*

30 *But of him* [That is, by his grace and power, as *Rom.* 11. 36. See also 1 *John* 4. ver. 2, 4, 6.] *are ye in Christ Jesus,* [that is, united to Christ by faith. *Rom.* 8. 1.] *who is become wisdome to us of God, and righteousness, and sanctification* [that is, the cause and matter of all true wisdome, and righteousness, and sanctification] *and redemption.* [namely, from all evils and miseries of body and soul, which shall perfectly come to pass at the last day, which is therefore called the day of redemption, *Eph.* 4. 30. See also *Luke* 21. 28. *Rom.* 8. 23.]

31 *That (it may be) as it is written, he that gloricth, let him glory in the Lord.* [That is, ascribe all to him alone with thankgiving, *Jer.* 23. 24.]

CHAP. II.

1 *The Apostle shews by his own example, how the Gospel of Christ must be set forth, namely not with humane wisdome or eloquence, but in simplicity, and spirituall power. 6 Declares further what heavenly wisdome is contained therein, 10 and how the same is revealed by Gods spirit and not by humane reason. 13 Relates again with what words it must be uttered, 14 and how it is discerned and judged, not by the naturall, but by the spirituall man.*

AND I brethren when I came unto you, came not with excellency of words [Gr. excellency of word or speech *i. e.* a garnished manner of speaking, by which I fought to seem wise above others, or to excell: or to perswade you. See 1 *Cor.* 4. 19.] *or of wisdome, publishing unto you the testimony of God.* [that is, the Gospel which is revealed to us by God, and testifies of the will of God for our salvation 1 *Cor.* 1 6.]

2 *For I purposed not* [Gr. *judged*; for although the Apostle was expert in many other things, yet nevertheless he would hold forth nothing but that which was necessary to their salvation] *to know any thing among you,* [that is, to speak of any other knowledge with you] *save Jesus Christ and him crucified.* [that is, who by his death, and resurrection following, redeemed us from our sins, and made us partakers of everlasting salvation, *Rom.* 4. 25. and chap. 10. 9, 10.]

3 *And I was with you in weakness* [These things may be understood either of the low estate wherein the Apostle kept himself when he was at Corinth, that not he, but only his doctrine might be in esteem with them, contrary to the haughtiness of those who occasioned these schismes: or of the circumspection and jealousy, which he used in propounding the doctrine of salvation; that he might mingle nothing humane therewith, that the power thereof might be ascribed, not to his own wisdome or eloquence, but only to the nature of the doctrine which he preached, and the cooperation of the Spirit of God: which best agrees with that which follows] *and in fear, and in much trembling.*

4 *And my speech and my preaching was not in moving words of humane wisdome, but in demonstration of the spirit and of power.* [That is, demonstration of the spirituall power which was joyned with his word, outwardly by miracles, and inwardly by the operation of the Holy Ghost, 2 *Cor.* 3. 3.]

5 *That your faith should not be* [That is, should not have its cause or foundation] *in the wisdome of men* [that is, in speeches or words which humane wisdome inventeth] *but in the power of God.* [that is, in the divinity of the doctrine, witnessed to our hearts by the power of the Spirit of God, *Acts* 16. 14.]

6 *And we speak wisdome* [That is, the difficultest and profoundest mysteries of Gods word: as ver. 7. Otherwise he fed the weak and tender with milk. See 1 *Cor.* 3. 2. *Heb.* 5. 12.] *amongst the perfect:* [that is, those that have made more progress in the matters of faith, and now need no more to be instructed in the first principles. See *Rom.* 14. 1, 2. and 15. 1 *Phil.* 3. 15. *Heb.* 5. 14 These are called *perfect* in comparison of others: otherwise no man is here perfect in knowledge as long as he liveth, 1 *Cor.* 13. 9.] *yet a wisdome not of this world,* [that is, which is which is invented and greatly esteemed by humane reason] *nor of the Rulers of this world* [that is, of the wise and mighty as ver. 8.] *which come to nought:* [namely, with all their wisdome and might, for as much as it is of no use out of this world.]

7 *But we speak the wisdome of God* [That is, which God hath revealed to us for our salvation] (*consisting*) *in a mystery,* [so the Apostle calls the doctrine of the Gospel, because the same was never found out by any humane wisdome, but was hidden from them, untill God revealed it by his Prophets and Apostles] *which was covered, which* [namely, wisdome of God: whereby is understood the person of Christ, who 1 *Cor.* 1. 24. is also called the wisdome of God: or the mysteries of our salvation purpoied by God in Christ, and afterwards revealed in the Gospel unto our glory, *Luke* 2. 32. *Ordained unto our glory, before the world was.* [Gr. *before the ages.*]

8 *Which no man of the Princes of this world knew,* [Namely, by their owne naturall reason or understanding, how great and how acute soever it was. Such as were *Herod, Pilat, Caiaphas,* and other mighty ones in this world,

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as also the Philosophers, scribes, and such like. Otherwise *Abraham* also by Gods Spirit and revelation saw this day, *John* 8. 56. and *David* rejoyced therein, *Psalm* 16. 9. with other godly Kings and Prophets *Luke* 10. 24. and also some of the Rulers of the Jews, as *Nicodemus* and *Joseph* of *Arimathea* knew him: but these were few, and consented not unto his death, *Luke*. 23. 51. See the like phrase, *John* 3. 32.] *For if they had known them they would not have crucified the Lord of glory.* [namely, who is the chief point of this wisdome of God. So Christ is called in respect of his divine nature, *Psalm* 24. 7. *Acts* 7. 2. who was crucified according to his humane nature. See the like phrase *John* 3. 13. *Acts* 3. 15. and 20. 28.]

9 *But as it is written, that which the eye hath not seen, and eare hath not heard, and is not ascended into the heart of man,* [These words the Apostle interposeth for further explication of the former words of the Prophet, to shew that the mysteries of the Gospel, and the greatness of the glory which God hath prepared for his faithfull ones hereafter, are so excellent, that not only no eye nor no ear, but even no understanding was ever able of it self to think of them, or to understand them. See 1 *Pet.* 1. ver. 10, 11, 12.] *that which God hath prepared for them that love him.*

10 *But God hath revealed (it) to us* [Namely, who love God. For that the Apostle speaks not only of the Apostles, but also of them that believe in Christ through their word, appears from what followes] *by his spirit,* [namely, which by the word, and with the word is powerful in us. See 2 *Cor.* 3. 8. 1 *John* 2. 27.] *for the spirit searcheth all things,* [this the Apostle saith, not as if the Holy Ghost which dwelleth in us, were ignorant of any divine thing; which he must seek to know, but because even the deepest things of God are cleerly known to him, as being the same God with the Father and with the Son: as God is said to search the hearts and reines, because they are naked and known before him, *Rom.* 8. 27. *Revel.* 2. 23.] *even the depths of God.* [that is, the most secret counsell of God. See *Isa.* 40. 13.]

11 *For who of men knoweth that which is of man, save the Spirit of man which is in him?* [That is, the reasonable soul and the understanding of man knoweth what is in them. See 1 *John* 3. 20.] *even so also no man* [namely, among the creatures. For the Son knoweth the Father, and the Father the Son, *Mat.* 11. 27. and here also the Holy Ghost, as one only God with the Father and the Son, *Rom.* 8. 27.] *knoweth that which is of God, save the Spirit of God.*

12 *But we have not received the Spirit of the world* [That is, which teacheth worldly things, and hath its delight, or placeth its happiness in worldly things] *but the Spirit which is of God:* [that is, which proceeds from God, and is promised and given to his children, *John* 14. 16. *Rom.* 8. 15.] *that we might know the things which are freely given to us of God.* [namely, for our comfort and salvation, *i. e.* Christ and his benefits, *Rom.* 8. 32. *Col.* 2. 9, 10.]

13 *Which we also speak, not with words which humane wisdome teacheth, but with (words)* [Or, *reasons, motives*] *which the Holy Ghost teacheth,* [namely, in his divine inspirations and writings, not decked up with humane eloquence, but powerfull in its spirituall simplicity] *conjoyning* [or, *comparing* Gr. *judging together, i. e.* as the doctrine is spirituall, so we propound it also, not with worldly, but with spirituall words] *spirituall things with spirituall.*

14 *But the naturall man* [Gr. *the animall man i. e.* he that hath no other or higher wisdome, then which the light of nature and humane reason teacheth him. See *Jud.* ver. 19.] *comprehendeth not the things which are of the Spirit of God.* [namely, to receive the same, and to apply them to himself for salvation, *Rom.* 8. 5. See an example, *Acts* 17. 18. and chap. 25. ver. 19.] *For they are foolishness unto him,* [see 1 *Cor* 1. ver. 21. 22, 23.] *and he cannot understand them,* [namely, but by the grace and power of Gods Spirit, which enlightens the understanding and opens the hearts, *Acts* 16. 14.] *because they are spiritually distinguished.* [Gr. *judged i.e.* with judgement distinguished from humane and worldly doctrines.]

15 *But the spirituall (man)* [That is, he that is enlightned and regenerated by the Spirit of God] *distinguisheth indeed all things,* [namely, necessary to salvation. For even believers sometimes erre indeed in some things, but which are not so needfull to salvation: or when they do not sufficiently stir up this gift of discerning by diligence and prayer. See *John* 10. 4. 27. 1 *Thes.* 5. 21. 1 *John* 4. 1.] *but he himself is distinguished* [or, *judged i. e. with judgment discerned* as ver. 14.] *of no man.* [namely, who is not regenerate or spirituall: otherwise the Spirit of Prophets must also be subject to the Prophets, 1 *Cor.* 14. 29, 32.]

16 *For who hath known the mind of the Lord* [Or, *the spirit of the Lord,* as *Isa.* 40. 13. where these words are, is exprest, *i. e.* the sence or meaning of the Spirit of the Lord, *Rom.* 8. 27.] *who should instruct him? but we have the mind of Christ.* [that is, the meaning of Christ is made known to us by his word and by his Spirit, as is declared before ver. 10. 12.]

CHAP. III.

1 The Apostle gives yet other reasons why he preached the Gospell among them in all simplicity, namely, because of their childhood in knowledge, and carnallness in their divisions. 5 Declares further, in what esteem teachers must be, and how the praise of their work must be ascribed, not to them who plant aud water, but to God who giveth the increase. 10 That their office is to build on Christ the foundation; not hay, straw, stubble, but gold, silver and precious stones, 13 and that each ones work shall be proved by fire; and they then shall receive reward according as it is found. 16 That the Temple of God must not be violated by divisions, 18 seeing the wisdome of men is foolishness before God, 21 that therefore no man must glory in men, seeing we are Christs.

AND I brethren could not speak unto you as unto spirituall [That is, as to such who are extraordinarily enlightned by the Spirit of God; and have made great progress in knowledge, see *Gal.* 6. 1.] *but as to carnall,* [that is, as to such in whom the flesh or humane inclinations do yet too much manifest themselves, as useth to come to pass in children, who follow their inclinations more then reason] *as unto young children in Christ.* [that is, who are yet very tender and ignorant in the doctrine of Christ: and hereby he expounds the word *carnall,* that it might not be taken for persons who are wholly strangers from the spirit of Christ, as it is often used in the holy Scripture, see *Rom.* 8. 8.]

2 *I have fed you with milk* [That is, with the first principles and foundations of Christian doctrine, which are set forth with simple and naked words. Gr. *given you milk to drink*] *and not with (firm) meat:* [that is, the higher declarations of Christian doctrine, which are set forth with higher words, and profounder reasons, see more at large *Heb.* 5. 12. &c.] *For ye were not yet able for it (then:) yea neither are ye now able for it.*

3 *For ye are yet carnall. For seeing there is envy and strife and division among you, are ye not carnall? and do (ye not) walk according to man?* [that is, as naturall men use to do, which is unseemenly for you.]

4 *For while one saith I am of Paul, and another I (am) of Apollo, are ye not carnall?* [That is, yet driven by carnall or childish inclinations in distinguishing your teachers.]

5 *Who therefore is Paul, and who is Apollos, other then Ministers by whom* [That is, by whose ministry and preaching *Rom.* 10. 17.] *ye believed, and (that) even as the Lord gave to every one?* [namely, of his ministers, to whom he diversly distributes his gifts. See 1 *Cor.* 12. 4. &c.]

6 *I have planted,* [That is, laid the first foundation of the Church by my preaching, as is declared hereafter ver 10.] *Apollo hath watered:* [that is, that which I had begun, he by his teaching hath furthered & strengthened] *but God gave the increase.* [that is, made the word that was outwardly preached by us, effectuall in the hearts of the hearers, for their conversion. See *John* 6. 44, 65. *Acts* 11. 21. and 16. 14. &c.]

7 *Therefore neither is he that planteth any thing,* [Namely, to be esteemed, or to glory: which is not so to be understood, as if *Paul* would have ministers to be despised (for 1 *Cor* 4. 1. he will say the contrary) but because no man must so gaze upon the gifts of the ministers, whosoever they be, as to give them the honour, which belongs to the supream author of this work: seeing it is God which appoints them, which gives them fitting gifts, and by their labour is powerfull in the hearts of men, 1 *Cor.* 3. 5. and 12. 6. *Gal.* 3. 5.] *nor he that moistneth: but God which giveth the increase.*

8 *And he that planteth, and he that moistneth are one:* [That is, labour in one and the same thing, and for one and the same end, namely to spread abroad one and the same doctrine of the Gospel, and to edifie the Church of Christ, although with divers gifts. For he speaks here yet, of the office of faithfull teachers, such as he and Apollos were] *but every one shall receive his own reward, according to his own labour.* [namely, according as he shall well have acquitted himself, and been diligent in this his office. *Mat.* 25. 20. &c.]

9 *For we* [Namely, who are ministers of Gods word] *are Gods fellow-labourers:* [namely, who under God, labour together on the building of the Church, as instruments which it hath pleased God to make use of for this purpose, although the principall work cometh from him, and the fitness of those instrumens themselves commeth also from him, 2 *Cor.* 3. 5, 6.] *Gods husbandry,* [that is, ye as members of the Church of God, are they on whom this labour is bestowed, as it were on a great peece of husbandry] *Gods building,* [another similitude taken from a great edifice, whereof a great master hath the ordering, and whereon he imployes his servants, which similitude he afterwards more largely explains and applies] *are ye.*

10 *According to the grace of God which is given unto me,* [Namely, by which I am called to be an Apostle of Christ, and with which he hath hitherto assisted and accompanied me in my ministry. Whereby he ascribes all that he is and doth, not to himself but to God] *I have as a wise master-builder* [that is, as becomes a right prudent, and faithfull master-builder] *laid the foundation,* [namely, together with the other Apostles, in the first setting up of the Church of Christ throughout the whole world: and I as the first which set up your Church, *Rom.* 15. 20. *Eph.* 2. 20. *Revel.* 21. 14.] *and another buildeth thereon;* [this he speaketh of the ordinary ministers, which after the Apostles, were called and setled in the Churches that were founded, and went forward on the Apostles work, *Rom.* 15. 20.] *but let every one take heed, how he buildeth thereupon.* [some understand this of the persons. who by the teachers are built upon the foundation, as the word *work* is so taken, 1 *Cor.* 9. 1. But seeing the Apostle here saith, *let every one take heed how he buildeth thereupon,* and not *whom he buildeth thereupon,* this is commonly and more fitly understood, that the Apostle would here admonish the teachers, that they take heed what doctrine they propose upon the foundation that the Apostles have laid, for the strengthning and enlarging of the Churches already founded.]

11 *For no man can lay another foundation then that which is laid,* [Or, *besides that.* Namely by me and the other Apostles] *which is Jesus Christ.* [Christ is called the foundation of the Church, either in respect of himself upon whom the salvation of the Church depends, because he as true God and man hath procured salvation for us, and applies the same to us by his Spirit. *Mat.* 16. 18. 1 *Pet.* 2. 6. or in respect of his doctrine, whereby we are directed and brought unto him as the only Saviour, and by faith in him receive righteousness, holiness and eternall life. To this doctrine the Apostle here hath respect, and declares that in the doctrine of the Gospel, we may not be directed to any one else to find salvation, but to his person and merits. See *John* 14. 6. *Acts* 4. 12. *Eph.* 2. 20.]

12 *And if any man build upon this foundation* [That is, on this doctrine of seeking salvation in Jesus Christ alone] *gold, silver, precious stones* [that is, edifying doctrines, not drawn from humane wisdome, but from the right grounds of Gods word, 2 *Tim.* 1. 13.] *wood, hay, stubble.* [hereby are understood not any heresies, or false doctrines which overthrow the foundation, whereby the Church of Christ is seduced or rent, for such the word of God condemns as works of the flesh which deprive men of salvation. *Acts* 20. 30. *Gal.* 5. 20. 1 *Tim.* 4. ver. 1, 2, 3. but some doctrines, errors, or institutions of lesser moment, brought forth by humane reason, which do not overthrow the foundation; or some curious and unnecessary disputes which do not edifie, and flourishing manners of speaking without the word of God, which the Apostle every where reproves in these four first chapters.]

13 *Every ones* [Namely, teachers. For of them and their work only the Apostle here speaks] *work* [that is, doctrine which he holds, forth] *shall be manifest: for the day* [that is, time, or the light of truth. *Rom.* 13. 12, 13. *Eph.* 5. 13.] *shall declare it:* [namely, whether it be wood, hay, straw and stubble, or whether it be gold, silver, and precious stones] *seeing it is discovered by fire:* [by this fire here, cannot be understood the fire of Purgatory, whereby after this life men should be purged or purified from their sins; forasmuch as by this fire whereof *Paul* here speaketh, not only the work which perisheth or is burned, but also that which remaineth and is rewarded shall be proved: but it is to be understood either of the fire of the Holy Ghost, which by the light of Gods word in time discovers in the Church the firm labour and faithfull doctrines of the teachers, and which discerneth the unnecessary and curious doctrine, and causeth it to vanish, no otherwise then gold by fire is purified from its impurities, *Psalm* 12. 7. *Jer.* 22. 29. Or the fire of persecution, trouble, and temptation, whereby the true doctrine is as it were proved, because it then gives us a firm consolation, which the other cannot do, *Jam.* 1. 2. 1 *Pet.* 1. ver. 6, 7.] *and of what sort every ones work is, the fire will try.*

14 *If any mans work abide* [That is, his doctrine be judged firm and solid by Gods word, 1 *Thes.* 5. 21.] *which he hath built thereupon, he shall receive a reward.* [namely, at the last day, of grace, and especially for this his work, *Dan.* 12. 3. 1 *Cor.* 15. ver. 41, 42.]

15 *If any mans work shall be burnt,* [That is, if any ones doctrine after triall made by Gods word, shall vanish and be esteemed vain] *he shall suffer loss:* [namely, of this his labour] *but he himself shalbe saved* [namely, because in his doctrine he hath still held fast the foundation] *yet so as by fire.* [that is, difficultly, as one saves himself out of the fire, leaving all that he hath therein *Jud.* ver. 23.]

16 Know

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16 *Know ye not that ye* [Namely, who believe in Chriſt, 1 *Pet.* 2. 5. See *Eph.* 2. 21.] *are the Temple of God, and the Spirit of God dwelleth in you?*

17 *If any one violate the Temple of God* [That is, if any man divide or rend the Church of God by doctrines of humane wiſdome, or by ſpecial adhering to this or that teacher] *him ſhall God bring to ſhame,* [Gr. *corrupt, i.e.* bring him to ſhame and confuſion] *for the Temple of God is holy, which ye are.*

18 *Let no man deceive himſelf:* [Or ſeduce] *if any man among you thinketh that he is wiſe in this world,* [that is, endued with humane wiſdome] *let him become a fool,* [namely, according to the judgement of the worldly wiſe, while he accounts the knowledge of Chriſts croſs and humiliation, for his higheſt wiſdome, which the world accounts folly. See 1 *Cor.* 1. v. 21, 22, 23, 24.] *that he may be wiſe.* [namely, in God, and in the matters of his ſalvation.]

19 *For the wiſdome of this world is fooliſhneſs with God. For it is written, He catcheth the wiſe in their own craftineſs.* [That is, he confounds their worldly and ſubtile conſultations againſt God and againſt the upright, ſo that they periſh themſelves thereby.]

20 *And again, the Lord knoweth the reaſonings of the wiſe* [That is, worldly wiſe as before. The text *Pſa.* 94. 11. hath *men,* namely, who rely on their own wiſdome] *that they are vain.* [that is, in vain ſet their wiſdome on work againſt Gods wiſdome.]

21 *Therefore let no man glory in men:* [That is, let him not admire nor truſt in any humane wiſdome] *For all is yours.* [that is, prepared and ordained by God to ſerve for your ſalvation: even the chiefeſt among the teachers are not for themſelves, but for the Church. And therefore they muſt order all things not for their own honour, but for the honour of Chriſt, and for your ſalvation.]

22 *Be it Paul, be it Apollos, be it Cephas, be it the world, be it life, be it death, be it preſent, be it future things: they are all yours.*

23 *But ye are Chriſts,* [Namely, body or bride as being your head] *and Chriſt is Gods.* [namely, the Fathers well-beloved Son, and Ambaſſadour, to bring us to the eternal inheritance with him. See 1 *Cor.* 11. 3. and chap. 15. v. 27, 28.]

CHAP. IV.

1 The Apoſtle teacheth for what the teachers of the church muſt be accounted, and what is required of them, 5 Regards little the judgement of men, and ſhews by his own example that they ſhall principally give an account of their miniſtry before God. 6 Exhorts not only the teachers, but alſo all believers, to a modeſt opinion of themſelves, 7 ſeeing not they themſelves, but God by his gifts makes them to differ. 8 Puts a difference betwixt the great opinion they had of themſelves, and the low and miſerable eſtate of the laſt Apoſtles in this world, 14 that by this compariſon they might alſo have a meaner conceit of themſelves. 17 Declareth that he alſo ſends Timothy to them for that end. 18 Again reprehends their loftineſs, and threatens them with his coming, 20 that they might in time reprove the evil from among them, and eſcape the rod.

LEt *(every) man ſo account of us as Miniſters of Chriſt, and deſtributers* [Gr. *Oiconomous, i.e.* providers for the houſe, or deſpenſers of Gods houſe, namely, in deſtributing and adminiſtring of his Word and his Sacraments, 1 *Cor.* 2. 7. See of this word *Luke* 16. 1.] *of the myſteries of God.*

2 *And further it is required in deſtributers that each be found faithfull,* [Namely, go not beyond his charge herein, or come ſhort of it, *Heb.* 3. 5.]

3 *But it is to me the leaſt that I ſhould be judged of you, or of a humane judgement,* [Gr. *a humane day*: a phraſe taken from ordinary judgements, in which court is kept on certain ſet daies to judge that which falls out. Not that one Prophet alſo might not judge of another, for he commands the contrary, 1 *Cor.* 14. 29. but he ſpeaks of ſuch a judgement as ſhall be noted in the following words. And *Paul* hath here reſpect eſpecially to the laſt day, when all things ſhall be judged according as they ought, *Mat.* 25. 14. &c. *Luke* 19. 12.] *yea, neither do I judge my ſelf.* [that is, not to be underſtood of a judgement of trying of our ſelves whether we be in the faith, and in what terms we ſtand with God, 1 *Cor.* 11. 28. and 2 *Cor.* 13. 5. but of a judgement whereby any one lifts up and praiſeth himſelf above another in his miniſtry, or puts himſelf below another, and diſpraiſeth himſelf; as this is here reproved in ſome, that one exalted *Paul* above *Peter,* &c. and the other again ſet *Peter* or *Apollo,* &c. above him. This is it which he here ſubmits to Gods judgement, ſeeing men oftentimes herein judge out of affections, as that which followes alſo ſets forth.]

4 *For I am conſcious of nothing* [Namely, as concerning the faithfull adminiſtration of mine Apoſtleſhip: therein I have a good conſcience, for hereof only the Apoſtle ſpeaks] *to my ſelf: yet am I not thereby juſtified:* [namely, before God, or in Gods judgement, as *David* alſo ſpeaks, *Pſa.* 143. 2. and *Paul, Gal.* 2. 16. For it is one thing to have a good conſcience in ones actions before God, for his own comfort, 1 *John* 3. 21. and another thing by his actions to be juſtified before God. The firſt ſhews the diligence and ſincerity of his actions, which *David* alſo teſtifies oftentimes in his Pſalmes, the other a perfection without defects, which *Paul,* even as *David* alſo, found not yet in himſelf, *Pſa.* 19. 13. *Phil.* 3. 12, 13. &c.] *but he that judgeth me* [namely, as a ſupream judge, not only in the outward matter of my miniſtry, but alſo of my conſcience, whereof the Lord Chriſt only is the judge, who ſhall indeed judge thereof at the laſt day, as the following verſe declares] *is the Lord.*

5 *Therefore judge nothing before the time* [Namely, of judgement, in which Chriſt ſhall alſo bring to light the ſecret matters of conſcience, *Rom.* 2. 16.] *untill the Lord ſhall be come, who ſhall alſo bring to light that which is hidden in darkneſs,* [Gr. *the hidden things of darkneſs*] *and make manifeſt the counſels of the hearts,* [that is, with what uprightneſs and to what end every one ſhall have performed his actions in his miniſtry. Whereby he ſeems to reprove thoſe who indeed preach the Goſpel, but more for their own honour or for favour of men, then for Gods glory, and out of a deſire of mens ſalvation] *and then ſhall every one have praiſe of God.* [that is, not only a publick teſtimony of his wel-doing, but alſo a reward, *Rom.* 2. 6. 2 *Cor.* 5. 10.]

6 *And theſe things* [Some underſtand hereby that which the Apoſtle ſaid before of the faults and pride of ſome teachers, and that he reproved them in his own and *Apollo*'s perſon, without expreſſing their names, to ſpare them: but ſeeing many things are ſpoken heretofore in the perſon of *Paul, Cephas* and *Apollo,* which cannot be applyed to ſuch teachers, and alſo that *Paul* is not wont to take the faults of ſuch upon him to ſpare them, but much rather to oppoſe his example unto ſuch, to give the Church warning of them; therefore this may altogether as conveniently be underſtood of the faults of the Church it ſelf, who made ſuch difference among the faithful teachers and Apoſtles, whereby theſe diviſions were occaſioned, without all the teachers being guilty thereof: and declares that in his own and *Apollo*'s perſon he had ſhewed them what eſteem they ought to have of their teachers whoſoever they be, namely, only as mini-

ſters

ſters of Chriſt, who directed them to Chriſt, and to the true unity in Chriſt, and not to themſelves to make a particular faction] *Brethren, I have applyed by ſimilitude to my ſelf and Apollo, for your ſakes:* [that is, rightly to inſtruct you how you muſt carry your ſelves in reſpect of your teachers, and in what eſteem you muſt have them] *that you might learn in us, not to think* [namely, neither of your teachers, nor of your ſelves who are inſtructed by them] *above that which is written,* [namely, throughout in the word of God, which every where commends humility and unitie to us. Or above that which was written unto you by us heretofore] *that ye be not the one for anothers ſake puffed up againſt the other.* [that is, one member of the Church againſt another, becauſe he was brought to Chriſt by this or that teacher and by his miniſtry was made partaker of ſuch or ſuch gifts for the edification of the Church of Chriſt.]

7 *For who differenceth thee?* [Namely, whether thou be a teacher which excelleſt others in gifts, or whether thou be a member of the Church, who by this or that teacher, art brought to faith in Chriſt and other ſpirituall gifts. It is therefore God in Chriſt (he would ſay) who by his grace differenceth thee from another, not the teacher, not ye your ſelves. For although *Paul* plants, *Apollo* moiſtneth, yet it is God alone which giveth the increaſe, 1 *Cor.* 3. 6.] *And what haſt thou that thou haſt not received? and if thou haſt alſo received it, why doſt thou boaſt as if thou hadſt not received it?*

8 *Ye are ſatiſfied already* [That is, you imagine to your ſelves that you are now altogether happy, and that you have now no more want in ſpirituall gifts, but that you have obtained to perfection in all things, and excell all others as a King in his kingdome, which the Apoſtle ſpeaks by way of upbraiding, to exhort them afterwards by his example, and the conſideration of his miſerable eſtate, unto humility. See the like *Revel.* 3. 17.] *ye are already become rich: ye have reigned without us,* [that is, without our having had any part, in your dominion, or imagination of dominion, reſt, and proſperity] *and oh that ye did reign,* [namely indeed and in truth] *that we might reign with you.* [this he ſaith becauſe any one that loveth another, is glad of it when it goeth well with him, and when he proſpers in all things, and eſteems ſuch a ones happineſs as his own.]

9 *For I think* [Here he begins for a warning to propound his and the other Apoſtles example, to bring them to a ſuſpition, and a lowly eſteem of themſelves & of their condition, and to exhort them much rather to ſuffering, then to boaſting] *that God hath ſet us who are the laſt Apoſtles* [That is, who are laſt called ſince Chriſts aſcention, as *Paul, Barnabas, Silas, Apollo, Timotheus,* and the like, who were therefore through diſ-eſteem by ſome called the laſt Apoſtles. See of this name *Rom.* 16. 7. 2 *Cor.* 8. 23.] *for a ſpectacle* [or, *brought us forth.* *Paul* here aludes to the cuſtome of the heathen, who brought forth malefectors into the publique Theaters, to caſt them before the wild beaſts for the recreation of others, or to cauſe them to fight againſt thoſe beaſts even unto death: which was alſo oftentimes done by them to the Chriſtians. See 1 *Cor* 15. 32.] *as it were condemned to death, for we are become a ſpectacle to the world,* [that is, to the reaſonable creatures in the world, which he divides into Angels and men; whereof the good Angels and good men were witneſſes of their ſuffering, and had compaſſion on them; and the evil Angels and men took alſo a delight in it, as in the Theaters were found all manner of people and judgments] *and to the Angels, and to men.*

10 *We (are) fooliſh for Chriſts ſake,* [That is, eſteemed fools by the world] *but ye are wiſe in Chriſt,* [namely, according to your thinking and imagination] *we are weak but ye (are) ſtrong: ye are glorious, but we deſpiſed.*

11 *Even unto this preſent hour we ſuffer hunger, and we ſuffer thirſt, and are naked, and are buffetted, and have no fixed dwelling place.*

12 *And labour, working with our own hands,* [See an example hereof in *Paul, Acts* 18. 3. 1 *Cor* 9. 6.] *we are reviled, and we bleſs: we are perſecuted and we bear it.*

13 *We are reproached and we intreat, we are become as the cleanſings-out of the world,* [That is, where we come, worldly men ſeek to be rid of us, and caſt us out as filth and ſcrapings-off, or elſe as accurſed men; as the Greek word *Katharma* is ſometimes alſo taken. See *Lam.* 3. ver. 45.] *(and) the ſcraping-off of all things even untill now.* [that is, not once or twice but continually even untill now.]

14 *I write not theſe things to ſhame you, but as my beloved children I admoniſh, (you.)* [Namely, to bring you to conſideration and reformation of theſe faults.]

15 *For although ye had ten thouſand Schoolmaſters in Chriſt,* [Gr. *Paidagogous, i.e.* Schoolmaſters or tutors: namely, who further inſtruct you in the things of Chriſt, after that ye are begotten by me by the Goſpel of Chriſt. And this the Apoſtle ſaith becauſe a Father inſtructs his children with greater affection and truer love then a tutor doth. See 2 *Cor.* 11. 20.] *yet (ye have) not many Fathers. For in Chriſt Jeſus I have begotten you* [or, *gotten, engendred, i.e.* firſt brought to the faith: for the preaching of the Goſpel is the means, whereby we are regenerated by the Spirit of God, *Philem.* ver. 10. 1 *Pet.* 1. 23.] *through the Goſpel.*

16 *I exhort you therefore be imitators of me.* [Namely, in humility, peaceableneſs, patience, ſimplicity, *&c.*]

17 *Therefore I have ſent Timothy unto you, who is my dear and faithfull Son in the Lord,* [Namely, not only becauſe I have begotten him to Chriſt by the Goſpel, but alſo becauſe as a true Son he followes my footſteps in all things, 1 *Tim.* 1. 2. and chap. 4. 6.] *who ſhall put you in remembrance of my waies which are in Chriſt,* [that is, of my walking in my life, *Pſalm* 1. 1, 6. and of my manner of doing, in ſetting forth the Goſpel of Chriſt with all uprightneſs and ſimplicity, as he preſently ſubjoynes] *like as I teach every where in all Churches.*

18 *But ſome are puffed up* [This he ſaith, not only of ſome teachers, who by reaſon of ſome outward eloquence had a very high conceit of themſelves, and deſpiſed *Pauls* ſimplicity: but alſo of ſome members, who being inſtructed by them, accounted themſelves great maſters, although they wanted much as yet, and deſpiſed others in compariſon of themſelves, as is declared in the following verſes] *as if I would not come unto you.* [namely, to reform ſuch faults, and to puniſh them according as they deſerve.]

19 *But I will come unto you ſpeedily if the Lord will; and I will (then) underſtand, not the words* [That is, the boaſting of the eloquence, or of knowledge in ſpirituall things] *of them that are puffed up, but the power.* [namely, which they indeed ſhew forth in faith, love and other Chriſtian vertues or gifts, which Gods Spirit powerfully works, 1 *John.* 3. 18.]

20 *For the kingdome of God* [That is, the ſtate of a Chriſtian-man or child of God, in whom God ſets up his Kingdome, *Rom.* 14. 17.] *(conſiſteth) not in words but in power.*

21 *What will ye? ſhall I come unto you with the rod?* [That is, with the exerciſe of puniſhment and diſcipline, 2 *Cor* 10. 6.] *or in love* [that is, in kindneſs and affectionateneſs: otherwiſe puniſhment alſo comes from a Father out of love, *Heb.* 12. 6.] *and (in) the ſpirit of meekneſs.*

CHAP.

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CHAP. V.

1 *The Apostle comes further and proves by the defects which were yet in their Church, that the Corinthians had more cause to humble themselves, then to boast and lift themselves up, and first because of their suffering incest among them.* 2 *Exhorts them earnestly, that they should cast him that had done this, out of the midst of them, and deliver him over to Satan,* 6 *produces divers reasons to this purpose, especially by a similitude taken from leaven, which in the keeping of the Passover in the old Testament was to be purged out.* 9 *Informs them afterwards more at large against what kind of men this Ecclesiasticall discipline must be exercised.* 11 *Namely against those who are called brethren, and gave such like offences,* 12 *leaving those that were without the Church, committed to the judgment of God.*

IT *is wholly reported* [That is, not as an uncertain report, but as a certain thing] *(that there is) fornication among you, and such fornication as is not named even among the Gentiles*; [namely, without detestation or abomination. For howsoever here and there in the Greek, Romane, and other histories such examples are found, yet notwithstanding they are alwayes condemned by them as unjusting and unlawfull] *so that one hath his Fathers wife.* [that is, his mother in Law, as she is also so called in Gods word, *Levit.* 18. 8.]

2 *And are ye (yet) puffed up, and have not much rather mourned?* [Namely, as men do when there is cause of common sorrow: for although such are sins of particular persons, yet nevertheless they concern the whole Church, because Gods name is blasphemed for it, and his wrath kindled thereby against the whole congregation, if they be not duly punished] *that he may be taken away out of the midst of you,* [that is, by Christian excommunication cast out of your congregation, as hereafter ver. 7. 11. is declared] *that hath done this deed.*

3 *But I, as being indeed absent in body, but being present in Spirit,* [That is, with my thoughts, will, and power of the Spirit. See the like, 2 *Kings* 5. 26. *Col.* 2. 5.] *have decreed already as (if I were) present, him that hath so committed that (thing.)*

4 *In the name of the Lord Jesus Christ* [That is, according to the command and charge of Christ, and with calling upon his name *Mat.* 18. ver. 15.] *when ye and my Spirit shall be gathered (together,) with the power of our Lord Jesus Christ,* [that is, the powerfull working of Christ in the hearts of those amongst whom, and against whom this punishment is lawfully used. See *Mat* 18. ver. 18. 19, 20.]

5 *To deliver over such a one unto Satan,* [That is, to banish him out of your communion, or as Christ speaks *Mat.* 18. ver. 17. to account him as an heathen and a Publican. For without the Church of Christ Satan hath his Kingdome. See 2 *Tim.* 2. ver. 25, 26.] *for the destruction of the flesh,* [that is, for the mortifying and abolishing of the old man, *i. e.* of corrupt nature, which is every where called flesh. See *Rom.* 8. 13. *Gal.* 5. 24.] *that the Spirit may be saved* [that is, the new man, which by these fleshly desires and sins seemed as it were dead and buried, may be raised up again, and obtain the conquest, untill that in the day of Christs coming, it shall wholly and only reign in us] *in the day of the Lord Jesus.*

6 *Your glorying* [Namely, whereby you glory as if you and your Church were altogether perfect] *is not good. Know ye not that a little leaven* [Gr. *a small leaven.* By this similitude the Apostle declares, that a scandalous person if he be not punished in the Church, easily draws others in to imitate him] *makes the whole dough sowre?*

7 *Purge out therefore the old leaven* [This may either particularly be understood of the purging out, or casting out of this scandalous person, that the whole Church might be without infamy and danger of further infection, seeing they were already by the Spirit of God in a great part freed from the leaven of naturall corruption. Or in generall for an universall exhortation by occasion of the foregoing similitude, namely that each one in particulars should more and more purge out of himself the old leaven of sin, as they were already delivered from the dominion thereof. See *Eph.* 4. 22. *Col.* 3. 5, 9, 10.] *that ye may be a new dough, even as ye are unsowred. For even our passover is slain for us, (namely) Christ.* [Or, *our passover is offered for us, i. e.* the passover which is offered for us for the expiation of our sins. Christ is here called the passover, by an impropriety of speech, which is often used of the Sacraments (as the bread in the Lords Supper is called the body of Christ, and the communion of the body of Christ) because the Paschall lamb was a sign and figure of Christ and his sacrifice. See *John* 19. 36.]

8 *So then let us feast,* [That is, that which the Israelites were to do in the type, after the killing of the outward passover, on the preparation of the passover, by the purging out of all leaven, and by abstaining from leavened bread for seven dayes, according to Gods command, *Exod.* 12. ver. 15. that the Apostle commands Christians to do in the thing signified all their life long: namely to walk holily and righteously before God and men, and for this cause also to take away all offences from among them, since they are reconciled unto God by the sacrifice and sprinkling of the blood of Christ] *not in the old leaven,* [that is, in the defilement of naturall corruption in which we are born] *nor in the leaven of evill and wickednesse,* [that is, nor in other willfull sins and wickednesses, which naturall men yet daily heap thereunto] *but in the unleavened (bread)* [that is in a pure and undefiled walking] *of uprightnesse and truth.*

9 *I wrote to you in the Epistle* [This some understand of another Epistle which the Apostle should have written to the Church of Corinth before this, because the words which follow are not before expreſt in so many letters: but seeing the sence of these words is related before in the second and seventh verses, therefore this may fitly be understood of this same Epistle of *Paul*] *that you should not mingle your selves with fornicators.* [that is, not admit them unto the communion of your congregation and converse ordinarily with them as brethren. See ver. 11.]

10 *But not altogether* [That is, this I understand not in generall of all such scandalous persons, which dwell among you or with you] *with the fornicators of this world, or with the covetous, or with extortioners, or with Idolaters: for otherwise ye must go out of the world.* [namely, seeing the world is full of such men, with whom ye daily have to do, whose footsteps you must not follow, but whom you must seek to win to Christ, *Mat.* 5. 16. *Eph.* 5. 11. And although this agrees to all ages, yet notwithstanding it agrees most of all to that age, in which Gentilism prevailed, who were all Idolaters, whereupon these other sins commonly follow.]

11 *But now I have written unto you* [That is, I thought it needfull to write unto you, that ye may well understand me] *that ye shall not mingle your selves, (namely) if any one being called a brother* [namely, be held, and acknowledged for a member of the Church; as Christians every where in the Acts of the Apostles, and the Epistles of the same, are called brethren; as Christ also speaks thus of this Ecclesiasticall discipline, *Mat.* 18. 15.] *be a fornicator, or a covetous person, or an Idolater* [that Christians at that time sometimes also ran themselves into Idolatry appears, 1 *Cor* 10. 20. *Rev.* 2. 14, 20.] *or a railer, or a drunkard, or an extortioner: that with such a one ye shall not so much as eat.* [That is, shall keep no familiar and publick mutual friendship with such, that they may be ashamed. See 2 *Thes.* 3. 14. 2 *Joh.* v. 10. Otherwise the Apostle forbids not that by man and wife, parents and children, and the like, even civil communion it self (whereunto the law of nature and manners of men oblige us) should not be kept with such persons: seeing Ecclesiastical discipline doth but dep ive such of the communion which is proper to Christians as Christians, as well in spirituals as temporals: not (that) whereby they are obliged one to another as men or citizens in general.]

12 *For what have I also to do to judge them that are without?* [Namely, yet strangers from the church of Christ and from the faith, *Eph.* 2. 12.] *Do ye not judge them that are within?* [that is, them that are accounted members of the church, whom ver. 11. he calls brethren.]

13 *But them that are without God judgeth.* [That is, reserves them to his own judgement, to punish or convert them. Whereby he shews that albeit such are without the discipline of the church, yet they are not therefore free from the judgement of God. See the like phrase, 1 *Cor*, 11. 32.] *And put ye away this wicked person out of you.*

CHAP. VI.

1 *The Apostle here reproves some more saints among the Corinthians, whereof the first is, that they did not rather make an end of the differences that were amongst them about worldly matters, between themselves in a friendly manner, then bring them before unbelieving Magistrates.* 2 *Proves that this was not seemly for believers, forasmuch as they shall judge the world and the Angels.* 7 *Afterwards shews the original from whence the differences arose, namely, from want of love, forbearance and justice.* 9 *Testifies that the unrighteous and other scandalous persons shall not inherit the Kingdome of heaven.* 11 *And that it was unfitting for them that they should yet henceforward be like unto them, because by the Spirit of God they were delivered from the dominion of such sins.* 12 *Reproves yet another fault in them, consisting in the abuse of meats and other things concerning the belly, but especially fornication.* 15 *Proves afterwards by many reasons how unseemly that is for Christians,* 19 *whose bodies are Temples of the Holy Ghost, which are dearly bought, and who must glorifie God in body and Spirit.*

DAreth any one of you who hath a matter [That is, a difference about worldly things. See v. 3.] *against another, go to law* [Gr. *be judged*, or *let himself be judged*] *before the unjust* [namely, Magistrates which he so calleth, because the Magistrates at that time were most Heathen, and strangers from faith in Christ, and true righteousness, and for the most part alſo oppressours of the Christians] *and not before the Saints?*

2 *Know ye not that the Saints* [That is, the faithful whom he so names, because they are sanctified by the spirit of Christ, and by their holy profession and their holy sacraments are separated from others] *shall judge the world? And if the world be judged* [that is, shall be] *by* [Gr. *in you*] *you,* [namely, as Assessours of Christ the universall judge, whose sentence they shall also approve and justifie, *Mat.* 19. v. 28. *Luke* 22. v. 30.] *are ye unworthy of the smallest law-matters?* [So he calls the matters of this life and of this world, because they are to be esteemed nothing in respect of the heavenly and spiritual.]

3 *Know ye not that we shall judge the Angels?* [Namely, which have sinned, and are kept with chains of darkness unto the day of the great judgement. See *Mat.* 25. 41. 2 *Pet* 2. 4. *Jude* v. 6.] *how much more the things that concern this life?*

4 *If therefore ye have law-matters which concern this life, set them (about it) who are least esteemed* [Gr. *are esteemed for nought*, namely, according to the judgement of some among you] *in the Church.* [namely, rather then the unrighteous or Heathen. This the Apostle speaks by comparison, against those that thought that no man in the Church was wise enough to end their differences: but the Apostle expounds this in the following verse, and commands that they should take the wisest and understandingst of them for Mediators in these matters. See Exod. 18. 21.]

5 *I speak (this) to your shame. Is there so then none among you that is wise, no not one who might be able to judge betwixt his brethren?* [Gr. *betwixt his brother, i.e.* betwixt one believer and another, as the following verse declares.]

6 *But the (one) brother goeth to law with the (other) brother, and that before unbelievers.* [The Apostle therefore doth not here altogether forbid to go to law before Magistrates, but only before unbelievers with offence and scandall; even as he also doth not forbid when any one is oppressed by others, or sued at law, that he might not defend himself by the help of unbelieving Magistrates. For he himself also in such a case appealed unto unbelieving Magistrates; and made use of their help, not only against the Gentiles, but also against the Jews. See *Acts* 22. v. 25. and chap. 23. 17. and chap. 25. 10.]

7 *Now therefore there is altogether a defect* [Gr. *Hettema*, which here signifies a want of love or courage whereby evill inclinations are overcome] *among you, that ye have law-suites one with another. Why do ye not rather suffer wrong? why do ye not rather suffer loss?*

8 *But ye* [That is, some among you] *do wrong and procure loss, and that to your brethren.*

9 *Or know ye not that the unrighteous* [That is, they that do others wrong or injury] *shall not inherit the Kingdome of God?* [that is, that eternal glory in heaven, which is here called an inheritance, because it is given not of merit, but to those only whom God of his hath taken for his children.]

10 *Do not erre* [Or *deceive not your selves*] *neither fornicaters, nor idolaters, nor adulterers, nor wantons, nor they that lye with men, nor thieves, nor covetous, nor drunkards: no railers, no extortioners shall inherit the Kingdome of God?* [namely, except they repent, and leave off to be such any more, *Mat.* 21. 31, 32. as the following verse imports.]

11 *And this were some of you:* [Namely, one in the one, and another in the other. For although in all Gentiles, all these sins were not alwaies manifest, yet nevertheless the root of all men was in them, and the one or the other upon occasion alwaies breaks forth: but they were all Idolaters, See *Rom.* 1. 29. *Eph.* 2. v. 1, 2, 3. and chap. 4. v. 17, 18.] *but ye are washed off,* [that is, purged from the reigning power of such sins, namely, by your sanctification or regeneration, and by your justification, consisting in the forgivenesse of sins, and imputation of the righteousnesse of Christ, whereof baptism is a sign and seal. See *Mark* 1. 4. *Acts* 22. 16. *Rom.* 6. 4. *Eph.* 5. 26. *Tit.* 3. 5. 1 *Pet* 3. 21.] *but ye are sanctified, but ye are justified in the name of the Lord Jesus,* [that is, for Jesus Christ and his merits sake. For the blood of Jesus Christ cleanseth us from all our sins, 1 *John* 1. 7. *Rev.* 1. 5.] *and by the Spirit of our God.*

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11. *Allthings* [Namely, which are indifferent, and not forbidden in Gods word, of the uſe whereof he here ſpeaks briefly, and ſhall ſpeak more largely hereafter, chap. 7, 8, 9, 10, 11. and will diſtinguiſh them from cothers] *are lawfull for me; but all things are not profitable: all things are lawfull for me, but I will not ſuffer my ſelf to be brought under the power of any.* [that is, that I ſhould ſuffer my ſelf to be bound by any humane command no not to make uſe of that which the Lord hath left free to me, when I can do it without offence of others. See *Rom.* 14. 14. 1 *Cor.* 7. 23. and 10. 23. or I will not ſuffer my ſelf to be domineered over by any thing, namely, ſo that I ſhould bring my ſelf in bondage to things different, not to uſe them for the edification of my neighbour.]

13 *Meats are for the belly, and the belly for meats, but God ſhall bring to nought both this* [Namely, belly: not in reſpect of its being which is a part of mans body, which ſhall ariſe whole: but in reſpect of its uſe in this temporall and naturall life which ſhall no more be needfull then. See *Mat.* 22. ver. 30. 1 *Cor* 15. 44. *Revel.* 7. ver. 16, 17.] *and them. But the body is not for fornication*] namely, which the Gentiles heldfor an indifferent thing, and which at Corinth it ſelf, where a publike Temple was erected for this ſin, was very common. Therefore the Apoſtle treats thereof firſt and particularly, before he comes to other things, which they alſo held for indifferent, and in which they laid needleſs ſnares for themſelves, or ſinned grievouſly] *but for the Lord, i. e.* to uſe the ſame for the ſervice of the Lord Jeſus Chriſt] *and the Lord for the body.* [that is, the Lord is alſo a Lord of the body, ſeeing he gave up himſelf not only for the redemption of the ſoul, but alſo of the body, ver. 20.]

14 *And God hath alſo raiſed up the Lord, and ſhall raiſe up us* [That is, our bodies to glory, *Rom.* 8. 11. *Phil.* 3. 21.] *by his power.*

15 *Know ye not that your bodies* [That is, your bodies alſo. For ſeeing true believers are wholly united to Chriſt as their head, 1 *Cor.* 12. ver 12. 17. their bodies are alſo a part of his ſpirituall body] *are members of Chriſt? ſhall I therefore take the members of Chriſt, and make them members of a whore? Far be it.*

16 *Or know ye not that he that adheres to a whore is one body (with her?) for they two ſaith he ſhall be for one fleſh.* [This place taken out of *Gen.* 2. 24. is properly ſpoken of the bond of marriage: but *Paul* applyes it alſo to fornication, becauſe ſuch diſhoneſt love and carnall union, bindes theſe perſons one to another diſhoneſtly and unlawfully; even as marriage bindes them lawfully and honeſtly.]

17 *But he that adheres to the Lord,* [Namely, by true faith and ſincere love] *is one ſpirit (with him,)* [that is ſpirituall; or united unto him by his ſpirit, 1 *Cor.* 12. 13.]

18 *Flee fornication. Every ſin which a man doth,* [Namely, which is done by a man in the outward act] *is without the body:* [that is, abuſeth ſomewhat, or doth hurt to ſomewhat which is without a man himſelf] *but he that committeth fornication, he ſinneth* [this muſt be underſtood comparatively, namely, more then any other ſin. For howſoever a drunkard and glutton abuſeth his body alſo, yet neverthelesſ it is done by ſomewhat that is no part of his body, as meat and drink: and doth likewiſe much hurt and ſhame to his body, but not ſo great as fornication] *againſt* [or, *in*] *his own body.*

19 *Or know ye not that your body is a Temple of the Holy Ghoſt,* [Which therefore muſt be kept pure and clean, and wherein God will be ſerved: which the Apoſtle teſtifies alſo of the whole man, 2 *Cor.* 6. 16.] *which is in you, which ye have of God,* [namely, to aſſure you of your adoption, *Rom.* 8. ver. 11, 15. 2 *Cor.* 1. 22.] *and (that) ye are not your own.* [namely, to do your own will, but the will of him to whom ye belong.]

20 *For ye are dearly bought:* [Gr. *by price,* namely, by the precious blood of Chriſt, 1 *Pet.* 1. 18. 19. *Revel.* 5. 9.] *therefore glorifie God in your body, and in your ſpirit,* [that is, with body and ſoul which is renewed by the Holy Ghoſt] *which are Gods.* [namely, not only by the right of creation, but alſo by the right of redemption.]

CHAP. VII.

1 The Apoſtle anſwers a queſtion propoſed whether it be good to take a wiſe. 3 He commands the married not to withhold themſelves each from other, 5 except it were by mutuall conſent for a time, to give themſelves to faſting and prayer. 8 Declares further to the unmarried and widowes, that it is good to remain unmarried, namely, for ſuch as have the gift thereunto, but not for others. 10 Commands the married that they ſhall not part, 12 no not believers from unbelievers, if they be content to remain with believers. 15 But if the unbelievers will ſeparate he teſtifieth that believers are not then obliged. 18 Declares further that every one muſt be content with his eſtate wherein he was called to Chriſt, aſwell circumciſed as uncircumciſed, 21 aſwell ſervants as free men. 25 Afterwards ſpeaks of Virgins which are under the power of another, and ſhews in what caſe it is good to beſtow them or not. 29 Adjoynes a generall exhortation, how marriage and other things of this world muſt be uſed, 32 and what advantage the unmarried have above the married to adhere well to the Lord. 36 So notwithſtanding that they do not ſin who give their Virgins in marriage, 39 and declares again that the married are bound one to another as long as they live.

Now *concerning the thing whereof ye wrote unto me, It is good* [By this word *good* here, is underſtood not that which is honeſt, vertuous, or holy; for the Apoſtle teſtifieth that the married eſtate is honourable, *Heb,* 13. 4. as alſo the Holy Scripture throughout; but for that which hath leſs trouble, incumbrance and inconvenience as the Apoſtle expounds the ſame hereafter ver. 26.] *for a man* (homo) [that is, (vir)] *not to touch* [that is, to marry, or to know, as this word is alſo taken thus, *Gen.* 20. 6.] *a wiſe.*

2 *But becauſe of fornications* [He ſpeaks in the plurall number, thereby to expreſs all manner of uncleaneſs and wantonneſs] *every (man) ſhall have his own wiſe* [Gr. *a wiſe of his own i. e.* one married wife, and not many] *and every (wiſe) ſhall have her own huſband.*

3 *The huſband ſhall pay to the wiſe the due benevolence:* [Although this may be underſtood in generall of all duties betwixt man and wiſe *Eph.* 5. 22. yet neverthelesſ it is here principally underſtood of thoſe duties which are peculiar to marriage, as appears by the following verſe] *and likewiſe alſo the wiſe to the huſband.*

4 *The wiſe hath not the power over her own body,* [Namely, to withhold her body from the huſband without reaſon in this due benevolence, as the following verſe declares] *but the huſband; and likewiſe alſo the huſband hath not the power over his own body, but the wiſe.*

5 *Withhold not your ſelves from one another except it be with conſent (of both) for a time, that you may be at leaſure for faſting and prayer:* [He ſpeaks not here of ordinary prayer whereunto all Chriſtians muſt be ready at all times, but of extraordinary neceſſities of prayer whether thoſe neceſſities concerned thoſe married perſons in particular, or the Church of Chriſt in generall, as by the

he joyning of *faſting* appears, which is not required in all occaſions, but in prayers in eſpecial neceſſities. See *Exod* 19. 15. *Joel* 2. 16. *Mat.* 17. 21. *Acts* 13. 2.] *and come together again, that Satan tempt you not* [that is, by this occaſion ſtir you not up to unfitting luſts or other uncleanneſs] *becauſe ye cannot contain your ſelves.*

6 *But this I ſay by permiſſion, not by command,* [This is not to be underſtood of that which the Apoſtle ſaid in the ſecond verſe, ſeeing they that have not the gift of continency are not only permitted to marry, but alſo commanded, as alſo in the ninth verſe: but of that which was ſpoken immediately before, of abſtaining for a time and then coming together again, which he will leave to the liberty of the married according as they find themſelves ſtrong or weak therein, and according as their neceſſity and calling will bear.]

7 *For I would that all men were even as my ſelf (am)* [The Apoſtle declares, for the reaſons which ſhall be rehearſed, that he had rather that they all had the gift of continency. Yet neverthelesſ that every one muſt take notice of the gifts which he hath received from God for this purpoſe: namely, the one to contain himſelf, the other to make uſe of marriage in honour and moderation,] *but every one hath his proper gift of God, the one indeed on this, but the other in that.*

8 *But I ſay to the unmarried,* [Namely, who are in their own power as the Greek word imports. For of the virgins which are under the power of another, he will begin to treat hereafter in the 25. verſe] *and to the widows, it is good for them,* [that is, adviſeable, uſefull and leſs troubleſome. See v. 26.] *if they remain even as I.*

9 *But if they cannot contain themſelves let them marry: for it is better to marry then to burn.* [That is, it is good to marry, that we may not be inflamed with ſinful luſts through the deſires of the fleſh, and remain in danger to fall into uncleanneſs; which is alwaies evil.]

10 *But to the married command not I* [Namely, as the firſt propoſer of this command, but as a relater of that which the Lord Chriſt hath expreſly commanded before. See *Mat* 19. 3. *&c.*] *but the Lord, that the wife depart not from her husband.*

11 *And if ſhe alſo depart* [Namely, otherwiſe then becauſe of the huſbands adultery. See *Mat.* 5. 32. and chap. 19. v. 9.] *let her remain unmarried,* [that is, let her not be permitted any other marriage in the church, if ſhe cannot be reconciled to her husband] *or be reconciled to the huſband; and let not the husband forſake the wiſe.*

12 *But to the others* [Namely, believers which are married to unbelievers] *ſay I,* [namely, as an Apoſtle of Chriſt, informed and moved by his Spirit] *not the Lord,* [namely, by an expreſs command as the former was, v. 10. The reaſon hereof ſeemeth to be, that Chriſt preached the Goſpel only among the Jews who were yet in Gods covenant, and not amongſt the Gentiles, where this difference fell out at that time, which therefore he cauſed to be propounded and commanded in its ſeaſon by his Apoſtles] *If any brother hath an unbeliving wiſe,* [that is, a ſtranger from the Chriſtian Religion, as the Gentiles were] *and the ſame be content to dwell with him* [namely, as thoſe that are married uſe to do, and as it becometh her] *let him not forſake her.*

13 *And a wiſe that hath an unbelieving husband, and he be content to dwell with her, let her not forſake him.*

14 *For the unbelieving husband is ſanctified by the wiſe,* [Gr. *ſanctified in the wiſe,* as alſo afterward *in the husband.* Namely, in regard that believers are heirs of Gods covenant, with their children, *Gen.* 17. 7. *Acts* 2. 39. which advantage the unbelieving party cannot hinder by his unbelief, becauſe the grace of God in ſanctifying ſuch a marriage, is more powerfull then the unbelief of the other party to unhallow the ſame] *and the unbelieving wiſe is ſanctified by the huſband. For otherwiſe your children were unclean,* [that is, ſtrangers from Gods covenant, as is teſtified of the unbelieving Gentiles and their ſeed, *Eph.* 2. 12.] *but now are they holy.* [that is, are comprehended in the outward covenant of God, and have acceſs to the ſigns and ſeals of Gods grace, as well as they that are born of both believing parents.]

15 *But if the unbeliever depart* [That is, forſake the believer, or drives him from her, and obſtinately on his ſide makes void the bond of marriage, as was then uſual with the Gentiles, and now alſo with the Turks] *let him depart. A brother or a ſiſter is not embondaged* [that is, not bound on their ſide to hold the bond of marriage any further, or to remain unmarried, as he had commanded the married in general, v. 11. from which command they are alſo excepted] *in ſuch (caſes:)* [namely, when they on their ſide thus break the bond of marriage, only, out of hatred to the faith] *but God hath called us to peace.* [Gr. *in peace, i. e.* to live in peace and with a quiet conſcience, whether it be in marriage or out of the ſame.]

16 *For what knoweſt thou O wiſe* [Namely, who art a believer, and liveſt in peace with an unbelieving husband] *whether thou ſhalt ſave thy husband?* [namely, by thy peaceable and Chriſtian walking ſhalt win him to Chriſt. See 1 *Tim.* 4. 16. *Sam* 5. 20. 1 *Pet* 3. 1, 2.] *Or what knoweſt thou O husband that thou ſhalt ſave thy wiſe?*

17 *But as God hath deſtributed to every one, as the Lord hath called every one, ſo let him walk:* [That is, let every one be content and frame himſelf according to the gifts and the calling which he hath obtained of the Lord, whether it be in a married eſtate or out of it: which afterwards he extends alſo to other callings of men, that by Chriſtians under the name of Chriſtian Religion, the ſtate of the commonwealth might not be deſtributed, or the church be made hatefull] *and ſo ordain I in all the churches.*

18 *Is any man called being circumciſed? let him not cauſe (the foreskin) to be drawn on.* [As may be done by the art of Chirurgery. See 1 *Mac.* 1. 16. *Joſeph. An. lib* 12. *cap.* 6. Namely, as thinking that he ſhould be the more acceptable to God thereby] *Is any man called being in the foreskin* [that is, uncircumciſed] *let him not be circumciſed.*

19 *Circumciſion is nothing,* [That is, of no force unto godlineſs. Which the Apoſtle underſtands chiefly of the times of the new Teſtament, when circumciſion is no more a ſacrament. See *Gal.* 5. 6.] *and uncircumciſion is nothing, but the keeping of the commandements of God.*

20 *Let every one abide in that calling* [That is, be quiet and ſatisfie himſelf] *wherein he is called.*

21 *Art thou called being a ſervant? let not (that) trouble thee;* [Namely, as if thou ſhouldeſt therefore pleaſe God the leſs, if thou be but a ſincere Chriſtian. See 1 *Cor.* 12. v. 13. and *Gal.* 3. 28.] *but if thou canſt alſo become free* [namely, by lawfull and fit wayes, as amongſt the Gentiles where ſlavery was in uſe, there were divers wayes whereby the ſlaves might come to their freedome] *uſe (that) rather.*

22 *For he that is called in the Lord being a ſervant,* [That is, is converted to faith in Chriſt being yet a ſervant or ſlave] *he is a free-man of the Lord:* [that is, by the Lord freed from the bondage of ſin and of the Devil. See *John* 8. v. 34, 35, 36.] *Likewiſe alſo he that is called being free,* [namely, according to the civil or outward ſtate] *he is a ſervant of Chriſt.* [that is, ſubject to his power and commands, as a ſervant to his Lord.]

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23 *Ye are dearly bought* [Gr. *by price.* See the last verse of the former chapter] *Be not the servants of men.* [namely, to do any thing for the service or obedience of men which should be repugnant to the commands of the service of God. Or suffer not your selves in spirituall things to be brought in bondage by any men, that you should not freely use that which the Lord hath made free to us. See *Gal.* 5. 1. *Col.* 2. 20.]

24 *Every one wherein he is called, brethren, let him abide in the same with God.* [That is, as in the presence of God: (or) duly to acquit himself in such a calling.]

25 *Now concerning Virgins I have no command of the Lord:* [Or, *no ordinance. i. e.* no express command of God or Christ: namely, that any one ought to remain a virgin. Whereby it appears that the words of Christ, *Mat.* 19. 12. *He that can comprehend this, let him comprehend it,* are not command but only a permission] *but I speak* [Gr. *give*] *(my) opinion, as who have obtained mercy of the Lord, to be faithfull.* [namely, in my doctrine and ministry, and in that respect also in that which I here declare. See ver. 40. and 1 *Cor.* 4. 1. 2. Or, *to be worthy of credit.*]

26 *I hold this therefore to be good* [That is, profitable and usefull as ver. 1. 8.] *for the instant necessity,* [Or, *present need.* Namely of the Church which is now in continuall trouble, persecution and banishment. See the like phrase, 2 *Cor.* 6. 4. and 1 *Thes.* 3. 7. which necessities may better and easier be indured by the unmarried then by the married, who are burdened with a family and children] *that (I say) it is good for a man to be even so.* [that is, unmarried, wherewith also is alwaies to be understood the condition set down before in the 9. verse, as also hereafter in the 35. and 36. verse, of the gift of continency.]

27 *Art thou bound to a wife? seek no dissolution:* [Namely, no not for the instant necessity, as some one might have misinterpreted his former words] *art thou loosed from a wife? seek not a wife.*

28 *But if thou marriest also, thou sinnest not: and if a virgin marry she sinneth not. But such shall have affliction* [That is, troubles, discontents, and many cares] *in the flesh,* [that is, according to the outward man, or according to the present life. And this he saith because of them who fancied to themselves nothing but ease and pleasure in a married condition] *and I spare you.* [that is, I would gladly have you free from such encumbrances and troubles as marriage brings with it, as hereafter ver. 32. and the following is further declared, namely, that you may be able to serve the Lord the more freely.]

29 *But this I say brethren, that the time henceforward is short:* [Gr. *the time is drawn in,* or, *together.* This may be understood either of the time of every mans life, seeing the ages daily grow weaker, and therefore a man must think the more upon spirituall things which are everlasting. Or of the time which the world shall yet stand, which is also said to be short in respect of the time fore-past, and therefore is called the last hour, that we might the more carefully prepare our selves speedily to look for Christ our judge from heaven. See 1 *Pet.* 4. 7. 2 *Pet.* 3. 8. Others read, *the time is short: it remaineth therefore that even they that have wives* &c.] *that they also that have wives, might be as not having:* [this *Paul* saith, not to forbid the married the use of marriage: for that would contradict that which is said before ver. 3, 4, 5. but to exhort them to moderation and consideration in that use, that their spirituall duties may not be hindred thereby, as also in that which followeth.]

30 *And they that weep* [That is, they that are in heaviness, especially for the mischances which marriage brings with it by the death of husband, wife, children, or such like troubles and adversities which happen in marriage] *as not weeping: and they that are joyfull* [namely, upon the severall occasions of the married estate, as getting of children, bestowing them in marriage, or other accommodations and recreations] *as not being joyfull: and they that buy as not possessing:* [that is, not setting their heart upon it, so that by the use of the same, they be turned a way from the chiefest good. See *Mat.* 6. 19, 33. as the following words also declare.]

31 *And they that use this world, as not abusing it. For the form of this world* [That is, the things which the world esteem as a great good and happiness, but which are no other then an appearance thereof, as some shews in publick spectacles use to be, from whence the Greek word *schema* is taken. See *Eccles.* 1. 2. 1 *John* 2. 16, 17.] *passeth away.*

32 *And I will* [I would be willing or wish] *that ye should be without carefullness. The unmarried is solicitous* [that is, ought to take care; and can more freely do it, because he is not hindred by the care of house keeping] *for the things of the Lord, how he shall please the Lord:*

33 *But he that is married is solicitous* [That is, useth ordinarily to do so, and is by reason of the care of house-keeping, and to please his partner, more obliged to it] *for the things of the world,* [the word world is not here taken for worldly lusts which are unlawfull and forbidden every where in Gods word, but for such things whereby the family is maintained in this world, as meat, drink, and clothes, dwelling, trading, and the like, which are not unlawfull in themselves, 1 *Tim.* 3. 4. and chap. 5. 8. but nevertheless do trouble a man that he cannot alwayes so earnestly and continually think upon that which is spirituall, and in which the unmarried have less hindrance then the married, when our gifts and calling permit it. See an example hereof in *Mary* and *Martha Luke* 10. 39.] *how he shall please his wife.* [not to do any thing contrary to Gods will. For so we may please no men, *Luke* 14. 26. *Gal.* 1. 10. but to live in love and peace with her, *Eph.* 5. 25. which must so be understood also, of the wives taking care towards the husband in the following verse.]

34 *A wife and a virgin are different. The unmarried taketh care for the things of the Lord, that she may be holy both in body and in spirit: but she that is married taketh care for the things of the world, how she shall please her husband.*

35 *And this I say for your own advantage:* [That is, ease and benefit. And so he expounds in this verse that which before he called good or not good] *not that I might cast a snare upon you,* [namely, precisely to binde you to the unmarried life] *but (to lead you) to that which is comely and fit, to adhere well to the Lord, without being drawn this way and that way.* [Or, *not to be drawn off.* Namely, with the cares and troubles of this world.]

36 *But if any man think* [Namely, by all signs which he perceives thereof, is aware or judgeth. He speaks here properly of Parents or Guardians, under whom the virgins are] *that he dealeth unfitly* [that is, not well becomingly or well advisedly, if he should hinder his virgin from marrying contrary to her nature or inclination: or else contrary to what the condition of his family requires] *with his virgin, if she pass over her youthfull time, and it must so come to pass:* [namely, to prevent greater troubles both in respect of her and of his family] *let him do what he will: he sinneth not: let them marry.*

37 *But he that stands firm in (his) heart, having no necessity* [Namely, either for himself, for the preservation of his family and other occasions, which oftentimes necessitate Parents to marry out their children: or by
reason

reason of the frailty of the children whereof is spoken in the former verse] *but hath power over his own will, and hath decreed this in his heart, that he will keep his virgin,* [namely, unmarried] *he doth well.*

38 *So then he that giveth her in marriage, he doth well, and he that giveth her not in marriage he doth better.* [that is, he doth that which is more serviceable and beneficial for the quiet of his virgin, as v. 1, 8, 26. and as it is expounded, v. 35. 40.]

39 *A wife is bound by the the Law* [Namely, of marriage. See *Rom.* 7. 2.] *as long as her husband liveth,* [namely, except it be because of adultery, *Mat.* 19. 9. or of the departing of the unbelieving party, before v. 15.] *but if her husband be fallen asleep, she is free to marry to whom she will, only in the Lord.* [that is, only that this be done in the fear of the Lord: to which purpose also especially serves, that she now being free, do not yoke her self with unbelievers, 2 *Cor.* 6. 14.]

40 *But she is happier* [Namely, as well in respect of the troubles which marriage brings with it, as of the freedome which she hath to serve the Lord with less trouble, as is declared by the Apostle heretofore. Yet this must also alwayes be understood with the former conditions, if she have the gift of continency, and her calling permit this, as he hath limited this, v. 7. 17.] *if she so abide according to my opinion. And I think also that I have the Spirit of God.* [this the Apostle saith not as if he doubted thereof, but to speak modestly of himself, contrary to that false conceit which some among them had of themselves. See before v. 25.]

CHAP. VIII.

1 *The Apostle answers one question more concerning the eating of things offered to Idols, and shews that it is not enough for this purpose, that we know that the Idol is nothing,* 5 *and that we have but one God and one Lord;* 9 *seeing there are many weak ones, who by so doing would be offended,* 10 *and might take liberty to do thus likewise after their example, with an evill conscience, and so perish.* 12 *Declares that such sin against Christ,* 13 *whereas no man ought to offend his brother even for the use of any meat.*

NOw *concerning the things which are offered to Idols* [The Greek word *Eidolon,* which we call *Idoll,* signifies any kind of image or likeness, and generally whatsoever without, or together with God, any religious honour is given to; and is here taken for an Image whereby men honour any Idol, or to which men give divine or religious honour under what pretence soever it be. Now seeing the Gentiles used part of the sacrifices which they offered to their Idols for feasts, which they held at their houses or else in the Temples of the Idols, whereunto the Christians were also sometimes invited; therefore it was demanded of the Apostle, whether it were also lawfull for them, whether it were without or within the Temples of the Idols, to go to such feasts, whereunto the Apostle answers partly in this chapter, partly in the tenth] *We know that we altogether* [namely, who are duly informed of God and of his nature, and withall of our Christian liberty. For he himself afterwards excepts the weak out of them, v. 7. and the Apostle seems here to rehearse the words which some persons among them used to colour their doings] *have knowledge. Knowledge puffeth up,* [that is, makes self-conceited, and despisers of our neighbour, when knowledge is without love and the true fear of God as the following word misport] *but love edifieth.* [causeth our knowledge to be used for the edification of our selves and our neighbour. See *Rom.* 14. 19..]

2 *And if any thinketh that he knoweth any thing,* [Namely, without conjoyning of love as before] *he hath known nothing yet, as it ought to be known.*

3 *But if any man love God,* [And consequently his neighbour also for Gods sake, , which two things cannot be separated, 1 *John* 4. 20. and chap. 5. v. 1. 2.] *he is known of him.* [that is, known for his, as *John* 10. 14. *Rom.* 8. 29. and for that cause also taught by him, as some take the word *know.* See also 1. *Cor.* 13. 12. and *Gal,* 4. 9.]

4 *Concerning therefore the eating of things which are offered to Idols; we know that an Idol is nothing in the world,* [That is, is no god, nor hath any divine power to pollute meats or to hallow them: otherwise Idols are also something in the world, namely, gold, silver, stones, the sun, moon, deceased men, wicked spirits and the like which the Gentiles held for Gods, but have no divine power like as they thought, wherefore also they are called vanities and lies in the word of God] *and that there is no other God but one.*

5 *For although there be also them that are called Gods* [Namely by blinde men who accounted such creatures or even their own fancies for Gods, *Rom.* 1. 21. &c.] *whether in heaven or on the earth (as there be many Gods and many Lords.* [namely, such feigned Gods, or else which Gods word it self calls Gods, as are the Angels and Magistrates, *Psa.* 8. 6, *Psa.* 82. 1.]

6 *Notwithstanding we have but one God,* [Namely, who is truely and essentially the eternal God] *the Father, of whom,* [that is, by whose ordering and almighty power. See the like, *Rom.* 11. 36.] *are all things, and we for him,* [that is, for his service and for his glory, *Prov.* 16. 4. and 1 *Cor.* 10. 31.] *and (but) one Lord,* [namely, who hath absolute power and command over us and our consciences. Which the Apostle saith not to exclude the Father and the Holy Ghost from it, who are also every where in the Scriptures called our Lord, but only all creatures and feigned Gods, as before he said the Father to be one God, not to exclude the Son and the Holy Ghost from it, but only the creatures and feigned Gods] *Jesus Christ, by whom are all things,* [namely as a co-worker with his Father in all his divine works, *John* 1. 3. and 5. 19.] *and we by him.* [Hereby he understands the work of redemption]

7 *But in all the knowledge is not:* [namely, that the Idol is nothing, or hath no power to defile that which is offered] *but some with a conscience of the Idol,* [that is, with a conscience that judgeth that the Idol is somewhat, and hath power to pollute the meat] *even until now* [that is, without having been able hitherto to be brought to another opinion] *eat as (ought) that is offered to an Idol: and their conscience being weak is defiled.* [namely, seeing they nevertheless eat that which they hold to be defiled, and that against their judgement.]

8 *Now meat* [That is, the simple use of meat. Some take this for the words of the Apostle, who should hereby instruct the strong that they may so much the better leave such meat. Others take it for the words of those themselves, who under this pretext durst eat of the Idol-sacrifice. Both agree not ill with that which followeth] *maketh us not acceptable to God. For whether we eat we have no abundance,* [namely, in spirituals, or in respect of acceptableness before God; so also that which followeth. See *Rom.* 14. 17.] *and whether we eat not, we have no want.*]

9 *But take heed that this your power* [Namely, which ye have or think that ye have in the use of such meat] *become not in any wise a stumbling-block* [the word *stumbling-block* signifies sometimes a grief which a man hath for that which any one doth amiss, but here it signifies a boldness which any one takes to do like another although he thinketh that the other doth ill, as that which followeth shews] *to them that are weak.*

10 *For if any man seeth thee who hast knowledge*
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[Namely, that an Idol is nothing, as before] *sit at meat in the Idols Temple*, [or as some understand this, *at the Idols Table*, *i.e.* at the feast which is kept for the honour of the Idol] *shall not the conscience of the same who is weak, be hardned* [Gr. *be edified*, which here is taken in an ill sence] *to eat the things which are offered to Idols?* [namely, whereas neverthelesse he reckoneth that the Idol hath defiled these things, or as the Idolaters spake, consecrated it to himself.]

11 *And the brother which is weak by thy knowledge* [Or *for thy knowledge, i. e.* by or for the abuse of thy knowledge, seeing thou dost not use it for edification, but with offence of the weak] *shall perish*, [namely, seeing thereby as much as in thee is, thou givest occasion to this thy weak brother by thy example, so by little and little to fall to the Idol, and to fall away from the Christian Religion, and so to perish. See the like phrase, *Mat.* 5. 28. *Rom.* 14. 15.] *for whom* [namely, weak brother] *Christ died?* [namely, to keep him from destruction, and for this end also to redeem him from idolatry and his former vain conversation, 1 *Pet.* 1. 18. For howsoever those for whom Christ died, and whom by his death he hath truly redeemed, cannot be seduced by the seducing power of offences, *Mat.* 24. 24. *John* 10. 15, 28. Yet neverthelesse they that give offence do nothing else but as much as in them is, bring such as are weak in the faith to destruction, except they were kept by the power of God and the intercession of Christ, *Luke* 22. 31, 32. 1 *Pet.* 1. 5.]

12 *But ye so sinning against the brethren, and wounding* [Gr. *striking*, which is a matter of great cruelty to make the conscience of such which is weak of it self, by striking or wounding yet weaker, and as it were kill it] *their weak conscience, sin against Christ.* [namely, whose members they are. See *Acts* 9. 4.]

13 *Therefore if meat* [Namely, of what sort soever it be. And the Apostle gives here a general rule, according to which the conscience of all believers must be regulated in respect of indifferent things and of the weak: but not in respect of the obstinate or wilfull. See *Mat.* 15. 12. and *Gal.* 2. 3. &c.] *offends my brother, I will never eat any flesh, lest I should offend my brother.*

CHAP. IX.

1 The Apostle the better to bring the Corinthians to the right use of indifferent things, sets before them his own example, and for this end he here interposeth a discourse of the maintenance of the ministers of the Church, and testifieth that he as well as other Apostles had power to receive maintenance. 7 Produceth divers reasons to prove this, taken from them that serve in the warre, that plant a vineyard, and feed a flock, 9 of an oxe that thresheth, 11 of a sower, 13 of them that serve the temple or altar. 15 And declareth that neverthelesse he made not use of this power, neither would he use it, because he judged not this for edification amongst them, and that he might not so abuse his power, 19 but that he every way accommodated himself to weak Christians as well Jews as Gentiles in indifferent things, the better to gain them. 24 Finally exhorts them by the similitudes of those who strive to out-run one another in the race, and that fight or wrestle, as also by his own example, to sobriety and diligent progress in godliness.

AM *I not an Apostle? Am I not free?* [Namely, from the ceremonies of the Law, and in that regard to eat all kinds of meat which might be set before me, as well as any of the other Apostles. See a contrary example, *Dan.* 1. 8. and *Acts* 10. v. 14, 28.] *Have I not seen Jesus Christ our Lord?* [namely as well as the other Apostles, when I was called to the Apostleship by him in a vision, extasie, and afterward by being taken up into heaven. See *Acts* 9. 17. 2 *Cor.* 12. 2.] *are ye not my work in the Lord?* [that is, who are converted to the Lord by my ministry.]

2 *If I am not an Apostle unto others, notwithstanding I am unto you:* [That is, notwithstanding, ye have no reason to doubt thereof] *for the seal of mine Apostleship* [that is, the confirmation that I am truly an Apostle, forasmuch as ye were converted by my ministry, and God hath confirmed my calling among you by many miracles and signs 2 *Cor.* 12. 12.] *are ye in the Lord.*

3 *My defence to those that make enquiry concerning me* [Or, *who examine me*, or *condemn me, i. e.* who dare as judges take upon them to judge me] *is this.*

4 *Have we not power to eat and drink?* [Namely, at the cost and charge of the Church.]

5 *Have we not power to lead about (with us)* [Namely, from one place to another where we go to preach, at the costs of the Church] *a wife being a sister*, [Gr. *a sister a woman* or *a wife*. Some think from hence that the Apostle had a wife, but that he did not lead her all about with him, that he might not burden the Churches. But this seems to be repugnant to that which he saith of himself. 1 *Cor.* 7. 7. Others think that hereby are understood certain women which followed the Apostles to serve them, and to provide for them of their means, as the women which followed Christ, *Luke* 8. 3. But besides this that we read this no where, so neither is it likely to be true. For hereby the Apostles should have rendred their ministry suspected, and the Churches should have been eased hereby, whereas the Apostle evidently brings in this to shew that he would not burden the Churches herewith. So that this therefore is to be understood of a wife, not which he had, but which he might have taken, and consequently also have led with him, as some other Apostles did] *as also the other Apostles, and the brothers of the Lord*, [that is, cousins Hebr. For *John* and *James*, and also *Judas* and *Simon* were Christs cousin-Germanes, or mothers sisters sons. See *Gen.* 13. 8. and 29. 15. *Mat.* 12. 46. and 13. 55.] *and Cephas?* [that is, *Peter*, of whose wife we read *Mat.* 8. 14.]

6 *Or have not I and Barnabas only, power of not working?* [Namely, with our hands for our maintenance. See *Acts* 18. 3. and 20. 34.]

7 *Who ever serves in the war at his own charges? who planteth a vineyard, and eateth not of its fruit? or who feedeth a flock, and eateth not of the milk of the flock?*

8 *Speak I this according to man?* [That is, do I prove this only with reasons which are taken from the doings of men?] *or saith not the Law* [namely, written by *Moses*] *the same also?*

9 *For it is written in the Law of Moses, Thou shalt not muzzle a threshing Oxe.* [In those countries as also in others, men beat not the corn out of the ears with flailes as they do here, but they cause beasts, especially oxen to go over it, and so tread the same, and trample it loose out of its ears, and draw the threshing waggon over it. See *Deut.* 25. 4. *Isa.* 28. 27, 28.] *Doth God also take care for Oxen?* [namely, chiefly, or more then for men, when he made this Law. For otherwise there is not so much as a sparrow forgotten before the Lord. See *Mat.* 10. 29. So that this is to be understood comparatively, that God made this Law more for men then for oxen, to give us to understand, that if God will not have men to withhold his food from the labouring oxe, that much less ought we to withhold the same from men which labour.]

10 *Or saith he (it) altogether for our sake? For for our sakes (that) is written: forasmuch as he that ploughteth must plough in hope:* [Namely, of enjoying the fruits of his labour afterward] *and he that thresheth in hope, (must) be partaker of his hope.*

11 *If we have sown unto you that which is spirituall*, [Namely, I and *Barnabas* have published unto you the word of God. See *Rom.* 15. 27.] *it is a great (matter) if we reap yours that is corporall?* [Gr. *carnall*, *i.e.* the good things which serve for the sustentation of our bodies.]

12 *If others* [Namely, ordinary teachers, which we have left there to finish after us the work that is begun] *be partakers of this power over you (why) not we much rather? yet we have not used this power: but we bear all, that we may not give any hindrance to the Gospell of Christ.* [Namely, partly because of the unbelievers, who for fear of the charges might have shunned the word: partly because of certain false Apostles, which might have slandered *Paul* as if he preached the Gospell for maintenance sake, whereas they would seem to do the same for nothing, that so they might draw the Churches to them. See 2 *Cor* 11. ver. 13.]

13 *Know ye not that they that administer the holy things* [Such as were all the Levites in the old testament, who therefore received the tenths, and had their part in that which was offered. See *Numb.* 18. *Deut.* 18.] *eat of that which is holy? (and) they that are continually by the altar*, [Gr. *sit continually by the altar.* as were the Priests the posterity of *Aaron*, which received tithes also of the tithes of the Levites, and had a speciall part in all sacrifices, except those which must be wholly burnt before the Lord. *Num.* 18. ver. 26. *&c.*] *partake with the altar.* [seeing one part was burnt upon the altar and consumed by the fire, and another part was kept for the Priests.]

14 *So also hath the Lord ordained*, [He hath respect here to Christs ordinance, *Mat.* 10. 10. *Luke* 10. 7.] *that they which publish the Gospell should live of the Gospell.* [that is, of the labour which they take in preaching of the Gospell, and governing of the Church.]

15 *But I have used none of these things:* [Namely, among you, although from other Churches he sometimes received some liberality, 2 *Cor.* 11. 8.] *and I have not written this, that it should be so done unto me: for it were better for me* [Gr. *good rather to dy*, *i. e.* more advised or expedient] *to dy*, [namely, for want] *then that any one should make this my glorying vain.* [namely, of having preached the Gospell among you without offence, and without your costs. The reason hereof see before ver. 12.]

16 *For if I publish the Gospell, it is no glorying to me:* [That is, I do nothing but what I ought to do, *Luke* 17. 10.] *for necessity is laid upon me*, [or, *necessity lies upon me.* Namely, by my calling and Christs command, *Rom.* 1. 14.] *and wo to me* [Gr. *wo is me*, *i. e.* the punishment is ready for me which Christ hath threatned to the unfaithfull servant, *Mat.* 24. 48. *&c.* Not that the Apostle doubted whether he should continue faithfull in his ministry, but this he saith, by such spurs more and more to stir up both himself and others, to diligence and prudence in their ministry] *if I preach not the Gospel.*

17 *For if I do that willingly* [That is, gladly, and with due care and diligence, without regarding the judgment of men, *Rom.* 12. ver. 11.] *I have reward:* [namely, the crown of glory which is of grace, promised by the Lord to faithfull and diligent servants, *Mat.* 24. 46, 47. 2 *Tim.* 4. ver. 7, 8. and the glory of faithfulness in this life against the false Apostles] *but if willingly* [that is, only for fear of punishment, or to have honour and profit with men: as hirelings and slaves use to serve their masters] *the dispensation is (neverthelesse) intrusted unto me.* [namely, to give account thereof hereafter.]

18 *What reward have I then?* [I have then first reward to expect from the Lord, if I do it with diligence and faithfulness, respecting only the glory of God, and the greatest edification of the Church, without hope of reward from men. And seeing I observed that the receiving of reward from men would give offence, and hinder edification and the course of the Gospel, therefore I would not receive it: and for that I may glory unto you, but not unto God. See *Rom.* 3. 27. and 4. 2. 2 *Cor.* 11. 10.] *(namely) that I publishing the Gospel, might make the Gospel of Christ (to be) without cost, not to abuse* [that is, to use with offence, and with reproach of the false Apostles, v. 15.] *my power* [namely, which I have to take fitting maintenance] *in the Gospel.*

19 *For when I was free from all;* [Namely, burdens and yoaks, from whence the Christian and Apostolick liberty makes us free. The Apostle therefore proceeds from this point, wherein for edification sake he did not use his liberty, unto more other points, wherein he likewise did not use the same, the more to convince the Corinthians, that according to his example they ought to do the like, and not use their liberty to the scandal and hinderance of the course of the Gospel] *I have made my self bondman to all*, [that is, I have condescended to every ones weakness, or as a servant must alwaies carry himself according to the condition and inclination of him whom he serves. But this must alwaies be understood in indifferent things. So also v. 22.] *that I might gain* [that is, bring to faith in Christ. See the like phrase, 1 *Pet.* 3. 1.] *the more.*

20 *And to the Jews I became as a Jew*, [Namely, in things which were indifferent, as then the observation of the ceremonies of the Old Testament with the weak Jews yet was: as for their sakes he caused *Timothy* to be circumcised; caused his head to be shorn at Cenchrea by a vow, and at Jerusalem purified himself in the temple] *that I might gain the Jews: to them that are under the Law* [namely, of ceremonies which was then abolished by Christs suffering, as much as concerns that which was religious therein: but was yet born for a time as a thing indifferent, not to estrange the weak Jews. See *Acts* 21. 20.] *(I became) as being under the Law, that I might gain them that are under the Law.*

21 *To them that are without the Law*, [That is, the Gentiles, who had not the ceremonial Law, neither were bound to use it, according to the decree of the Apostles, *Acts* 16. 28. and 21. 25.] *(I became) as being without the Law, (neverthelesse) not being without the Law, to God, but under the Law to Christ*, [this he addes that no man might misconstrue that which he had said before, that he had been as without law, seeing in all that he did, he had alwaies before his eyes the Law and commands of Christ in bearing the weak, and in shunning of offences, *Gal.* 6. 2.] *that I might gain them that are without the Law.*

22 *I became to the weak* [Namely Christians or believers, who indeed embraced the foundation of the christian faith, but as for that which concerns christian liberty, could not yet in all things well comprehend it, *Rom.* 14. 1. *Gal.* 6. 2.] *as weak, that I might gain the weak: I became all things to all, that I might surely save some.* [hereby he expounds that which before he called *to gain.* See 1 *Tim.* 4. 16.]

23 *And this I do for the Gospels sake, that I might also be partaker of the same.* [That is, that not only others might be saved by my preaching, but that I my self also might be co-partner of this salvation: which would not be, if I did not my self that which I teach others.]

24 *Know ye not* [From henceforward the Apostle teacheth, that they should be so farre from being very much troubled about meat and drink, or feasts of Idolaters, that they must much rather be carefull to exercise them

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themselves in all soberness, temperance and forbearance, which he proves by the examples of those that strive for a prize, and also by his own example] *that they that run in the race* [namely, for a prize] *run all indeed, but (that) one receiveth the prize?* [namely, who not only without others begins well, but before others ends well] *So run* [that is, so diligently and constantly even unto the end] *that ye may obtain (it.)* [or apprehend, namely, the proposed prize of the glory of God, *Phil.* 3. v. 12, 13, 14.]

25 *And every one that striveth (for a prize,)* [Namely, by wrestling, running or fighting, as among the ancients there were such sorts of striving for the prize] *containeth himself in all things.* [or moderates himself, namely, from much meat, drink or other things, which make him slow or unapt in this strife] *These then (do this) indeed, that they may receive a corruptible crown,* [namely, of laurels, olive-branches, oaken-leaves, and the like, or at the highest of silver or gold, such as were propounded to those that strove for a prize] *but we an incorruptible.* [that is, unperishing, or everlasting, 1 *Pet.* 1. 4.]

26 *I run (so therefore, not as at an uncertainty,* [Namely, like as these fighters or runers for a prize do, who know not whether they shall get the prize or no, 2 *Tim.* 4. 7, 8.] *so fight I, not as beating the air.* [namely, as they do, who do not fight or strive in good earnest, but only fight with a shadow, and exercise themselves against the air, from whence happens no victory over the adversary: which we must do in earnest against sin and the Devil, *Eph.* 6. 11.]

27 *But I constrain my body,* [The Greek word signifies to strike under the eyes by blows, to tame or bring under his obedience. See of this word also, *Luke* 18. 5.] *and bring it into bondage,* [namely, to subdue the same to the spirit, and not to oppress the spirit by too much food or by too great delicacy] *lest by any means when I have preached to others,* [namely, to bring them to salvation] *I my self should be reprobate.* [that is, make my self unfit or uncapable of the prize whereunto I incite and stir up others: whereby the Apostle meaneth not that he is uncertain of his election, and of obtaining this prize, for the contrary appears clearly, *Rom.* 8. v. 38. 2 *Tim.* 4. v. 7, 8. but this is a similitude taken from the same striving for the prize, wherein the slow or lazy, who had too much fed themselves, were rejected, and disallowed as unfit for it.]

CHAP. X.

1 *The Apostle declares that all the Israelites in the wilderness were baptized in the cloud and in the sea, 3 and that they did all eat the same spiritual meat, and drink the same spiritual drink, 5 but that nevertheless they were punished by God, 7 when they fell to idolatry, 8 or to fornication, 9 and when they tempted Christ, 10 or murmured against him. 11 Testifieth that this serves for our warning not to commit such sins. 13 Promiseth concerning it God's help in temptation, and a good issue 14 Exhorts them again to flee from Idolatry, 15 seeing by the use of the Lords Supper they have communion in the body and blood of Christ: but by Idolatry with Devils, whose Tables therefore they must avoid, 22 and under no pretext provoke God, or give offence to their neighbour. 25 Notwithstanding permitteth to eat without questioning whatsoever is sold in the shambles, 27 and being invited to the house of an unbeliever, whatsoever is set before us, except any one gives us notice of it. 31 And concludes this discourse with a general exhortation to do all things for God's glory, and the edification of our neighbour.*

A*Nd I will not brethren that ye be ignorant that our Fathers* [Namely, who came out of Egypt with *Moses*] *were all under the cloud,* [namely, which interpoled it self betwixt the army of the Egyptians and of the Israelites, and which bedewed, and defended the Israelites, when they went through the red sea, *Exod.* 14. 19. *&c. Psalm* 105. 39. which *Paul* here testifieth to have been an antitype of our baptism, like as *Peter* speaks of the deliverance of *Noe* in the Ark, out of the midst of the flood, 1 *Pet.* 21.] *and all passed through the sea:*

2 *And were all baptized into Moses* [That is, by *Moses*, or by the ministry of *Moses*, 5 or in the doctrine of *Moses*, as is said *Acts* 19. 3. that some were baptized in the baptism of *John*, *i.e.* in the doctrine of *John*, which was confirmed by his baptism] *in the cloud, and in the sea,*

3 *And did all eat the same* [Namely, in the signs, which signified one and the same thing: and that not only with one another, but also with us: which appears from thence that *Paul* here useth the name of Baptism, and afterward saith that the rock was Christ: and for that otherwise *Pauls* conclusion should not be firm, except they had one kind of meat with us in respect of the signification] *spiritual meat:* [namely, the Manna, which is called a spiritual meat, because it served the Israelites, not only for corporall food, but also to be for an extraordinary sign of the flesh of Christ, and in that respect had a spiritual relation unto Christ, as Christ at large declares, *John* 6. and as afterwards for the same reason the rock is called spiritual.]

4 *And did all drink the same spiritual drink. For they drank of the spiritual rock which* [Namely, rock] *followed;* [*i.e.* by the streams or brooks which flowed from thence, after that it was striken by *Moses*, *Numb.* 20. 8, 11. *Psalm* 105. 41.] *and the rock was Christ.* [that is, was a sign and type of Christ, who being by the Father smitten to death for our sakes, should yeeld forth unto us the streams of living water, *John* 7. 38. And this is a phrase usuall in the Sacraments, as the bread and wine in the Lords Supper are called the body and blood of Christ, because they are a sign and seal thereof. What some would say, that the sence should be *Christ was the rock,* is repugnant not only to the words of the Text, but also unto the thing it self, forasmuch as all the Israelites cannot be said to have drunk of Christ, seeing many of them believed not, and God was not well-pleased with them, ver. 5. and *Heb.* 4. 2.]

5 *But in the greater (part) of them God took no pleasure, for they were smitten down in the wilderness.* [Namely, because of their unbelief, as *Paul* declares *Heb.* 3. ver. 17, 18, 19.]

6 *And these things happened for types unto us,* [That is, for examples, and warnings. Namely, that it we follow after such like sins, notwithstanding that we shall also have been partakers of these holy signs; neither shall we escape the same punishment, which came upon them for the same. See of this word ver. 11. *Phil.* 3. 17. 1 *Tim.* 4. 12. *Tit.* 2. 7.] *that we should have no lust unto evil.* [Gr. *should be no doers of evil things.* Namely, of idolatry, fornication, and such like which are related afterwards] *like as they had lust.*

7 *And be no Idolaters, like as some of them,* [That is, a great part of them, namely, those that committed Idolatry with the molten calf] *as it is written, the people sat down to eat and drink, and they rose up to play.* [that is, to dance, laugh, and caper, as the Idolaters after their Idolatrous feasts, commonly used to do, *Exod.* 32. 6.]

8 *And let us not commit fornication, as some of them committed fornication,* [Namely, in the land of the Midianites, by the counsell of Balaam being inticed unto Idolatry and fornication, *Numb.* 25.] *and fell in one*

one day three and twenty thousand. [*Numb.* 25. 9. it is said four and twenty thousand. But it may be that there were killed betwixt three and four and twenty thousand, of which the Apostle kept the lesser number. Others think that there were three and twenty thousand slain with the sword, after the example of the zeal of *Phinees*, and that the other thousand of the chiefest were hanged afterwards by the command of *Moses*.]

9 *And let us not tempt Christ,* [That is, provoke him, or call in question his power to punish the unthankfull, as the Israelites, *Numb.* 21. 5. when they were not content with the Manna, nor with the waters, which the Lord miraculously afforded them: and like as the Corinthians, who rather followed the feasts of Idolaters which were full of offence and danger, then a simple food which the Lord afforded them at home] *as some of them also tempted,* [namely, Christ, whom he had named immediately before. For it was the Angel of the Covenant, the eternall son of God, who guided them in the wilderness, and whom they provoked. See *Exod.* 14. 19. and 23. 20. and *Esa.* 63. 9.] *and were destroyed of the serpents.*

10 *And murmur ye not, as some of them also murmured,* [The Israelites many times murmured against God in the wilderness, when they wanted any thing, or when they were not content with the benefits which God gave them. But here respect is had especially to those events. *Numb.* 11. 4. 33. when they desired flesh, and were therefore by God destroyed with severall plagues, and *Numb.* 16. 1, 2. when *Corah* with his company murmured against *Moses* and *Aaron*, and some were burnt, some sunk into the earth] *and were consumed by the destroyer.* [this name is not found indeed in this history, but is added by *Paul*, either hereby to understand the severity of God himself in these punishments, or an Angel which God made use of for this destruction, as he did, *Exod.* 12. 23. and *Esa.* 27. 36.]

11 *And all these things came upon them for types:* [That is, examples of judgment upon such. See v. 6.] *and are written for warning of us, on whom the end of the ages* [that is, the last times, in which the grace of God is more powerfull, and wickednesse greater. Wherefore we must by the grace of God take the more heed to our selves, 1 *Tim.* 4. 1. 2 *Pet.* 3. 3.] *are come.* [Gr. *meet, or are met.*]

12 *So then he that thinketh to stand* [That is, he that conceits himself to be so firm in the faith, that he could not fall into such sins] *let him take heed that he do no fall.* [that is, let him be carefull that thereby he be not brought to a fall, to commit those sins and offences for which God punished the Israelites. From whence appears that the Apostle doth not exhort believers to doubt of their salvation, contrary to his own doctrine, *Rom.* 5. 1. and 8. 31. but that he warns the self-conceited only, not to depend upon themselves, and to shun the occasions whereby they might be brought to fall. For weak believers when out of weakness they may fall, have the promise of being raised up again. See *Psalm* 37. 24. and the following verse here.]

13 *No temptation* [Namely, whereby ye are brought to the communion of Idolaters and their feasts] *hath taken you, but humane:* [namely, which sprung from your humane infirmity, and from fear of the displeasure of the Idolaters, who have requested you thereunto. Herewith he comforts them, and exhorts them to more constancy for the future, seeing God maketh us this promise, that he will not let his be tempted above their power] *but God is faithful who will not let you be tempted, above that ye are able,* [that is, above the power which ye have already received by Gods Spirit. For of our selves we are able to do nothing, *John.* 15. ver. 15. 2 *Cor.* 3. 5. *Phil.* 4. 13.] *but he shall with the temptation* [namely, which he shall suffer to come upon you, although they were much greater then hitherto have happened, *John* 16. 33.] *give* [Gr. *make*] *also the issue, that ye may be able to bear them.*

14 *Therefore* [That is, seeing then that we have these examples of Gods judgment on the one side, and of Gods faithfull promise on the other side] *my beloved flee from Idolatry.* [namely, not only that which is such indeed, but also that which might give inducement to, or suspition of it, or which is a sign thereof: of which he hath hitherto spoken.]

15 *I speak as unto understanding* (persons) [that is as to them that are expert and informed in the mysteries, of our faith] *judge ye that which I say.*

16 *The cup of thanksgiving* [Or, *the cup of blessing.* For the Greek word *Eulogia* signifieth both *thanksgiving* and *blessing.* But seeing the Apostle hereafter chap. 11. 24. useth the word *to give thanks* or *thank*, as also the Evangelists, *Mat.* 26. 27. *Mark* 14, 23. *Luke* 22. 17. therefore this word *thanksgiving* is retained also here in the Text] *which we (giving thanks) do bless* [Gr. *Eulogoumen*, which word signifies both *to bless*, and *give thanks*. Yet must here be translated *bless*, and not *give thanks*, forasmuch as it cannot be said that we *give thanks the cup*, as the Gr. conjunction or construction of the words would require; but will *bless the cup.* And by this *blessing* is understood, not by force of any words to change the wine into the essential blood of Christ, but by prayer, thanksgiving, and rehearsing of the institution and end of the holy Supper, to consecrate, or separate from other common drink, and appropriate it to this holy use, as the word *bless* is also used, *Gen.* 2. 3. *Exod.* 20. 11. where God is said to have *blessed* and hallowed the seventh day, because he separated it from other common daies, and appropriated it to a holy use. See the exposition hereof in the annotation on *Mat.* 26. 26.] *is it not a communion of the blood of Christ?* [that is, a sign and pledge of the spiritual communion which we have with Christs body and blood, as ver. 18. is said that the Israelites had communion with the altar, and ver. 20. that they that are Idol-sacrifices had communion with divels. A phrase usual in the Sacraments, see ver. 4. and 1 *Cor.* 11. 24. 25.] *the bread that we break, is it not a communion of the body of Christ?*

17 *For (it is) one bread,* [Namely, that is broken, and in which we have communion. Or, *for we many are one bread,* and *one body*] *(so) are we many one body:* [that is, one spiritual body, whereof Christ is the head. See *Rom.* 12. 5. 1 *Cor.* 6. 15. and 12. 12. *&c.*] *seeing we all are partakers of one bread.*

18 *Behold Israel which is after the flesh:* [That is, the people of the Jews, descended from Israel according to the flesh, which at that time had still their temple and worship; although the vertue of it was made void by the coming of Christ] *have not they which eat the sacrifices, communion with the altar?* [that is, with the worship which was used by them upon the altar and about the same, and which they thereby testified that they still approved.]

19 *What say I therefore? that an Idoll is ought? or that the Idol-sacrifice is ought?*

20 *Yea (I say) that that which the Gentiles offer, they offer to devils,* [For many of the Gentiles Gods which they honoured by their images were wicked spirits. See *Levit.* 17, 7. and *Deut.* 32. 17. And although sometimes they would thereby honour some deceased men and other creatures, or else the Creator of heaven and earth himself, as may be seen *Acts* 17. 23. *Rom.* 1. 21. yet nevertheless they are said to give that honour to devils, because the devil was the inspirer and instituter of such image-worship, whereby God was not honoured but dishonoured. *Esa.* 40. 18. and chap. 42. 8.] *and not to God. And I will not that ye should have communion with devils.*

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themselves in all sobernesse, temperance and forbearance, which he proves by the examples of those that strive for a prize, and also by his own example] *that they that run in the race* [namely, for a prize] *run all indeed, but* (*that*) *one receiveth the prize?* [namely, who not only without others begins well, but before others ends well] *So run* [that is, so diligently and constantly even unto the end] *that ye may obtain* (*it.*) [or *apprehend*, namely, the proposed prize of the glory of God, *Phil.* 3. v. 12, 13, 14.]

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10 *And murmur ye not, as some of them also murmured,* [The Israelites many times murmured against God in the wilderness, when they wanted any thing, or when they were not content with the benefits which God gave them. But here respect is had especially to those events. *Numb.* 11. 4. 33. when they desired flesh, and were therefore by God destroyed with severall plagues, and *Numb.* 16. 1, 2. when *Corah* with his company murmured against *Moses* and *Aaron*, and some were burnt, some sunk into the earth] *and were consumed by the destroyer.* [this name is not found indeed in this history, but is added by *Paul*, either hereby to understand the severity of God himself in these punishments, or an Angel which God made use of for this destruction, as he did, *Exod.* 12. 23. and *Esa*, 27. 36.]

11 *And all these things came upon them for types:* [That is, examples of judgment upon such. See v. 6.] *and are written for warning of us, on whom the end of the ages* [that is, the last times, in which the grace of God is more powerfull, and wickednes greater. Wherefore we must by the grace of God take the more heed to our selves, 1 *Tim.* 4. 1. 2 *Pet.* 3. 3.] *are come.* [Gr. *meet*, or *are met.*]

12 *So then he that thinketh to stand* [That is, he that conceits himself to be so firm in the faith, that he could not fall into such sins] *let him take heed that he do no fall.* [that is, let him be carefull that thereby he be not brought to a fall, to commit those sins and offences for which God punished the Israelites. From whence appears that the Apostle doth not exhort believers to doubt of their salvation, contrary to his own doctrine, *Rom.* 5. 1. and 8. 31. but that he warns the self-conceited only, not to depend upon themselves, and to shun the occasions whereby they might be brought to fall. For weak believers when out of weakness they may fall, have the promise of being raised up again. See *Psalm* 37. 24. and the following verse here.]

13 *No temptation* [Namely, whereby ye are brought to the communion of Idolaters and their feasts] *hath taken you, but humane:* [namely, which sprung from your humane infirmity, and from fear of the displeasure of the Idolaters, who have requested you thereunto. Herewith he comforts them, and exhorts them to more constancy for the future, seeing God maketh us this promise, that he will not let his be tempted above their power] *but God is faithful who will not let you be tempted, above that ye are able,* [that is, above the power which ye have already received by Gods Spirit. For of our selves we are able to do nothing, *John.* 15. ver. 15. 2 *Cor.* 3. 5. *Phil.* 4. 13.] *but he shall with the temptation* [namely, which he shall suffer to come upon you, although they were much greater then hitherto have happened, *John* 16. 33.] *give* [Gr. *make*] *also the issue, that ye may be able to bear them.*

14 *Therefore* [That is, seeing then that we have these examples of Gods judgment on the one side, and of Gods faithfull promise on the other side] *my beloved flee from Idolatry.* [namely, not only that which is such indeed, but also that which might give inducement to, or suspition of it, or which is a sign thereof: of which he he hath hitherto spoken.]

15 *I speak as unto understanding* (persons) [that is as to them that are expert and informed in the mysteries, of our faith] *judge ye that which I say.*

16 *The cup of thanksgiving* [Or, *the cup of blessing.* For the Greek word *Eulogia* signifieth both *thanksgiving* and *blessing.* But seeing the Apostle hereafter chap. 11. 24. useth the word *to give thanks* or *thank*, as also the Evangelists, *Mat.* 26. 27. *Mark* 14, 23. *Luke* 22. 17. therefore this word *thanksgiving* is retained also here in the Text] *which we* (*giving thanks*) *do bless* [Gr. *Eulogoumen*, which word signifies both *to bless*, and *give thanks*. Yet must here be translated *bless*, and not *give thanks*, forasmuch as it cannot be said that we *give thanks the cup*, as the Gr. conjunction or construction of the words would require; but will *bless the cup.* And by this *blessing* is understood, not by force of any words to change the wine into the essential blood of Christ, but by prayer, thanksgiving, and rehearsing of the institution and end of the holy Supper, to consecrate, or separate from other common drink, and appropriate it to this holy use, as the word *bless* is also used, *Gen.* 2. 3. *Exod.* 20. 11. where God is said to have *blessed* and hallowed the seventh day, because he separated it from other common daies, and appropriated it to a holy use. See the exposition hereof in the annotation on *Mat.* 26. 26.] *is it not a communion of the blood of Christ?* [that is, a sign and pledge of the spiritual communion which we have with Christs body and blood, as ver. 18. is said that the Israelites had communion with the altar, and ver. 20. that they that ate Idol-sacrifices had communion with divels. A phrase usual in the Sacraments, see ver. 4. and 1 *Cor.* 11. 24. 25.] *the bread that we break, is it not a communion of the body of Christ?*

17 *For (it is) one bread,* [Namely, that is broken, and in which we have communion. Or, *for we many are one bread, and one body*] (*so*) *are we many one body:* [that is, one spiritual body, whereof Christ is the head. See *Rom.* 12. 5. 1 *Cor.* 6. 15. and 12. 12. *&c.*] *seeing we all are partakers of one bread.*

18 *Behold Israel which is after the flesh:* [That is, the people of the Jews, descended from Israel according to the flesh, which at that time had still their temple and worship; although the vertue of it was made void by the coming of Christ] *have not they which eat the sacrifices, communion with the altar?* [that is, with the worship which was used by them upon the altar and about the same, and which they thereby testified that they still approved.]

19 *What say I therefore? that an Idoll is ought? or that the Idol-sacrifice is ought?*

20 *Yea (I say) that that which the Gentiles offer, they offer to devils,* [For many of the Gentiles Gods which they honoured by their images were wicked spirits. See *Levit.* 17, 7. and *Deut.* 32. 17. And although sometimes they would thereby honour some deceased men and other creatures, or else the Creator of heaven and earth himself, as may be seen *Acts* 17. 23. *Rom.* 1. 21. yet nevertheless they are said to give that honour to devils, because the devil was the inspirer and instituter of such image-worship, whereby God was not honoured but dishonoured. *Esa.* 40. 18. and chap. 42. 8.] *and not to God. And I will not that ye should have communion with devils.*

21 *Ye cannot* [Namely, rightly and duly,

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ſo that in ſo doing ye would alſo pleaſe God. See the like phraſe, *Mat.* 6. 24. 2 *Cor.* 6. 14.] *drink the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Table of the Lord,* [that is, of the meat and drink of the Lords table, which is received by chriſtians for a ſign of communion with Chriſt] *and of the table of Devils.* [that is, of the meat and drink of the feaſts, which is received for a ſign of communion with Devils.]

22 *Or do we provoke the Lord?* [That is, will we ſtir him up to wrath by our doings, and conſequently bring his judgement upon our heads, *Deu.* 32. 21. The Greek word properly ſignifies, ſtir him up to jealouſie] *Are we ſtronger than he?* [namely, to keep off his puniſhing hand from us, when that ſhall ſtrike us.]

23 *All things* [Namely, which are indifferent in themſelves, not forbidden by God in the new Teſtament, as among other things was the eating of all ſorts of meat, when it could be done without offence. The Apoſtle now forwards treats of two other caſes, which with certain limitations he permits in that which followes] *are lawfull for me, but all things are not profitable:* [namely, for my ſelf] *all things are lawfull for me, but all things edifie not.* [namely, my neighbour.]

24 *Let no man ſeek that which is his own* [Namely, only or with the hurt and diſadvantage of his neighbour, *Ro.* 13. v. 6.] *but let every one (ſeek) that which is anothers.* [that is, ſeek alſo that which is anothers, for we muſt love our neighbour as our ſelves: we may then indeed love our ſelves alſo, but not contrary to the love of our neighbour.]

25 *Eat all* [That is, all ſorts. Here then in the firſt place the Apoſtle permits, that whatſoever cometh to the market may be uſed for meat by us, although neverthe-leſs it many times comes to paſs, that part of that which was offered to Idols, is ſold there alſo, when it is not uſed in feaſts or ſacrifices. But when it is brought to the market or into the ſhambles, the Idol is then no more honoured therewith, but it is accounted common meat] *that is ſold in the ſhambles, queſtioning nothing* [or *making no difference*, namely, whether it were ſacrificed before or not: for the Greek word ſignifieth both] *for conſcience ſake.*

26 *For the earth is the Lords,* [That is, although before it was abuſed by Idolaters, yet it ceaſeth not to abide a creature of the Lords, who hath created it to be uſed with thankſgiving, 1 *Tim.* 4. 4.] *and the fulneſs of the ſame.*

27 *And if any one of the unbelievers invite you,* [Namely, to his houſe, the feaſt not being made for the honour of the Idol, as the Gentiles often uſed the remainder of ſuch ſacrificed beaſts, or meats, for private and civil feaſts] *and ye will go (thither)* [that is, hold it expedient to go, to maintain civil communion or neighbour-hood, whereby the Apoſtle gives to underſtand, that before men go thither they ſhould alſo weigh well wherefore they are invited thither] *eat all* [that is, of all things] *that is ſet before you, queſtioning nothing* [or *making no difference*] *for conſcience ſake.*

28 *But if any one* [Namely, of the weak believers, which might be offended thereby: or elſe of the unbelievers who ſits at meat with thee, and thereby might look upon thee for a man which wert without religion or of their heatheniſh religion, if thou being admoniſhed ſhouldſt nevertheleſs eat thereof] *ſaith unto thee, that is Idol-ſacrifice, eat (it) not for his ſake who gave (thee) notice of (it) and (for) conſcience ſake. For the Earth is the Lords and the fulneſs thereof.* [this ſame place taken out of *Pſa.* 24. the Apoſtle here again produceth, to ſhew that men may well leave ſuch meat, ſeeing there are more meats which God hath created upon earth for our uſe.]

29 *But I ſay (for) conſcience not of thine own ſelf, but of the other.* [Namely, who gives thee warning of this, and is offended thereby, for the reaſon before rehearſed] *For why is my liberty judged* [that is, why ſhall I by the ſcandalous uſe of liberty, give occaſion that anothers conſcience ſhould condemn mine action or reproach the ſame. Or ſeeing I know from Gods word that this is now free to me, why ſhall I ſubject the judgement of my conſcience to the judgement of anothers conſcience who is yet weak, or ſuffer my ſelf to be reproached by ſuch a one: it is enough for me that I omit the eating of ſuch meat for that time for their ſakes, and nevertheleſs retain the liberty in my mind, to do this at another time without offence, and to thank God for it] *of anothers conſcience.*

30 *And if I by grace* [Namely, of the Goſpel, in which Chriſt hath ſet us free from the yoak of ceremonies and the difference of meats] *am partaker (of the meat) why am I reproached for that for which I give thanks?*

31 *Whether therefore ye eat, or whether ye drink, or whether ye do any thing (elſe) do it all for the glory of God.*

32 *Be without giving offence, both to the Jews and to the Greeks, and to the Church of God.* [Under theſe three ſorts the Apoſtle comprehends all men, who were either Jews, or Gentiles, or Chriſtians, none of which muſt be offended by us, by the uſe of liberty: which is to be underſtood if they be ſuch perſons, of whom we have hope that they may thereby be gained by us.]

33 *Even as I alſo pleaſe all* [That is, ſeek to pleaſe. This muſt be underſtood as the former, namely, in reſpect of the uſe or omiſſion of our Chriſtian liberty, not in reſpect of doctrine or other things which are commanded or forbidden of God. See *Gal.* 1. *v.* 8, 10.] *in all things, not ſeeking mine own profit, but the (profit) of many, that they may be ſaved.*

CHAP. XI.

1 The Apoſtle exhorts the Corinthians to imitate him, and praiſeth them that they kept his inſtitutions. 3 Reforms certain abuſes which were found in their aſſemblies: firſt that in praying and prophecying the men had their heads covered, and the women uncovered, 4 which he proves to be unſeemly, both for the men becauſe they are the head of the women, and for the women, who ſeeing they are ſubject to the man, for a token thereof ought to cover their heads: or otherwiſe that both men and women diſhonour their head, 14 and do contrary to nature. 18 Afterward that there were diviſions in their aſſemblies. 20 and moreover that the Lords Supper was not rightly obſerved amongſt them, foraſmuch as the rich in particular kept feaſts beforehand, whereby ſome came drunk to the Lords Supper, 23 to reform which abuſes he ſets before them the inſtitution of the Lords Supper and the ſignification of the ſame, 26 and teacheth to what end and in what manner it muſt be held, 29 and what judgements they are to expect, and were already ſent by God upon ſome of them who did not uſe the ſame aright. 33 Finally he teacheth how they ſhall amend thoſe abuſes.

Be *imitators of me, even as I alſo of Chriſt.* [Namely, *am an imitator*, namely, who is the moſt perfect pattern of all vertues; ſo that men indeed muſt imitate their teachers, but ſo far forth as they imitate Chriſt,]

2 *And I praiſe you brethren that ye are mindfull of me in all things,* [Or *that ye remember all my things, i.e.* doctrines and exhortations] *and keep the inſtitutions* [Gr. *traditions*, or *deliverings-over*, whereby then are underſtood as he himſelf afterward declares, ſome ordinances of his, not which are articles of faith, but which concerned the outward form which ought to be obſerved in the aſſemblies, and exerciſe of Gods worſhip] *as I delivered (them) over unto you.*

3 *But I will that ye ſhould know,* [That is, that ye mark the order of ſubjection which God hath appointed amongſt men, in his ſpiritual body, that ye may do nothing repugnant to the ſame] *that Chriſt is the head* [that is, ſet over him, having dominion over him, as the head is above and over the members] *of every man:* [namely, belonging to his ſpiritual body: for of thoſe he properly treats here. Not that he is not alſo the head of the woman, for he is the head of the whole body, *Eph.* 5. 23.] *and the man the head of the woman: and God the head of Chriſt.* [namely, God the Father, under whom the Son of God Jeſus Chriſt ſtands, not in reſpect of his divine nature, according to which he is equal to the Father in dignity and highneſs, *John* 10. 30. *Phil.* 2.6. but in reſpect of his mediator-ſhip, according to which he hath ſubjected himſelf to the Father for our ſakes, and is leſs then the Father, *John* 14. 28. as an Ambaſſadour amongſt men, as ſuch, is leſs then him that ſends him: although by nature they are equal.]

4 *Every man that prayeth* [That is, that either makes the publick prayer in the aſſemblies, or heareth and joynes in prayer] *or prophecyeth* [or readeth and expoundeth the writings of the Prophets in the aſſemblies, 1 *Cor.* 14. v. 3, 29. &c. or foretels ſome future things by divine revelation. For that gift was then given by God to ſome for the comfort of the church, 1 *Cor.* 14. 26. *Eph.* 4. 11. Or he that heareth ſuch expoſitions in the congregations] *having (ought) on his head* [namely, any covering, as is long hair, v. 14. or a hat, vail or the like, v. 7. as the Gentiles uſed to worſhip their Idols with covered heads. See *Virgil. Æneid.* 3. *Sueton. in Vitell.*] *he diſhonours his own head.* [namely, foraſmuch as the uncovering of the head was then a ſign of power and dominion, as on the contrary now at this day thoſe that have power over others, will keep their heads covered, and they that are under others will uncover their heads before them. But in all theſe things, we muſt alwaies have reſpect to the uſe of divers times and countreys, and what is honourable and edifying therein, 1 *Cor.* 14. 40. *Phil.* 4. 8.]

5 *But every woman,* [Namely, which is married and is ſubject to the power of her huſband. See v. 3. although the reſt are not here excluded] *which prayeth or prophecyeth* [that is, which in the aſſembly heareth the publick prayers, or the expoſition of the writings of the Prophets: For that a woman ſhould make prayers openly in the aſſembly, or expound the Scripture is forbidden her, 1 *Cor.* 14. v. 34, 35. 1 *Tim.* 2. 12. Or who being endued with extraordinary gifts of prayer or foretelling things future, will propound them in the congregation, being moved thereunto by divine inſpiration. See *Joel* 2. 28. *Luke* 2. 36. *Acts* 21. 9.] *with an uncovered head, diſhonoureth her own head;* [or *ſhameth her head, cauſeth ſhame to her head,* namely, becauſe by that ſign it ſeemeth ſhe would deny that ſhe is ſubject to her huſband: and alſo in ſome ſort that Chriſt is not the head of his church. See v. 4] *for it is one and the ſame* [namely, of all one unſeemlineſs, namely, if ſhe lay aſide the artificial covering, it is as much as if they ſhould lay aſide the natural covering] *as if (her) hair were cut off.*

6 *For if a woman be not covered, let her alſo be ſhorn:* [That is, it is even as much, and even as ſhamefull as if ſhe were ſhorn] *but if it be ugly for a woman to be ſhorn* [namely, with ſheers] *or to have her hair cut off,* [namely, with a raſor] *let her cover her ſelf.*

7 *For the man muſt not cover his head, foraſmuch as he is the image,* [Namely, in reſpect of his power and dominion which he hath over the woman. For otherwiſe in reſpect of holineſs and righteouſneſs the woman was created after the image of God as well as the man, *Gen.* 1. 26, 27.] *and glory of God:* [namely, becauſe in the mans dominion over the woman, God makes appear the glory and the command that he hath over his creatures] *but the woman is the glory of the man.* [namely, becauſe the womans ſubjection under the man is an argument of the power, authority and excellency of the man above the woman.]

8 *For the man is not of the woman,* [Namely, at firſt created by God. See *Gen.* 2. 21, 22. Otherwiſe now according to the courſe of nature, men are born of women, *Job.* 14. 1. See alſo the 12 verſe] *but the woman of the man.*

9 *For neither was the man created for the woman,* [Namely, to be ſubject to her and ſo to ſerve her] *but the woman for the man.* [namely, to be ſubject to him for his ſervice, and to be an help which ſhould be with him, *Gen.* 2. 18.]

10 *Therefore muſt the woman have a power on her head* [That is, a covering, for a ſign that ſhe is ſubject to the power and command of the man. See *Gen.* 24. 65. A phraſe whereby the name of the thing ſignified is aſcribed to the ſign, which is alſo very uſual in the Sacraments] *becauſe of the Angels.* [this ſome underſtand of the teachers of the church, which in the Scripture are alſo called *Angels, i.e.* meſſengers, or Ambaſſadours of God, *Mal.* 2. 7. *Rev.* 1. 20. But may more fitly be underſtood of the miniſtring ſpirits, who by reaſon of their office are every where properly called *Angels.* For ſeeing they are preſent in the aſſemblies of the faithful, *Pſ.* 34. 8. and *Mat.* 18. 10. and are grieved by all diſorderlineſs or indecency which might be practiſed there, therefore the Apoſtle admoniſheth the women that they ought alſo to reverence theſe holy ſpirits, that they may not grieve them herein.]

11 *Neverthele ſs neither is the man without the woman, nor the woman without the man* [This the Apoſtle addes, that becauſe of this dominion, neither the men might wax proud, nor the women be grieved] *in the Lord.* [namely, Jeſus Chriſt with whom in reſpect of his grace and merits, the women have communion as well as the men. See *Gal.* 3. 28.]

12 *For as the woman is of the man,* [See v. 8.] *ſo alſo is the man by the woman,* [namely, foraſmuch as he is conceived and born of a woman according to the natural birth. Wherefore alſo he ought not to deſpiſe the woman, but to have her in honour, and love her, although he have dominion over her] *but all things (are) of God.* [that is, as well the woman as the man are both created by God: and as well the ſubjection of the wife as the dominion of the man, are both ordained of God. Otherwiſe it is true alſo in the general, that all creatures are of God. See *Rom.* 11. v. 36. 1 *Cor.* 8. 6.]

13 *Judge ye among your ſelves:* [Or *judge ye with your ſelves.* Gr. *in your ſelves.* The Apoſtle will ſhew that this thing which he here preſſeth is ſo cleer and known, that he will even make the Corinthians themſelves Judges thereof, as 1 *Cor.* 10. 15.] *Is it comely that a woman pray to God uncovered?*

14 *Or doth not even nature it ſelf teach you,* [Namely, which amongſt other things hath alſo thereby, diſtinguiſhed the female ſex from the male, that the hair of womens head growes longer and cloſer then mens, and that the ſame ſerves her for an ornament and covering] *that if a man wear long hair, it is a diſhonour to him?* [namely, becauſe this long hair on his head is as a covering, and a ſign of ſubjection, whereas he is the head of the woman; and therefore ought not to wear ſuch a ſign, whereby he ſeemeth to deny his dominion. Withal becauſe ſo he doth as it were transform himſelf into a woman, wearing an ornament which is proper to women, and ſo as it were denies his ſex, which God forbade in the law, *Deu.* 22. 5.]

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15 *But if a woman wear long haire that it is an honour to her ? becauſe the long hair is given her for a covering.* [Gr. *a thing to caſt about.* Namely, to ſerve her for a covering, and conſequently alſo for a ſign of ſubjection, which therefore is an honour for her, that ſhe thereby acknowledgeth that her ſubjection is acccording to the ordinance of God.]

16 *But if any man ſeem to be deſirous of contention,* [or *to love ſtriſe i.e.* who would yet diſpute much againſt this thing and reaſons, we will not contend any further with him] *we have not ſuch a cuſtome* [namely, to contend about things which are ſo cleer and notorious] *nor the Churches of God.* [whoſe example or cuſtome in ſuch things ought in equity to be followed.]

17 *Now this* [Namely, that which followeth] (*that which*) *I ſay to* (*you*) [or, *relate, mention, declare*] *I praiſe not, (namely) that ye come together ,not for the better, but for the worſe.* [that is, not for bettering, but for making you worſe. For aſſemblies are appointed for this purpoſe, that believers may therein be edified and bettered : which is not don when things unſeemly are practiſed in them.]

18 *For firſt when ye come together in the Church* [That is, in the aſſemblies of the faithful, which then were not yet kept in Churches, ſeeing the Chriſtians then had no Churches yet, as they have now, but in houſes and other convenient places] *I hear* [of whom he had heard it he declareth, 1 *Cor.* 1.11.] *that there are ſchiſmes among you:* [ſchiſm is, when amongſt the members of one Church, being one in point of doctrine, and in the grounds of the ſame, diſunion and diviſion ariſeth becauſe of other miſunderſtandings, each party following his head and leader, whereby the unity of Chriſts body is rent and broken : which is alſo numbred amongſt the works of the fleſh, *Gal.* 5.20. ſee more largely hereafter, 1 *Cor,* 1. 10.] *and I believe in part.* [namely, ſeeing I know the pride and contentiouſneſs of ſome among you.]

19 *For there muſt alſo* [Namely, foraſmuch as there ſhall alwayes be the cauſes of hereſies,as pride, arrogancy, ambition and boldneſs of ſome men, who are thereby carried on to raiſe up and adhere to hereſies. So long as there ſhall be ſuch men, there muſt alſo be hereſies. See the like phraſe, and further expoſition thereof, *Mat.* 18. 7.] *be hereſies,* [hereſie, is a contention ariſing about doctrine, when any ſtifneckedly urge and imbrace any errors, repugnant to the fundamentals of ſaving doctrine. So that hereſie is worſe and more hurtfull then ſchiſm. And hereby the Apoſtle gives the reaſon why he believes that there are ſchiſms among them, becauſe there was alſo yet worſe evil found amongſt them, namely, hereſie, which he after deſcribes and confutes, 1 *Cor.* 15.] *among you* [that is, in the midſt of the Church. See *Acts* 20. 30. 1 *John* 2. 19.] *that thoſe that are ſincere* [Gr. *they that are approved, i. e.* they that in the trial by ſchiſmes and hereſies, continue ſtedfaſt in the unity of the Church, and in ſound doctrine, and ſo are found to be ſincere : a ſimilitude taken from gold that in the trial by fire abides, 1 *Pet.* 1. ver. 7.] *may be made manifeſt among you.* [that is, known to be upright. When the Church is in peace without ſchiſm or hereſie,all that profeſs Religion are accounted upright: but when there ariſeth ſchiſm and hereſie,then it is manifeſt and notorious who abide ſtedfaſt in the unity of the Church, and in the ſoundneſs of doctrine or not : as the chaffe is ſeparated from the corn by the fan, *Mat.* 3. 12.]

20 *When therefore ye come together in one,* (*that*) [Namely, that which ye do] *is not to eat the Lords Supper.* [namely,foraſmuch as unlawfull eating, is as not eating. Or, foraſmuch as this is not to eat the Lords ; but our own ſupper, as in the follwing verſe.]

21 *For in eating* [This is to be underſtood of eating of ſome meat which the rich brought with them when the Lords ſupper was to be held, to keep a feaſt therewith afterwards with the poor, which feaſts in the Greek were called *Agapai, i. e.* love-feaſts. See hereof, *Jud.* ver. 12.] *every one* [namely, of the rich without waiting for the poor. Or every one with thoſe that held with them] *taketh before* [namely, before the poor are come to them. Or before the Lods ſupper is held] *his own ſupper.* [that is, a ſupper which is not held in common of the whole Church ; as the Lords ſupper muſt be held, but which is held privately by ſome alone, with excluding of others] *and this man is hungry and the other is drunken.* [that is, the poor are hungry, becauſe they will not waite for them, and the rich are drunk, becauſe they oftentimes ſo entertained one another before at thoſe feaſts, that they were drunk.]

22 *Have ye therefore no houſes* [In which ye can eat before; and aſſwage your hunger, without doing this openly in the places of the aſſemblies. See ver. 34] *to eat and drink there ? or deſpiſe ye the Church of God* [that is, do ye not care for the offences which thereby ariſe in the Church?] *and do ye ſhame them who have not ?* [that is, the poor who could bring nothing to ſuch feaſts, which either ye will not admit to the ſame, or will not wait for them, and ſo openly ſhew that ye deſpiſe them] *what ſhall I ſay to you ? ſhall I praiſe you ? in this I praiſe* (*you*) *not.* [that is, in theſe abuſes of the Lords ſupper I cannot juſtifie you , or praiſe you as having done well.]

23 *For I have* [The Apoſtle to amend theſe abuſes, ſets before them the inſtitution of the holy ſupper, as the ſame was firſt inſtituted by Chriſt ; which is the beſt and ſureſt way to reform and remove abuſes, ſeeing all things in Gods worſhip muſt be ordered according to Gods and Chriſts inſtitution] *received of the Lord* [namely, and not of men, *Gal.* 1. 12. This was done by relations, which the Lord Chriſt himſelf often made to *Paul*] *that which I alſo gave over unto you ,* [or, *delivered over.* That is, faithfully taught, not as my doctrine but as the Lord Chriſts himſelf] *that the Lord Jeſus in the night in which he was betrayed took bread;* [the expoſition of this following inſtitution of the Lords ſupper. See *Mat.* 26. 26. *&c.*]

24 *And when he had given thanks, he brake it, and ſaid, take ye, eat ye, that is my body, which is broken for you : do that for remembrance of mee.*

25 *In like manner he (took) alſo the cup, after the eating of ſupper, and ſaid, this cup is the new Teſtament* [Or, *Covenant*, *Exod.* 24. 8. *i. e.* a ſign and ſeal of the new Teſtament or Covenant. For the cup is not the covenant it ſelf, but a ſign and ſeal thereof] *in my blood. Do that as often as ye ſhall drink (it) for remembrance of me.*

26 *For as often as ye ſhall eat this bread,* [It is bread then which is eaten in the Lords Supper] *and ſhall drink this cup,* [that is, the wine which is in the cup, an improper phraſe] *ye declare the death of the Lord,* [the death of the Lord muſt be declared in the Lords Supper, aſwell by the miniſters of the word, who by the adminiſtration muſt inſtruct the people, that this broken bread, and this wine,is a ſign and a ſealing of the bitter death of Chriſt on the croſs, and of the benefits procured for us thereby ; as alſo by thoſe that receive the ſame, who in their hearts muſt conſider,believe,and with thankſgiving confeſs, that the Lord Chriſt died for them, to redeem them from eternal death, and ſave them ; all which is given to underſtand by the words *do this for remembrance of me,* ver. 25.] *until he come.* [namely, to judge the quick aud the dead : for as the Sacraments of the old Teſtament endured until the firſt coming of Chriſt in the fleſh, ſo ſhall the Sacraments of the new Teſtament endure untill his ſecond coming in glory.]

27 *So then whoſo unworthily eateth this bread, or drinketh the cup of the Lord,* [That comes to paſs when the perſons are nor rightly diſpoſed who go to the Lords Supper, being either publickly ſcandalous perſons, which muſt alſo be kept from it , or cloſe hypocrites, and ſtanding in ſtriſe with their neighbours, and laden with hatred, envy, covetouſneſs and unrighteouſneſs : or elſe when the faithful themſelves have not duly prepared themſelves thereunto, or do not receive the ſame with due conſideration] *he ſhall be guilty of the body and blood of the Lord.* [namely, becauſe by ſuch abuſes he offers contempt to the ſign of the body and blood of Chriſt. For the contempt which is offered to the Kings ſeal, is accounted as if it were done to the King himſelf.]

28 *But let a man prove himſelf,* [That is, ſearch his mind and conſcience, whether he feel in his heart a true ſorrow and grief for his ſins, as alſo a firm faith and confidence in the merits of Jeſus Chriſt, and moreover an unfained purpoſe to dye to ſin more and more, and to walk before God in a new godly life. See *Gen.* 17. 1. 2 *Cor.* 13. 5.] *and ſo let him eat* [namely, after that he ſhall duly have proved, and ſo found himſelf] *of* [Gr. *out of*] *the bread, and drink of* [Gr. *out of*] *the cup.*

29 *For he that eateth and drinketh unworthily, he eateth and drinketh a judgement* [That is, guilt or puniſhment. See *Mat.* 23. 14. *Luke* 23. 40. *Rom.* 2. 3. and 5. 16. and 13. 2. *Jam.* 3. 1. which is to be underſtood either of eternal puniſhments in reſpect of hypocrites : or of temporal chaſtiſements in reſpect of believers, who do not worthily uſe the Lords Supper, as is declared hereafter v. 30.] *to himſelf, not diſcerning the Lords body.* [that is, ſeeing he maketh no difference between the bread of the Lords Supper, which is a holy ſign of the Lords body, and betwixt ordinary meat : and ſo without proving and reverence eats the ſame as other common bread.]

30 *Therefore* [That is, for this abuſe of the holy Supper] *many are weak and ſick among you, and many ſleep.* [that is, are already dead. See *Mat.* 9. 24. and 27. 52. *John* 11. 11. 1 *Cor.* 7. 39. and 15. v. 6. 18. 1 *Theſ.* 4. 13.]

31 *For if we judged our ſelves* [Or, *diſcerned, i.e.* after a good and diligent proving of our ſelves judged rightly how it ſtands with us,whether we may go worthily to the Lords table or not : and if we find our ſelves unworthy would abſtain from that ſacred meat until we ſhall have amended our lives] *we ſhould not be judged.* [that is, puniſhed or chaſtened of the Lord with ſuch plagues as are related before, v. 30.]

32 *But when we are judged,* [This comfort the Apoſtle addes,that the faithful ſhould not be too much dejected by the harſhneſs of the former puniſhments. The comfort conſiſts of two parts : firſt that ſuch plagues are properly no puniſhments, but fatherly chaſtiſements or corrections : ſecondly, that they are ſent to us by God for a good end, namely, for our ſalvation , that thereby we may be brought to true repentance, and may not be damned wirh the ungodly] *we are diſciplined by the Lord, that we might not be condemned with the world.*

33 *So then my brethren when ye come together to eat,* [namely, the Lords Supper, or elſe afterwards to hold the love-feaſts, in which the rich waited not for the poor out of contempt of them] *wait one for another,* [namely, untill ye are all come together : or that the one wait untill the other have been at the table, that ye may not diſorderly preſs upon one another.]

34 *But if any one hunger, let him eat at home,* [That is, if any man cannot faſt ſo long,untill the Lords Supper be held, let him rather break his faſt in his houſe, before he comes into the the congregation, and goeth to the Lords table] *that ye come not together unto a judgement.* [that is, by diſorderlineſs and confuſedneſs do not pluck down a judgement upon your head. See ver. 29.] *Now the things that remain,* [namely, concerning the good order which muſt be obſerved in the exercise of the outward worſhip of God, in your aſſemblies : for thereof he here ſpeaketh, and not of things which concern doctrine or manners : as the word *order* which he here uſeth alſo imports] *I will order when I ſhall come.*

CHAP XII.

1 *The Apoſtle further reproves the diviſion riſen amongſt the Corinthians from the diverſity of ſpiritual gifts,and Eccleſiaſtical adminiſtrations, and teacheth that they muſt not pride themſelves, or deſpiſe others becauſe of the ſame, foraſmuch as they were all Gentiles before, and the holy Ghoſt beſtowed the ſame upon them.* 4 *That the ſame Spirit worketh theſe gifts diverſly, in one leſs, in another more, according to his pleaſure, to the end that they ſhould be beſtowed for the common uſe and profit of the whole Church : which he rehearſeth to the number of nine.* 12 *This he explaines by a ſimilitude of the divers members of one body, whereby he teacheth that even the meaneſt gifts have their profit and neceſſity, and that therefore they that have received the moſt excellent gifts muſt not deſpiſe them that have leſs.* 25 *but that every one muſt beſtow his gifts for the ſervice of others, and of the whole body of the Church.* 28 *That God hath appointed as the gift, ſo alſo the miniſtries in the church, not of one ſort, nor of equall dignity.* 31 *But that nevertheleſs every one muſt ſeek after the beſt gifts.*

AND *of ſpiritual (gifts)* [Thereby he underſtands not ſo much the inward ſpiritual gifts of faith and regeneration, as the outward and miraculous gifts which at that time were given to ſome by the Holy Ghoſt by laying on of hands, and are here called *gifts,* v. 4. *adminiſtrations,* v. 5. and *operations,* v. 6, and are rehearſed, v. 8, 9, 10.] *brethren, I will not that ye be ignorant.* [namely, from whence they come, to what end they are given, and how they muſt be uſed.]

2 *Ye know that ye were Gentiles, drawn away* [Namely, as brute beaſts ſuffering your ſelves to be led away by all manner of lies and deceit. See 2 *Tim.* 2. 26.] *unto dumb Idols,* [namely, to ſerve them, and to enquire of them concerning things to come, which have neither life, nor underſtanding, nor ſpeech. See *Pſa.* 115. v. 4, 5, 6, 7. *Hab.* 2. 18.] *according as ye were led.* [namely, by the Idolatrous Prieſts, Sooth-ſayers, and other inſtruments of the devil, the one to one Idol, the other to another.]

3 *Therefore I make known unto you, that no man that ſpeaketh by* [Gr. *in*] *the ſpirit of God, nameth Jeſus a curſe :* [Gr. *Anathema,* of which word ſee *Acts* 23. 12. *Rom.* 9. 3. *Gal.* 1. 8, 9. This did the Heathen and Enemies of the Chriſtian Religion. See *Plin. ad Trajan. lib.* 10. *Epiſt.* 97.] *and no man can ſay Jeſus (to be) the Lord,* [that is, acknowledge and confeſs that he is the true *Son* of God, the promiſed Meſſias, and Saviour of the world] *but by* [Gr. *in*] *the Holy Ghoſt.*

4 *And there is diverſitie* [Gr. *there are diverſities,* That is, the gifts are of many ſorts, one more excellent then the other ; and alſo diverſly imparted to this man and not to that, and that in divers meaſure. See v. 8. &c.] *of gifts,* [namely, of prophecying, ſpeaking with ſtrange tongues, and the like, which are hereafter rehearſed] *yet it is the ſame ſpirit.* [namely, which works and deſtributes all theſe gifts , and therefore he that hath received the moſt excellent, ought not to be proud thereof, or to deſpiſe him that hath leſs, ſeeing truely he was able to give to the ſame as excellent gifts as to the other.]

5 *And there is diverſity of adminiſtrations ,* [That is,

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is, Ecclesiastical ministries which are rehearsed. v. 28.] *and is the same Lord*: [namely, Jesus Christ, who instituted them, and who calleth one to this ministry, and another to another, even as it pleaseth him. See *Ephes.* 4. 11.]

6 *And there is diversity of operations*, [That is, of the miraculous gifts of healings and other miracles. See v. 9. 10.] *but it is the same God* [namely, the Father, by his Son and Holy Spirit, to whom the workings of these gifts are ascribed also, *John* 5. 19, 21. and here v. 11.] *who worketh all in all.*

7 *But to every one is the revelation of the Spirit* [Or *shewing forth*, i.e. the gift whereby is shewed and made known that the Spirit hath wrought this in him] *given, for that which is profitable.* [namely, for edifying of the church, and for the common service of all. And therefore also they must not be used for any other end, not for pride or for despising of others.]

8 *For to this (man) is given by the Spirit the word of wisdome*, [That is, the gift of understanding excellently well divine things, and to be able prudently to apply and make use of the same for the salvation and service of men] *and to another the word of knowledge*, [that is, the gift of being very expert in the holy scripture, and of throughly understanding the right sence of the same: which gift some have indeed, albeit that they have not fitness withall, either to import this knowledge to others, or well to apply it to use] *by the same Spirit.* [or *according to the same Spirit.*]

9 *And to another Faith* [Namely, of working miracles, which is a special confidence that God will herein give us that which we shall ask of him in the name of Christ, beyond the course of nature. See *Mat.* 17. 20. *Acts* 14. 8. 1 *Cor.* 13. 2.] *by the same Spirit*: [Gr. *in the same Spirit*] *and to another the gifts of healings* [namely, not by ordinary means of medecines, but with a word, by touching, or otherwise by miracle, as *Peter*, *Acts* 3. 6. and *Paul*, *Acts* 28. 8. See also *Acts* 14. 3. and chap. 19. v. 11, 12. *Jam.* 5. 14, 15.] *by* [Gr. *in*] *the same Spirit.*

10 *And to another the workings of mighty (works)* [Hereby is understood the gift to work miracles, not only for the help and service of men, but also for the punishment of hypocrites or enemies of Christ and his doctrine. See *Acts* 5. 5. in *Peter*, and *Acts* 23. 11. in *Paul*] *and to another Prophecy* [that is, certainly to foretel things to come, which gift had Agabus, *Acts* 11. 27, 28. and 21. 10. the four daughters of *Philip*, *Acts* 21 9. or else to expound the writings of the Prophets for edification, exhortation and consolation, 1 *Cor.* 14. 3. See *Rom.* 12. 7. But here it seems to be taken for the first sort of prophecying] *and to another discernings of Spirits*, [that is, the gifts to discern true and false teachers, and to give the church warning of the false ones. See 1 *John* 4. 1.] *and to another many kinds of tongues*, [Gr. *sorts of tongues*, namely, which they have not learned, but which they are able to speak by a special miracle, and divine instruction and inspiration. See *Mark* 16. 17. & *Acts* 2. 4.] *and to another interpretation of languages.* [Gr. *of tongues*, i.e. who were able plainly to interpret in a known tongue that which was spoken or written in an unknown tongue, and declare it to others who do not understand it.]

11 *But all these things worketh one and the same spirit* [See v. 4.] *imparting to every one in particular, even as he will.* [namely, the holy Ghost, who being bound to no man, nor moved by any mans fitness, gives these gifts according to his own free will and good pleasure.]

12 *For as the body* [This similitude the Apostle useth also, *Rom.* 12. v. 4. 5. *Eph.* 4. 4, 12, 16. and is very fit to perswade the members of one spiritual body unto peace and unity] *is one*, [that is, not divided into many bodies, so is also the universal christian church but one spiritual body, *Can.* 6. 9. *Rom.* 12. 5. *Eph.* 2. 14. and 4 4, 5. which unity none must break by strife or schism] *and hath many members*, [namely, having divers gifts, dignity and administration] *and all the members of this one body, being many, are (but) one body: even so also Christ.* [namely, hath but one body, whereof he is the head, and that hath many and divers members. Or *even so also Christ*: i.e. the body of Christ, namely, the church, which is so called from its head.]

13 *For we all* [Namely, believers, who belong to this body of Christ as members] *are also by one Spirit* [Gr. *in one Spirit*, i.e. by the Spirit of regeneration, which is but one and consequently also admonisheth and obligeth us unto unity] *baptized unto one body*, [namely the church of Christ, into which we are ingrafted by baptism, which is the laver of regeneration, *Eph.* 5. 26. *Tit.* 3. 5. and obligeth us to unity also] *whether it be Jews or Greeks, or servants, or free (men)* [that is, of what descent, state or condition soever we be] *and we are all made to drink* [that is, the Lords Supper also in which we all drink one drink out of one cup, admonisheth and obligeth us, that avoiding all divisions we seek after unity, to be one spiritual body and of one mind. The like reason the Apostle useth, 1 *Cor.* 10. 17. that as in the Lords Supper we are all partakers of one bread; so we are also admonished thereby that we many are one body] *unto one Spirit.* [or *by one Spirit.*]

14 *For the body also is not one member*, [Namely, only, or consists not of one member only, but of many and divers, so also the body of the church consisteth of many members, which have divers gifts and administrations, of which some govern, others are governed, some teach, others are taught, some speak in the church and others hearken] *but many (members.)*

15 *If the foot should say, seeing I am not the hand, I am not of the body*: [Gr. *not out of the body.* To the foot and the ear the Apostle here compares those who have lesser gifts or administrations in the church, and to the hand and eye those that have greater and more excellent: and thereby admonisheth the first that they must not grudge the others their great gifts and administrations, but be content with their state and condition, *Deut.* 28. 13.] *is it therefore not of the body?*

16 *And if the ear should say, seeing I am not the eye, I am not of the body: is it therefore not of the body?*

17 *Were the whole body the eye, where (should) the hearing (be)?* [The Apostle hereby sheweth how needfull it is, that this diversity of gifts and administrations should be in the church, for the welfare of the same] *Were the whole (body) hearing, where (should) the smelling (be?)*

18 *But now hath God set the members, every one of them in the body,* [Each namely in its place, and each for its special use and service for the whole body: so doth he also concerning the members of the church, which he sits each for his particular service, and imparts to every one his gifts for this purpose] *even as he should.* [See before v. 11.]

19 *Were they all (but) one member*, [That is, had the members of the church all one kind of administration and gifts] *where (should) the body (be?)* [that is, how could the church stand and be edified, for one member alone cannot do it.]

20 *But now indeed there are many members*, [Namely, having divers callings, administrations, gifts, and operations] *yet (but) one body.* [namely, to whose profit and edification, each must bestow and contribute what he hath.]

21 *And the eye* [That is; they that have the most excellent callings, gifts, or administrations: as also by the head are understood the principal men and governors of the Church] *cannot say to the hand*, [that is, to those who indeed have also excellent gifts or administrations, but not so excellent as the eye. See *Deut.* 28. 13.] *I have no need of thee: or again the head to the feet, I have no need of you.*

22 *Yea much rather, the members which seem (to us) to be the weakest of the body, they are needfull.* [Namely, for the sustentation and service of the whole body: for the eye can get or lay hold on nothing without the hand, and the head cannot walk without the feet.]

23 *And they that seem to us to be the least honourable (members) of the body;* [No members by God created in the body, are dishonourable in themselves: but that some are so accounted, that happens according to the opinion of men, according to the use they have in the body] *on them we put more abundant honour*: [Gr. *we put about the same more abundant honour.* Namely, by covering them, and naming them in terms] *and our uncomely (members)* [namely, which are misshapen, crooked, or too short, or have any other defect, or which for honours sake must be covered] *have more abundant adorning.* [seeing men seek to cover these defects, or to beautifie them with some ornament of apparel. So ought men also to do the mean members of the Church, which men must not therefore despise, but much rather honour them, and cover their defects.]

24 *But our comely have no need of it*: [Namely, to be more adorned, being comely enough of themselves] *but God hath (so) joyned the body together*, [Gr. *mingled or tempered together*] *giving more abundant honour* [that is teaching and commending us by natural modesty, to honour such members] *to that which hath want (of it)* [that is, to such a member as hath need of this honour, which therefore must admonish us, that we also ought to do the same to the meaner members of the Church.]

25 *That there be no discord* [Gr. *schism*, namely which would necessarily arise, if one member would not serve another as it ought: and the same would necessarily tend to the destruction of the whole body. So also in the Church] *in the body, but the members should take the like* [Gr. *the same*] *care for one another.*

26 *And whether it be that one member suffereth, all the members suffer with it*: [That is, really shew that the same concerns them also, and contribute all to free the suffering member from its suffering. So must the members of the Church do also, *Heb.* 13. 3.] *or that one member is glorified, all the members rejoyce with it.*

27 *And ye are the body of Christ*, [The Apostle now applies the foregoing similitude to the Church which is the spirituall body of Christ, whereof each believer in particular is a member, who for this cause ought so to carry himself towards his fellow-members, as is shewed in the comparison that the outward members of one body do towards one another] *and members in particular.* [Gr. *of a part, i.e.* each believer is a particular member and part of the same body, which consists of all the parts and members joyned together: therefore each part must be respected and esteemed in its own order, and contribute all to the service and benefit of the whole.]

28 *And God hath set some in this Church*, [Namely, to exercise certain ministries in the same: of which ministries he now treats further, for the exposition of ver. 5.] *first Apostles*, [of the word Apostles see *Luke* 6. 13. To these the first and chiefest place is ascribed amongst the ministers of the Church of the new Testament, because they were called by Christ himself without means of men, *Gal.* 1. 1. could not erre in teaching, were sent to preach throughout the whole world, and were furnished with a speciall power to work miracles, and punish the disobedient] *secondly Prophets*, [See ver. 10. and *Rom.* 12. 7. *Eph.* 4. 11.] *thirdly teachers*, [that is, who are ordinarily called, to interpret the Scripture for the edification of the Church, and to maintain and defend the doctrine of the same against false teachers. See *Eph.* 4. 11.] *afterward powers* [that is, they that are indued with the gift to confirm the doctrine by miracles, and with power miraculously to punish the stiffnecked] *after that gifts of healings*, [who have such a gift by miracle to cure incurable and all other diseases. See ver. 9.] *helps*, [that is, who take care of and help the poor and sick] *governments*, [that is, they that are appointed to keep the Church in good order, and to guide them, which are the Elders, *Rom.* 12. 8. 1 *Tim.* 5. 17.] *many kinds of tongues.* [Gr. *sorts of tongues.* See ver. 10.]

29 *Are they all Apostles?* [That is, seeing then the ministers of the Church have not all administrations of one kinde, nor of equall dignity, therefore they that have the highest ought not to despise them who have a lower, neither ought these to grudge the other this, and so to contend one amongst another, but to bestow their service each in his place for edification and peace] *are they all Prophets? are they all teachers? are they all powers:*

30 *Have they all gifts of healings? do they all speak with (many kinds of) tongues? are they all interpreters?* [Or, *translators.* Namely, of strange languages. See ver, 10.]

31 *But be zealous after the best gifts*: [Gr. *the better*, i.e. although the gifts are divers, the one more excellent then the other, and that each one being content with his own, how mean soever it be, must look to bestow the same, for the greatest profit and edification of the Church, yet nevertheless it is commendable also that men by convenient means seek after this, that they may get the best and most excellent] *and I shew you a way which is yet more excellent.* [Gr. *a way according to excellency*, namely, which he sets forth in the following chapter, which is, that leaving all contention, pride, and despising, we order all our actions out of, and according to love.]

CHAP. XIII.

1 *What the Apostle had promised in the latter part of the former chapter, that he would shew the Corinthians a more excellent way, that he performs in this chapter; teaching that love is the principall gift, which Christians must seek after, which he proves by comparing it with other great gifts, as are divers tongues, prophecy, knowledge, working of miracles, liberally relieving the poor, and courageously even to suffer death for the name of Christ: and sheweth that all such gifts are nothing without love,* 4 *and praiseth love because of its excellent properties, and operations,* 8 *as also because it shall endure and abide always, whereas other gifts shall cease,* 9 *seeing they are imperfect in this life,* 10 *which he declares by a comparison of the knowledg of a child, and of a man full-grown, and of seeing in a glass, and in the face it self,* 13 *and finally because love is greater and more excellent then faith and hope.*

ALthough it were that I *spake the languages* [G. *with tongues*] *of men* [that is, which any men in the world were able to speak] *and of Angels*, [the Angels, which are spirits, *Heb.* 1. 14. have properly no tongues, as we have, but this must be understood of the excellency, and multitude of languages which even the Angels might be able to speak when they are with men] *and had not love, I were become a sounding* [or, *resounding*] *brass*, [that is, brasen instrument, wherewith men make a great noise without pleasantness or understanding] *or a ringing cymball.*

2 *And*

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2 *And although I had the (gift) of prophecy,* [See of his gift, *Rom.* 12.7. and 1 *Cor.* 12.10.] *and knew all myſteries and all knowledge:* [ſee alſo of this gift, 1 *Cor.* 12. v.8, 10.] *and although I had all faith,* [namely, to work all kind of miracles. See 1 *Cor.* 12. 9, 10.] *ſo that I ſhould tranſpoſe mountaines,* [that is, ſhould do one of the greateſt miracles, ſuch as it would be to transfer a mountain from one place unto another] *and had not love, I were nothing,* [that is, the gift were not profitable nor ſerviceable to me for ſalvation.]

3 *And though I ſhould deſtribute all my goods for the maintenance (of the poor,)* [The Greek word ſignifies to cut bread in pieces or morſels to feed any one] *and though I ſhould give up my body that I might be burned,* [namely, for Chriſts name and truth: which is the greateſt work of Chriſtian fortitude] *and had not love* [that is, did not that out of love of Gods glory, and to edifie the church thereby, and confirm it in the truth, but out of ambition, or other neceſſities and reſpects] *it would yield me no profit.* [Or *profit me nothing.*]

4 *Love* [That is, a man that hath true love] *is long-ſuffering,* [that is, by the grace of the Holy Ghoſt endures the reproaches and injuries offered unto it, and reſtraines wrath and deſire of revenge] *it is bountifull:* [that is, inclined and ready to do good to every one, even to enemies] *love is not envious: love dealeth not wantonly,* [or *perverſly, malepertly, vainely,* namely, in words or in deeds] *it is not puffed up.* [that is, proud, ambitious, highly conceited of it ſelf, and deſpiſing others.]

5 *It dealeth not unfitly* [Or *unſeemly*] *it ſeeketh not it ſelf,* [Gr. *the things which are its own*; or the things which concern its own advantage, but the welfare of its neighbour and of many] *it is not embittered,* [namely, to wrath, paſſion, and deſire of revenge] *it thinketh no evill.* [that is, plotteth not in its mind, how it ſhall do its neighbour any evill from deſire of revenge. Or ſuſpects no evil in the actions of its neighbour, out of miſtruſt or evil-ſuſpition; or imputes not evil.]

6 *It rejoyceth not in unrighteouſneſs,* [Or *for unrighteouſneſs,* namely, when any one doth that which is unjuſt, or elſe when injuſtice is done to any man] *but it rejoyceth in the truth:* [or *with the truth, i.e.* when any one doth, or there is done to any one, that which is juſt and fit.]

7 *It covereth all things,* [Or *beareth,* for the Greek word ſignifieth both. But foraſmuch as afterward in the ſame verſe is ſpoken of forbearance, therefore the word *cover* is better uſed here; ſeeing this is alſo a proper work of love, *Prov.* 10. 12. 1 *Pet.* 4. 8. Or *it taketh all things in good part and to the beſt*] *it believeth all things,* [namely, which are any way credible and not manifeſtly falſe. Namely, concerning the actions of his neighbour, conſtruing them alwaies to the beſt as long as the contrary appears not] *it hopeth all things,* [namely, of God, that he will deliver and aſſiſt him, *Job* 13. 15. and of men, that they have not meant, ſpoken or done ſo evil, or that being fallen they will riſe again] *it beareth all things.* [that is, ſuffers all injuries done to it for peace ſake, without revenging it ſelf.]

8 *Love never* [That is, it neither ceaſeth in this life to bring forth theſe fruits: neither ſhall it ceaſe in that to come, but alwaies abide and be perfect, although not alwaies imployed in one kind of operations] *periſheth:* [Gr. *never falleth out, or off,* as *Rom.* 9. 6.] *but whether it be prophecies,* [ſee 1 *Cor.* 12. 10.] *they ſhall be aboliſhed* [namely, as well in this life, when that gift ſhall ceaſe, as it came to paſs after the Apoſtles timrs; as in that to come, in which the foretelling of things future ſhall not be neceſſary] *be it languages,* [Gr. *tongues.* See 1 *Cor.* 12.1.] *they ſhall ceaſe,* [namely, even as the prophecies] *be it knowledge,* [namely, that imperfect knowledge which we now obtain by the miniſtry of the word in this life, as is declared in the following verſes] *it ſhall be aboliſhed.*

9 *For we know* [Namely, now in this life] *in part,* [not that we do not now know all that is neceſſary for us to ſalvation, *John* 16. v. 13. 1 *Cor.* 1. 5. 2 *Tim.* 3. 15. but the Apoſtle ſpeaks thus in reſpect and in compariſon of the knowledge which we ſhall have of divine things in the life to come: unto which, this our knowledge which we now have, is to be accounted but a little part] *and we propheſie in part.*

10 *But when the perfect* [That is, the perfect knowledge of divine things, as much as a meer man ſhall be able to comprehend, and ſhall be needfull for us to perfect joy and ſalvation] *ſhall be come,* [which ſhall be firſt in the life to come] *then ſhall that which is in part,* [that is, this imperfect knowledge. See v. 8.] *be done away.*

11 *When I was a child,* [The Apoſtle compares the knowledge which we have now in this life, to the knowledge which little children have: and the knowledge which we ſhall have in the life to come to the knowledge of men grown. Such a difference there is betwixt both, and yet much greater] *I ſpake as a child, I was minded as a child,* [or *I conſidered, I thought*] *I reaſoned as a child;* [that is, weighing things with mine underſtanding] *but when I became a man, I did away that which was a childs.* [that is, that ſmall, mean and childiſh knowledge which was in me.]

12 *For we ſee now* [Namely, as long as we are in this life] *by a glaſs:* [that is, betwixt our preſent knowledge, and that which we ſhall have after this life, is ſuch a difference, as there is when one ſeeth the image of anothers face in the glaſs, and when he beholds the face it ſelf] *in a dark ſentence.* [Gr. *in a riddle, i.e.* there is alſo ſuch a difference, as when one propounds any thing darkly, in the manner of a riddle, and when he doth the ſame with plain, proper and expreſs words] *but then* [namely, in the life to come] *(ſhall we ſee)* [that is, know, namely, God and all divine things] *face to face:* [that is, cleerly and perfectly. See 1 *John* 3. 2.] *now* [namely, in this life] *know I in part,* [that is, even I my ſelf although I am an Apoſtle, and was taken up into the third heaven, and there heard unutterable words, 2 *Cor.* 12. 4.] *but then* [namely, in the life to come] *I ſhall know even as alſo I am known.* [namely, of God, who perfectly knowes me, loves me, acknowledgeth me for his, and through this his love ſhall give me the ſame knowledge.]

13 *And now* [See v. 12.] *abideth faith, hope (and) love, theſe three:* [that is, we have need that all theſe three vertues be and abide in us. For without faith we cannot be juſtified, and it is impoſſible to pleaſe God: and without hope faith cannot ſtand, and by love faith muſt be operative] *but the greateſt* [Gr. *greater,* namely, becauſe faith and hope ſhall ceaſe in the life to come, becauſe then we ſhall actually enjoy and poſſeſs the good things which we now believe and hope for: but love ſhall abide for ever, and be perfect. See v. 8.] *of theſe is love.*

CHAP XIV.

1 *The Apoſtle concluding the foregoing exhortation to love, teacheth further that they that ſeek after ſpiritual gifs, muſt ſeek moſt after the gift of prophecying.* 5 *That neverthele\ſs the gift of ſtrange tongues is not to be deſpiſed, but muſt be uſed with interpretation of the ſame,* 7 *which he proves by the ſimilitude of a pipe, harp and trumpet,* 10 *and ſhews that it is contrary to nature, and is nothing elſe then if men ſpake to Barbarians.* 13 *Teacheth further that men muſt ſo pray, that this may de done not only with the Spirit, but alſo with underſtanding.* 16 *Otherwiſe that one that underſtandeth not the ſtrange tongue, cannot ſay amen to ſuch a prayer.* 18 *confirms the ſame by his own example which he exhorts them to imitate,* 21 *and proves out of the Scripture that ſtrange tongues are ſometimes rather a judgment then a gift,* 23 *teacheth alſo that it would be ridiculous if they all ſpake with ſtrange tongues, but for edification if they all prophecyed.* 26 *Afterwards he layes down certain rules which muſt be followed in the uſe of extraordinary gifts, namely that all muſt be done to edification,* 27 *when they ſpeak with ſtrange tongues that another interpret it,* 29 *that prophecying be done by turns,* 32 *and that the prophets judge thereof.* 34 *That the women hold their peace in the Church.* 37 *That theſe his ordinances are the commandments of the Lord.* 40 *Finally that all things muſt be done beſeemingly, and in order in the Church.*

FOllow *after love* [Gr. *purſue love.* This is the concluſion of the former chapter] *and be zealous* [that is, labour nevertheleſs for this, that each may excell other therein] *for ſpiritual (gifts)* [to obtain extraordinary gifts, which the holy Ghoſt then wrought in many. See 1 *Cor.* 12. ver. 1, 8, 9, 10. Although men muſt be zealous for the ordinary gifts alſo] *but moſt that ye may prophecy.* [what that is, ſee *Rom.* 12. ver. 7. 10. 1 *Cor.* 12. 10. and the third verſe following.]

2 *For he that ſpeaketh a (ſtrange) language,* [Gr. *with a tongue,* as alſo in the following] *ſpeaketh not to men,* [that is, that he might thereby make known to them the thoughts of his heart, which is the end wherefore ſpeech is uſed,] *but to God,* [that is, that God well underſtandeth it but not men: which is not enough] *for no man underſtandeth (it)* [Gr. *heareth it*; namely with underſtanding. See *Gen.* 11. 7.] *yet with the ſpirit* [that is, with the gift which the Holy Ghoſt hath wrought in him. Or his mind] *he ſpeaketh myſteries.* [this may be underſtood either of the myſteries of the Kingdome of heaven, *Mat.* 13. 11. 1 *Cor.* 4. 1. and 13. 2. which are more excellent then that they ſhould be held forth without fruit and attention in an unknown tongue. Or that he that ſpeaketh in an unknown tongue doth no otherwiſe then if he propounded ſome hidden things, which no man can underſtand.]

3 *But he that prophecyeth* [That is, he that interprets the writings of the Prophets in a known tongue. See ver. 1.] *ſpeaketh unto men,* [that is, ſpeaketh ſo that men can underſtand it, and receive benefit by it] *edification, and exhortation, and conſolation.* [that is, that which may ſerve for edification or inſtruction of the ignorant, exhortation of the diſorderly and conſolation of the ſad. Unto theſe three advantages muſt all interpretations of Gods word be fitted, *Rom.* 15. 4. 2 *Tim.* 3.16. And for this cauſe is the gift of prophecying better then that of ſtrange tongues, becauſe that theſe benefits are not obtained.]

4 *He that ſpeaketh a (ſtrange) tongue he edifieth himſelf, but he that prophecyeth he edifieth the Church.*

5 *And I will (indeed)* [That is, I would or wiſhed indeed: ſo far is it from me to have the gift of ſtrange tongues hereby deſpiſed] *that ye all ſpeak in (ſtrange) tongues, but rather that you ſhould prophecy. For he that prophecyeth is greater* [that is, hath a more excellent gift, and more ſerviceable to the edification of the Church] *then he that ſpeaketh (ſtrange) tongues, except then that he interpret it,* [or, *tranſlate it.* Namely, into another known tongue, ſo that the Church can underſtand it] *that the Church may receive edifying.*

6 *And now brethren, if I ſhould come unto you, and ſhould ſpeak (ſtrange) tongues, what profit ſhould I bring you* [Namely, for your edification] *if I ſpeak not unto you, either in revelation, or in knowledge, or in prophecy, or in doctrine?* [or, *ſpake not,* either *by revelation &c. i.e.* preached not to you in a known tongue, ſo that you ſhould be able to underſtand that I held forth unto you either ſome revelation of myſteries, or ſome knowledge how a man muſt carry himſelf in doubtfull matters, or ſome expoſition of the writings of the Prophets, or ſome confirmation of ſome article of faith.]

7 *Even the very liveleſs things* [Gr. *ſoul-leſs i.e.* the inſtruments of muſick] *which give ſound* [Gr. *voyce*] *whether it be pipe, or harpe, if they give no difference with (their) ſound,* [that is, diverſity of tones, but alwayes one kind of tone: which is very unacceptable and irkſome to hear] *how ſhall that be known which is piped* [that is, what ſong or ditty] *or played on the harp?*

8 *For if the Cornet* [Or, *Trumpet* whereby ſouldiers are warned and ſtirred up to battel] *give an incertain ſound,* [or, *unknown.* Namely, by which men cannot underſtand that they are thereby warned and ſtirred up to prepare themſelves to battel. For there was a certain manner of trumpetting wont to be uſed for this purpoſe which was called *claſſicum*] *who ſhall prepare himſelf to the war?*

9 *Even ſo ye alſo, if ye by the language* [Or, *by the tongue*] *give not a ſignificant ſpeech,* [or ſpeak words which men can underſtand what ye mean thereby] *how ſhall that be underſtood* [namely, by the hearers who underſtand not the language] *which is ſpoken? For ye ſhall be as they that ſpeak into the aire.* [that is, make ſome noiſe and caſt it out into the aire, which vaniſheth there without any profit. See 1 *Cor.* 9. 26.]

10 *There are, as it falleth out* [That is, as according to the condition of times and places it happeneth] *ſo many ſorts of voyces in the world,* [namely, not only amongſt men, who have their ſeveral ſpeeches, but alſo among all ſorts of beaſts and fouls] *and none of them is without voyce.* [that is, without ſuch a ſound, that men of one kinde of language may thereby underſtand one another, and that by the noiſe of the beaſts and fouls each ſort of them may be diſcerned: ſo that they have yet ſome ſignification, which is not in ſtrange unknown languages.]

11 *If therefore I know not the force of the voyce,* [That is, underſtand not the meaning of that which is ſpoken] *I ſhall be barbarious* [that is, as a man of an unknown language. The Greeks and Romanes called all other nations which did not ſpeak or underſtand their languages *Barbarians.* See *Acts* 28. 2. 4. *Rom.* 1 14. *Col.* 3. 11.] *to him that ſpeaketh: and he that ſpeaketh ſhall be barbarious with me.* [Gr. *in me.*]

12 *Even ſo ye alſo, ſeeing ye are zealous* [Gr. *are zelots of ſpiritual gifts, i.e.* ſtrive for, endeavour after this, that ye may have the beſt ſpiritual gifts: which is a commendable zeal and ſtrife] *after ſpiritual gifts,* [Gr. *ſpirits*] *ſeek that ye may be abundant* [or, *excellent*] *for edifying of the Church.* [that is, that ye may have and uſe ſuch gifts, whereby the Church muſt be moſt edified.]

13 *Therefore he that ſpeaketh* [That is, can and will ſpeak in the Church] *in a (ſtrange) tongue, let him pray* [that is, that beſides the gift of ſtrange tongues, God will alſo beſtow upon him the gift of tranſlating and interpreting the ſame plainly in a known tongue. For this was alſo a ſpecial gift of the ſpirit. See 1 *Cor.* 12. ver. 10. 30. and here ver. 26, 27. and howſoever they themſelves underſtood well what they ſaid, yet nevertheleſs they had not alwaies therewith the gift of being able plainly to tranſlate the ſame. Or that he ſo pray, namely in the Church, that he alſo interpret in a known tongue the prayer made in an unknown tongue] *that he may interpret it.*

14 *For if I pray* [That is, make a prayer openly in the Church] *in a (ſtrange) tongue, my Spirit (indeed)*

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prayeth, [that is, I make a prayer indeed in my mind, through the gift of the Holy Ghoſt, which is good] *but my underſtanding* [namely, which I have of that language. See v. 4. Or the meaning of my prayer] *is fruitleſs*. [namely, to the hearers, who underſtand not ſuch a prayer.]

15 *What i. it then?* [That is, what muſt men do then to uſe this gift aright] *I will (indeed) pray with the ſpirit*, [that is, I will indeed uſe this gift of the Holy Ghoſt, to make a prayer in the Church in a ſtrange tongue] *but I will alſo pray with the underſtanding:* [that is, I will adjoyn a plain interpretation that the hearers ſhall be able to underſtand it] *I will (indeed) ſing* [namely, pſalmes and ſpiritual ſongs in the aſſembly of the church] *with the ſpirit, but I will alſo ſing with the underſtanding.*

16 *Otherwiſe if thou giveſt thanks*, [Gr *bleſſeſt, i. e.* being endued with this gift of the Holy Ghoſt, makeſt publick thankſgiving in the church] *with the ſpirit, how ſhall he which filleth the place* [that is, who ſitteth amongſt the common perſons or hearers. For it ſeemeth that the teachers ſate in a ſpecial and more raiſed place in the aſſemblies] *of an unlearned (perſon)* [Gr. *idiotes, i.e.* that underſtandeth not ſtrange tongues, and who hath no publick miniſtry or extraordinary gifts to teach in the church, or to make prayer or thankſgivings] *ſay amen?* [this word amen cometh from an Hebrew word, ſignifying truth, certainty, firmneſs, ; and is uſed for concluſion of prayer or other weighty ſpeeches, thereby to declare that men conſent to that which is prayed for or ſpoken, and wiſh that it may come to paſs. See *Deu.* 27. 15. *Neh.* 5. 13. *Jer.* 11. 5. *Luke* 24. 43. *Rom.* 1. 25. and 9. 5. *Rev.* 22.20, 21.] *upon thy thankſgiving? ſeeing he knoweth not what thou ſaiſt.*

17 *For thou giveſt thanks very fitly*, [That is, thou indeed makeſt a good thankſgiving, which can edifie thee becauſe thou underſtandeſt the language] *but the other* [namely, who heareth thy thankſgiving, and underſtandeth not the tongue wherein thou giveſt thanks] *is not edified.*

18 *I thank my God that I ſpeak more (ſtrange) tongues then you all.* [Or *that I ſpeak ſtrange tongues more then you all.* The Apoſtle propounds his own example to the Corinthians, which they ought in equity to imitate. He giveth God thanks for the gift of ſtrange tongues, which he had received more abundantly than any one of them, who made oſtentation thereof in the Aſſemblies; to ſhew that he did not deſpiſe this gift, but only reproveth the abuſe of the ſame:]

19 *But I will (rather) in the Church* [That is, in the aſſembly of the faithful where many *Idiots* are preſent alſo] *ſpeak five words* [that is, ſome few] *with* [or, *by*] *mine underſtanding*, [that is, ſo that I expreſs my underſtanding, or the thoughts of my mind with clear, known and ſignificant words, which every one can underſtand] *that I may inſtruct others alſo, then ten thouſand words*, [that is, a great and long ſpeech; See 1 *Cor.* 4. 15. from whence clearly appears, that they do directly contrary to the doctrine of the Apoſtle, who performs Gods worſhip and their prayers unto God in a ſtrange tongue which they themſelves or their hearers underſtand not, and who do as it were number thoſe prayers to God by fifties and hundreds] *in a (ſtrange) tongue.*

20 *Brethren, be not children in underſtanding:* [That is, ſhew that ye have better underſtanding then children, ſeeing it is altogether childiſh to make an oſtentation in the Aſſembly with ſtrange tongues without any edification. Or abide not alwaies in the childiſh and mean knowledge of ſpiritual things. See *Heb.* 5. 12. and chap. 6. 1.] *but be children in wickedneſs*, [that is, imitate children, not in their ignorance but in their innocency, ſeeing children although they are born with a corrupt nature notwithſtanding do not yet actually ſo ſhew it, as they that are grown] *and in underſtanding* [namely, of ſpiritual things neceſſary to ſalvation] *be full grown.* [Gr. *perfect, i.e.* increaſe daily in this underſtanding, in ſuch a manner, that betwixt the underſtanding which ye now have of ſpiritual things, and that which ye ſhall yet obtain, there be ſuch a difference, as there is betwixt the underſtanding of a child and of a man grown. For that in this life we ſhall not come to an altogether perfect knowledge of ſpiritual things, the Apoſtle taught in the former chap. v. 9, 10, 11, 12.]

21 *It is written in the Law*, [That is, in the Scriptures of the old Teſtament. See *John* 10. 34.] *I will ſpeak to this people*, [namely, thereby to punith them; ſeeing then that God uſeth unknown tongues & ſpeeches as a puniſhment, therefore men ought not to uſe them in the church without interpretation, forasmuch as this would tend more to puniſhment then to the edification thereof. See the further expoſition, *Eſa.* 28.11.] *by men of other tongues*, [that is, of unknown tongues which they ſhall not underſtand] *and by other lips*, [that is, unknown ſpeech] *and neither ſo will they hear me* [that is, not underſtand] *ſaith the Lord.*

22 *So then (ſtrange) tongues are for a ſign*, [Namely, of Gods wrath] *not to them that believe, but to unbelievers*, [that is, they that obſtinately reject the word of God, to them God ſends (this) for a puniſhment, that they are ſpoken to in an unknown tongue] *and prophecy* [ſee v. 3, 4.] *not to unbelievers*, [for although the prophecy may ſerve alſo to convert an unbeliever; notwithſtanding ſeeing unbelievers come not much into the Congregation, it is principally framed to exhort comfort and confirm believers] *but to them that believe.*

23 *If therefore the whole church were gathered into one, and they all ſpake in (ſtrange) tongues, and (ſome) unlearned or unbelievers ſhould come in*, [Namely, who are not yet converted to the Chriſtian Religion] *would they not ſay that ye were out of your wits?* [namely, when ye ſpake before the people that which they do not underſtand, which no wiſe perſons, but they that are out of their wits do. Whereby then an unbeliever is more and more eſtranged from the Chriſtian Religion: as that which ſeemed to him to make men out of their wits.]

24 *But if they all prophecyed*, [Namely, who have the gift of prophecy, one after another. See v. 28, 29, 30.] *and one unbelieving or unlearned came in, he is convinced* [or *reproved, i.e.* overcome in his conſcience that the Chriſtian Religion is the right and true Religion] *of all*, [namely, who uſe the gift of prophecy in the church aright] *(and) he is judged* [that is, condemned, namely, for his former ſins, and if he will not receive by a true faith that which by prophecying is propounded out of Gods word, he is rendred without all excuſe. See *Acts* 24. 25.] *of all.*

25 *And ſo the hidden things of his heart become manifeſt:* [That is, when by prophecying Gods word is interpreted, it appears how a man is diſpoſed in his heart, namely, whether he will abide ſtiffneckedly in his unbelief, or believe the Goſpel. See 2 *Cor.* 2. v. 15,16.] *and ſo falling on (his) face*, [namely, he that by prophecying is convinced in his heart of the truth of the Chriſtian Religion, he will immediately with all reverence betake himſelf to the ſervice of the true God, and to confeſs the Chriſtian Religion for the true] *he will worſhip God, and declare that God is truely* [that is, that in your church the true Religion is rightly taught and excerciſed] *among you.* [Or, *in you.*]

26 *What is it then brethren?* [That is, ſeeing that which is ſaid before is ſo indeed, what ſhall then be done further? Here the Apoſtle begins to preſcribe certain rules; which men muſt obſerve in the church in uſing of gifts] *when ye come together, every one of you hath*

hath he a Pſalm [Or, *hymn*, namely made by him by inſpiration of the Holy Ghoſt, to the glory of God, and edification of the Church] *hath he a doctrine*, [that is, a particular inſtruction, exhortation, or conſolation, ſpecially inſpired into him by the Holy Ghoſt] *hath he a (ſtrange) tongue, hath he a revelation*, [namely, of the Holy Ghoſt, of any unknown or future things. See *Revel.* 1. 1.] *hath he an interpretation*; [that is, the gift of tranſlating ſtrange tongues into ſpeeches that are known: or elſe well and plainly to expound any dark places of the Holy Scripture] *let all things be done unto edifying:*

27 *And if any man ſpeaketh a (ſtrange) tongue, (let) it (be don) by two, or at moſt by three*, [That is, let not many ſpend the time thereby: but if men will indeed ſpeak ſtrange tongues, let this be done by as few as may be] *and by turn*; [that is, not altogether at one time in a company, but one after another] *and let one interpret it*, [namely, that the Church may underſtand thereby, what it is that was ſpoken in an unkown tongue.]

28 *But if there be no interpreter*, [Namely, either he himſelf that ſpeaketh a ſtrange tongue, or another who hath the gift to tranſlate theſe ſtrange tongues, and to turn them into known tongues] *let him hold his peace* [namely, he that ſpeakeah in a ſtrange tongue] *in the Church but let him ſpeak to himſelf* [or *with himſelf*, privately, not openly in the Church] *and to God.* [namely, inwardly calling upon and giving thanks to God, who knoweth the thoughts of the heart, and underſtandeth all languages.]

29 *And let two or three* [Namely, not to paſs away the time with prophecying only] *Prophets* [ſee ver 3, 4.] *ſpeak*, [namely, in the Church and that by turn, ver. 27.] *and let the other* [namely, who have the ſame gift of prophecying, or the gift of diſcerning of ſpirits] *judge.* [namely, whether that prophecy agree with Gods word, by which all doctrines and revelations muſt be tryed. See *Iſa.* 8. 20. *John* 5. 39.]

30 *But if (ought) be revealed* [Namely, which hitherto is not, or not ſo clearly revealed to the other that ſpeaketh, as to him] *to another* [namely, who hath the gift of prophecy alſo] *which ſitteth*, [that is, who hath yet had no turn to ſtand up and ſpeak] *let the firſt hold his peace.* [namely, to give place to that ſecond to ſpeak.]

31 *For ye may all prophecy one after another, that they may all learn* [That is, aſwell the Prophets as the ordinary hearers may be inſtructed] *and all be comforted.* [or *exhorted.*]

32 *And the ſpirits of the Prophets*, [That is, the doctrine which the Prophets propound by the gift and inſpiration of the Holy Ghoſt] *are ſubject to the Prophets.* [that is, are ſubject to the judgment of the the other prophets which hear them, which judgment they alſo willingly ſubmit unto: for howſoever this prophecying was inſpired by the Holy Ghoſt which cannot erre, yet nevertheleſs all was not alwayes revealed unto one, and that which was revealed unto one, that ſame was alſo oftentimes revealed unto more others likewiſe. There might alſo by ſome Prophets be ſomewhat of their own mingled therewith. It muſt therefore be proved and judged by the others, whether their prophecying alſo be by inſpiration of the Holy Ghoſt, and according to the meaſure of faith. See *Iſa.* 8. 20. *Rom.* 12. 7.]

33 *For God is no (God)* [Or, *no author*, or *lover*] *of confuſion* [or, *diſturbance*] *but of peace, as in all the Churches of the Saints.* [namely, is taught by me; or is needfull.]

34 *Let your women be ſilent in the Churches*: [That is, not ſpeak openly to the Church even although they be endued with good knowledge. See 1 *Cor.* 11. 5.] *for it is not permitted unto them to ſpeak*, [namely, to teach or propound any thing openly in the Church. See

1 *Tim* 2. 12.] *but (commanded) to be ſubject* [namely, to the men to receive inſtruction from them: for he that inſtructs another in publique aſſemblies, hath thereby ſome authority over or above him that is inſtructed] *as alſo the Law ſaith.* [namely, *Gen.* 3. 16.]

35 *And if they will learn any thing*, [That is, be more largely inſtructed concerning any points of doctrine] *let them aſk their own huſbands*, [namely, if they be fit to inſtruct them: otherwiſe they may alſo well in private enquire of the teachers of the Church, or any other honeſt and gifted men] *for it is ſhameful* [that is, uncomely, ill beſitting: becauſe thereby the order is inverted which God hath ſet between man and woman: and that this is repugnant alſo to that honourable ſhamefaſtneſs which ought to be in women] *for women that they ſhould ſpeak in the Church.*

36 *Went the word of God forth from you?* [That is, from your teachers of Corinth; who are ſo proud of your gifts, and not much rather from us Apoſtles, who firſt preached the word of God unto you] *or is it come unto you only?* [that is, you carry your ſelves ſo proudly as if you alone had all wiſdome. A ſerious reproof of thoſe proud ſpirits, whereby is alſo ſhewed withal, that they have no reaſon ſo to exalt themſelves.]

37 *If any man thinketh that he is a Prophet*, [That is, really indued with the gift of prophecy, or preſumeth that he is, and gives himſelf out for ſuch a one] *or ſpiritual*, [that is, indued with any extraordinary gift of the Holy Ghoſt. Or abundantly exerciſed in Chriſtian doctrine, 2 *Cor.* 2. 15. and chap. 3. 1. *Gal.* 6. 1.] *let him acknowledge* [that is, he muſt or ought to acknowledge: namely, if he be ſuch a one as he gives himſelfe out for] *that what I write to you are the commandements of the Lord:* [namely, Jeſus Chriſt, who as our Lord hath power to command us, and whom we his ſervants are bound to obey.]

38 *But if any one be ignorant* [That is, wilfull, will not know or acknowledge the ſame] *let him be ignorant.* [that is, ſeeing he will wilfully abide in his ignorance, and not ſuffer himſelf to be informed by my writing he may do this at his own perill: I will not trouble my ſelf with ſuch, ſeeing I have done my duty to bring them out of this ignorance. See the like phraſe, *Revel.* 22. 11.]

39 *So then brethren be zelous to prophecy, and hinder not to ſpeak in (ſtrange) tongues.* [That is, although I judge that prophecying produceth more edification in the Church then to ſpeak with ſtrange tongues, yet I will not thereby have the uſe of ſtrange tongues altogether rejected or hindred, ſo it be but duly performed, and with interpretation.]

40 *Let all things* [That is, which are to be done in the aſſemblies of the Church, as there are prophecying or preaching the word of God, making the publique prayers and thankſgivings, adminiſtration of the Sacraments, and the like] *be done decently* [or, *beſittingly*, ſo that it may have a faire appearance, which is becoming Chriſtian decency and ſimplicity] *and with order.* [that is, without confuſion, each in its due time, courſe, place &c.]

CHAP. XV.

1 *The Apoſtle proves the truth of the reſurrection of the dead by many firm reaſons, of which the firſt is taken from the reſurrection of Chriſt, which he confirms by the ſum of his doctrine which according to the Scriptures he had propounded unto them, 4 and by the teſtimonies of Peter, 6 of more then five hundred brethren, 7 of James, and of all the Apoſtles, 8 and of himſelf. 13 Concludes that otherwiſe even Chriſt ſhould not be raiſed up, 14 which he proves to be abſurd, ſeeing*

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thereby should be made of none effect, their testimonies, the grounds of the Christian faith, and the hope of Christians, 21 *teacheth that Christ is he that shall raise the dead, and that it shall come to pass at his coming, when he shall destroy all his enemies, and subject all things unto God.* 27 *That otherwise also baptism for the dead is used in vain.* 30 *That believers as also he himself, should indure so many perils in vain: and that the Epicureans should be in the right.* 35 *Afterward he teacheth that believers shall arise with the same bodies, but with other spiritual qualities, as incorruptibility, glory, immortality,* 47 *and that the faithfull shall have bodies, not as Adam had, but as the Lord Christ now hath.* 51 *Revealeth also a mysterie, that they that live at the coming of Christ, shall not dye but be changed,* 54 *and that then death shall be swallowed up: whereat he sings a song of triumph, and thanketh God,* 58 *with an exhortation to the Corinthians that they would continue stedfast in the faith.*

Furthermore brethren I make known unto you, [That is, I bring again to your remembrance] *the Gospel that I published unto you,* [Gr. *Evangelized*] *which also ye received,* [namely, by faith] *in which also ye stand.* [that is, have remained stedfast hitherto.]

2 *By which ye are all saved,* [Or, *shall be saved*] *if ye retain it in such wise as I declared it unto you:* [or, *remember with what speech* or *words*] *except that ye have believed in vain.* [namely, which comes to pass when men do not persevere in the faith, which then would be an argument of no true faith. See *Gal.* 3. 4.]

3 *For first of all* [That is, principally, as the first and principal articles of our Christian religion, 1 *Cor.* 2. 2. 2 *Tim.* 2. 8. Or, *among the first*, namely, principles of the Gospel, *Heb.* 6. 2.] *I delivered over* [namely, by teaching and preaching] *unto you, that which also I received,* [namely, from God and our Lord Jesus Christ. See 1 *Cor.* 11. 23. So that this is not a doctrine feigned by me or any men, but come from God, and given us by him] to publish unto men] *that Christ died for our sins.* [namely, thereby to satisfie for the same for our reconciliation, 1 *Pet.* 3. 18.] *according to the Scriptures.* [namely, of the old Testament. See *Acts* 26. 22. *Rom.* 1. 2. *Ephes.* 2. 20.]

4 *And that he was buried, and that he was raised up the third day according to the Scriptures:*

5 *And that he was seen of Cephas,* [That is, of *Peter*: see of this name, *John* 1. 43. 1 *Cor.* 1. 12. *Gal.* 2. 9.] *afterward of the twelve,* [namely, Apostles, who although they were then but eleven; the number being diminished by the falling away of *Judas*: nevertheless held the name of that number, seeing shortly after the same was filled again. See *John* 20. ver. 24. *Acts* 1. ver. 25.]

6 *Afterward he was seen of more then five hundred brethren at once,* [When this was done is not set down by the Evangelists. Some think that it was done on the mount of Olives when he ascended into heaven, *Luke* 24. 50. *Acts* 1. 9. Others think that this was done in Galilee, where he had many disciples. See *Mat.* 28. 7.] *of whom the greater-(part) is yet remaining,* [Gr. *remain untill now, i. e.* are yet alive] *and some also are fallen a sleep:* [that is, are dead. See *Psa.* 13. 4. *Dan.* 12. 2. *Mat.* 9. 24. and chap. 27. 52. *Acts* 7. 60. 1 *Cor.* 7. 39. & 11. 30. and here also, v. 18. 20, 51.]

7 *Afterward he was seen of James* [Amongst the Apostles there were two, who were called *James*, one that was the son of *Zebedee* and brother of *John*, *Mat.* 4. 21. & 10. 2. killed by *Herod*. *Acts* 12. 2. and one that was a son of *Alpheus*, surnamed the little, *Mark* 15. 40. and the Lords brother, *Gal.* 1. 19. because he was a son of the sister of our Lords mother. See the annotat. on *Mark* 15. 40. *Acts* 12. 2. 17. and 15. 13. Of which of the two this must be understood is uncertain, seeing the Evangelists make no mention of this appearing neither] *afterward of all the Apostles.* [whereby some understand either the eleven Apostles being gathered all together in one: and that ver. 5. the same are also understood, when they were gathered together without *Thomas*, *John* 20. 24. But others understand it, not only of the twelve, ver. 5. but also of all the rest which were sent forth by him to preach the Gospel. *Luke* 10. 1. *Rom.* 16. 7.]

8 *And last of all he was seen of me also, as of one born untimely.* [The Apostle compares himself hereunto, in respect of his sudden and unexpected conversion and calling, which is described, *Acts* 9. and happened after that the Lord Christ was ascended into heaven: and because he had before persecuted Christ.]

9 *For I am the least of the Apostles, who am not worthy* [Gr. *not sufficient*] *to be called an Apostle, because that I persecuted the Church of God.*

10 *Yet by the grace of God I am that I am:* [Namely, a believing Christian, and besides that an Apostle of the Lord] *and his grace which (was shewed to) me* [or, *in me, towards me*] *was not in vain,* [that is, not without the bringing forth much fruit] *but I laboured more abundantly,* [namely, both in the execution of the Apostleship, and in the enduring of all manner of affliction and persecution, which he describes, 2 *Cor.* 11.] *then they all:* [namely, the other Apostles, which were called before Christs ascension, and conversed with him upon earth: as also in the following verse] *yet not I,* [namely, as working that by mine own abilities, forasmuch as I am but an instrument thereof] *but the grace of God which is with me,* [that is, which God hath shewed me, and whereby he blesseth my labour.]

11 *Whether therefore it be I, or it be they,* [Namely, the other Apostles. See ver. 10.] *so we preach* [namely, that Christ dyed for our sins, was buried and arose from the dead. See ver. 3. 4.] *and so ye beleeved.*

12 *Now if Christ he preached* [Namely, by me and by the other Apostles] *that he was raised from the dead, how say* [that is, how then can that stand which some say. This question imports a reprehension and shewing of the absurdity of this error] *some among you* [so then this error was not common of the whole Church, but of some only, whose names are not expresst as 2 *Tim.* 2. 17. that by shaming them he might not affright them from conversion] *that there is* [that is, shall be in the last coming of Christ] *no resurrection of the dead.*

13 *And if there be no resurrection of the dead, neither is Christ risen.* [That is, then this absurdity must follow from thence that Christ is not raised from the dead. The reason hereof is, because Christ is the head, and the faithfull his members, who together make one body. If the members should not be made alive, then neither were the head alive. For it would be a deformed body, whereof the head was alive and the members were and remained dead.]

14 *And if Christ be not raised up, then our preaching* [That is, mine and the other Apostles] *is vain,* [that is, false untrue] *and your faith is also vain.* [that is, your faith hath no firm ground, and shall not obtain the end of the same which is the salvation of your souls.]

15 *And we also are found false witnesses of God: for we have testified of God* [Or *because we have testified against God*, &c.] *that he hath raised up Christ: whom he hath not raised up, if namely the dead be not raised up.*

16 *For if the dead be not raised up, then neither is Christ raised up.* [The reason of this consequence see in the annotat. on v. 13.]

17 *And if Christ be not raised up, then is your faith in vain,* [Namely, forasmuch as ye believe that Christ was delivered over to death because of your sins, and was raised up for your justification, *Rom.* 4. 25. which should be believed in vain if he were not raised up. see v. 14.] *ye are yet in your sins.* [that is, yet subject to condemnation for your sins, seeing it would be an evidence that Christ had not satisfied for your sins, if he had remained in death.]

18 *Then they are also lost* [That is, damned eternally] *who are fallen asleep* [that is, *dead*, see v. 6.] *in Christ.* [that is, in the faith of Christ, and in the hope of a blessed resurrection by Christ, 1 *Thess.* 4. 14 *Rev.* 14. 13.]

19 *If only in this life we are hoping in Christ:* [That is, respecting only those things, or only for those things which concern this life, and which might accrue to us in this life: which would be, if there should be no resurrection of the dead] *we are the most miserable of all men.* [Gr. *more miserable*. For Christians do not only deny worldly pleasures, but are also subject to many crosses, afflictions and persecutions for the confession of the truth.]

20 *But now Christ is raised up from the dead:* [That is, by the former arguments it appears that it is certain that Christ is raised up from the dead] *(and) is become the first fruits,* [that is, seeing he is first risen, from thence it follows that they also who are fallen asleep in him shall be raised up; even as by the first fruits being offered up to God, the whole masse thereof was sanctified, *Exod.* 22. 29. *Deu.* 26. 1. *Rom.* 11. 16.] *of them that are fallen asleep.* [namely, in Christ. See v. 18.]

21 *For seeing death is by a man,* [Namely, *Adam*, v. 22.] *the resurrection of the dead is also* [that is, God hath also ordained that the raising up of the dead should be done by one man] *by a man.* [namely, Christ, v. 22.]

22 *For as they all dye* [That is, have pulled and brought upon them the guilt and necessity of dying, or of temporal death (for of that only is spoken here)] *in Adam,* [or *by Adam*, that is, by the sin which *Adam* committed and all his posterity in him, as being in his loynes, *Rom.* 5. 12.] *so also in Christ* [or *by Christ*] *shall they all* [namely, the faithfull who are fallen asleep in Christ, as the opposition here requires. For although Christ shall raise up all men in general, even the ungodly and unrighteous, as their just Judge, to punish them eternally in body and soul, *Mat.* 25. 32. *John* 5. 28. *Acts* 24. 15. 2 *Cor.* 5. 10. *Rev.* 20. v. 12, 13. yet notwithstanding here are understood those that are Christs, and whom he shall raise up as their head, of whom he is the first fruits, v. 23.] *be made alive.* [that is, raised up from the dead: for thereof is spoken here, not of spiritual making alive.]

23 *But every one in his order,* [Namely, of the time thereunto appointed by God] *the first-fruits Christ,* [that is, even as betwixt the offering up of the first fruits, and the gathering of the fruits, there was some time between both, *Exod.* 23. 16. and 34. 22. So also there is time betwixt the resurrection of Christ and of believers] *afterward they that are Christs,* [that is, who belong to him, who are his members, ingrafted into him by a true faith. See the annot. on the former verse] *in his coming.* [namely, to judge the quick and the dead at the last day.]

24 *Afterward shall the end be,* [Namely, of this present age or world. Or of this government of Christ, which he now administers as mediator] *when he* [namely, Christ] *shall have delivered over the Kingdome,* [namely, that he now executes as mediatour, gathering his church by the preaching of the word, regenerating the same by his spirit, and defending it by his power against its Enemies. For that shall be no more necessary then] *to God and the Father:* [that is, to God, who is the Father, namely, of Christ, and also of the faithfull, *John* 20. 17.] *when he shall have done away* [not only that they have not the upper hand, but also that they be no more] *all dominion, and all authority and power:* [this some understand of all superiors, lawfull and good also, for they shall be no longer needfull then: Others of all dominion and power whether it be of unclean spirits, or men who have opposed the Kingdome of Christ.]

25 *For he must reign as King,* [That is, accomplish his Kingly-office as mediatour. Therefore that which is said, *Psa.* 110. 1. (to which the Apostle here alludes) that he should sit at the right hand of God, is here interpreted by the Apostle *to reign as King*, as also in the same Psalm. v. 2. *rule thou in the midst of thine Enemies*] *untill* [therefore as long as this is not accomplished, Christ shall not raise up the faithfull from the dead. And afterward he shall cease to reign or rule in such manner as he now doth as mediatour] *he shall have put all Enemies* [namely, of his Kingdome and chiefly the Devil and all his instruments, who oppose him, or will not have him to reign over them, *Luke* 19. 27.] *under his feet.* [that is, shall have wholly overcome and destroyed them. See *Josh.* 10. 24.]

26 *The last* [That is, which shall last be overcome and abolished] *enemy,* [namely, of the life and salvation of men. For death destroyeth life, and is thereby as an enemy of nature] *which is done away* [that is, is taken away, and in stead thereof life is given again by the resurrection. See v. 54.] *is death.* [namely, temporal and bodily death: for of that is here spoken.]

27 *For he* [Namely, God the Father] *hath subjected all things,* [and consequently all Enemies also, amongst which also is temporal death] *unto his* [namely, Christs. See a larger expositon of this place, *Heb.* 2. 6.] *feet.* [that is, put under him, to abolish whatsoever is an Enemy, that it may no more hurt his Kingdome] *But when he saith, that all things are subject unto (him) it is manifest, that he is excepted* [namely, God the Father. Or *that it is without him*] *who hath subjected all things unto him.* [namely, to Christ.]

28 *And when all things shall be subjected unto him, then shall the Son himself also become subject unto him.* [Namely, having laid aside not his divine nature and power, but this manner of administring his mediatory office, which as an Ambassadour of the Father, he shall then perfectly have accomplished and executed] *who hath subjected all things unto him, that God* [namely, the Father] *may be all in all.* [that is, from thenceforth may immediately glorifie his church by himself as true God with the Son and Holy Ghost.]

29 *Otherwise what shall they do* [That is, what profit and advantage shall they obtain for doing that] *who are baptized* [or *use baptizing*. This is diversly interpreted. Some understand it of the Sacrament of baptism by which we have communion in the death of Christ, and openly testifie that we will be accounted as for dead and mortified to the world, *Rom.* 6. v. 2, 3. Others understand it of those who are so baptized with the cross and persecution, that they are as it were in a continual death. For so the word *baptize* is sometimes taken, *Mark* 10. 38. *Luke* 12. 50. Some understand it of those that washed the bodies of the dead, seeing the words *to be baptized for the dead*, may also well be translated *to baptize over the dead*, that is, wash, which custome was usual in the times of the Apostles, *Acts* 9. v. 37. and the word *baptize* sometimes signifies also to wash, *Mark* 7. 4. *Luke* 11. 38. *Heb.* 9. 10. which also doth not ill agree with the scope of the Apostle] *for the dead,* [or *over the dead*] *if the dead be not at all raised up? wherefore are they also baptized for the dead?*

30 *Why also are we* [Namely, Apostles, Teachers, and also all believers] *every hour in danger?* [namely,

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of losing not only our goods and good names, but also our lives for Christs sake. This should be done by us to no purpose if there were no resurrection.]

31 *I die every day* [That is, I am not only in danger of my life, but am also daily seized upon, by so many tribulations, that my life is rather a continual death then a life. 2 *Cor.* 11. 23. See hereof 1 *Cor.* 4. and 2 *Cor.* ch. 11. & 12.] *(which I testifie) by our glorying which we have in Christ Jesus our Lord.* [that is, by the faithfulness which I have shewed in the cause of Christ, whereof I may justly glory. Others *by your glorying, i.e.* by the glorying which I have concerning you, that I have brought you to the faith by my ministry. See 2. *Cor.* 7. 4.]

32 *If according to men* [That is, as it sometimes fares with men. Or that I may also speak something of my self as men use to do, *Rom.* 3. 5. 2 *Cor.* 11. v. 16, 17, 21.] *I have fought against beasts at Ephesus,* [this may be understood properly that the Apostle was cast before wild beasts at Ephesus in the Theater, to be torn by them, being notwithstanding wonderfully delivered from it by God. But seeing *Luke* describing that which happened unto him in Ephesus, *Acts* 19. makes no mention hereof, therefore some understand this improperly of the contest which the Apostle had in Ephesus with his Adversaries, whom he compares to wild beasts, because they fought to tear and destroy him, as he also compares the Emperour *Nero* to a lion, 2 *Tim.* 4. 17.] *what profit is it to me if the dead be not raised up?* [this may also be fitly joyned with the following words] *Let us eat and drink,* [that is, let us live in pleasures, and make good cheer every day. The Apostle rehearseth the words which the Epicureans are wont to use, being also rehearsed, *Isa.* 22. 13. and meaneth that therein they were in the right if there should be no resurrection] *for to morrow* [that is, very suddenly] *we dye.* [that is, we shall by death be taken away out of this life.]

33 *Do not erre* [That is, suffer not your selves to be seduced by such speeches of the Epicureans] *evil communications corrupt good manners.* [*or evil converse.* This is a verse taken out of a Heathen Poet *Menander*, wherewith *Paul* confutes the former speech of the Epicureans, shewing the hurt which such speeches bring with them.]

34 *Awake* [Namely, out of the sleep of security] *righteously,* [that is, truely in earnest. Or to walk righteously] *and sin not.* [that is, take heed that ye do not fall into the abominable sin of Epicurism and security] *For some* [namely, of your church, as v. 12.] *have not the knowledge of God.* [namely, the right knowledge: such as are they that deny the resurrection of the dead] *I say it to your shame.* [that is, that you might be ashamed that there are among you those that follow such gross and dangerous errours: and thereby be moved the better to flee from such errors.]

35 *But some one* [Namely, of those Epicureans] *will say,* [that is, object against this] *how shall the dead be raised up?* [Gr. *how are the dead raised up, i.e.* how is it possible that the dead, whose bodies are perished, rotten, eaten of beasts, or burnt with fire, *&c.* should be made alive again] *and with what manner of body shall they come?* [this question is answered, v. 37. &c.]

36 *Thou fool,* [This the Apostle saith, not to revile, *Mat.* 5. 22. but to shew their ignorance in this matter, *Gal.* 3. 1.] *that which thou sowest, becomes not alive* [Gr. *is not made alive, i.e.* growes not up, brings forth no fruits: for even the growing things of the Earth have their life] *except it be dead.* [that is, rotten in the Earth. If therefore it be not impossible that a rotten seed or grain spring up again and grow, as we daily see in our fields, and in our gardens, so neither is it impossible that God should make the rotten bodies alive again.]

37 *And that which thou sowest, (thereof) thou sowest not the body that shall be,* [That is, that shall come forth and grow out of the seed that is sown] *but a bare grain,* [namely, that seems to be withered and dead] *according as it happens* [that is, as for example] *of wheat, or of any of the other* (*grainer.*) [or *of the other seeds.*]

38 *But God gives the same a body* [That is, although in the first creation God gave the Earth power to bring forth herbes, corn and fruits, yet notwithstanding so it is, that he himself by his omnipotency produceth also daily such plants according to his pleasure, *Psa.* 104. 13, 14. &c. 1 *Cor.* 3. 7.] *even as he will, and to every seed his own body.* [that is, being of the same sort, of which the seed is from whence it appears.]

37 *All flesh* [Seeing it might be objected, that forasmuch as the flesh of other beasts is not raised up, so neither shall the flesh of men be raised up, in regard that it seemeth to be of one kind: the Apostle answereth that there is difference between the flesh of men and of other living creatures. The reason is not expresst, but this is the principal, because the flesh of men was enlivened by a reasonable and immortal soul, and the bodies of other living creatures by an unreasonable soul, which dyeth and perisheth with the body: and also because God will for ever shew his grace and justice according to body and soul on reasonable men, not on the unreasonable creatures] *is not the same flesh:* [that is, of one condition: so that it must go with the one flesh as it doth with the other] *but another is the flesh of men, and another is the flesh of beasts, and another of fishes, and another of fowles.*

40 *And there are heavenly bodies,* [That is, which are in heaven, or endued with heavenly qualities: as be the stars of heaven, and as the glorified bodies of the faithful shall be] *and there are earthly bodies,* [that is, which either are come forth out of the Earth, or are on the Earth, and subject to earthly qualities] *but another is the glory* [that is, the shining or quality] *of the heavenly, and another of the earthly.*

41 *Another is the glory of the Sun,* [That is, there is difference also amongst the bodies themselves which are in heaven as concerning their shining] *and another is the glory of the Moon, and another is the glory of the stars:* [that is, of the other stars. For the Sun and the Moon are stars also] *for (one) star differeth in glory from (another) star.*

42 *So also shall be the resurrection of the dead.* [That is, as there is difference betwixt flesh and flesh, and between bodies and bodies in glory; so also in the resurrection there shall be difference betwixt the qualities of our bodies which we now have on the Earth, and which we shall have after the resurrection in Heaven] *The (body) is sown in corruption, it is raised up in incorruption.* [that is, these our bodies, which we now have upon Earth, are laid down being now subject to corruption: but the same being raised up shall from thenceforward be incorruptible: remaining indeed the same bodies, but indued with other qualities.]

43 *It is sown in dishonour,* [That is, being a dead body, that is ugly and unpleasant to see and to handle. See *Phil.* 3. 21.] *it is raised up in glory.* [that is, beautiful and shining as the Stars and the Sun, *Mat.* 13. 43. and 17. 2.] *It is sown in weakness,* [that is, being subject to all kind of weakness, sickness and deformity] *it is raised up in power.* [namely, to withstand and keep off all corruption, and to move it self powerfully and speedily even as a man will.]

44 *There is sown a natural body,* [Gr. *animal, i.e.* which is moved by the soul in all natural operations, tending to nourishment, motion, generation and the like] *there is raised up a spiritual body.* [not in respect of essence, but also in respect of the spiritual qualities, wherewith it shall be adorned, and because it shall be moved by the spirit of *God*, the soul being filled with the light of the Spirit] *There is a natural body, and there is a spiritual body.* [that is, it appears therefore that there are two sorts of bodies ascribed to man, not in respect of the essence but by reason of the qualities: being here a natural body, and shall hereafter be a spiritual body.]

45 *So it is also written* [Namely, *Gen* 2. 7.] *The first man Adam is become a living soul.* [that is, after that God had formed his body out of the dust of the Earth, he breathed into him a reasonable and immortal soul, whereby the body is made alive and is moved: and so besides the understanding, he also received an animal or natural life, like as other living creatures] *The last Adam* [namely, Jesus Christ, who is also opposed to the first, *Rom.* 5. v. 17, 18, 19. These words are not here related as written there or any where else, but are by the Apostle oppesed to that which is spoken of the first *Adam*, namely, that like as we have received from the first *Adam* a natural or animal body, so also by the second *Adam*, namely, Christ, we shall obtain a spiritual body] *a quickning Spirit,* [that is, by the union of the humane nature with the eternal divine nature, which is a quickning spirit, he is become a Prince of life to us, *Acts* 3. 15. And as he now since the resurrection hath a spiritual body, which is immortal and incorruptible, so shall he also give such bodies unto all those that are descended from him, not by a natural procreation, but by a supernatural regeneration. For each *Adam* communicates to his posterity such as he hath.]

46 *But the spiritual* [Namely, body, Se ver. 44.] *is not first,* [the Apostle hereby answers that which any one might object, why doth not Christ give us such spiritual bodies as soon as we are regenerated? and saith that all things must be done in order, that the natural must go before, and the spiritual follow after, as the perfect followeth upon that which is imperfect] *but the natural, afterward the spiritual.*

47 *The first man* [Namely, *Adam*] *is out of the Earth* [namely, in respect of the dust whereof his body was made, *Gen.* 2. 7.] *earthly* 5 [that is, having a body that was earthly, and since the fall is become mortal and corruptible, *Gen.* 3. 17. Gr. *of dust,* namely, of the Earth] *the second man* [namely, Christ who is a true man, and is called *the second* by reason of the time, because he came after the first, as *Mat.* 3. 11. *John* 1. 27. and was an antitype of the first, *Rom.* 5. v. 14.] *is the Lord out of heaven.* [that is, the heavenly Lord, as is interpreted in the following verses. Others read *is heavenly out of heaven:* the better to give the opposition its full members. But all Greek books read, *the Lord out of heaven,* and that also agrees well with the opposition; seeing the Apostle here opposeth to each other, not the original of the bodies, but the descent and worthiness of both these persons, each of whom impart such bodies to those that are descended from them as they have themselves, ver. 48. And he is said to be from heaven, not in respect that his humane nature was produced of any heavenly matter, but in respect that he being man is also true God in one person, who being now in heaven hath a glorified body, which is adorned with heavenly and spiritual qualities.]

48 *What manner of one the earthly (is,)* [That is, what manner of body *Adam* had after the fall, namely, mortal and corruptible] *such also are the earthly* 5 [that is, such a body have also all men descended from him in a natural way, as long as they are upon earth] *and what manner of one the heavenly (is,)* [that is, such a body as Christ now hath in heaven: namely, glorified, immortal, incorruptible, &c.] *such also are the heavenly.* [that is, such bodies shall all believers have also, after, that they shall be raised up from the dead, and shall be taken up into heaven. And from hence it clearly appears that the Apostle speakes not of any diversity in the essence of the bodies, but only in the qualities.]

49 *And like as we have born the image of the earthly,* [That is, are here conformable to *Adam* in mortality and corruptibility, *Gen.* 5. 3.] *(so) shall we also bear the image of the heavenly.* [that is, so shall we also be conformable unto Christ in glory and immortality, *Rom.* 8. v. 17, 18, 19. *Phil.* 3. 21. 1 *John.* 3. 2.]

50 *But this I say Brethren, that flesh and blood* [That is, such bodies as are corruptible as flesh and blood is in this life, and that in respect that they are such as is declared in that which followeth. See *Gal.* 1. 16. *Eph.* 6. 12. *Heb.* 2. 14.] *cannot inherit* [that is, obtain as by inheritance, *i.e.* by grace and not by merit. See *Mat.* 25. 34.] *the Kingdome of God, neither doth corruption* [that is, a body which is subject to corruption. The Apostle expresseth only the quality, to shew that he speaketh not of the essence, but of the qualities of the bodies. See v. 48.] *inherite incorruption.* [that is, eternal life which is incorruptible and unperishing. Which seeing believers shall possess both in soul and body, then it followeth that their bodies also must be immortal. For mortality and immortality are repugnant one to another, and cannot stand together.]

51 *Behold I tell you a mystery.* [That is, a thing which hitherto was unknown to all men, even to the Prophets and Apostles] *We shall not indeed all* [namely, men who then shall live, 1 *Thes.* 4. 17. For the day of Christs coming is uncertain] *fall asleep,* [that is, dye, which doth not contradict that which is, *Heb.* 9. 27. For there is spoken of the ordinary law of nature, and not of that which in the last of the world God will do to some. This change also shall be to such in stead of death] *but we shall all be changed:* [that is, of mortal become immortal, which shall not only happen to believers but also to unbelievers: but to several ends: to these that they may be subject to eternal death, and to them that they may enjoy everlasting happiness; and also in divers manners, the bodies of believers being cloathed with glory, and of unbelievers with ignominy, *Dan.* 12. 2. *John* 5. 29. And this change shall come to pass not in the essence of the bodies, but in their qualities, v 48.]

52 *In a point (of time)* [That is, exceeding speedily and swiftly] *in the twinkling of an eye, with the last trumpet,* [that is, with a great and fearful sound, as is that of cornets or trumpets. This sound is called *the voice of the Son of God, John* 5. 28. *a cry and voice of the Arch-angel, and Trumpe of God,* 1 *Thes.* 4. 16.] *for the Trumpe shall sound, and the dead shall be raised incorruptible,* [that is, who shall have dyed before that time] *and we shall be changed.* [namely, who shall live at that time. See v. 51.]

53 *For this corruptible* [Namely, body which we now have and bear, *Job* 19. 26, 27.] *must* [the reason of this necessity is shewn v. 50.] *put on* [namely, as a new garment. See 2 *Cor.* 5. 2, 3. The same essence then of the bodies shall remain, but they shall lay aside their old mortal condition, and put on immortality as a new garment and ornament. And this shall be the change of which is spoken before] *incorruption, and this mortal (must) put on immortality.*

54 *And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall the word come to pass* [That is, be perfectly fulfilled] *that is written,* [namely, *Isa.* 25. 8.] *death* [this is understood of temporal death in respect of the faithfull, and may also be understood of eternal death. But the Apostle applies it here to temporal death, as appears by that which went before] *is swallowed up* [namely, by Christ, v. 57. *i.e.* wholly taken away, that there shall be no more death or dying amongst men

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See the like phrase, 2 *Cor.* 5. 4.] *unto victory.* [that is, that it is wholly overcome, taken away, and abolished, *Rev.* 21. 4. The Hebrew word which *Esay* useth here may also be translated *for ever.*]

55 *O death* [This is as a triumphant song which the Apostle sings upon the overcoming of death, taken as it seems out of the Prophet *Hosea*, chap. 13. v. 14. although with some alteration and addition of words] *where is thy sting?* [namely, wherewith thou wast wont to give us men the deadly sting] *O hell* [or *grave*, for the Hebrew word *Scheol* and the Greek word *Hades*, which are here used by the Prophet and by the Apostle, signifieth both. And it seemeth that here it principally signifieth the grave, seeing the Apostle here treats of the doing away of the temporal death] *where is thy victory?* [namely, whereby thou hast hitherto held the dead under thy force, which then thou must render again, and not be able any longer to hold under thy power. See *Rev.* 20. 13, 14.]

56 *Now the sting of death is sin,* [For because of sin death hath power over us, and for this cause is as the weapon to kill us, *Rom.* 5. 12. and 6. 23.] *and the power of sin is the Law.* [For sin is not known nor imputed but by the Law: and when the Law forbids us any thing, our corrupt flesh strives against it so much the more, to do that which is forbidden. See *Rom.* 5. 13. and chap. 7. ver. 7, 8, 13.]

57 *But thanks be to God, who giveth us the victory* [Namely, of those forenamed & all other enemies] *by our Lord Jesus Christ.* [who hath brought this victory to pass not for himself but for us, when by his death he perfectly satisfied for sin according to the demand of the Law, and by the power of his resurrection regenerates our souls and at the last day shall raise up our bodies in glory.]

58 *So then my beloved brethren, be ye stedfast* [Or, *well-grounded*, namely, in the faith] *unmoveable* [namely, against the stormy winds or water-floods of temptations] *always being abundant* [that is, with an earnest zeal and diligence always proceeding and increasing] *in the work of the Lord,* [that is, in the work that the Lord by the ministry of the Apostles hath wrought in your hearts, or which he commands us that we shall do, *John* 6. 29] *as who know* [that is, are assured by Gods promises] *that your labour is not vain* [that is, shall not be without fruit and gracious recompense] *in the Lord.*

CHAP. XVI.

1 *The Apostle exhorts the Church of Corinth that after the example of the Churches of Galatia they would make a collection for the poor believers in Jerusalem.* 2 *Sheweth them, how the same may be fitly done on the first day of the week,* 3 *and by whom sent thither, offering also his own service for this purpose.* 5 *Promiseth that he will come through Macedonia unto them and tarry for a time with them.* 8 *Gives reason why he must tarry yet at Ephesus until Pentecost.* 10 *Exhorts them that they should courteously receive Timothy, and let him depart, and that they should take it in good part that Apollo somewhat defers his coming.* 13 *Addes thereunto a general exhortation to stedfastness in the faith and love,* 15 *and in particular that they have the houshold of Stephanus in esteem, seeing he with Fortunatus and Achaicus greatly refreshed him.* 19 *Salutes the Church of Corinth from the Church of Asia, and particularly from Aquila and Priscilla,* 21 *and salutes them also himself with his own hand.* 22 *Denounceth a curse to all that do not truely love Christ.* 23 *Wisheth the faithfull the grace of God, and promiseth them his love.*

NOw *concerning the collection* [Namely, of money which was collected of the church] *which* (*is made*) *for the Saints* [that is, for the poor believers being at Jerusalem, amongst whom there was great want, as well by reason of the dearth foretold by *Agabus*, *Acts* 11. 28. as also because of the hard persecution against that church, which was thereby necessitated to request relief of the churches of Greece which then flourished. Of this collection see also, *Rom.* 15. 25, 26. 2 *Cor.* 8. 1. *Gal.* 2. 10.] *even as I have ordained* [namely, in what manner and time this collection may fitly be ordered and made] *to the churches in Galatia,* [see of these churches, *Gal.* 1. 2.] *do ye so also.* [that is, imitate their example, as well in liberal giving, *Rom.* 12. 13. as in observing the order in collecting, which is described in the following verse.]

2 *On every first* (*day*) [Gr. *one*. Hebr. See the like phrase, *Gen.* 1. 5. *Dan.* 1. 9. see also *Mat.* 28. 1. *Mark* 16. 9. *Luke* 24. 1.] *of the week,* [Gr. *of the Sabbaths*, whereby the whole week is often denominated. See *Mark* 16. 9. *John* 20. 1. The first day is by *John* called the *Lords day*, *Rev.* 1. 10. because the Lord Christ rose from the dead that day. On this day the Apostles used to hold their assemblies, *John* 20. 19, 26. *Acts* 20. 7.] *let every one of you* [namely, member of your church, who hath any means] *lay away* (*somewhat*) [namely to be given for the necessary supply of the poor: for to lay away somewhat now and then doth not burden so much, and many littles make a great] *by himself, gathering a treasure,* [that is, so in time, bringing as it were a treasure together. Or being assured that thereby you shall gather your selves a treasure in heaven, *Mat.* 6. 20.] *according as he hath obtained welfare,* [the Greek word properly signifies to have a good way or journey, as *Rom.* 1. 10. and is by a similitude taken for all manner of prosperity. Every one must give then according as God hath blessed him, 2 *Cor.* 8. 12.] *that the gatherings may not then* (*first*) *be made when I shall be come.* [namely, which then in hast cannot be made so conveniently and beneficial for the poor.]

3 *And when I shall be come, whom ye shall judge fit* [Namely, faithfully to carry over the gathered almes] *by letters,* [this *by letters* may be joyned with the foregoing word *judge fit*, in this sence, whom you your selves by letters unto me shall name and give notice of, that ye judge them fit and faithful for this purpose. Or with the following word *I will send*, nam. with my letters of recommendation to the Church of Jerusalem] *the same will I send to carry over your gift* [Gr. *your grace*, *i.e.* your alms which ye shall give them of meer goodness and mercy, by the grace of God. See 2. *Cor.* 8. 1.] *unto Jerusalem.*

4 *And if it may be worth* (*the trouble*) [Or *be needfull*] *that I my* (*self*) *should go also,* [the Apostle offers his service willingly to take that pains if it should be thought needfull: which he also did, as appears *Acts* 24. 17. & *Rom.* 15. 25.] *they shall go with me.*

5 *But I will come unto you when I shall have gone through Macedonia,* [So then the Apostle when he wrote this Epistle was not yet come into Macedonia, but it appears from ver. 8. and 19. that then he was yet at Ephesus. From whence it followeth that that is not certain which is subscribed unto this Epistle, that it should be written at Philippi, which was a City lying in Macedonia, *Acts* 16. 12.] (*For I shall go through Macedonia.*)

6 *And it may be* [That is, if God permit it. See ver. 7. *Jam.* 4. 15.] *I shall tarry with you, or also winter* (*with you*) [that is, abide with you the whole winter through, that you may sufficiently make use of my service] *that ye* [that is, some of your Church, whom you shall appoint thereunto] *may conduct me, whither soever I shall travel.* [namely, whether it be to Jerusalem, if it be found needfull that I my self shall do this service, or shall travel any where else to spread abroad the Gospel.]

7 *For I will not see you now in passing by,* [Or, *as travelling through*, without tarrying with you] *but I hope to stay some time with you, if the Lord shall permit it.* [seeing he by his spirit especially guids our journeys whither soever he will send us: and by the same also sometimes hinders us, that we may not go whither we had purpoled. See an example thereof *Acts* 16. 7. See also *Jer.* 10. 23. *Rom.* 1. 10. *Jam.* 4. 15.]

8 *But I will tarry at Ephesus* [Where he had been two years, *Acts* 19. ver. 10.] *untill the* (*day of*) *Pentecost.* [see of this word the annotat. on *Acts* 2. 1. and 20. 16.]

9 *For a great and powerful* [In respect of the powerful blessing which the Lord giveth for the propagating of the Gospel, and the conversion of many] *door* [that is, here is good opportunity given me to spread abroad the Gospel. See *Acts* 14. 27. 2 *Cor.* 2. 12. *Revel.* 3. 8.] *is opened to me, and there are many adversaries.* [namely, which seek to hinder the course of the Gospel: wherefore my presence here is yet necessary to withstand the same, and to strengthen the Church against them.]

10 *Now if Timothy come,* [See of him, *Acts* 16. 1. and 1 *Tim.* 1. 2. Him *Paul* had sent with *Erastus* to visite the Churches. *Acts* 19. 22.] *see that he may be with you without fear;* [namely, of the enemies of the Gospel as well of the Gentiles, as of false brethren, who procured much trouble to the upright teachers of the Gospel and brought them into danger] *for he worketh the work of the Lord* [namely, of the preaching of the Gospel, 1 *Tim.* 3. 1.] *even as I,* [who publisheth the Gospel, and executes the ministry of the word with like diligence and faithfulness as I, *Phil.* 2. 20. although he was no Apostle but an Evangelist, 2 *Tim.* 4. 5.]

11 *Therefore let no man despise him,* [Namely, because of his youth, 1 *Tim.* 4. 12.] *but conduct him in peace* [that is, that he may come unto me certainly and prosperously without trouble and danger] *that he may come to me: for I expect him with the brethren.*

12 *And as concerning Apollo* [See of this *Apollo Acts* 18. ver. 24. *&c.* and 19. 1. 1 *Cor.* 1. 12. and chap. 3. ver. 6. 22.] *the brother, I greatly* [Gr. *much*] *intreated him* [or, *exhorted him*] *that he would come unto you with the brethren: but it was altogether not* (*his*) *will,* [thereof without doubt he had weighty reasons: some think that by his presence he might not harden the party which said I am of *Apollos*, 1 *Cor.* 1. 12.] *that he should come now: but he will come when it shall be convenient for him.*

13 *Watch,* [Namely, against the wiles and snares of Satan, 1 *Pet.* 5. 8.] *stand in the faith,* [that is, continue stedfast, 1 *Cor.* 15. 58.] *carry your selves like men,* [namely, in all troubles and dangers, that ye may couragiously overcome the same] *be strong.* [namely, in soul, endued with a spiritual strength, thereby to withstand and to overcome all temptations.]

14 *Let all your things be done in love.* [This exhortation the Apostle propounded before at large chap. 13. and he rehearseth the same again here in the conclusion of the Epistle, forasmuch as it is very necessary to take away all division and schism, which commonly arise for want of love.]

15 *And I beseech you brethren, ye know the house* [That is, the household] *of Stephanas,* [see of him 1 *Cor.* 1. 16. It seemeth that he was a Deacon of the Church of Corinth, and a man of worth] *that it is the first fruits of Achaia,* [that the same was among the first in Achaia who received the Gospel and were converted unto Christ, and baptized by my self, 1 *Cor.* 16. *Epenetus* is also so called, *Rom.* 16. 5. because he also was one of the first: who are therefore the mote to be commended and to be held in esteem] *and* (*that*) *they have fitted themselves* [Gr. *ordained*, *i.e.* have freely and wholly given themselves to that service; to wit when they were lawfully called thereunto, *Acts* 6. ver. 3. 5.] *to the service of the Saints.* [that is, to serve poor believers by gathering and distributing of alms, and affording them other relief, *Acts* 6. 1. *Rom.* 15. ver. 25.]

16 *That you also submit your selves* [Namely, not only by obedience in the things concerning their ministry, but also by reverence for their ministry sake, *Eph.* 5. 21.] *to such, and to every one that worketh together* [namely, with them, in the same or the like ministry, all which must be held in honour for their ministry sake, 1 *Thes.* 5. 13.] *and laboureth.*

17 *And I rejoyce for the coming of Stephanas, and Fortunatus, and Achaicus,* [These three had travelled from Corinth to *Paul*, to make known to him the state of the Church there, whom he, to free them from all evil suspicion commendeth, and declareth that their coming was acceptable to him] *for these have fulfilled that which* (*I*) *lacked in you.* [namely, your absence, *i. e.* I was so delighted with their coming, as if in these few I had had all the rest of the members of the Church of Corinth with me.]

18 *For they have refreshed* [Or given rest, Namely by their conferences and informations of the condition of your Church] *my spirit,* [that is, my soul, my heart] *and yours* (*also.*) [namely, because I am assured that when ye shall understand that my soul is refreshed, yours also will be refreshed therewith] *acknowledge* [that is, hold in good esteem, repute and love] *therefore them that are such.*

19 *The Churches of Asia* [Therefore the Apostle was then in Asia, and not in Macedonia. See ver. 5. 8.] *salute you. Aquila and Priscilla* [see of these *Rom.* 16. 3. These were departed with *Paul* from Corinth to Ephesus, *Acts* 18. 2.] *salute you very much in the Lord, with the Church which is at their house.* [see also *Rom.* 16. 5.]

20 *All the brethren salute you. Salute one another with an holy kiss.* [See the annotat. on *Rom.* 16. 16.]

21 *The salutation of Paul with mine own hand.* [Namely, with which I have subsigned this Epistle. It seemeth that the Apostle had a special manner to subscribe his hand which was known to the Churches, *with mine own hand, Of Paul.* See *Col.* 4. 18. and 2 *Thes.* 3. 17. that his Epistles might the better be descerned from others, and that he used also to set the following Apostolical wish ver. 23. under all his Epistles with his own hand.]

22 *If any man love not the Lord Jesus Christ, let him be a curse,* [Gr. *Anathema*, of which word [see *Rom.* 9. 3. *Gal.* 1. 8.] *Maranatha,* [this is a Chalde or Syriack word, which seems to have been usual then, to express a very great curse, which by the Hebrews is called *Cherem.* And signifieth as some think *the Lord cometh* or *our Lord cometh.* This curse the Apostle prono unceth upon impenitent persons, not out of an evil motion of the mind, but out of an Apostolick spirit, and holy zeal. See *Jud.* ver. 14. 15.]

23 *The grace of our Lord Jesus Christ be with you.* [This is the ordinary conclusion of all the Epistles of the Apostle.]

24 *My love* [Seeing the Apostle propounds some things in this Epistle somewhat hard; therefore he here declares that the same is done not out of ill will, but out of love to them] *be with you all in Christ Jesus. Amen.*

* *The first Epistle to the Corinthians, was written from Philipi,* [That this is not very credible see the exposition on ver. 5. 8. 19. And from hence it appears,

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as also from some other, that those words which are set after the conclusion of the Epistles of the Apostles, are not alwaies firm, and were added thereunto only by the judgement of some men] *and (sent) by Stephanas, and Fortunatus, and Achaicus, and Timotheus.*

THE SECOND EPISTLE OF THE APOSTLE PAUL TO THE CORINTHIANS.

The Argument of this EPISTLE.

IN this Epistle the Apostle especially vindicates his doctrine and his Apostleship, against the pretences and slanders of the false Apostles. And after a short introduction contained in the 7. first verses of the 1. Chapter *he declareth in the rest of the chapter, why according to his promise made in the former Epistle, he was not yet come unto them: namely, not out of any inconstancy, but by reason of the grievous perfecutions which had oppressed him in Asia: and because he would give them time to amend the faults which he had reprehended in them: that so he might be with them in kindness. In the* 2. chapter *he gives reason of his harsh writing about the tolerating of the incestuous person, and exhorts them, that by reason of his grief and godly sorrow they should comfort and receive him again. In the* 3. chapter *he puts a difference betwixt the doctrine of the false Apostles, who urged the Law: which he calleth a killing letter, and his doctrine which is a doctrine of life and a ministry of the Spirit, not hid but to them that perish: and sheweth by his own example how powerfull the Spirit of Christ is by this world of the cross, to bear all troubles patiently. In the* 5. chapter *he testifieth that by the same doctrine and Spirit of Christ we are moved willingly to lay down this Earthly Tabernacle, and to long after a better life: and lays for a foundation of this longing, the doctrine of our reconciliation with God by the death of Christ, whereof the Apostles were messengers. From whence in the* 6. chapter *he draweth very earnest and powerfull exhortations to patience and godliness, and holds forth the same in his own person, in the end warning them against communion with unbelievers and Idolaters. In the* 7. chapter *he testifieth the satisfaction which he had received to his mind when he understood how they had in part received his admonition, and had shewed sorrow for the former failings. In the* 8. *and* 9. *chapters he treats at large of the contributions and alms, from what ground they must proceed, and to what they must be directed. And in the* 10. chapter *of his spiritual power which he had received, not for destruction but for edification: whereto he addes an Apostolical glorying, shewing that the false Apostles could glory of nothing, of which he could not more abundantly glory, and that therein he had many advantages above them, unto the end of the* 11. chapter. *In the* 12. chapter *he speaks of the singular revelations, which were made to him by Christ in the third heaven, and testifieth that an Angel of Satan was therefore given him in the flesh for his humiliation: declaring further how he had walked among them as a faithfull Apostle of Christ, without seeking himself in any thing. Finally in the* 13. chapter *he waeth them that should be stiffenecked against his admonitions, and threatens them with his Apostolick power, if they did not repent. After concludes his Epistle in the* 3. *last verses with a wishing of all good unto them, and with the accustomed Apostolick salutation, together with an earnest prayer for them.*

II. CORINTHIANS.

CHAP. I.

1 *After the usual superscription of the Epistle,* 3 *Paul thanketh God for the consolations which he received by Christ in all afflictions, for an example unto others:* 8 *and cometh afterwards to the relation of the great persecution which had befallen him in Asia,* 10 *out of which nevertheless he was delivered through their prayers.* 12 *Testifies that he had conversed uprightly in the world, but most of all among them,* 15 *and that he had also sincerely intended to come over unto them again,* 17 *although the same was not yet done.* 18 *Not because his word was yea and no,* 20 *whereas all the promises of God in Christ are yea and certain,* 21 *and confirmed in us by the Holy Ghost,* 23 *but testifieth with an oath that he had yet delayed his coming unto them, to spare them.*

PAul [Of the name of *Paul*, his Apostleship and this whole Apostolick salutation, see the exposition on *Ro.* 1. v. 1, 7. and 1 *Cor.* 1. v. 1, 2, 3.] *an Apostle of Jesus Christ, by the will of God, and Timothy the brother,* [forasmuch as *Timothy* was before sent by him to Corinth, and now was returned unto him again, by whom he was informed of the state of the church, he here joyneth him with him, to procure him the more repute with them, as in the first Epistle he had also joyned *Sosthenes* with him by the same title of *brother*, 1 *Cor.* 1. 1. See also 1 *Cor.* 16. v. 10, 11.] *to the church of God which is at Corinth, with all the Saints which are in all Achaia.* [this is the name of a principal province in Greece, in which Corinth lay, and was the head thereof. See 1 *Cor.* 1. 2.]

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

3 *Praised be the God and Father of our Lord Jesus Christ,* [That is, God who is the Father of our Lord Jesus Christ. See 1 *Cor.* 15. 24.] *the Father of mercies,* [that is, who is himself very merciful towards us, and the author of all mercy and consolation in us] *and the God of all consolation.*

4 *Who comforteth us in all our tribulation,* [Namely, by his Word and by his Spirit, as Christ promiseth, *Joh.* 14. v. 16.] *that we might be able to comfort those that are in all manner of tribulation, by the consolation with which we our selves are comforted of God.*

5 *For even as the suffering of Christ* [That is, which we suffer for Christs sake: or that we suffer as members of Christ, after the example of Christ, who accounts the sufferings which are put upon his members as his own, *Acts* 9. 4. *Rom.* 8. 17. *Col.* 1. 24. Gr. *sufferings*] *is abundant in us, even so also by Christ, our consolation is abundant.* [namely, wherewith we our selves are comforted: and consequently also get fitness the better to comfort others. See v. 4.]

6 *But whether we are afflicted (it is) for your consolation* [namely, not only because ye should be strengthned by our example, but also because thereby we get more matter and experience to comfort and to strengthen you. See the annot. on *Col.* 1. 24.] *and salvation, which is wrought,* [that is, is brought about: or *which is powerfull by patience.* For patience worketh experience of Gods help and faithfulness, and consequently also hope of salvation, *Rom.* 5. 3, 4.] *in the enduring of the same suffering, which we also suffer: or whether we are comforted (it is) for your consolation and salvation:* [namely, because we being comforted, you also rejoyce at it, and so we also are the better able to comfort you, and further your salvation.]

7 *And our hope of you* [Gr. *over you*] *is firm, as who know that as ye have communion it the suffering, so also (ye have communion) in the consolation.*

8 *For we will not brethren,* [Here the Apostle begins to come to the handling of the matter it self, and relates the first cause that hindred him from coming to them, namely, the exceeding great affliction in Asia, whereof may be read, *Acts* 19.] *that ye should be ignorant of our tribulation which came upon us in Asia, that we were very exceedingly burdened, above (our) strength* [that is, so grievously that we should have fainted under it, were it not that the Lord had wonderfully strengthned us, and kept us by his power as is declared in the two following verses] *so that we were greatly in doubt, even of life.*

9 *Yea we our selves had in our selves the sentence of death,* [That is, we had already made account that we should not escape] *that we might not trust in our selves, but in God, who raiseth up the dead.* [that is, who then much more by the same power can deliver them that are in danger of death.]

10 *Who delivered us out of so great a death,* [That is, out of so great a danger of death, *Exod.* 10. 17.] *and (yet) delivers: in whom we hope that he will also yet deliver (us.)*

11 *Seeing ye also labour together (for us,) by prayer, that for the gift* [That is, the gracious deliverance] *brought to pass on us by many persons,* [that is, by the intercession of many] *thanksgiving may (also) be made for us by many.* [namely, who before had prayed for us. For thanksgiving must follow upon the hearing of our prayers.]

12 *For our glorying is this,* [The Apostle speaks thus to prevent the slanders of the false Apostles, who sought to make the Apostle suspected of unstedfastness in his promises, and of lightness in all his dealings, because according to his promise in the end of the former Epistle, he was not yet come over unto them] *(namely) the testimony of our conscience, that in simplicity and uprightness of God* [that is, which God requires of us, and whereof God is a witness] *not in fleshly wisdome*

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[that is, deceitfull, such as fleshly men were wont to use, and amongst them also the false Apostles, to seduce others, and to further their own honour and profit] *but in the grace of God*, [that is, in the power and sincere wisdome which God of grace imparteth] *we have conversed in the world, and most of all* [Gr. *more abundantly.* This *Paul* saith not as if he had been less upright elsewhere, but in respect of the long time which he had conversed among them more than in other churches, *Acts* 18. v. 11.] *with you.*

13 *For we write unto you no other things then those which ye know,* [Namely, by my word and walking, when I was among you. Or *read*, namely, in the Epistle written to you which is cleer and simple] *or even acknowledge; and I hope that ye shall also acknowledge them unto the end.*

14 *Even as ye also have acknowledged us in part,* [This the Apostle saith either in respect of the best part who alwaies willingly acknowledged this, or else in respect of the whole church who had already amended some faults upon his former writing, as appears from chap. 2. 7. although they yet gave too much ear to some, who too much esteemed outward respect and worldly wisdome] *that we are your glorying,* [*i.e.* that we are your teachers of whom ye glory, and by whom ye acknowledge that ye were brought to Christ] *as ye also are ours.* [namely, of whom we glory in Christ, that we have brought you to the knowledge and communion of Christ, and by whom ye are adorned with many spiritual gifts] *in the day of the Lord Jesus.* [that is, at the last day, when Christ shall appear to judge every ones actions: which *Paul* addes to shew, that this his and their glorying was not fleshly or vain, but well grounded, and should be approved by Christ himself at the last day.]

15 *And in this confidence,* [Namely that ye are in such esteem with me, and I was with you] *I would before have come unto you,* [namely, according to my writing, 1 *Cor.* 16. 5, 6, 7.] *that ye might have a second grace.* [that is, might be more and more strengthned by me in the grace and gifts of Christ, wherewith ye were already graced in my first coming unto you.]

16 *And through your (City) go to Macedonia, and from Macedonia come again unto you, and by you* [That is, by some of you thereunto appointed] *be conducted towards Judea.*

17 *When therefore I purposed this, did I also use lightness? or do I purpose it according to the flesh* [That is, after the manner of carnal men, or out of fleshly considerations which are unstedfast, and come easily to be altered, 2 *Cor.* 10. 3.] *that which I purpose, that with me there should be, yea yea, and nay nay?* [that is, saying, and denying: or saying and not doing that which we say.]

18 *But God is faithfull,* [A phrase when men will strongly testifie any thing; and is as much as if he should say, as true as God is faithfull, our word was not, *&c.* Or *God who is faithfull knowes that, &c.*] *that our word which (was passed) to you,* [namely, that was preached unto you by us. For in these five following verses, the Apostle first gainsayes the conclusion of the false Teachers, who because the Apostle seemed not to have kept this promise of coming to them, from thence would conclude that therefore his whole preaching was infirm and not to be relyed upon. But unto the promise it self of coming to them he answers hereafter. v. 23, 24.] *was not yea and nay.* [that is, infirm and uncertain, as men who now say yea, now nay, about one and the same thing, are unstedfast and uncerte in in their words and deeds.]

19 *For the Son of God Jesus Christ, who was preached among you by us, (namely) by me, and Sylvanus, and Timotheus, was not yea and nay,* [namely, in our preaching. As Christ our Saviour is not changeable, but yesterday, to day, and for ever the same, *Heb.* 13. 8. so also he was no otherwise preached by us, and the same gospel of Christ hath alwaies been propounded to the church by us, *Gal.* 1. 6, 7, 8, 9.] *but was yea in him.* [namely, God. For as he had called him the Son of God, so he testifieth also that Christ is yea, that is, stedfastness and truth in God, or in Gods promises, which are meer truth and sureness, as is declared in the following verse.]

20 *For as many promises of God as there be, they are in him yea, and are in him Amen.* [Namely, in Christ Jesus; for even as Christ is alwaies the same in Gods promises which are unchangeable, so are all Gods promises of our salvation *yea*, that is, truth, and *Amen*, *i.e.* certainty and firmness in Christ, because in the new covenant God neither makes nor fulfils any promises of salvation but in Christ, and through Christ. See *John* 14. 6. *Acts* 4. 12. *Eph.* 1. 3. *&c.*] *to the glory of God by us.* [that is, by the ministry of us Apostles and Teachers, who in this our doctrine also must know none but Christ and him crucified, 1 *Cor.* 2. 2. *Col.* 2. 9, 10. *&c.*]

21 *But he that confirmeth* [Namely, in the truth] *us with you into Christ,* [that is, to seek the fruit and vertue of all Gods promises in Christ, and through communion with Christ] *and he that hath anointed us* [that is, hath endued us with the gifts of the Holy Ghost, which is oftentimes in the Scripture compared to oyl or pure ointment. See *Psa.* 45. 8. *Acts* 4. 27. and 10. 38. 1 *John* 2. 20, 27.] *is God.*

22 *Who hath also sealed us,* [That is, as with impression of his seal assured, namely, of our communion with Christ, and consequently of our adoption to be children and to be heirs of God, *Rom.* 8. 15, 16. 1 *Cor.* 2. 12.] *and given us the earnest of the Spirit in our hearts.* [Gr. *Arrhabon*, which word, as also *Arrha* signifies properly an earnest, which is a part or beginning of the future good which is promised and assured us: as any one hath some ready mony for a beginning and assurance of the payment which is promised. See 2 *Cor.* 5. 5. *Eph.* 1. 13, 14. The first gift of the spirit and of life is an earnest of our whole inheritance. So that this anointing, sealing, and giving earnest, serve to one and the same end. But this rehearsal of this benefit serves for this purpose, to shew that the same becomes alwaies more powerfull and more sure in our hearts.]

23 *But I call upon God for a witness upon my soul,* [Namely, that he punish it, if I speak not the truth. A right manner of a true oath, which the Apostle therefore adjoynes, because there lay much upon it that his word should not be accounted unstedfast] *that to spare you* [that is, that I might not be constrained to use my Apostolical power in punishing of the disobedient. See 2 *Cor.* 10.] *I came not yet to Corinth.*

24 *Not that we Lord it over your faith,* [The Apostle speaks thus to mollifie that which he had said immediately before of not sparing them, of which the sence is, that he did not say this to threaten them, or Lord it over them, as a Lord over them and their faith. But as a Minister and co-worker with Christ to bring them to a right acknowledgement and amendment of their faults, and consequently to true joy with him, before he came to them: and so more and more to strengthen their faith in which they stood, as is declared in the beginning of the following chapter] *but we are fellow-workers of your joy: for ye stand by faith.*

CHAP. II.

1 *The Apostle proceeds in declaring of the reasons, why he was not as yet come, namely, because he would not be with them in grief but in joy.* 4 *Testifieth that that which*

which he had formerly written unto them concerning the incestuous person, was done with tears, and through love unto them. 6 *Commandeth them that by reason of his sorrow they should now receive him again, and comfort him, lest by great grief he should fall into despair.* 12 *Relates further how he had preached the Gospel alone at Troas, and afterwards in Macedonia,* 14 *and testifieth that his preaching every where is an acceptable savour to God. shewll in them that are saved as in them that perish,* 17 *in regard that he every where uprightly publisheth the same.*

BUt I purposed this with my self that I would not come again to you in grief. [That is, to grieve both you and me by the Ecclesiastical punishments which must be exercised against some among you.]

2 *For if I grieve you* [This he saith because when a member of the church must be punished, all the other members must grieve for it. See 1 *Cor.* 5. 2.] *who is it truely that shall make me joyfull, but he that was grieved by me?*

3 *And this same* [Namely, of taking away and amending the faults among you] *I have written unto you* [namely, in my first Epistle, chap. 5.] *that I coming (thither) might not have grief from them of whom I should be made glad,* [this he saith not only of the incestuous person, but of all the Corinthians who had tolerated these and other defects among them] *trusting of you all that my joy* [that is, the cause of my joy, namely, the removing of such offences, should also be a cause of your joy, namely, when such an offence should be removed, and the church brought into a good state] *is (the joy) of you all.*

4 *For I wrote unto you out of much affliction* [Or *great pressure.* This may be understood either of the condition of the time in which he wrote the former Epistle, because in the time of affliction men do more narrowly and better take notice of all things, and with greater commiseration and more mature deliberation write what they write, or of the trouble and grief which the Apostle had in his mind about such an offence as was among them when he wrote the Epistle] *and anguish of heart, with many tears, not that ye should be grieved, but that ye might understand the love which I have abundantly unto you.* [namely, which could not endure it, it should be thought that ye should not have a due displeasure at such faults. Or that ye should make your selves guilty of such faults.]

5 *But if any man hath caused grief, he hath not grieved me* [Namely, alone] *but in part,* [that is, in some sort. So the Apostle speaketh of this fault, not to extenuate it, but because this person had now due sorrow for it, and he would presently exhort them to the receiving of him again] *(that I may not burden (him)) you all.*

6 *To such a one this reprehension* [This some understand of the utmost Ecclesiastical punishment or excommunication, which the Apostle had commanded to be exercised against this man, 1 *Cor.* 5. 3. and understand the word *enough* of the short time which he had endured this punishment. But others think from all the circumstances of this text that this man being now admonished and seriously reproved by the Governours of the church, by his repentance prevented excommunication; seeing excommunication is the last punishment of the churches, and which must be done not only before many, but before the whole church, and that the Corinthians desired *Pauls* advice hereabout by *Titus*, what they should now do further in his business, seeing he was penitent, as appears by the 7. chapter following; whereunto he answers that this reproof *given by many*, that is, by the governours of the church, whereupon such serious sorrow had followed, was now enough, and that henceforward they should receive him again, that by too great grief they might not bring him to despair] *is sufficient, which was (given) by many.*

7 *So that contrariwise ye (must) rather forgive (him) and comfort (him,)* [That is, proceed no further against him, but receive him again, and discharge him from the highest punishment. These words of *Paul* have no reference to any power of the church to forgive sins before God, which belongeth to God alone, but according to Gods word to declare that to the penitent their sins are forgiven before God, and consequently to comfort such, and to declare his absolution before the church which was offended by him. See *Mat.* 18. 18. *John* 20. 23.] *lest such a one through too abundant grief should in any wise be swallowed up.* [that is, fall into such grief, that he should thereby come into despair.]

8 *Therefore I beseech you* [Or *exhort*] *that ye confirm the love to him.* [namely, which Christ will have to be shewed or confirmed towards a penitent sinner, *Mat.* 18. v. 21, 22.]

9 *For to this purpose also I wrote, that I might understand your proof,* [That is, make proof of you, and thereby understand your uprightness in this point] *whether ye be obedient in all things.* [that is, in keeping of all the commands of Christ, whereof this also is one. See *Mat.* 16. 19. and chap. 18. 15.]

10 *Now to whom ye forgive ought* [See the exposition hereof v. 7.] *(to him) I (forgive) also: for if I have also forgiven any thing, to whom I forgave it (I forgave it) for your sake,* [that is, to shew herein my agreement with you in the observation of Christs commands; and our mutual love] *before the face of Christ,* [that is, uprightly, as in the presence of Christ who seeth and heareth all things, or in the person of Christ, as this word is taken in the former chap. v. 11. *i.e.* in the name of Christ. See 2 *Cor.* 5. v. 20.] *that Satan may get no advantage over us.* [or *that we may not be surprized, subdued, possessed by Satan.* The Greek word signifies to get or have more then belongs to one, and is used especially of covetous persons: and is a similitude taken from covetous merchants, who seek all opportunities to deceive men.]

11 *For his thoughts* [That is, wiles, consultations, or enterprises, 2 *Cor.* 10. 5. who sometimes by too great slackness of Ecclesiastical discipline seeks to lull sinners asleep, and sometimes by too great strictness to bring them to despair] *are not unknown to us.*

12 *Furthermore when I came to Troas* [Of this place and journey of *Paul* see more at large, *Acts* 16. 8. *&c.*] *(to preach) the gospel of Christ, and when a door* [that is, opportunity. See 1 *Cor.* 16. 9.] *was opened to me in the Lord,* 13 *I had no rest for my spirit* [namely, to be quiet there very long, although *Paul* erected a church there also, as appeareth by the following verse, and by 2 *Tim.* 4. 13.] *because I found not Titus my brother,*

13 *But having taken leave of them I departed to Macedonia.*

14 *And thanks be to God who causeth us alwaies* [That is, whether we preach the Gospel a long time or a short time in one place] *to triumph* [or *overcome*] *in Christ,* [that is, in the cause of Christ, or by Christ] *and maketh manifest the savour of his knowledge* [that is, the rumor or the progress: a similitude taken from the offering of incense in the old Testament, which being kindled by fire, spread it self through the Temple and over the Congregation] *by us in all places.*

15 *For we are to God a good savour of Christ* [That is, acceptable and well-pleasing, because Gods mercy is manifested in those that are saved, and his justice in those that perish. See *Luke* 2. 34.] *in them that are saved, and in them that perish.*

16 *To these indeed a savour of death unto death;* [That

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[That is, which is deadly, and brings death to them. Not that the Gospel of its own nature, brings death to any man, for it is a ministry of life, 2 *Cor.* 3. 6, 7. and a power of God unto salvation to all that believe, *Rom.* 1. 16. but because they that are unbelieving, through their own wilfulnels set themselves against it, and so draw down Gods heavier judgment upon them. See *John* 3. 36. 1 *Pet* 2. 7, 8.] *but to them a savour of life unto life. And who is fit* [or, *sufficient*, namely, of himself or by himself, as is declared hereafter chap. 3. 5, 6.] *for these things?*

17 *For we carry not, as (do) many, the word of God to sell,* [Or, *falsifie not the word of God*, Gr. *Kapeleuontes*, which word signifies to set any thing to sale, or carry it to sell by retaile, and to sell the same for better, often times to give it another smell or taste, or gloss: and is also by a similitude taken for as it were setting any thing to sale under a false smell, or taste, or gloss, which signification here futes well, seeing the Apostle here testifieth that he did not garnish the Gospel, nor bow and wrest it according to mens will and pleasure, but teacheth the same in uprightnes and purity, without regarding the pleasure of men, committing the issue thereof to God] *but as of uprightneſs, but as of God,* [that is, of Gods inspiration, and in Gods name, 2 *Cor.* 5. 19.] *in the presence of God, we speak it in Christ.* [or of *Christ*. Seeing Christ is the whole aim and drift of our Gospel 1 *Cor.* 2. 2.]

CHAP. III.

1 *The Apostle gives a reason why he had so highly advanced the Ministry of the Gospel in the end of the former chapter, and appeals first to the experience of the Corinthians themselves, who by this his ministry were converted to Christ,* 4 *adds that this power was not of him but of God,* 6 *proves the same further by a comparison of the ministry of Moses, which he calls a killing letter imprinted in tables of stone, and a ministration of condemnation, which abideth not: and of the ministry of the Apostles, which he calleth a ministry of the spirit of life, and of righteousneſs; and abideth always,* 12 *Declares that there lay a vaile on Moses face, and also in the reading of the Law, so that the Jews understood not the end thereof,* 16 *which vaile shall be removed from them, when they shall be converted to God,* 17 *But that the ministry of the new Testament is cleer, and a means whereby the Spirit of the Lord is powerful for our renovation.*

DO *we begin* [The Apostle here speaks in the plural number, because this Epistle was written not only in his name, but also in the name of *Timothy*. See chap. 1. ver. 1.] *again to praise* [Gr. *to commend*] *our selves (to you?) or do wee also need even as some do, Epistles commendatory to you* [or, *recommendations*, to make us and our ministry acceptable unto you and others] *or commendatory (Epistles) from you?*

2 *Ye are our Epistle,* [That is, your conversion and other sigular gifts, which were wrought among you by our ministry, are witnesles of the dignity of our ministry, aswel with you as with others: as is more largely declared in the following verse] *written in our hearts,* [this the Apostle saith because of the love which he with *Timothy* and *Silvanus* bare unto them, and the esteem in which they were with them] *known and read of all men,* [namely, which observe and understand your conversion and gifts.]

3 *As who are become manifest that ye are an Epistle of Christ, and prepared by our ministry* [Gr. *administred by us*] *which is written, not with ink* [namely, as men use to write other Epistles] *but by the Spirit of the living God,* [that is, who hath not only life himself, but also imparts the same to those in whom he worketh by his spirit and writes his Laws in them, *Jer.* 31. 33. *Heb.* 8. 10.] *not in tables of stone* [*Paul* here alludeth to the writing of Gods Law in the two tables of the covenant, *Exod*, 24. 12. which outward writing could not convert the hearts of corrupt men. See *Rom.* 8. 7. *Gal.* 3. 21.] *but in fleshie tables of the heart.* [hereby is not understood that which is many times cald flesh or fleshly, *i. e.* corrupt, in the word of God, but is here taken for hearts which by the spirit of God are made fit and renewed to receive the word of the Gospel by faith, as *Ezek.* 36. 26. and like the good ground whereof Christ speaks, *Mat.* 13. 23. wherefore also the Apostle saith in the Greek *sarkinais* not *sarkikais*.]

4 *And such a confidence have we* [namely, of the power and of the fruits of our ministry among you] *through Christ with God.*

5 *Not that of our selves* [That is, by our own wisdome or natural acutenes] *we are fit to think any thing* [or, *consider*. Namely that should be fit to convert the hearts of men, or to bring our selves and others to salvation. See *John* 15. 4, 5. and *Phil.* 2. 13.] *as of our selves: but our fitneſs is of God.*

6 *Who hath also made us fit (to be) ministers of the new Testament,* [Or covenant. So the covenant of grace is called, in which God promiseth his people forgivenes of sins and righteousnes by faith in Christ, and withal also renovation by the Holy Ghost, whose power manifests it self in the hearts of the elect in] the preaching of the Gospel, as is promised, *Jer.* 31. 31. *Ezek.* 36. 25. wherefore also the Gospel is called a ministry of the spirit, and of life ver. 6. 8. and of righteousnes ver. 9.] *not of the letter* [that is, of the covenant of the Law, which is called *Letter*, because the Law is written only with letters in tables of stone, as is declared in the following verse] *but of the spirit* [that is, of the doctrine and preaching of the Gospel whereby the Holy Ghost worketh faith in us. See *Acts* 16. 14. *Gal.* 3. 2, 3. *&c.*] *for the letter killeth,* [namely, because the Law, although it shews the way to life, yet confers not upon corrupt man the power to keep it, nor any promise to forgive the sins of the transgressor, but curseth every one that continueth not in all that is written, *Gal.* 3. 10. and convinceth us of our trangression, and consequently that we are worthy of death, which is threatned to the trangressors, and subject to the same, *Rom.* 7. 7. *&c.* Wherefore also the same is called a ministration of condemnation ver. 9. See hereof more at large, *Rom.* 8. 2, 3, 4. and 10. ver. 3, 4, 5. *Gal.* 3. 5. *&c.* and 4. ver. 21. *&c. Heb.* 8. 6. *&c.* where the Apostle further declares the difference of these two covenants] *but the spirit maketh alive,* [That is, the Gospel doth not only shew the way to life and salvation by faith in Jesus Christ, but is also accompanied with the power of the holy spirit, whereby faith is wrought and kept in the elect, and they are raised up and quickned from the death of sin.]

7 *And if the administration of death (consisting) in letters, (and) ingraven in stones, was in glory, so that the children of Israel could not stedfastly look upon the face of Moses, for the glory of his face* [Namely, glory of *Moses* face, which as it is done away, was also a type that the Law given by him should also be abrogated, see the history hereof, *Exod.* 34. 30. and so following, which the Apostle interprets as a type of the doctrine of *Moses* consisting in shadows and justifications of the Law] *which was to be done away:* [this the Apostle saith of the Law of *Moses*, not only in respect of the ceremonies, which were to endure but until the coming of Christ, but also in respect of the Law of the Decalogue, as concerning the curse which it threatens to transgressors, and the justification which is promised to the doers of the Law: in both which members it must be abolished by

by Christs death and obedience. See ver. 11.]

8 *How shall not much more the ministration of the spirit* [See ver. 6. 9.] *be in glory?*

9 *For if the administration of condemnation was glory, much more is the administration of righteousneſs* [That is, of justification, which is every way opposed to condemnation. See *Rom.* 8. 33, 34.] *abundant in glory.*

10 *For even the glorified* [That is, the Law which considered in it self hath a special glory, and was given to the people of Israel with glory] *it self was not glorified in this part, in respect of this excelling glory.* [that is, compared with the excellent glory of the word of the gospel, and its power in our hearts.]

11 *For if that which is done away was in glory, much more (is) that which remaineth* [Namely, the gospel which shall remain, without being subject to alteration, untill Christ shall come to judgement, *Mat.* 28. 19, 20. 1 *Cor.* 11. 26. *Rev.* 2. 25.] *in glory.*

12 *Seeing then we have such hope, we use much boldnes in speaking:* [Namely, joyned with cleerness as this word is also taken, *Mark* 8. 32. *John* 10. 24. and 16. 29.]

13 *And (do) not like as Moses, (who) put a covering on his face, that the children of Israel might not look stedfastly* [With these words is not properly declared *Moses* meaning in the covering of his face, of which may be read, *Exod* 34. 33. but the scope of Gods providence, which ordered this to such an end, and caused it here to be declared] *unto the end* [that is, the most intimate ground, or the mark and scope of the Law and of the ceremonies, which had their aim at Christ and his righteousnes. For the whole Law was a guide unto Christ, *Gal.* 3. 24. which the greater part of the Jews understood not, but would seek their righteousnes without Christ in the obedience of the Law aswel moral as ceremonial. And this is the covering whereof the Apostle speaketh] *of that which is abolished.*

14 *But their sences were hardened.* [Namely, by a just judgement of God in this their opinion of the Law of *Moses*] *For unitll (this very) day, the same covering* [that is, the same perverse understanding, that the Law was given them to be justified and sanctified by the same. See *Rom.* 10. 3.] *remaineth in the reading of the old Testament, without being uncovered: which is done away by Christ.* [namely, which covering is done away by the knowledge and spirit of Christ, when they shall be converted unto Christ as is declared, v. 16. For then are they, as also we, brought to the right understanding of the Law, and convinced in their hearts that the Law was not given to that end, but that they must seek righteousnes out of themselves by faith in Christ. See *Rom.* 10. 4. *Gal.* 3. 21. *&c.*]

15 *But even unto this present (day) when Moses is read, a covering lieth on their heart.*

16 *But whensoever it shall be converted unto the Lord, the covering is taken away.*

17 *Now the Lord is the Spirit:* [That is, Jesus Christ is the quickning Spirit, who by the power of his holy Spirit, and by the preaching of the holy Gospel taketh away the covering, and powerfully converts the hearts to God. Or the holy Ghost is the Lord whereby we are converted and set at liberty, seeing he by his divine power and by the doctrine of the Gospel, which is a ministration of the Spirit, v. 8. worketh this in us; and is sent by the Lord Christ to this purpose, wherefore he is also called the Spirit of the Lord, ver. 17, 18. Or Christ is the spiritual being, and as it were the soul of the ceremonies of the law: as this word *Spirit* is also taken. *John* 6. 63. Or the Lord who converts our hearts unto Christ, and taketh away this covering, is the holy Ghost. Or the doctrine of the Gospel of the Lord Christ, is the Spirit which is oppoſed to the letter, v. 6.]

and where the Spirit of the Lord is, there is liberty. [namely, from the vail of ignorance, from the yoak of the Law, and from slavery of sin and death, *Rom.* 8. 15, 16. *Gal.* 4. 7.]

18 *And we all* [Namely, who have received the spirit of the Lord] *with uncovered face* [here the Apostle again alludes to the example of *Moses*, who put away the covering from his face when he appeared before the Lord himself, and by this beholding of God, became glorious in his face: so also saith he, we have a bold acces to God by the Gospel, which is as a cleer glass wherein Gods glorious face it self is seen by us, and we are more and more renewed and glorified in our mind after the same image of God] *beholding the glory of the Lord (as) in a glaſs, are changed in countenance (after) the same image from glory to glory, as by the Spirit of the Lord.* [or *as by the Lord, the Spirit, i. e.* by the spirit which is the Lord, namely, of one essence with the Father and with the Son.]

CHAP. IV.

1 *The Apostle testifieth that he sets forth the Gospel uprightly and plainly before the consciences of all men,* 3 *and that if the same be hidden to any, it is hidden to them that perish, and whose minds Satan hath blinded.* 5 *That nevertheleſs this power is not from the Ministers but from Christ, and from God who enlightens the hearts.* 8 *That this power also wonderfully manifests it self in the Apostles of Christ, in the overcoming of all afflictions and tribulations, which daily come upon them.* 13 *And afterwards lays down divers grounds of consolation, with which they do strengthen themselves and others, taken from the example of David.* 14 *From the blessed resurrection.* 15 *From the thankfulnes for such deliverances.* 16 *From the renewing of the inward man,* 17 *and finally from the greatneſs of the eternal glory, which shall follow hereupon.*

THerefore *seeing we have this ministry,* [Namely, not of the letter, nor of death, but of the spirit and of life, whereof is spoken in the former chapter, v. 6. &c.] *according to the mercy which is shewed us, we do not grow slack:* [or *faint*, or *remain not wanting*, namely, notwithstanding all the troubles which come upon us in this administration, as appears from v. 10. See of this word also, *Luke* 18. 1.]

2 *But we have cast away* [Gr. *renounced*, or *denyed*] *the coverings of shame,* [or *the covered shamefulneſs*: whereby he understands the evasions, garnishings and deceits of the false Apostles, who would frame their preachings according to humane wisdome, or according to the inclinations of men to please them, and in the mean time by such cloakings to promote their own ease and honour, as the following words declare] *not walking in craftineſs, nor falsifying the word of God, but by manifesting of the truth, making our selves acceptable* [Gr. *recommending*, namely, that we deal in simplicity therein] *to all consciences of men* [namely, who judge uprightly and with understanding] *in the presence of God.*

3 *But if our gospel be also hid* [That is, be darke and seeming strange] *it is hid in them that perish.*

4 *In whom the God of this age* [That is, Satan, who by a just judgement of God obtaines such dominion over unbelieving men, as if he were a God of them, and whom they serve as their God. See *John* 12. 31. *Eph.* 2. 2. and 6. 12.] *hath blinded the sences (namely,) of unbelievers, that the illumination of the Gospel of the glory of Christ, who is the image of God* [namely, not only in respect of his divine nature, being the eternal

word

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word and wisdome of the Father, but also in respect that he is God manifested in the flesh, by whom Gods glory, righteousnes, grace, wisdome and power, is as it were in a glass expressed unto us in the Gospel. See *Col.* 1. 15. *Heb.* 1. 3.] *should not beam forth* [or *shine, give light*] *into them.*

5 *For we preach not our selves, but Christ Jesus the Lord: and our selves (that we are) your servants for Jesus sake.*

6 *For God who said* [That is, commanded, namely, in the beginning of the creation, when darknes covered the Earth, *Gen.* 1. 2, 3.] *that the light should shine out of darkness, is he who hath shined* [namely, by his holy Spirit] *in our hearts*, [namely, which were also dark and ignorant by nature. He speaketh here especially of the Apostles, by whom afterwards this light must be spread abroad among all nations] (*to give*) *enlightning of the knowledge of the glory of God, in the face of Jesus Christ.* [that is, the glory of God which shined in the face of *Moses*, and was covered by him, shines now much more gloriously in the face of Christ, and is not covered by us, but held forth before all uncovered, to enlighten them thereby.]

7 *But we have this treasure* [Namely, of the knowledge of the glory of God in the face of Christ] *in earthen vessels*, [that is, we are weak, despised and tender instruments, in the midst of all persecutions] *that the excellency of the power* [namely, of this word of, the gospel] *may be Gods* [that is, may be ascribed to God alone, as it is of God alone, and not of us. See 2 *Cor.* 3. 5, 6.] *and not of us.*

8 (*As*) *who in all things are afflicted, yet not distressed:* [Namely, so that there is no evading. Otherwise this distressing is also affirmed of believers, *Rom.* 8. 35 2 *Cor.* 6. 4.] *doubtfull-minded, yet not despairing:*

9 *Persecuted, yet not forsaken (there-)in: cast down, yet not destroyed:*

10 *Alwaies bearing about in the body the killing of the Lord Jesus*, [That is, danger of death for Christs sake. Or persecutions and distresses even unto death for Christs sake, and after the example of Christ, and which Christ also accounts to befall himself, *Acts* 9. 4. as is declared in the following verse] *that also the life of Jesus* [that is, the quickning power of Christ and of his Spirit, which manifests it self here in our ministry, and hereafter shall fully manifest it self for our deliverance, as also the following verse declares. See *Rom.* 8. v. 10, 11.] *might be made manifest in our bodies.*

11 *For we that live are alwaies given over unto death for Jesus sake: that the life of Jesus also might be made manifest in our mortal flesh.*

12 *So then death in deed worketh in us*, [That is, the danger of death hangs continually over our heads, and worketh in us by the power of Christ the greater zeal for the diligent execution of our ministry] *but life in you*, [that is, but ye by our ministry, and all our tribulations and dangers of death, are more and more strengthned in the life of the spirit: so that even all these distresses which fall upon us, make for your good, and conduce to life unto you.]

13 *Seeing now we have the same Spirit of Faith*, [That is, the same Faith by the same Spirit, which all believers both of the Old and New Testament are partakers of, 1 *Pet.* 1. 10, 11.] *as it is written; I believed therefore have I spoken:* [this *David* speaketh, *Psa.* 116. 10. when being in many troubles he testified his confidence in God of his deliverance, or when being delivered out of many troubles, he confessed before every one the confidence which he had in God also for time to come] *we also believe, therefore we also speak.* [that is, confess and proclaim before every one that which we believe.]

14 *Knowing that he that raised up the Lord Jesus, shall also raise up us by Jesus, and shall set us with you.* [Namely, at the last day, when Christ shall appear on his judgement-seat, *Eph.* 5. 27.]

15 *For all these things* [Namely, which I have rehearsed of the dangers of death upon us, and of the wonderfull deliverances which God giveth thereupon] *are for your sakes, that the multiplyed grace* [namely, which he sheweth in our wonderfull deliverances for your comfort and edification, and for the spreading abroad of Gods honour by your thanksgivings for us] *by the thanksgiving of many, be abundant to the glory of God.*

16 *Therefore we grow not slothfull: but although our outward man be destroyed* [Gr. *the man without*, *i.e.* our body with our corporal strength, health and outward welfare] *nevertheless the inward* [Gr. *the man within*, *i.e.* the soul being renewed by the Spirit of God, is daily in the midst of these troubles, more and more renewed and strengthned] *is renewed from day to day.*

17 *For our light affliction*, [Gr. *the light*, or *the lightness of our affliction.* This the Apostle saith not because affliction is light in it self, but because the Lord by the strengthning and comfort of his spirit makes it light to us. See *Rom.* 5. 2. and chap. 8. 37.] *which very speedily (passeth) away*, [namely, as our life is not long. For after this life all tears are wathed from our eyes, *Rev.* 7. 16, 17.] *worketh us* [that is, brings forth, not of any merit, but of meer grace for Christs sake, *Rom.* 8. 17, 18.] *a most excellent eternal weight of glory:* [Gr. *an eternal weight of glory according to excellency, unto excellency.*]

18 *While we observe not* [Namely, as a mark at which we aim, as the Greek word properly imports] *the things which are seen*, [that is, worldly honour or dishonour, commodities and dis-commodities of this life, which we daily see before our eyes] *but the things which are not seen.* [namely, by the eyes of the body, *i.e.* the spiritual and heavenly glory and joy which is promised, and which we believe and hope for, of which he treats more largely in the following chapter. See *Heb.* 11. 1.] *For the things which are seen are temporal, but the things which are not seen are eternal.*

CHAP. V.

1 *The Apostle proceeds in describing of the hope of salvation, whereby we are affected that when this body which is an earthly Tabernacle is broken down, we have an eternal habitation in heaven; 4 wherewith we long to be clothed-over, 6 forasmuch as so long as we inhabite in this body, we dwell out from the Lord. 9 That therefore every one must be diligent to please him, 10 because we must all appear before the judgement-seat of Christ. 11 Therefore also testificth his diligence among them. 12 Not to praise himself, but to give them matter of boasting against the false Apostles. 15 Teacheth that Christ dyed and was raised up for all, that they all might live unto him. 16 Wherefore henceforward he knoweth no man after the flesh, 17 but after the new creation which is of God in Christ. 19 Wherewith they are used as Ambassadours of God, to reconcile men unto God in Christ.*

FOr we know that if our earthly house of this Tabernacle [That is, our weak and mortal body, which we carry on this Earth, is made of Earth, and is compared to a Tabernacle or Tent, which men in travelling easily make up, and at their departure break down again or let it fall. See the like *Job* 4. 19. 2 *Pet.* 1. v. 13, 14.] *be broken*, [Gr. *dissolved, loosned*] *we have a building of*

of God, [some take this for the heavenly glory, wherewith our bodies shall first be glorified at the last day. But seeing the Apostle here remarkeably speaks of a building or house, which we shall have of God after that this Tabernacle is broken, and that in heaven, and as soon as we go to dwell out of this body, as appears from v. 6, 8. It is altogether as fitly taken for the heavenly glory in general, wherewith the soul is adorned, and as it were cloathed as soon as it layes down this Tabernacle, and wherewith the body shall be cloathed afterward, when it shall be raised from the dead. See of the first *Heb.* 11. v. 14, 16. *Rev.* 7. 14. and of the other, 1 *Cor.* 15 42, 43. *Phil.* 3. 20, 21.] *an house not made with hands*, (*but*) *eternal in the heaven.*

2 *For in this also we sigh, longing to be cloathed upon with our dwelling which is from heaven:*

3 *If also we shall be found cloathed* [Namely, with the true wedding garment, *i.e.* they that shall be found with the righteousnes and holines of Christ in this day of transmigration. For others who are destitute thereof are not to expect this glory. Others translate it, *seeing*, or *forasmuch also as we cloathed*, *&c.* and take it for an exposition of that which goes before] (*and*) *not naked.*

4 *For we also who are in this Tabernacle*, [That is, who yet live in this earthly and mortal body] *do sigh, being burdened:* [namely, by the load of sin and of afflictions] *seeing that we are not willing to be uncloathed* [that is, be wholly deprived of our body which we now bear, to want the same eternally. Or *in which*, namely, Tabernacle being we will not, &c.] *but cloathed upon.* [namely, with heavenly glory, in soul presently after death, and in body when it shall be restored unto us at the last day. Some think that *Paul* doth here wish that he might live in this body untill Christ shall come to change our bodies, without having need to put them off, which mystery is spoken of, 1 *Cor.* 15. 51. and 1 *Thes.* 4. 17. But this is not likely, seeing he saith v. 8. that he had rather go to dwell forth out of the body, namely, for a time, and to inhabite with the Lord] *that the mortal* [*i.e.* the mortality wherewith our body is now burdened, and remaineth burdened within the grave] *may be swallowed up of life.* [that is, may wholly be taken away by the blessed immortality, namely, when Christ shall raise up the same again, and make it conformable to his glorified body, *Phil.* 3. 21.]

5 *Now he that hath prepared us for this same (thing)* [That is, for this glory in our soul, and this immortality in our body. Gr. *wrought* or *adorned*] *is God, who hath also given us the earnest of the Spirit.* [namely, the holy Ghost for a pledge to assure us hereof. See *Rom.* 8. 16. 2 *Cor.* 1. 22. *Eph.* 4. 30.]

6 *We have therefore alwaies good courage, and know that we indwelling in the body, dwell forth from the Lord.* [Namely Jesus Christ, whose bodily beholding and presence we must so long want, as appears v. 8. and is declared, *Phil.* 1. 23.]

7 (*For we walk by faith* [Namely, which properly receives and applies to it self the things which are not seen, *Heb.* 11. 1.] (*and*) *not by beholding.*) [namely, of the things which we hope for. See *Rom.* 8. 24. and 1 *Cor.* 13. 12. Although otherwise there is also a beholding of faith, *John* 6. 40. and chap. 8. 56.]

8 *But we have good courage, and are more pleased to dwell forth out of the body, and to indwell with the Lord.*

9 *Therefore we are so very desirous* [Gr. *ambitious.* See also *Rom.* 15. 20.] *whether indwelling*, [namely, with him in heaven, as v. 8. see *Rev.* 7. 17. and 14 4. Or in the body as v. 6.] *or outdwelling*, [namely, from Christ out of heaven, while we yet bear this mortal body, or out of the body as v. 6.] *to be well-pleasing unto him.*

10 *For we all must be manifested*, [Namely, not only in respect of our persons, but also of our thoughts, words and deeds, *Rom.* 2. 16. *Rev.* 2. 23. and 20. 12.] *before the judgement seat of Christ, that every one may carry away* [namely, for a recompense] *that which (is done) by the body*, [namely, here in this life, or while we bear this body] *according to that he hath done, whether it be good* [that is, the reward of good, of grace] *or evill.* [that is, the reward of evill, of desert. See of both, *Mat.* 25. v. 34, 41. *Rom.* 6. 23.]

11 *We therefore knowing the terrour of the Lord* [That is, this terrible and fearfull judgement of the Lord, whereby we must be carefull to walk alwaies uprightly before him] *move men unto faith, and are become manifest unto God: but I hope also to be manifested in your consciences.*

12 *For we praise not our selves* [That is, commend] *again unto you, but we give you occasion of glorying concerning us*, [namely, that we are faithfull Apostles of Christ, and that our doctrine is a doctrine which converts the hearts] *that ye may have (matter) against them, who glory in the face* [that is, only in made and garnished phrases and the like, which have indeed an outward shew before men, but touch not the heart] *and not (in) the heart.*

13 *For whether we be out of our wits*, [So the Apostle speaks when he must praise himself and his ministry, because it seems to be the work of distracted and foolish persons to boast of ones self: and declares that he doth this, not to give himself this honour, but to preserve Gods honour unto him] *we are so to God, or whether we be sober minded*, [So the Apostle speaks when without being necessitated to speak of himself, he simply executes his ministry among them, which he declares to tend also to their good. See 2 *Cor.* 11. v. 1, 16, 17, &c. as also throughout in the twelfth chapter] *we are so to you.*

14 *For the love of Christ* [This may be understood either of the love wherewith Christ loveth us, or of the love wherewith we love him, because he gave himself for us, which the following verse seems to import, although this our love also flowes from his love towards us] *presseth us.* [that is, wholly possesseth us, and moveth us to do the same. See also *Acts* 18. 5.]

15 *As who judge this* [That is, hold it for certain] *that if one* [namely, Christ] *died* [namely, to do away their sins] *for all*, [namely, who believe in him, *John* 3. 16. *Acts* 10. 43. *Rom.* 3. 22. and 10. 4. *Heb.* 5. 9. and 10. 14.] *then they all are dead.* [namely, with him, by his death not only to obtain forgiveness of sins and reconciliation with God, but also to dye to sin, as *Rom.* 6. 6. *Heb.* 9. 26, 27, 28.] *And he died for all, that they that live should no more live unto themselves* [that is, for their own ease, profit and honour] *but to him* [that is, for the service and honour of him] *who died and was raised up for them.*

16 *So then from henceforward we know no man after the flesh:* [That is, according to outward respect, kindred, condition, honour, wisdome, or eloquence: but (he would say) only after the spirit, *i.e.* according to the spiritual power which is in him, and is wrought by him] *and if we have also known Christ according to the flesh:* [as *Paul* testifieth that he also saw Christ, 1 *Cor.* 9. 1.] *notwithstanding we know (him) now no more (after the flesh.)* [namely, to boast thereof, or to seek our esteem thereby as some do.]

17 *So then if any man be in Christ*, [Namely, truely know Christ, and be united unto him] *he is a new creature*, [that is, regenerated by the power and spirit of Christ, without regarding any more those fleshly things, or seeking his happines therein, *Gal.* 6. 15.] *the old is passed away, behold it is all become new.* [namely, in the Kingdome of Christ: and here the Apostle hath re-

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spect to the promises of God, *Isa.* 65. 17. and 66. 22. where this renewing of all things, which only availes before God, is promised under the Kingdome of Christ: whereof a part is now fulfilled in true believers, who are renewed by the spirit of God; and that which remaineth shall be fulfilled in the life to come after the resurrection, See 2 *Pet.* 3. 13. *Revel.* 21. 5.]

18 *And all these things are of God,* [Namely, which concern this new creation] *who hath reconciled* [namely, when we were yet his enemies: as *Paul* speaketh, *Rom.* 5. 8. *&c.*] *us* [namely, who believe in Christ] *to himself by Jesus Christ, and hath given to us the ministry of reconciliation.*

19 *For God* [Or, *how that God* &c.] *was in Christ reconciling the world* [that is, the elect and believers throughout the whole world as *John* 6. 33. 51.] *unto himself: not imputing their sins unto them: and hath placed in us* [that is, intrusted unto us to publish the fame in his name] *the word of reconciliation.*

20 *We are then Ambassadours for Christ, as if God besought by us: we pray in Christs name, be reconciled unto God.* [namely, through faith in Christ and his blood, *Rom.* 3. 25.]

21 *For him that knew no sin* [That is, who was free from all sin, 1 *Pet.* 2. 22.] *hath he made sin for us* [that is, a sacrifice for sin as *Levit.* 7. 2. Or sin by imputing of our sins; as he is also said to have been made *a curse Gal.* 3. 13.] *that we might become righteousness of God* [that is, righteousness before God. Or that the righteousness of God might be imputed to us, *Rom.* 4. ver. 4. 5. *&c.*] *in him.* [namely, Christ, in respect that we are in him, and his righteousness is imputed unto us, *Rom.* 8. 1. *&c.*]

CHAP. VI.

1 *Paul exhorts the Corinthians that they should not receive in vain the grace which was ministred unto them by him, as an Ambassadour of Christ,* 3 *and relates how faithfully he had fulfilled his ministry, even in the midst of all troubles and tribulations,* 6 *with all, with what manner of vertues and power of the spirit his labour had been accompanied,* 11 *Declares further his great inclination towards them,* 13 *and requires the same of them again towards him.* 14 *Admonisheth them not to be yoked with the unbelievers,* 16 *and to have no communion with Idols, seeing believers are Gods Temple,* 17 *but to separate themselves from them,* 18 *seeing God is their Father and they his children.*

AND we [He includes with him *Timothy*: in whose name he also writeth] *(as) labouring together* [or, *working together.* Namely, with God, as the ministers of the word are also elsewhere called, as being instruments and Ambassadours of God, 1 *Cor* 3. 9, 10.] *beseech* [or, *exhort*] *you also, that ye may not have received the grace of God* [namely, which was offered you by the Gospel and our ministry, and received by you] *in vain.* [that is, without bringing forth suitable fruits of thankfulness, and increasing in faith.]

2 *For he saith* [Namely, *Isa.* 49. 8. where God the Father speaks thus to his son, and promiseth the building up of his Church by him at his coming] *in the acceptable time have I heard thee, and in the day of salvation have I helped thee: behold now* [these now are the words of *Paul* wherewith he expounds the words a foregoing, and applyes them to the time of the new Testament] *is it the well-accepted time* [or, *the time of the good pleasure*, as the Hebrew word in Esay properly sounds, namely, which God in his good pleasure had appointed to call men every where to repentance by Christ and his ministers, and by his spirit powerfully to bring them thereunto, *Acts* 2. 16, 17. and 17. ver. 30, 31. *&c.*] *behold now is it the day of salvation.*

3 *We give none offence in any thing, that the ministry* [Namely, of the Holy Gospel, which is intrusted with us, and of which he spake in the end of the former chapter] *be not reproached:* [or, *blamed, reproved*, as the Greek word properly imports: which uses to be done when the lives of the ministers of the word are not agreeable to their doctrine.]

4 *But we as ministers of God, make our selves acceptable* [Gr. *we commend our selves:* or cause that after trial made, we are approved or approve] *in all things, in much long-suffering, in afflictions, in necessities, in distresses,*

5 *In stripes, in prisons, in commotions,* [Or, *confusions, unquietnesses:* whereby is understood the state of those that are pursued or driven hither and thither] *in labour, in watchings, in fastings,*

6 *In pureness,* [Or, *chastity:* So from henceforth the Apostle rehearseth the vertues and means whereby he overcame the former troubles] *in knowledge, in long-suffering, in kindness, in the Holy Ghost,* [whereby he understands the boldness and joy of the spirit, who supports us even in the midst of all tribulations, *John* 16. 33. *Rom.* 5. ver. 3, 4, 5. and 14. 17.] *in love unfained,*

7 *In the words of truth,* [That is, the preaching of the Gospel, as *John* 17. 17.] *in the power of God,* [namely, which accompanied this preaching of the Apostles, not only with signs and miracles, *Heb.* 2. 3, 4. but also with power to resist & subdue the wicked, as with weapons which were mighty in God on all sides to gain the elect to Christ, and to keep away the others from them, 2 *Cor.* 10. 4, 5, 6.] *by the weapons of righteousness on the right and on the left (side.)* [or, *by the right and left weapons of righteousness.*]

8 *By honour and dishonour* [That is, in the midst of honour and dishonour, namely, honour with the good, and dishonour with ungodly and worldly men. Understand the same difference also in the following oppositions: and see an example in Christ, *John* 7. 12. and in *Paul, Acts* 17 18, 32.] *by evil report and good report: as seducers, and* (notwithstanding) *true:*

9 *As unknown and* (notwithstanding) *known: as dying* [Namely, according to the judgment of men accounted for dead] *and behold we live:* [namely, by the special grace and protection of God, *Psalm* 118. 18.] *as chastened and not killed:*

10 *As being sad yet always joyful;* [That is, comforted in God, *Rom.* 5. 3. 1 *Thes.* 5. 16.] *as poor,* [namely, in respect of worldly riches] *yet making many rich:* [namely, with spiritual gifts] *as having nothing and nevertheless possessing all things.* [namely, in Christ and with Christ, 2 *Cor.* 3. 21, 22.]

11 *Our mouth is opened towards you, O Corinthians:* [That is I speak boldly and at large with you concerning all my occasions, even as my inclination and good heart towards you is also great. An Hebrew phrase] *our heart is spread forth.*

12 *Ye are not narrow in us,* [That is, ye possess our heart wholly. We set our hearts wide open for you] *but ye are narrow in your bowels.* [that is, you do not open your hearts enough, but keep them still in part as it were shut before us.]

13 *Now (to make) the same recompense (I speak as unto my) children) be ye also extended.* [Namely, in your bowels or heart: to bear the like affection or love unto us.]

14 *Draw not another yoke with unbelievers;* [That is, be not yoked or have no communion with them that be of unlike Religion, as the idolatrous Gentiles were. Whereby he doth not forbid all manner of communion, for that should contradict that which he said 1 *Cor.* 5. 10. but

but only such communion, whereby they might also be brought unto communion with their idolatry or other sins, or unbelievers be strengthned in their sins: and is a similitude taken from the Law, *Deut.* 22. 10. where God forbids that in ploughing they should joyn together an oxe and an asse] *For what partnership hath righteousness with unrighteousness? and what communion hath light with darkness?*

15 *And what agreement hath Christ with Belial?* [This is an Hebrew word and signifies one that is without yoke, or profitable to no man. Here it is taken for Satan himself, who hath cast all obedience of God from him. See 1 *Sam.* 1. 16.] *or what part hath the believer with the unbeliever?*

16 *Or what conjunction hath the Temple of God* [Namely, which is sanctified for the service of the true God] *with Idols? For ye* [namely, who believe in Christ, *Eph.* 2. 21, 22. 1 *Pet.* 2. 5.] *are the Temple of the living God:* [that is, who not only liveth himself, but is the author of life unto all, *Acts* 17. 25. and this title is here given to God, in opposition to dumb and dead Idols] *even as God hath said,* [these words are taken partly out of *Levit.* 26. 11, 12. partly out of, *Ezech.* 37. 26.] *I will dwell in them, and I will walk among (them:) and I will be their God, and they shall be to me a people.*

17 *Therefore go out of the midst of them* [These words are taken out of *Esa.* 52. 11. so that this exhortation of *Paul* is out of divers places joyned together] *and separate your selves saith the Lord, and touch not that which is unclean, and I will receive you.*

18 *And I will be for a Father to you, and ye shall be to me for sons and daughters, saith the Lord Almighty.*

CHAP. VII.

1 *The Apostle from the former promises of God, draws a new exhortation to sanctification,* 2 *and again apologizeth for his walking among them.* 3 *Testifieth his singular inclination towards them, yea even in the midst of all tribulations, and assures himself also of theirs towards him,* 6 *in which opinion he is more strengthened by the coming and testimony of Titus.* 8 *And although by his serious reproof he had before grieved them, yet he acknowledgeth that nevertheless this grief was a grief according to God, which he proves by the fruits of the same grief,* 13 *and by the joy of Titus after his return.* 14 *who had found all things so with them, even as the Apostle had been confident of them.*

SEing then we have these promises, [Namely, whereof is spoken in the end of the former chapter] *beloved, let us purifie our selves from all defilement of the flesh and of the spirit,* [that is, of the body and of the soul: as whordome idolatry *&c.* defile both body and soul. See 1 *Cor.* 6. 22.] *finishing sanctification* [that is, accomplishing it more and more by bringing forth of the fruits of the fame. See *John* 15. ver. 1. 2.] *in the fear of God.*

2 *Give us place;* [That is, give place to our exhortation. Or give us place in your hearts, as we do you in ours. See before chap. 6. ver. 11, 12, 13.] *we have wronged no man,* [namely, by desire of domination over you] *we have corrupted no man,* [namely, by false doctrines or evil examples] *we have not sought our own advantage by any man.* [namely, by flatteries to have gain of you. See of the propriety of this word chap. 2. ver. 10. And these are the three faults, whereby withal he describes the false Apostles.]

3 *I say not* (this) *for* (your) *condemnation.* [Namely, as if ye had been unthankful or unfaithful towards me. Or as if I complained of you: but (he would say) to stop the mouth of the false Apostles, who seek to render me suspected unto you, and to shew my care of you as is declared ver. 12.] *For I have said before, that ye are in our hearts, to dy together and to live together.* [A phrase whereby is expresst the greatest love and favour towards any man; namely, that he is ready to live and dy with him.]

4 *I have much boldness in speaking towards you, I have much glorying of you: I am filled with comfort I am very abundant in joy, in all our tribulation.*

5 *For also when we came into Macedonia, our flesh* [That is, our body. Not that the soul hath not its part also in tribulations, but because persecutions are most executed upon the outward man, and in the mean while God oftentimes refresheth and comforts the Spirit] *had no rest, but we were afflicted in every thing: from without was strife,* [namely, which was procured to us by the Gentiles and Jews, which were without the Church] *from within fear.* [namely, through the care we had concerning the troubles which were risen within the Church, 2 *Cor.* 11. ver. 28. 29. See the like phrase 1 *Cor.* 5. ver. 12.]

6 *But God who comforteth the lowly, comforted us by the coming of Titus.* [Namely, who strengthened us against the persecution from without by his presence, and better informed us of the state of your Church from within, and of your inclination unto us, as the following verse declares.]

7 *And not only by his coming, but also by the consolation, with which he was comforted concerning you, when he related to us your longing,* [Namely, after my coming unto you] *your lamenting,* [namely, for my tribulations and grievances] *your zeal for me:* [namely, against the disobedient, and also in receiving the reproofs and exhortations given you by me in the former Epistle: whereof he treats more at large in the following verses] *so that I was gladded the more.*

8 *For although I have grieved you in the Epistle,* [Namely, by mine earnest writing and reproving you for tolerating of the incestuous person, and other faults among you. See 1 *Cor.* chap. 5. and the following] *I am not sorry for it, although it did make me sorry:* [that is, grieved me that I must write so roughly even as it grieves a Father, when he must hastily reprove his children, although he justly doth so, and for their good] *for I see that the same Epistle hath grieved you, although for a little time:*

9 *Now I rejoyce, not for that ye were grieved, but because ye were grieved to repentance. For ye were grieved according to God; so that ye have suffered hurt by us in no thing.* [Or, *that ye might suffer hurt by us in no thing.*]

10 *For grief according to God* [That is, which cometh from God, is acceptable to God, and brings the sinner unto God: when namely the heart of the sinner is rightly grieved for this, that he hath provoked God his Father to wrath by his sin, with a confidence of the forgiveness of the same through Jesus Christ, accompanied with a firm purpose of avoiding sin, as the examples of *David*, the lost son, the woman that was a sinner, *Peter*, and others do shew] *worketh a repentance not to be sorrowed for, unto salvation: but the grief of the world* [that is, which is in worldly men, for the loss of worldly things, or which is occasioned only for fear of Gods judgement, whereupon follows hardning in sin, despair, and finally damnation it self, as is to be seen in *Cain, Achitophel, Ahab, Judas*, and the like] *worketh death.*

11 *For behold this same that ye were grieved according to God, how great diligence* [Or *carefulness*, and trouble for the sin that was committed to amend it] *hath it wrought in you? yea apologie,* [Or *excusing*, namely, that this was not done out of wilfulness, or consent to

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the sin committed] *yea displeasure*, [or *heavinesse*, for the same sin, *distaste, dissatisfaction*] *yea fear*, [namely, of divine and Ecclesiastical punishment for that sin, if it were not amended] *yea longing*, [that is, a willingnesse and singular desire to amend the same] *yea zeal*, [namely, in fulfilling of that which the Apostle had commanded them for the removing of this scandal] *yea revenge*: [this may be understood of the Ecclesiastical punishment it self for this sin, or else of the trouble which they shewed for it, which was as a revenge upon themselves, that they had been so negligent herein before] *in all things ye have shewed your selves to be pure* [namely, not from all faults, for negligence also is a fault, but from having any satisfaction therein, or of having dealt wilfully therein] *in this matter*. [or *dealing, deed.*]

12 *Although therefore I wrote to you*, (*that*) *is not* [Namely, so much or principally. A phrase like that 1 *Cor.* 9. 9, 10.] *for his sake who had done wrong*, [that is, the persons who had committed incest. Or theirs who had drawn their brethren before unbelieving Judges, or wronged them] *nor for his sake to whom wrong was done*: [hereby some understand the Father of this person, whose wife he had taken unto him. Others understand it of them to whom injury was done before the judgement of the unbelieving Magistrates, whereof he had written, 1 *Cor.* 6. 1. *&c.*] *but that our diligence* [that is, our care for the welfare and good name of the whole church. Others read *your diligence for us*] *for you* [or *to you, i.e.* which is laid out or imployed for your service] *might be manifest unto you in the presence of God.*

13 *Therefore we were comforted for your comfort: and were yet more abundantly joyed for the joy of Titus, because his spirit was refreshed by you all.* [Namely, seeing how willing ye were to receive my exhortations and his person, and to shew him all good will.]

14 *For if I have boasted any thing to him of you: I am not made ashamed: but as we spake all things unto you with truth, so also our boasting which (I boasted) to Titus is become truth*: [That is, found true.]

15 *And his inward movings* [Gr. *bowels, i.e.* inclination and love. An Hebrew phrase] *are the more abundant towards you, when he calls to mind the obedience of you all, how ye received him with fear and trembling.*

16 *I rejoyce therefore that in all things I may have confidence of you.* [Gr. *confide in you.*]

CHAP. VIII.

1 *Paul propounds to the Corinthians the example of the churches of Macedonia, who had made a liberal contribution for the poor believers at Jerusalem.* 6 *and declares that he had given command to Titus to promote the like with them also.* 9 *Sets also before them the example of Christ, who became poor, by his poverty to make us rich,* 10 *and exhorts them now well to finish that which they had well begun for a year agoe.* 13 *Yet not so that they should distresse themselves to ease others, but out of their abundance to supply others wants,* 15 *as was done in the gathering of Manna.* 16 *Testifies further that Titus was gone unto them, to bring this over,* 18 *with one brother more who was chosen by the churches for this purpose,* 20 *to prevent all slanderous reports,* 22 *and yet a third whose faithfulnesse had now been tryed divers times, as well by himself as by the churches.*

F*Urthermore we make known to you, brethren, the grace of God* [That is, the bounty by the grace of God, which moved their hearts, to make so liberal a contribution to the poor at Jerusalem, as the following verse declares] *which is given in the churches of Macedonia*; [or *by.*]

2 *That in much trial of affliction, the abundance of their joy* [Namely, springing from their faith in Christ, notwithstanding all tribulation. See *Rom.* 5. 3.] *and their very deep poverty* [that is, although by their great afflictions they seemed to be come to the extreamest poverty, notwithstanding they were abundant in giving] *was abundant unto the riches* [that is, unto abundant liberality, as the following verse sets forth] *of their bounty.* [or *simplicity, uprightnesse*, namely, in giving.]

3 *For according to ability (I testifie it) yea beyond ability, they were willing.*

4 *Beseeching us with exhortation* [Or *consolation*] *that we would receive* [that is, take upon us] *the gift* [Gr. *the grace, i.e.* the benevolent gift] *and the communion of this ministration* [that is, the care well to dispose of this collection, and to cause it to come to the right hands, as a token of their communion with them] *which is done for the Saints.* [namely, at Jerusalem. see 1 *Cor.* 16. 3, 4. *Rom.* 15. 26.]

5 *And (did) not (only) as we had hoped,* [That is, did more then we had hoped or expected] *but gave themselves* [namely, yet more diligently and abundantly] *first to the Lord, and (afterward) to us by the will of God.*

6 *So that we exhorted Titus, that like as he had begun before* [Namely, to stir you up to all spiritual vertues, as is declared in the following verse] *so also he would finish* [that is, would bring to a good end] *yet this gift* [Gr. *this grace, i. e.* this gift of liberality, as v. 1, 7, 19.] *with you.*

7 *So then as ye are abundant in all things, in faith, and in word, and in knowledge, and in all diligence, and in your love to us, look that ye be abundant in this gift also.*

8 *I say not (this) (as) commanding,* [Gr. *according to command*] *but (as) by the diligence of others,* [that is, by the example of the diligence and liberality of the churches in Macedonia] *proving the uprightnesse of your love also.*

9 *For ye know the grace of our Lord Jesus Christ, that he for your sakes became poor,* [Namely, when he made himself as nothing, taking on him the form of a servant, *Phil.* 2. 5, &c.] *when he was rich,* [namely, a Lord of all things, see *Heb.* 1. 2.] *that ye by his poverty might become rich.* [that is, be made partakers of all his spiritual and heavenly good things, 1 *Corinth.* 1. 30.]

10 *And I speak* [Gr. *I give*, as 1 *Cor.* 7. 25.] *in this (my) opinion. For this is expedient for you, as who have begun not only the doing, but also the willing* [that is, doing with diligence and willingnesse: for that is more than only to will, or only to do] *for above a year agoe.*

11 *But now finish also the doing: that like as there was the readinesse of the mind to will, there may be also the finishing, out of that which ye have.* [That is, according to the measure of that which ye have.]

12 *For if before there be the readinesse of the mind, one is accepted* [Namely, by God in the destributing of his gifts. See *Mark* 12. 43. 2 *Cor.* 9. 7.] *according to that which he hath, not according to that which he hath not.*

13 *For (I speak this) not that others should have ease, and you oppression.* [That is, that others should obtain abundance by your gifts, and ye have want, or too much straiten your selves.]

14 *But (that by equality, in this present time your abundance (may be to supply) their want: that their abundance also may be (to supply) your want,* [Namely, when in the time of persecution: or otherwise ye also may have need of their help. Others take it for the abundance of spiritual gifts, which they of Jerusalem might the more diligently and the more fitly impart to the Gentiles, when they should not be necessitated to trouble themselves for a temporal livelihood] *that there may be equality.* [namely, in giving or receiving according to the need and abundance of every one. Or that the one member do not too much abound, and the other be not too much straitned: which agrees all as well with the following verse.]

15 *As it is written* [Namely, *Exod.* 16. 18, in the gathering of the Manna. For they that had gathered much, took out of it but each a gomer for their sustenance, they that had little, filled the same gomer out of that which was gathered by others, that which any one brought home more corrupted and perished.] *He that (had gathered) much, had nothing over: and he that (had gathered) little, had not too little.*

16 *But thanks be to God, who gave the same diligence for you,* [That is, this carefulness to exhort and move you also hereunto as the following verse declares] *in the heart of Titus.*

17 *That he took upon him the exhortation, and being very diligent, willingly travelled unto you.* [Gr. *went forth.*]

18 *And we have also sent with him the brother,* [This many ancient Teachers think to have been *Luke*, who wrote the Gospel of Christ: but seeing here is not spoken of writing the Gospel, but of preaching the same, that is uncertain, as also that it was *Barnabas*] *who hath praise in the Gospel through all the churches.*

19 *And not only that, but he was also chosen by the churches* [The Greek word properly signifies a choice which is made by lifting up or stretching forth of hands: so that *Paul* had not only ordained this person himself hereunto, but also the churches of Macedonia. See of this word also *Acts* 14. 23.] *to travel with us with this gift* [that is, benefit, bountifull contribution, as divers times before] *which is administred by us to the glory of the Lord himself, and the readinesse of your mind.* [that is, for a demonstration of your benevolence and liberality.]

20 *Avoiding this* [Namely, by adjoyning others who have taken this charge upon them together with us, as that which followes declares] *that no man may reproach us* [or *blame*, burden us with evil suspicion, If we had brought over such abundant alms alone, which might easily have been done by the false Apostles, and other Enemies of the Gospel] *in this abundance, which is administred by us.*

21 *As who take care for that which is beseeming, not only before the Lord, but also before men.*

22 *We have also sent with them our brother,* [This some think to have been *Apollos*. But it is also uncertain] *whom we have often in many things proved to be diligent: and now much more diligent through the great confidence that (he hath) unto you.* [or *that we have.*]

23 *Whether (therefore) Titus,* [Gr. *of Titus, i. e.* would men know who *Titus* is] *he is my companion, and fellow-labourer towards you: whether our brethren,* [namely, who together with Titus are chosen hereunto by the churches of Macedonia, whereof he had spoken, v. 18. 22.] *they are Messengers of the churches* [Gr. *Apostles*, as this word is also sometimes taken for all manner of Teachers and Messengers, see *Rom.* 16. 7.] *(and) an honour of Christ.* [Gr. *a glory of Christ, i. e.* such persons whereby the honour of Christ is singularly promoted.]

24 *Shew then unto them the demonstration of your love, and of our glorying of you, even before the face of the churches.* [That is, as who shall have all the churches for witnesses of this your love and bounty, which shall get notice of it.]

CHAP. IX.

1 *The Apostle testifies that he is sufficiently assured of the inclination of the Corinthians to the promoting of this collection,* 3 *and gives reason why he hath sent the forenamed brethren unto them before hand, namely, that all things may be ready when he shall come.* 6 *Exhorts them to give liberally and willingly by divers reasons, taken from Gods liberal blessing, love, and grace upon them that shall sow liberally,* 11 *and from the thanksgiving that shall be made for it to God by them who shall be partakers of their liberality,* 14 *and from the prayers which they shall make for them to God.*

F*Or concerning the ministration* [Hereby may be understood either the contribution it self, or the manner of collecting it, and sending it to Jerusalem, which he leaves wholly to their pleasure, because he knew that they had long since been ready thereunto, and had sufficient prudence to do the same well and duely] *which (is done) for the Saints, is it needlesse for me to write unto you.* [namely, more largely or further.]

2 *For I know the readinesse of your mind, of which I boast of you to the Macedonians, that Achaia* [Of which Corinth was the chief City. See *Rom.* 15. 26. and 1 *Cor.* 1, 2.] *was ready for a year agoe: and the zeal (begun) by you, hath stirred up many.*

3 *But I have sent these brethren* [Namely, *Titus* with the two others, of whom mention is made in the former chapter] *that our boasting which (we have) of you, should not be made vain in this part: that (as I have said) ye may be ready.* [namely, against I come, as the following verse declares.]

4 *(And) lest it may be if the Macedonians should come with me* [That is, the brethren which were chosen by the churches of Macedonia, for the bringing over of their collection] *and should find you unready, we (that we say not, you) should be ashamed, in this firm ground of boasting.* [Gr. *in this substance of boasting, i. e.* in my firm confidence and bold boasting of you, namely, that ye would not be wanting.]

5 *I thought (it) needfull therefore to exhort these brethren that they should first come to you, and prepare your before-mentioned blessing,* [This may be understood either of that which *Titus* had declared to them from *Paul* in his return from them; as may be gathered from chap. 7. v. 13. Or of that which *Paul* had written unto them whereof before in the first Epistle in the beginning of the 16. chap.] *that it may be ready so as a blessing,* [that is, as a free and liberal gift, as a blessing hath that property that it proceeds from a wel-affected and liberal heart: an Hebrew phrase] *and not as a niggardlinesse.* [that is, not as a gift wrung from covetous persons. The Greek word properly signifies *covetousnesse*, or *desire to have more*, from which sort of men it can hardly be obtained that they give any thing; or if they give ought, it is very unwillingly, and as it were wrung or wrested from them.]

6 *And this (I say) he that soweth sparingly, shall also reap sparingly: and he that soweth in blessings,* [That is, freely and liberally, as in the former verse. Understand alwaies, according to what a man hath, as 2 *Cor.* 8. 12.] *shall also reap* [that is, receive abundant recompense from God, *Gal.* 6. 9.] *in blessings.*

7 *(Let) every one (do) even as he purposeth* [Gr. *electeth, chuseth*, namely of his own free will] *in (his) heart: not of grief or of necessity.* [namely, for fear of being blamed if he should do otherwise, or loosing his respect with men] *For God loveth a chearfull giver.*

8 *And God is able to cause all grace* [That is, means to

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tó be able to be bountifull towards every one] *to be abundant in you: that ye in all things alwaies having all ſufficiency,* [namely, not only with your ſelves in your mind, which is great gain, 1 *Tim.* 6. 6. but alſo abundance, to be able to relieve others in all kinds of neceſſity] *may be abundant unto every good work.*

9 *As it is written,* [Namely, *Pſal.* 112. 9. where the Prophet alſo deſcribes the properties of a godly man in this manner] *he hath diſperſed, he hath gived to the poor: his righteouſneſs* [that is, his bounty or his works of mercy, as this word is often ſo taken by the Hebrews. See *Pſa.* 112. 9.] *abideth for ever.* [namely, in the remembrance of men, and alſo of God, to be of grace rewarded for ever, *Mat.* 25. 34. *&c. Luke* 12. v. 33. and chap. 16. 9. &c.]

10 *But let him that affordeth ſeed to the ſower, alſo afford bread for meat,* [Others diſtinguiſh this thus, *and* alſo *bread for meat, he afford and multiply, &c.*] *and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs:* [that is, liberality as v. 9.]

11 *That ye may be rich in all things unto all bountifulneſs,* [Or *ſimplicity*] *which by us worketh thankſgiving unto God.* [Namely, by the poor and ſuch as ſuffer want, who are ſtirred up to thank God, when they receive ſuch benefits from us, as the following verſes further declare.]

12 *For the miniſtration of this ſervice* [Gr. *Leitourgias,* which word ſignifies indeed all manner of publick ſervice, as is noted, *Acts* 13. 2. but is alſo ſometimes taken for a ſervice of offering, as alms are alſo called ſpiritual offerings, *Phil.* 4. 18. *Heb.* 13. 16. which ſignification therefore ſuits not amiſs here alſo] *doth not only ſupply the want of the Saints, but is alſo abundant by many thankſgivings unto God.*

13 *Whiles by the proof* [Or *approbation, good opinion*] *of this miniſtration, they glorify God for the ſubjection of your confeſſion under the Goſpel of Chriſt,* [That is, that ye hereby openly confeſs or teſtifie, that ye ſubject your ſelves in all things unto the Goſpel of Chriſt, which alſo eſpecially commendeth the works of charity] *and (for) the bountifulneſs of communication unto them and unto all.*

14 *And by their prayer for you* [Namely, which the believers at Jeruſalem being ſtirred up by your liberality ſhall make the more fervently for you] *who long after you,* [or *are very deſirous after you,* namely, that they may daily hear of your welfare. It may alſo be tranſlated, *who bear great affection to you*] *for the excellent grace of God upon you.* [that is, becauſe they have underſtood by us and others, how great grace and what great gifts the Lord hath given to your church, *Acts* 21. 18, 19.]

15 *But thanks be to God for his unſpeakable gift.* [Herewith the Apoſtle concludes this whole diſcourſe, to admoniſh them that the glory of all the fore-mentioned glorying and gifts, whereof he had ſpoken, and for which he had praiſed them, muſt be aſcribed not properly to them, but to God alone, for their humiliation.]

CHAP. X.

1 *Paul upon occaſion that ſome falſe Apoſtles among the Corinthians ſaid, that his writing indeed was of ſome worth, but his preſence of ſmall eſteem.* 3 *Treats of the Apoſtolical power which God had given him to coercing of the diſobedient in his church,* 4 *not by carnal or temporal, but by ſpiritual weapons, which are powerfull thereunto through God.* 8 *Yet that this power was given him for edification and not for pulling down,* 10 *which he not only being abſent by letters, but alſo being preſent, was ready to ſhew forth againſt ſuch.* 12 *That he being ſtrengthned with this power had ſpread the Goſpel even unto that place.* 15 *Not where others had laboured before,* 16 *and that he was reſolved to proceed thus, not only among them to ſtrengthen them, but alſo in the countreys lying beyond them. Yet that he ſaith this, not to boaſt of himſelf, but of the grace of God among them.*

FUrthermore *I Paul my ſelf intreat* [Or *exhort*] *you by the meekneſs and kindneſs* [Gr. *equity, moderation*] *of Chriſt, who being preſent* [Gr. *according to the face, i.e.* preſent, or according to the outward appearance] *am indeed mean* [or *low.* Theſe words *Paul* relateth as out of the mouth of ſome falſe Apoſtles, who in this wiſe ſought to make the earneſt exhortations of the Apoſtle ſet down in the former Epiſtle of none effect] *among you, but being abſent am bold towards you.*

2 *I intreat therefore that being preſent I may not be bold* [That is, may not be conſtrained by the diſobedience of theſe, being preſent really to uſe ſuch boldneſs in reproving] *with that boldneſs wherewith I am thought to have dealt boldly agianſt ſome,* [namely, in writing and threatning when I am not preſent] *who eſteem us as if we walked after the fleſh.* [that is, uſed carnal or humane wayes to get us reſpect with men.]

3 *For walking in the fleſh* [That is, in this life, as weak and mean perſons. See *Heb.* 5. 7.] *we war not* [So he calls his dealing and walking amongſt men in the ſpreading abroad of the Holy Goſpel. See 1 *Tim.* 1. 18. and 2 *Tim.* 4. 7.] *after the fleſh.* [that is, after the manner of carnal or deceitful men. See 2 *Cor.* 1. 17. for ſo the Apoſtle is wont to uſe this word, *after the fleſh,* in ſeveral places.]

4 *For the weapons of our warfare* [That is, the weapons which we uſe, by the Goſpel of Chriſt to convert men, and to bring them under the Kingdome and obedience of Chriſt] *are not carnal,* [that is, ſuch as natural men are wont to make uſe of, either by eloquence, or by deceit, or by force to bring others under them] *but powerful through God* [Gr. *powerful to God, i.e.* by the power which God joyns with it, aſwel in working of miracles, *Mark* 16, 20. as in the moving and convincing of the hearts by his ſpirit *Acts* 16. 14. and alſo withal in puniſhing of them who ſought to withſtand this. See an example in *Barjeſus, Acts* 13. 8.] *to the throwing down of ſtrength.* [ſo the Apoſtle calls, whatſoever Satan and the world, whether by perſecutions, or by worldly wiſdome and eloquence, caſteth in the way to hinder the courſe of the Goſpel, as the two following verſes declare. See alſo *Jer.* 1. ver. 10, 18, 19.]

5 *Seeing we caſt down* [That is, ſubject to Chriſt and his word. For humane reaſon muſt be no Judge over the Goſpel, but bow and yield it ſelf captive under it: as the following words alſo declare] *reaſonings* [namely, which the natural reaſon of men brings forth, to deprive the Goſpel of its eſteem] *and every height* [namely, of reputed wiſdome or valour] *which lifts up it ſelf againſt the knowledge of God, and lead captive every thought unto the obedience of Chriſt.* [that is, of the Goſpel of Chriſt which is indeed fooliſhneſs to them that periſh, but to them that are ſaved it is the power of God, 1 *Cor.* 1. 18.]

6 *And have ready (that which ſerves) to revenge all diſobedience,* [This the Apoſtle ſpeaks not of any outward or worldly revenge. For that Chriſt hath forbidden his Apoſtles, *Mat.* 20. 25. and 26. 52. but of the declaration of the wrath of God upon the ſtiffnecked, and of the exerciſe of excomunication againſt them, who giving themſelves out for members of the Church, nevertheleſs teach or live unchriſtianly] *when your obedience ſhall be fulfilled.* [that is, be accompliſhed, or demonſtrated to the full. And this the Apoſtle ſaith for mollifying of the foregoing threatning, to move them to pre-

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vent this puniſhment by amendment of ſuch offences: foraſmuch as there muſt alſo convenient time and means for repentance be given to ſuch, before the laſt puniſhment may be uſed.]

7 *Do ye look on that which is before the eyes?* [Gr. *the things which are according to the face, i.e.* that which hath an outward ſhew before men; or whereof any one would boaſt outwardly] *If any man truſt with himſelf that he is Chriſts, let him think this again of himſelf, that even as he is Chriſts, ſo we alſo are Chriſts.*

8 *For if I alſo ſhould boaſt ſomewhat more abundantly of our power,* [Namely, which we as Apoſtles of Chriſt have received from Chriſt more then other diſciples] *which the Lord hath given us for edification* [that is, to uſe it ſo, that the ſinner may thereby be brought to repentance and not to deſpaire. See 1 *Cor.* 5. 5. 2 *Cor.* 2. ver 6, 7, 8.] *and not for your pulling down, I ſhall not be aſhamed:*

9 *That I might not ſeem as if I would affright you by letters.* [That is, would make you affraid only by the weightineſs and authority of letters. And ſo the Apoſtle anſwers another ſlander of ſome falſe Apoſtles, as is hereafter declared by him more at large.]

10 *For the letters (ſay they)* [Namely, the falſe Apoſtles. Others read *ſaith he,* as if he ſpake of a ſpecial one among them] *are indeed weighty and powerful, but the preſence of the body is weak, and the ſpeech is contemptible.* [that is, his ſpeeches and words have nothing of worth or excellency when he is preſent.]

11 *Let ſuch a one think this, that ſuch as we are in word by letters, when we are abſent, we are alſo ſuch in deed* [That is, in executing of that which we threaten by letters] *when we are preſent.*

12 *For we dare not count* [Or, *joyn, i.e.* not reckon or judge our ſelves to be amongſt ſuch] *or compare our ſelves with ſome who praiſe themſelves: but theſe underſtand not* [or, *are not wiſe*] *that they meaſure themſelves by themſelves,* [Gr. *in themſelves, i.e.* will be eſteemed according to their own opinion or ſelf conceits] *and compare themſelves with themſelves.* [namely, without looking upon others, to whom the Lord hath imparted greater gifts and power; as were the Apoſtles of Chriſt.]

13 *But we will not boaſt without the meaſure:* [Gr. *to or in things which are without meaſure, i.e.* without the meaſure which God hath imparted to us; even as theſe others do] *but that according to the meaſure of the rule, which meaſure God hath imparted to us,* [or, *which God hath imparted to us for a meaſure:* that is which God hath preſcribed to us, and wherewith he hath bounded our miniſtry. A ſimilitude taken from them, who divide, each his inheritance to build there, or his field to ſow thereon, or his vineyard to plant thereon] *we are alſo come even unto you.* [namely, in ſpreading abroad of the holy Goſpel, and planting of the Church of Chriſt.]

14 *For we ſtretch not our ſelves forth to wide, as who ſhould not come to you:* [That is, as if we muſt not come unto you. Gr. *as not coming unto you*] *for we are alſo come even unto you in the Goſpel of Chriſt.*

15 *Not boaſting without the meaſure* [Namely, preſcribed or determined to us by Chriſt] *in other (mens) labour,* [that is, where the Goſpel of Chriſt is already ſpread by others] *but having hope when your faith ſhall be grown* [that is, be increaſed or ſtrengthned] *that we ſhall be abundantly enlarged among you* [or, *ſpread forth,* namely, in the preſcribed bounds of our preaching. Others joyn theſe words together thus, *when your faith ſhall be grown or ſtrengthned among you, that we ſhall be abundantly enlarged, i.e.* ſpread forth] *according to our rule:* [that is, in the ſpreading abroad of our preſcribed part, ſo that the word *rule* is here taken for the limits or the determined portion of Countries & Cities, where each Apoſtle was to beſtow his labour. And this agrees well with the following verſe. For this is it which the Apoſtle here declares, that their weakneſſes and defects were yet an impediment, that he could not as yet travel into the Countries lying beyond them, to plant the Goſpel there; but when they ſhould have amended thoſe defects and be duly ſtrengthned in the faith, that then he might boldly and without ſuſpition go forward unto others.]

16 *To publiſh the Goſpel in the (places) which are (ſituate) on the further ſide of you: not to boaſt in another rule* [That is, where another had already the bounds of his calling and preached. See *Rom.* 15. 20.] *of that which is (already) made ready.*

17 *But he that glorieth, let him glory in the Lord.* [That is, aſcribe all the praiſe of his labour to the Lord; ſeeing the power it ſelf to labour, and the fruits thereof, proceed onely from his bleſſing. See 1 *Cor.* 3. 5. and 15. 10.]

18 *For not he that praiſeth himſelf, but whom the Lord praiſeth, he is approved.* [That is, after proof, known, acknowledged and found to be faithful and upright.]

CHAP. XI.

1 *The Apoſtle teſtifies his zeal for the Corinthians, to keep them to the ſimplicity which is in Chriſt,* 3 *and exhorts them that they ſuffer not themſelves to be ſeduced from it, as Eve was ſeduced by the Serpent,* 4 *foraſmuch as not only no falſe Apoſtles, but even no other Apoſtle of Chriſt, could contribute any thing to them, which they had not received by him.* 6 *For that he had not boaſted among them as theſe, but carried himſelf humbly, and not ſo much as received maintenance, as he had indeed done of other churches,* 11 *was not done becauſe he did not love them,* 12 *but to deprive the falſe Apoſtles of their boaſting, who changed themſelves into Angels of light.* 16 *And although it be not wiſely done to boaſt much,* 18 *yet neverthleſs he ſhews that none of theſe can boaſt of any thing, of which he cannot alſo boaſt,* 23 *yea that in ſuffering and labouring for the things of Chriſt he went beyond them all,* 28 *beſides the care that he had for all the churches,* 32 *and the troubles which in the beginning of his miniſtry he had endured at Damaſcus, where he eſcaped in a basket over the walls of the City.*

OH *if you would bear with me a little in imprudence:* [This the Apoſtle ſaith, not becauſe he would do unwiſely, but becauſe he would do as the unwiſe ſometimes uſe to do, who willingly ſpread abroad their own praiſe. But the Apoſtle was conſtrained to do it here, to ſtop the mouths of the falſe Apoſtles, who lifted themſelves up above *Paul,* that ſo they might make his Goſpel ſuſpected, and commend their own, and might the better gain audience with the Corinthians] *yea alſo bear with me.* [or *but ye alſo bear with me.*]

2 *For I am zealous for you,* [Or *jealous*] *with a zeal* [or *jealouſie*] *of God. For I have prepared you,* [or *adorned, fitted, i.e.* by the preaching of the Goſpel brought you to faith, and by faith to Chriſt, and as it were betrothed you to him, whereupon the ſpiritual mariage muſt follow. See *Pſa.* 45. 10, 11. *Ezek.* 16. 8. *Hoſ.* 2. 18. *Eph.* 5. 23. *&c.*] *(as) a pure virgin to preſent (you) to one husband, (namely) to Chriſt.*

3 *But I fear leſt in any wiſe as the Serpent* [That is, Satan by the ſerpent] *beguiled Eve by its ſubtilty,* [Gr. *in, i.e.* under ſhew of friendſhip, and that he would bring them to greater honour and eſteem] *ſo your ſences ſhould be corrupted to turn away from the ſimplicity* [that is, uprightneſs, without oſtentation of humane

eloquence

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eloquence, or adjoyning of humane wiſdome, wherewith theſe falſe Apoſtles ſought by little and little to ſeduce them, and to draw them away from Chriſt] *which is in Chriſt.*

4 *For if he that cometh* [Hereby ſome think that he ſignifieth the principal among them, yet it may alſo be underſtood in general for any one whoſoever it be] *ſhould preach another Jeſus,* [namely, of whom he ſhould feel the power and fruits greater, then thoſe of the true Jeſus, whom I have preached to you: and ſo in that which followeth. Otherwiſe the Apoſtle curſeth even an Angel from heaven, who ſhould preach anyother thing, *Gal.* 1.8. Therefore he ſpeaketh this by way of conceſſion of a thing, which nevertheleſs cannot be, to bring them to greater conſideration] *whom we have not preached, or if ye ſhould receive another Spirit, whom ye have not received, or another Goſpel which ye have not received, ye might juſtly* [Gr. *well*] *bear with (him.)*

5 *For I judge that in nothing I was leſs then the moſt excellent Apoſtles.* [Some take this as ſpoken by the falſe Apoſtles, who accounted themſelves more excellent then the Apoſtles themſelves. But it may alſo well be underſtood of the true Apoſtles, who excelled amongſt the reſt, whoſe authority and imitation theſe at Corinth falſely pretended, wherefore the Apoſtle compares himſelf with theſe. See the like *Gal.* 2. 6, 9.]

6 *And if I am alſo mean in words,* [Gr. *Idiotes.* See of this word, 1 *Cor.* 14. 16. Namely, as theſe boaſters of their eloquence and humane wiſdome backbite me. For otherwiſe the ſimple ſtile of the Apoſtle in power and divineneſs, goes far beyond all humane eloquence and writings. See 1 *Cor.* 1. 25. and chap. 2. v. 4, 5.] *yet am I not in knowledge: but every way in all things we are become manifeſt among you.* [or *to you, in you,* namely, by the vertues, gifts, and operations which ye have received by our goſpel.]

7 *Have I committed ſin when I humbled my ſelf,* [Namely, to maintain my ſelf with mine own hands, without burdening you, *Acts* 18. 3. And it ſeems that theſe falſe Apoſtles raiſed an ill report thence of *Paul,* as if thereby he had carried himſelf contemptibly among them, or had not enough eſteemed the Corinthians that he would not receive his maintenance from them: unto both which he afterward anſwers diſtinctly] *that ye might be exalted? foraſmuch as I have declared* [Gr. *Evangelized*] *unto you the Goſpel of God for nothing?*

8 *I robbed other churches,* [That is, received from them that which ye ought to have given] *taking wages (of them) to miniſter unto you:* [Gr. *into your miniſtry*] *and when I was preſent with you, and had want, I became burdenſome to no man.* [the Greek word properly ſignifies ſo to oppreſs any one that he looſeth his feeling, as a member that ſleepeth or is benummed. Others tranſlate it, to be idle to any ones hinderance. See of the ſame word, 2 *Cor.* 12. v. 13, 14.]

9 *For my want the brethren ſupplyed,* [Namely, who were fellow miniſters with *Paul,* 2 *Cor.* 8. 16. and ch. 9. 3. See alſo *Phil.* 4. 15.] *who came from Macedonia: and I have in all things kept my ſelf without burdening you, and ſhall (ſtill ſo) keep (my ſelf.)* [namely, ſo alſo henceforward, as the following words declare.]

10 *The truth of Chriſt is in me,* [That is, as true as the truth of Chriſt is in me. A form of taking an oath. See *Rom.* 9. 1.] *that this boaſting ſhall not be hindred* [Gr. *ſtopped, obſtructed,* or *ſtopt up,* as a way is ſtopt up with a mound or hedge, *i.e.* hindred or taken away, or ſuſpended. The reaſon why *Paul* would do the ſame no otherwiſe in Achaia, whereof Corinth is the chief city, is declared in the 12 verſe following] *in me, in the coaſts of Achaia.*

11 *Wherefore? It is becauſe I love you not?* [Namely, as if I deſpiſed you thereby, as theſe men would make you believe] *God knoweth it.* [namely, that I love you.]

12 *But what I do, that will I yet do to cut off occaſion from them that would (have) occaſion, that in that of which they boaſt, they may be found even as we.* [Some interpret this thus, as if theſe falſe Apoſtles ſerved the churches for nought alſo as *Paul* did: but this is contrary to that which is teſtified of them, v. 20. The meaning therefore is, that *Paul* would therefore alſo ſerve in the churches of Achaia without recompenſe, leſt if he ſhould change his doing and receive wages of them, theſe men ſhould boaſt that they therein did even as *Paul* and his (companions) who indeed at the firſt ſeemed to have ſerved for nought, when as yet they were mean and ſmall among them, but when they were become bolder and of greater eſteem, took their wages alſo as well as they: to which boaſting he would give them no occaſion.]

13 *For ſuch falſe Apoſtles are deceitfull labourers, changing themſelves into Apoſtles of Chriſt.* [That is, taking upon them the ſhew and appearance of Apoſtles of Chriſt, as if they would imitate them.]

14 *And it is no wonder: for Satan himſelf changeth himſelf into an Angel of light.* [That is, into the ſhape of an Holy Angel, which dwelleth with God in the eternal light, as on the contrary the Kingdome of Satan is called a Kingdome of darkneſs, and his habitation, darkneſs, *Coloſ.* 1. 13. 2 *Pet.* 2. 4. *Jud.* ver. 6.]

15 *It is therefore no great thing, if his Miniſters alſo change themſelves, as (if they were) Miniſters of righteouſneſs: whoſe end* [That is, the final recompenſe or reward. See *Mat.* 25. 41. ſo this word is alſo taken, 1 *Pet* 1. 9.] *ſhall be according to their works.*

16 *I ſay again, let no man think that I am unwiſe:* [Namely, if I go to compare my ſelf with theſe men, ſeeing by their boaſting they compel me thereunto] *yet if not,* [that is, if ye judge that I do not wiſely herein, hear me at leaſt in my folly even as ye hear others. A phraſe taken by conceſſion] *receive me (then) as an unwiſe one, that I alſo may boaſt a little.*

17 *What I ſpeak I ſpeak not after the Lord,* [That is, not as is worthy of the Lord or his Miniſters. Namely, if ye look upon the outward words only, and do not mark the ſcope or end why I do thus, which is to vindicate my Apoſtleſhip among you againſt theſe boaſters, which I am alſo bound to do for the Lords ſake] *but as it were in folly, in this firm ground of boaſting.* [Gr. *ſubſtantialneſs of boaſting,* or *confidence, boldneſs.* See chap. 9. v. 4.]

18 *Seeing many boaſt after the fleſh,* [That is, of things which concern the outward ſtate of man] *I will boaſt alſo.*

19 *For ye gladly ſuffer the unwiſe, ſeeing ye are wiſe.* [That is, think your ſelves to be wiſe. A manner of ſpeaking when a man ſaith one thing and underſtands the contrary, for the reprehenſion and amendment of ſuch.]

20 *For ye ſuffer it, if any man make you bond-men,* [This the Apoſtle ſaith, as alſo that which followes, of the falſe Apoſtles, who ſpake high, and carried themſelves as Lords among them, with a great train and pomp, and in the mean time deſpiſed and exhauſted the church] *if any one devour you, if any one take (from you, if any one exalt himſelf, if any one ſmite you in the face.* [that is, do you the greateſt diſhonour, deſpite and contempt: ſpoken by ſimilitude.]

21 *I ſpeak (this) according to diſhonour,* [That is, as concerning diſhonour, or *becauſe of diſhonour,* or *unto diſhonour*] *as if we had been weak;* [that is, as if it were true which theſe ſay, that we had been weak and contemptible among you. Others tranſlate it, *even as we were weak, i.e.* we were contemptible among you, which they alſo backbite us with to our diſhonour] *but wherein any one is bold* [that is, deals or ſpeaks boldly] *(I ſpeak in folly) (therein) am I bold alſo.*

22 *Are*

22 *Are they Hebrews? I alſo: are they Iſraelites? I alſo: are they the ſeed of Abraham? I alſo:*

23 *Are they Miniſters of Chriſt? (I ſpeak being unwiſe) I am above (them:)* [That is, I have in the ſervice of Chriſt, done, ſuffered and endured more than they, which he proves by the following examples] *in labour more abundant, in ſtripes more exceeding, in priſons more abundant, in (danger) of death* [Gr. *deaths, i.e.* notable dangers of death. See the like phraſe, 1 *Cor.* 15. 31. and 2 *Cor.* 1. v. 10.] *oftentimes.*

24 *Of the Jews I received five times, forty ſtripes ſave one.* [*Paul* here alludeth to the Law, *Deu.* 25. 3. Where it is commanded that the Judges ſhould not cauſe more then forty ſtripes to be given in puniſhing, which number the Jews that they might not exceed they gave one leſs.]

25 *Thrice was I ſcourged with rods* [Or *beaten with ſtaves.* Namely, of the Gentile Magiſtrates, beſides the five times that I was ſo beaten by the Jews, whereof he ſpake in the former verſe] *I was once ſtoned, thrice ſuffered I ſhipwrack; a (whole) night and day I paſſed over in the deep.*

26 *In journeying often, in perils of rivers, in perils of murderers,* [Or *robbers*] *in perils of (mine own) kindred,* [Gr. *out of my kindred,* namely, of the Jews, as appears by the oppoſition of the Gentiles] *in perils of* [Gr. *out of*] *the Gentiles, in perils in the City,* [that is, in the Cities: except men ſhould hereby underſtand the city of Jeruſalem, which for its excellency may be ſo called here] *in perils in the wilderneſs, in perils in the Sea, in perils among falſe brethren.*

27 *In labour and trouble, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.*

28 *Beſides the things which are from without,* [That is, which are done to me by thoſe which are without the churches. Or which are done to me according to the outward man] *there falls upon me daily* [Gr. *my falling upon, which is daily*] *the care of all the churches.*

29 *Who is weak* [Or *who is diſtreſſed,* or *hath trouble procured to him*] *that I am not weak?* [He ſpeaks not here of weakneſs in mind or in the faith, ſeeing he muſt comfort and ſtrengthen them all, but of the anguiſh and compaſſion which he had in their behalf] *who is offended, that I burn not?* [namely, with a burning zeal for the glory of God; and the ſalvation of thoſe that are offended.]

30 *If men muſt boaſt, I will boaſt of the things of mine infirmity.* [That is, of mine adverſities and diſtreſſes: namely, becauſe thereby I am brought to the feeling and experience of Gods grace; which more and more ſtrengthens me therein.]

31 *The God and Father of our Lord Jeſus Chriſt, who is praiſed for ever, knoweth that I lie not.* [A manner of taking an oath, or calling upon God for a witneſs of that which he ſaith, as 2 *Cor.* 1. 23.]

32 *The Governour of King Aretas* [Gr. *the ruler of the people.* Namely, being ſtirred up againſt me by the Jews. See *Acts* 9. 24, 25.] *in Damaſcus, beſet the Citie of the Damaſcenes, intending to take me.*

33 *And I was let down through a window in a basket over* [Or *by*] *the wall, and eſcaped his hands.*

CHAP. XII.

1 The Apoſtle to ſhew how great cauſe he hath to boaſt above others; relates how he was drawn up into the third heaven, and there heard that which no man can utter. 7 That therefore for his humiliation an Angel of Satan was given him which buffeted him, 8 againſt which he had beſought the Lord thrice, and received anſwer that Gods grace muſt be ſufficient for him. 10 That therefore he the rather boaſts in his infirmity and humility. 11 Excuſeth himſelf that he muſt boaſt again of the true evidences of his Apoſtleſhip among them, 12 which notwithſtanding they were indeed ſenſible enough of. 14 Teſtifieth that now the third time he will come to them, without being burdenſome unto them in any thing, 16 as neither others ſent from him, nor yet Titus, were in any thing burdenſome unto them. 20 Warnes them finally that they amend the faults of contention, high-mindedneſs, fornication, &c. among them before he come, that he to his ſorrow be not neceſſitated to uſe his Apoſtolical power upon ſuch.

To *boaſt truely is not expedient for me.* [Or *ſutes not well with me.* [Namely, becauſe boaſting hath a ſhew of ſelf-conceitedneſs. Underſtand this then, except I were conſtrained thereto for the defence of mine Apoſtleſhip. See here v. 11, 12.] *For I will come to viſions and revelations of the Lord.* [that is, which the Lord hath made or ſhewed me.]

2 *I know a man in Chriſt,* [That is, which is in Chriſt, or a Chriſtian. So he ſpeaketh of himſelf in the third perſon in token of humility, as if it were a thing which were without him. Others take this word *in Chriſt,* for *by Chriſt*: for a form of an oath, as *Rom.* 9. 1. and hereafter v. 19.] *fourteen years agoe, (whether it (was done) in the body I know not:* [that is, whether it were only ſhewed me by an extaſie in my ſpirit: or that my ſpirit for a time was brought out of my body up into heaven to ſee and hear this, I know not. Others take it thus, whether I was lift up into heaven both body and ſoul, or with the ſoul only, that I know not] *or without the body, I know not: God knoweth it) that ſuch a one was drawn up even into the the third heaven.* [that is, into the habitation of the Angels and holy ſouls, which v. 4. he calleth paradiſe by a ſimilitude taken from the earthly paradiſe, ſee *Luke.* 23. 43. *Rev.* 2. 7. The cauſe why this is called the third heaven, is, becauſe the air is accounted the firſt heaven, the viſible heavens in which the ſtarres are, the ſecond, and the heaven above all thoſe heavens, the third. See 1 *Kings* 8. 27.]

3 *And I know ſuch a man (whether it (hapned) in the body or without the body I know not: God knoweth it:)*

4 *That he was drawn up into Paradiſe* [See ver. 2.] *and heard unutterable words, which it is not lawful for a man to ſpeak.* [Or, *cannot ſpeak forth.* Namely, becauſe they go beyond a mans capacity in this life: or becauſe God willed not this, ſeeing theſe things ſerved *Paul* alone to ſtrengthen him againſt all the troubles which purſued him in his miniſtry. Otherwiſe, *Paul* revealed the whole counſel of God concerning the ſalvation of men, to the Churches. See *Acts* 20. 27.]

5 *Of ſuch a one I will boaſt: but of my ſelf I will not boaſt, but in mine infirmities.* [That is, in my troubles and tribulations, which are come upon me, as heretofore chap. 11. 23. *&c.* and hereafter ver. 9. is declared.]

6 *For if I will boaſt I ſhall not be unwiſe: for I will ſpeak the truth: but I abſtain (from it) that no man think of me above that which he ſeeth that I am, or that he heareth from me.*

7 *And that I ſhould not exalt my ſelf by the excellency of revelations, there was given me a ſharp thorn* [Gr. *ſcolops,* which word ſignifies a ſharp ſtake, or pricking ſplinter, or thorny wood that ſticks in any ones legs or fleſh, when they go through woods or thickets. It ſignifies alſo ſometimes a caltrap; which is caſt before horſes or men in their going, to hinder or retard them. See *Numb.* 33. 35. *Ezek.* 28. 24. Both ſignifications agree well with *Pauls* diſcourſe] *in the fleſh (namely) an Angel of Satan* [or *an Angel Satan,* who was an inſtrument that procured him this trouble for his humiliation, as

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is to be ſeen in the example of *Job*] *that he ſhould buffet me,* [or *ſhould give me blowes in the cheeks, i. e.* procure me reproach and trouble. Now what trouble this was the Apoſtle doth not expreſs. Some think that they were the perſecutions and tribulations themſelves: others ſome paines and diſtreſſes of the body, which ſometimes came upon him: others that they were troubles and temptations of the ſoul. but all is uncertain; this only appears out of the 9. and 10. verſes, that it were ſome ſpecial weakneſſes of the ſoul or of the body] *that I might not exalt my ſelf.*

8 *For this I beſought the Lord thrice* [That is, divers times] *that he might depart from me.*

9 *And he ſaid unto me, my grace* [Namely, whereby I ſo ſtrengthen thee againſt theſe weakneſſes, that thou maiſt overcome them. See 1 *Cor.* 10. 13.] (*is*) *enough for thee: for my power is accompliſhed* [that is, brought to an end, or ſhewed to be perfect, as *Jam.* 2. 22.] *in weakneſs. I will therefore much rather boaſt in mine infirmities, that the power of Chriſt may dwell in me.* [or *dwell upon me.* The Greek word ſignifies to inhabite or over-ſhadow any thing, as a booth or tabernacle.]

10 *Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake. For when I am weak* [Namely, in my ſelf, by all ſuch diſtreſſes and troubles] *then am I mighty.* [namely, through God, who ſtrengthens and comforts me in the midſt of them.]

11 *I am (in) boaſting become unwiſe: ye have conſtrained me: For I ought to be praiſed by you: for I was in nothing leſs* [namely, by the grace of God, which guided and aſſiſted me, 1 *Cor.* 15. 10.] *then the moſt excellent Apoſtles, though I be nothing.* [namely, of my ſelf, 1 *Cor.* 3. 7.]

12 *The ſignes of an Apoſtle* [Namely, whereby a true Apoſtle of Chriſt is known] *were ſhewed among you* [Gr. *wrought out*] *in all patience, with ſignes* [Gr. *in*] *and wonders, and mighty (deeds.)*

13 *For what is there wherein ye were leſs then the other churches,* [Namely, which were planted and ſet up by other Apoſtles, with whom he here compares himſelf] *other, then that I my ſelf was not burdenſome unto you?* [namely, by taking maintenance of you, for my ſelf and thoſe that were with me] *Forgive me this wrong.* [a ſharp reprehenſion by a manner of ſpeaking, whereof ſee 2 *Cor.* 11. 19. Or this injuſtice.]

14 *Behold, I am the third time* [See hereof chap. 13. 1.] *ready to come unto you, and will not be burdenſome unto you. For I ſeek not yours but you.* [that is, not your goods, but your ſalvation] *For the children muſt not gather treaſures for the parents, but the parents for the children.*

15 *And I will very willingly be at coſt* [Namely, to maintain my ſelf and mine among you] *and be expended for your ſouls:* [that is, even hazzard my life for the ſalvation of your ſoules] *although I loving you more abundantly, be the leſs loved.*

16 *But be it ſo, I have not burdened you: but ſeeing I was crafty* [This is a ſlander of the falſe Apoſtles, whoſe words he rehearſeth, and afterwards confutes] *I caught you with deceit.* [or *poſſeſſed you, i.e.* ſo brought you to me with gentle reines, that afterwards I might make mine advantage of you.]

17 *Have I by any one of thoſe whom I ſent unto you ſought mine advantage of you?* [Or *forced any thing from you,* oppreſſed by covetouſneſs or preſſed any thing from you, as the Greek word imports, ſo alſo in the following verſe.]

18 *I beſought Titus, and ſent a brother with him, hath Titus alſo ſought his advantage of you? have we not walked in the ſame Spirit?* [That is, were we not led by the ſame Spirit of God in our dealing and walking among you] (*have we*) *not (walked) in the ſame footſteps.*

19 *Again, think ye that we excuſe our ſelves unto you?* [Namely, only to make our own matters fair unto you, and not much rather for your ſake, to confirm you in the truth received] *We ſpeak in the preſence of God in Chriſt,* [ſee before the annot. on ver. 2.] *and all this beloved for your edification,*

20 *For I fear leſt when I ſhall be come, I ſhall not in ſome ſort find you ſuch as I would,* [That is, many among you going on careleſly in the ſame faults, as is declared in the end of this verſe] *and (that) I ſhall be found of you ſuch as ye would not:* [that is, ſharper in the exerciſing of Eccleſiaſtical diſcipline, then hitherto ye have experienced] *leſt any wiſe there (ſhould be) ſtrifes, envyings, wrath, chiding, backbiting, whiſperings, puffings up, commotions.* [or, *uproar, diſturbances.*]

21 *Leaſt when I ſhall be come again, my God ſhould humble me among you,* [This the Apoſtle ſaith becauſe there was nothing that more exalted and rejoyced him, then that his labour had its due fruits among them: and that nothing more humbled and grieved him, then when through ſins and ſcandals his labour ſeemed to ſuffer prejudice, interruption. See 1 *Theſ.* 2. 19. 20.] *and I ſhould be ſorry for many, who have ſinned before,* [Namely, whereof he had written in the former Epiſtle] *and who ſhall not have repented of the uncleaneſs, and fornication, and immodeſty* [or, *laſciviouſneſs, wantonneſs, petulancy*] *which they have committed.*

CHAP. XIII.

1 *The Apoſtle now again teſtifies, that if the former ſins be not amended, he will come without further delay to puniſh the committers of them,* 3 *and to cauſe them really to find how powerful Chriſt was in him.* 5 *Admoniſheth them that they ſhould ſearch themſelves whether Chriſt be in them.* 7 *Wiſheth again that they would prevent the puniſhment by well-doing,* 9 *and declareth that then he ſhall rejoyce over them,* 10 *ſeeing his power muſt tend to edification and not to demoliſhing.* 11 *Afterwards concludes the Epiſtle with an exhortation to divers Chriſtian vertues,* 12 *with the accuſtomed ſalutation,* 13 *and with a prayer for them unto God the Father, Son, and Holy Ghoſt.*

THis is the third time (that) I come unto you: [This he ſaith, not that he was thrice at Corinth, but becauſe he having been there once *Acts* 18. afterward had twice purpoſed and promiſed to come: once in the firſt Epiſtle chap. 16. 5. and now again here] *in the mouth of two or* [Gr. *and*] *three witneſſes, ſhall every word ſtand.* [that is, every matter, or truth be confirmed.]

2 *I have ſaid it before, and foretel it as if I were preſent the ſecond time, and I write it now being abſent to them that have ſinned before* [Namely, of whom he hath written in the former Epiſtle, and who have not repented] *and to all the others,* [namely, who have ſince followed their example] *if I come again, I will not ſpare (them:)* [namely, in the actuall execution of the threatned puniſhment, or ſpiritual diſcipline and baniſhment.]

3 *Seeing ye ſeek a proof* [That is, ſeem to ſeek: for ſuch a one is ſaid to ſeek Gods judgment who being warned repenteth not] *of Chriſt who ſpeaketh in me,* [or, *by me*] *who is not weak in you,* [namely, in the doing of mighty ſigns, and gifts of the ſpirit, knowledge of tongues, and other the like] *but is powerful among you.*

4 *For although he was crucified* [That is, as a weak man ſuffered himſelf to be crucified, and given up to death for us, whereas nevertheleſs he was alſo in the form of God, *Phil.* 2. 7.] *through* [Gr. *out of,* as alſo in

in that which follows] *weakneſs, notwithſtanding he liveth* [that is, is riſen and advanced in glory] *by the power of God.* [that is, by the power of his divine nature, which then manifeſted it ſelf; although before it kept it ſelf in, *John* 2. 19. and chap. 10. 18. For that *Paul* here ſpeaketh of the divine power which is in Chriſt, appeareth from hence, that he threatens them with this power, which Chriſt will ſhew forth by him againſt the rebellious, which he ſaith is the ſame, whereby Chriſt raiſed himſelf from the dead. See *Rom.* 1. 4. and 1 *Pet.* 3. 18.] *for we alſo are weak* [that is, we carry our ſelves as if we were but weak contemptible men] *in him,* [that is, as being his members, and as conformable unto him therein] *but ſhall live with him by the power of God in you,* [that is, after the example of Chriſt, we ſhall ſhew towards you that the power of Chriſt liveth in us, and ſhall manifeſt it ſelf by his puniſhing hand againſt the diſobedient.]

5 *Search your ſelves whether ye be in the faith.* [Namely, to be certainly convinced in your mind of the truth of mine Apoſtleſhip: for ſo doing ye ſhall find that ye have true faith in Chriſt, and that Chriſt liveth in you by his ſpirit, which ye have obtained by my Goſpel] *Prove your ſelves.* [namely, by the true proofs and evidences of true faith, & of true union with Chriſt] *Or know ye not your ſelves that Jeſus Chriſt is in you? except that in any wiſe ye are reproveable.* [or, *are rejected, i. e.* be ſuch perſons as cannot endure the trial. The word *in any wiſe* mollifies this threatning of the Apoſtle, as if he ſhould ſay, if ye do not find this, ye are in danger to be reprobable or rejected. For he that ſincerely believes in Chriſt he is well aſſured that he is elected, *John* 6. 37. and chap. 8. 47. *Rom.* 8. 30. *&c.* but he that embraceth not the preaching of the Goſpel by a true faith, and neglecteth or deſpiſeth the grace that is offered, is indeed in danger of being a rejected perſon, yet we muſt not deſpaire of him as long as he liveth: becauſe the Lord ſometimes alſo calleth men at the eleventh houre, *Mat.* 20. ver. 6, 9. and alſo in the laſt moment of their life, as the murtherer on the croſs, *Luke* 23. 40. *&c. Heb.* 3. 7, 13. Others take this word *reprobable* for unfit for faith: but all men are unfit for it by nature, until they be made fit by Gods ſpirit, 2 *Cor.* 3. 5. And therefore this cannot be ſo taken here.]

6 *But I hope that ye ſhall underſtand* [Namely, if ye duly ſearch your ſelves] *that we are not to be rejected.* [that is, reprobable or contemptible Apoſtles, as theſe backbite us.]

7 *And I wiſh from God that ye do no evill; not* [That is, not ſo much] *that we might be found* [Gr. *be maniſeſt,* or *ſeem*] *approved,* [that is, faithfull and upright: might be found, held and known for faithfull Apoſtles] *but that ye might do good, and we might be as reprobable.* [namely, before the eyes and according to the eſteem of men, ſeeing in ſuch a caſe we ſhould we ſhould give no ſigns of our ſpiritual power in puniſhing of ſins.]

8 *For we are able to do nothing againſt the truth, but for the truth.* [That is, for defence and confirmation of the truth: under which he here alſo underſtands uprightneſs of life.]

9 *For we rejoyce when we are weak,* [That is, in tribulation and contempt as divers times before] *and ye are ſtrong.* [namely, in the gifts and grace of God] *And we wiſh this alſo (namely) your perfecting.* [or *reſtoring, erecting, re-edifying.*]

10 *Therefore I write theſe things being abſent, that being preſent I might not uſe ſeverity,* [Gr. *ſeverely*] *according to the power which the Lord hath given me for building up, and not for pulling down.* [That is, to break or ſmite down any one by this puniſhing hand, or to rend him from the body of the church: but thereby to raiſe him up again, and to reconcile and unite him again unto Chriſt and his church. See 1 *Cor.* 5. 5.]

11 *Furthermore brethren be joyfull, be perfect* [Or *ſet up again, re-edified,* namely, unto union one with another] *be comforted, be of one mind, live in peace: and the God of love and peace ſhall be with you.*

12 *Salute one another with an holy kiſs.* [Namely, according to the cuſtome of thoſe Eaſtern churches, where this was a token of unity, and of honour which they did one another. See *Gen.* 41. 40. *Pſa.* 2. 12.] *All the Saints ſalute you.*

13 *The grace of the Lord Jeſus Chriſt* [Namely, whereby he hath reconciled us to God, *Rom.* 5. 10.] *and the love of God,* [namely wherewith he loveth us in Chriſt Jeſus, and receiveth and keepeth us as his children, *Rom.* 8. 39.] *and the communion of the Holy Ghoſt,* [namely, whereby we are more and more ſtrengthned in this grace and love, and are aſſured thereof, *Rom.* 8. 15. So that here is a cleer teſtimony of the holy Trinity: although the order of the Perſons is not ſet down here, as *Mat.* 28. 19.] *be with you all. Amen.*

* *The ſecond (Epiſtle) to the Corinthians, was written from Philippi in Macedonia, and (ſent) by Titus and Lucas.*

The end of the ſecond Epiſtle of Paul to the CORINTHIANS.

THE

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THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

The Argument of this EPISTLE.

SEeing the Churches of *Galatia*, which were planted by the *Apostle* through the preaching of the *Gospel*, Acts 16. 6. &c. and chap. 18. 23. &c. *suffered themselves to be seduced from the purity of doctrine by some false Apostles, who taught that the Ceremonial Law and especially circumcision must still be observed; and moreover that a man is justified before God not only by Faith, but also by the works of the Law: Therefore the Apostle with the Brethren which were with him, thought it needfull to reprove them for it by this Epistle, and to confirm them in the truth of the Gospel against such errors. To which end, after the superscription contained in the five first verses.* Chap. 1. *He proves by divers reasons, that they ought not to suffer themselves to be led away from the doctrine which he had preached unto them, forasmuch as there can no other Gospel be preached for salvation, and that he had received the same not from men, but from Christ himself out of heaven; which he proves by a relation of his first estate in judaisme, and of his wonderfull conversion and calling: for which cause also he had spoken with none of the Apostles about it, but immediately departed into Arabia. Testifies that afterwards the chiefest Apostles, gave him the hand of fellowship, in token of unity in doctrine and ministry: that he himself also had reproved the Apostle Peter, when he darst not abide by the use of Christian liberty, because of certain Jews.* Chap. 1. and 2. unto v. 15. *Proves afterwards contrary to the doctrine of the false Apostles, by many powerfull reasons and examples out of the holy Scripture, that a man is justified before God, only by faith in Jesus Christ, and not by the works of the Law: neither of the Law of the Decalogue; nor of the ceremonial Law, which he teacheth to be abolished in the new Testament: with a confutation of the principal objections of the false Apostles, from the* 15. vers. *of the* 2. chap. *to the end of the* 4. chap. *To which he adjoynes an earnest exhortation unto the Galatians, to continue in the Christian liberty; yet that they must not abuse it unto carnal security. And further he exhorts them to laying aside of the works of the flesh, and bringing forth of the fruits of the Spirit.* Chap. 5. *And chiefly of the works of love and liberality both to poor believers and to the ministers of the word. And afterwards he concludes with a serious warning them of the false Apostles, whose covetousness and hypocrisie to this end he describes, and on the contrary he testifieth his uprightness.* Chap. 6.

GAL.

Chap. I.

GALATIANS.

CHAP. I.

1 *After the superscription of the Epistle,* 3 *the usual salutation,* 4 *and a thanksgiving to God,* 6 *the Apostle reproves the Churches of Galatia, that they were so soon turned away from the Apostolick doctrine,* 7 *whereas notwithstanding there can be no other doctrine for salvation,* 8 *although an Angel should preach the same,* 10 *and whereas he learned the doctrine which he preached unto them, not from men but from the Lord Christ himself,* 13 *which he proves by his first state and zeal in Judaism,* 15 *and by his wonderful conversion and calling to the Apostleship,* 17 *withal because he being called conferred not with the other Apostles concerning the doctrine, but immediatly journeyed toward Arabia,* 18 *and after three years of his ministry, first saw Peter and James only.* 21 *That afterwards he travelled again into Syria and Cilicia, and that he was not known but by reports unto the Churches in Judea.*

PAul an *Apostle*[See of this word *Luke 6.13.*]*(called) not of men* [namely, who are meer men or nothing but men. This description the Apostle addes, to maintain his Apostolick calling and authority against the slanders of the false Apostles, who said that he was not lawfully called to the Apostleship. For there is a twofold lawful calling to the ministry of the word: one which is ordinary; which is effected indeed by God, but through men, therein following the order of God: such is the calling of the ordinary ministers of the word. And there is a calling which is effected without the ministry of men by God himself, or by the Lord Christ: such was the calling of the Prophets in the old Testament, and of the Apostles in the new Testament. This calling is extraordinary, and alwayes accompanied with the gift of being infallible in teaching, *Johh 16. 13. 2 Pet. 1. 21.* That the Apostle *Paul* was called by such an extraordinary calling is clearly described, *Acts chap. 9.* and *22.*] *nor by a man, but by Jesus Christ, and God the Father,* [who raised him from the dead,] [and thereby openly shewed, that he was the proper and true Son of God. See *Acts 13. 33. Rom. 1. 4.*]

2 *And all the brethren which are with me,* [Namely, not only my fellow-brethren in the ministry, but also all the rest of the faithful. This the Apostle addes, not so much to make his writing to be respected thereby, as by the agreement of the Church with him, the better to move the Churches of Galatia, to the laying aside of their errors] *to the Churches of Galatia:* [Galatia was one of the greatest Provinces in Asia the less, bordering upon Phrygia, Bithinia, Pontus, Capadocia, and Pamphylia, was so called from a people, which being come out of Galatia, now called France, took in that Province and long inhabited the same. See *Acts 16. 6. 1 Cor. 16. 1. 2 Tim. 4. 10. 1 Pet. 1. 1.*]

3 *Grace be to you and peace from God the Father, and our Lord Jesus Christ:*

4 *Who gave* [Namely, unto death. This the Apostle, addes in the beginning, because this argument alone is sufficient to confute the doctrine of the false Apostles. For he should have done this in vaine if a man could be justified by the works of the Law. See *Gal. 2. 21.*] *himself* [namely, willingly, *Phil. 2. 8.*] *for our sins,* [namely, to expiate them by his death, *1 John 1. 7.* and chap. 2. 2. So that the expiation and remission of sins must be sought therein alone, and not in the works of the Law] *that he might pluck us out of this present wicked world,* [Gr. *age, i. e.* out of the sinful and miserable state wherein the whole world lyeth, *1 John 5. 19.*] *according to the will of our God and Father.* [that is, according to the eternal decree and good pleasure, *Acts 2. 23.* and chap. 4. 28. *Heb. 10, 7, 10.* So then the Father is satisfied with this ransome of his Son.]

5 *To whom be glory unto all eternity.* [Gr. *unto ages of ages,* or *unto eternities of eternities.* Hebr.] *Amen.*

6 *I wonder* [This wondring was also accompanied with great displeasure and grief] *that ye so soon* [that is, in so short time, after that ye have received the Gospel from us: or since the seducers have taught you otherwise. Thereby he reproves their inconstancy] (*turning*) *from him who called you in the grace of Christ,* [namely, from God, who called you by our preaching, to save you by the grace of Christ, and not by the works of the Law. Or turning *from Christ who called you in grace*] *are brought over* [namely, by those that seduce you: on whom he layes the greatest blame, because he had hope to bring them again into the right way, *Gal. 5. ver. 10.*] *unto another Gospel:* [that is, unto another doctrine of salvation; which the seducers indeed call the Gospel, but is not the right Gospel, and differs far from that which we have preached unto you.]

7 *Whereas there is no other:* [Gr. *which is not another.* Namely, then that or *but* that which we have preached unto you. See *Acts 4. 12.*] *but there are some* [namely, who from the sect of the Pharisees having betaken themselves unto the Christian religion, sought to mingle the Law with the Gospel, and the righteousness of works, with the righteousness of faith. See *Acts 15. 5.*] *who trouble you, and would pervert the Gospel of Christ.* [that is, falsifie it, make it vain or of none effect.]

8 *But although that even we,* [That is, I, and the brethren that are with me. Or *we* Apostles] *or an Angel out of heaven* [this is indeed impossible in it self, but the Apostle by putting this impossible condition, will the more powerfully set forth the certainty of the curse, which shall come upon those who preach another Gospel. See the like, *John 8. 55. 1 Cor. 13. 2.*] *should publish a Gospel,*

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unto you, beſides that which we have publiſhed unto you, [that is, not only contrary to the ſame, but alſo that adde any thing to it beſides that which we have preached: which the falſe Apoſtles did, teaching that men are not juſtified by faith alone, but alſo by the works of the Law] *let him be accurſed.* [Gr, *Anathema, i.e.* a curſing. See of this word, *Rom.* 9. 3. 1 *Cor.* 16. 22.]

9 *As we ſaid before,* [Namely, in the foregoing verſe] (*ſo*) *I ſay now alſo again,* [namely, to ſhew that this is not ſpoken by me out of haſtineſs] *if any one publiſh a Goſpel unto you beſides that which ye have received,* [namely, have heard and embraced through our preaching] *let him be accurſed.*

10 *For do I now preach men,* [Gr. *do I now adviſe men or, God?* namely, to hear or to believe. For the Greek word which the Apoſtle here uſeth, as alſo *Acts* 28. 23. and 2 *Cor.* 5. 11. ſignifies properly to move any one with reaſons, or to perſwade him: and here the ſence is, do I ſeek in my preaching to move you that ye ſhould adhere to me or any man? He meaneth I do by no means do that] *or God?* [that is, that you ſhould put your truſt in God in Chriſt: which, he would ſay, I do in all my preachings. Or *do I ſeek to pleaſe men?* [that is, do I in my preaching ſeek the favour of any men? By no means, he would ſay. And this it ſeems the falſe Apoſtles ſought to make the Galatians believe, to render the Apoſtles doctrine ſuſpected] *For if I yet* [namely, now being converted to Chriſt, even as I did in Judaiſm, when to pleaſe the High-prieſts and the Jews I perſecuted the church] *pleaſed* [that is, ſought only their favour in preaching] *men,* [namely, who are ſtrangers from Chriſt, or who will have men preach according to their minds, 2 *Tim.* 4. 3. Otherwiſe the upright Teachers may and muſt alſo ſo carry themſelves in doctrine and life, that they may pleaſe upright and godly men in Chriſt, 1 *Cor.* 10. 33.] *I were not a ſervant of Chriſt.* [that is, a true upright and faithfull ſervant. For no man can ſerve two maſters, *Mat.* 6. 24.]

11 *But I make known unto you brethren, that the Goſpel which was publiſhed by me, is not according to man.* [That is, was not given or taught me by men, or feigned by my ſelf, or depending upon the authority of any men, as is declared in the following verſe.]

12 *For neither received I nor learned the ſame from a man,* [The Apoſtle will not hereby reject the inſtruction in the doctrine of the Goſpel, which is ordinarily performed by men, 2 *Tim.* 3. 15. but meaneth that he as an Apoſtle, received not this doctrine in ſuch an ordinary manner, but through an extraordinary revelation and inſtruction of Chriſt himſelf. See *Acts* 9. 3. 1 *Cor.* 15. 8. and 2 *Cor.* 12.] *but by the revelation of Jeſus Chriſt.*

13 *For ye have heard my converſation, which was formerly* [Namely, before I was converted to the Chriſtian Religion] *in Judaiſm, that I very exceedingly perſecuted the Church of God,* [this perſecution of *Paul* is deſcribed, *Acts* 7. 58. and chap. 9. 1. &c. and 22. 4. 5.] *and waſted the ſame.* [that is, as much as in me lay, ſought wholly to root out and deſtroy the ſame.]

14 *And (that) I increaſed in Judaiſm above many of my age* [That is, young men. See *Acts* 7. 58. that he expreſſeth, that he might not ſeem out of ſelf-conceitedneſs to ſet himſelf above the ancient teachers of the Jews] *in my generation,* [that is, among the Jews] *being abundantly zealous* [Gr. *more abundantly a zealot.* Namely, with a zeal which was not accompanied with knowledge, *Rom.* 10. 2. *Phil.* 3. 5, 6. 1 *Tim.* 1. 13. Hereby he alſo reproves the perverſe zeal of the Jews in his own perſon] *for the inſtitutions* [Gr. *traditions.* Namely, not only which are commanded and ſet down in the ſcriptures, but thoſe alſo which were inſtituted by men; and delivered over by the parents to the children, as from hand to hand] *of my Fathers.* [namely, of which I made more account, then of the doctrine of the Prophets. What inſtitutions theſe were may be ſeen *Mat.* 5. 21, &c. and chap. 15. v. 2. 3. and chap. 23. 3. &c. *Mark* 7. 5. &c. 1 *Pet.* 1. 18.]

15 *But when it pleaſed God, who ſeparated me,* [That is, purpoſed and decreed to ſeparate me from the common heap of other men, to call me in due time to be an Apoſtle] *even from my Mothers womb,* [Gr. *out of, i.e.* before I was born of my mother. See the like *Jer.* 1. 5.] *and called* (*me*) *by his grace.* [namely, as the only cauſe why he did that: and therefore without any worthineſs or merits of mine fore-ſeen in me: as before alſo Gods good pleaſure is made the cauſe thereof. See *Eph.* 1. v. 5, 6, 9, 11.]

16 *To reveal his Son* [Namely, Jeſus Chriſt the true Meſſias] *in me,* [that is, to me, in my ſoul. Or by me to reveal, *i.e.* to make known, that I have acknowledged him for the Son of God and the true Meſſias, and believed in him, *Mat.* 16. 17.] *that I ſhould publiſh him by the Goſpel among the Gentiles, immediately* [namely, as ſoon as I was converted unto Chriſt] *I went not to conſult* [that is, ſpake not nor treated with any man concerning the doctrine of the Goſpel, to be better or more largely inſtructed in the ſame] *with fleſh and blood;* [that is, with any men which conſiſt of fleſh and blood, no not with mine own natural reaſon. See the like phraſe *Mat.* 16. 17. *Eph.* 6. 12.]

17 *And went not again* [Or *went not up*; as alſo v. 18. This ſeems to contradict that which *Luke* ſaith, *Acts* 9. 26. But that which *Luke* ſaith there, muſt be underſtood to have come to paſs after that *Paul*, having been three years in Arabia, was again come from thence unto Damaſcus. For *Luke* makes no mention there of *Pauls* journey into Arabia, as he alſo omits divers other actions and journeys of *Paul,* which *Paul* himſelf relates, 2 *Cor.* chap. 11. & 12.] *to Jeruſalem, unto them which were Apoſtles before me:* [namely, any one of the twelve, who were called to the Apoſtleſhip long before me] *but I went my way into Arabia,* [a country lying to the ſouth of the land of the Jews, wherein mount Sina was, *Gal.* 4. 25. Betwixt the red ſea and the Gulf of Perſia] *and returned unto Damaſcus.* [of this City ſee the annot. on *Acts* 9. 2.]

18 *Afterward I came after three years* [Namely, during which I had been aſwell in Arabia as at Damaſcus] *again to Jeruſalem to viſite Peter,* [the Greek word ſignifies to go ſee or viſite any man, to hear him, and to ſpeak and treat with him] *and I abode with him fifteen daies.*

19 *And ſaw no other of the Apoſtles ſave James* [There were two among the Apoſtles of this name. See of both, *Mat.* 10. ver. 2, 3. *Acts* 12. ver. 2, 17. and of this *Acts* 12. 17. and 15. 13.] *the Lords brother.* [that is, Couſin. An Hebrew phraſe. See *Gen.* 14. 14. *Mat.* 12. 46, 47. 1 *Cor.* 9. 5. Of him ſee *Mat.* 10. 3. *Mark* 15. 40.]

20 *Now that which I write to you,* [namely, concerning my receiving of the Goſpel from Chriſt himſelf without any calling or inſtruction of men] *behold (I teſtifie) before God* [a form of taking an oath, with which the Apoſtle thought it needful to confirm this, becauſe of the weightineſs of the matter. See *Rom.* 9. 1.] *that I ly not.*

21 *Afterwards I came into the quarters of Syria and of Cilicia.* [Theſe are Countries lying in Aſia. See of the ſame, *Mat.* 4. 24. *Acts* 15. 23, 41. and 18. 18. and 27. 5.]

22 *And I was unknown by face to the Churches in Judea,* [Namely, ſeeing I, according to my calling, preached the Goſpel, not among the Jews there, but amongſt the Gentiles. ſee ver. 16.] *which are in Chriſt.* [that is, who have received and profeſs the Chriſtian doctrine.]

23 *But they had only heard* (*men ſay*) *he that* [Namely, *Paul*: Theſe are the words of the foreſaid Churches which *Paul* relates] *perſecuted us* [namely, Chriſtians] *in former times, now publiſheth the faith* [that is, the doctrine of the Goſpel, which men muſt believe to ſalvation. See the like phraſe, 1 *Tim.* 1. 19. compared with 2 *Tim.* 2. 18.] *which he formerly waſted.* [See ver. 13.]

24 *And they glorified God in me.* [Gr. *for my ſake, i.e.* for the grace which God had beſtowed on me.]

CHAP. II.

1 The Apoſtle relates that he had treated with the chiefeſt of the Apoſtles, James, Peter, and John, at Jeruſalem, concerning his doctrine, and that they had in all parts approved the ſame, without taking away or adding any thing thereunto. 3 That he had defended Titus againſt the falſe brethren, that he ſhould not be circumciſed. 7 That the Apoſtles for a token of unity in doctrine, gave him and Barnabas the right hand of fellowſhip, 9 with agreement that they ſhould preach among the Gentiles, and the other Apoſtles among the Jews, 10 only that they ſhould take care for the poor Jews, among the Gentiles. 11 Teſtifies alſo that afterward at Antioch he reproved the Apoſtle Peter, becauſe he having formerly uſed Chriſtian liberty among the Gentiles, omitted the ſame becauſe of certain Jews, and ſo by his example brought the Gentiles unto Judaiſm. 15 Afterwards he proveth that a man is not juſtified by the works of the Law, but by the faith of Chriſt. 17 And that Chriſt is not thereby made a miniſter of ſin, 19 foraſmuch as faith in Chriſt alſo teacheth and requireth the mortification of ſin and a new life, 21 and ſhews further that if righteouſneſs were by the Law, Chriſt ſhould have dyed in vain.

AFterward, *fourteen years after,* [Namely, beſides the three years which he was in Arabia, *Gal.* 1. 18. being ſeventeen years after his converſion: and the 51. year after Chriſts birth] *I went up* [ſo the ſcripture ſpeaks when men travel towards Jeruſalem, becauſe it lay on high upon hills: as on the contrary they that came from Jeruſalem, are ſaid to come or go down. See *Mark* 3. 22. *Acts* 18. 22.] *again to Jeruſalem* [the Apoſtle after his converſion went divers times to Jeruſalem: firſt when he was come again out of Arabia after three years, *Acts* 9. 26. *Gal.* 1. 18. afterward with *Barnabas* bringing the collection to Jeruſalem, *Acts* 11. 30. and 12. 25. and when he was ſent by the Church of Antioch with *Barnabas* to the Synod of Jeruſalem *Acts* 15. 2. again *Acts* 18. 18. and finally becauſe of his vow, and to bring the collection thither, when he was apprehended there, *Acts* 21. 15. It ſeems that the Apoſtle here ſpeaketh of the journey, when he was ſent to the Synod, which was held in the ſeventeenth year after his converſion] *with Barnabas, having alſo taken Titus with me.* [See of him *Tit.* 1. 3. Him he ſeemeth to have taken with him, being yet uncircumciſed, ſo to ſhew in him before the falſe brethren, the freedom from the Ceremonial Law.]

2 *And I went up by a revelation,* [Namely, of God, who by his ſpirit, and in viſions alwayes revealed to *Paul* where he would make uſe of his ſervice. See *Acts* 13. 2. and 16. 7, 10. and 18. 9. and 19. 21. and 22. 17. and 23. 11.] *and propounded* [the Greek word ſignifies to relate any matter to one with mutual communication] *to them* [namely, to the Apoſtles and teachers which were at Jeruſalem. This was don publiquely before all] *the Goſpel which I preach among the Gentiles: and in particular to them* [namely, ſo to have the better opportunity to underſtand my doctrine from me, and to teſtifie their agreement with me] *who were in eſteem;* [namely, by reaſon of their gifts and repute in the Church, age, or otherwiſe: and conſequently were the fitteſt to judge thereof. Theſe are named ver. 9.] *that I might not in any wiſe run* [that is, fulfil the miniſtry of the Goſpel. A ſimilitude from thoſe who contend running a race, to win the prize, 2 *Tim.* 4. 7.] *or have run in vain.* [that is, without producing any fruit among the Gentiles, which ſhould have ſo been, if he had not hereby confuted and brought to nought the ſlanders of the falſe brethren.]

3 *But neither Titus who was with me, being a Greek,* [That is born of Gentile parents, and for this cauſe uncircumciſed] *was neceſſitated* [namely, by the Apoſtles which were at Jeruſalem, ſeeing they alſo underſtood that circumciſion was now aboliſhed. Yet why nevertheleſs *Paul* cauſed *Timothy* to be circumciſed, ſee *Acts* 16. 3.] *to be circumciſed.*

4 *And (that)* [The Apoſtle here gives a reaſon why he would not let *Titus* be circumciſed, that the falſe brethren, which held circumciſion ſtill neceſſary to ſalvation, *Acts* 15. 1. might not be hardned in their errour, but Chriſtian liberty be the better known] *becauſe of the crept-in* [that is, who had with deceit and diſſimulation betaken them to the church of the faithfull] *falſe brethren,* [that is, bearing indeed the name of brethren and believers, but really being Enemies of the ſaving doctrine] *who were come in ſide-waies,* [that is, with feigned humility and profeſſion privily ſlipt into the church] *to eſpy* [namely, for evill, privily to obſerve if they could not find any occaſion to reproach us] *our liberty,* [namely, from the ceremonial Law, among which alſo was circumciſion, to take occaſion from thence of reproaching us] *which we have in Chriſt Jeſus,* [that is, obtained for us by Chriſt, as that which was preſented by the ceremonies, is fulfilled in him, and by him, *Col.* 2. 17.] *that they might bring us unto bondage.* [that is, that we forſaking the Chriſtian liberty, ſhould ſubject our ſelves to the yoke of ceremonies as neceſſary to ſalvation.]

5 *To whom we gave not place* [A ſimilitude taken from Combatants or Wreſtlers, who ſtrongly reſiſt their adverſary, and give not place. See the truth of this ſaying, *Acts* 15. 1, 2, &c.] *with ſubjection,* [that is, that we ſhould be ſubject to them, or ſubject our ſelves to them in obſerving of the ceremonies] *no not for an hour,* [the Apoſtle yielded to the weak Jews for a time in obſerving of the ceremonies, to gain them, 1 *Cor.* 9. v. 20, 22. and by degrees to bring them to the knowledge of Chriſtian liberty: but they would not give place or yield to theſe falſe brethren for the leaſt time, that they might not harden them in their errors and ſtiffneckedneſs] *that the truth of the Goſpel might continue with you.* [that is, this we did not out of ſtiffneckedneſs or deſire of contention, but to defend the purity of the doctrine of the Goſpel againſt them, and maintain it in the churches, eſpecially of Galatia.]

6 *And of them who were eſteemed to be ſomewhat,* [That is, the other Apoſtles, who are juſtly in great eſteem with the churches] *of what condition they were formerly* [that is, what they were before they were called to be Apoſtles. Or what advantages they had before me, before I was called to be an Apoſtle] *indifferent to me;* [that is, it matters not much: or I regard not that: or that differs not from my doing and teaching] *God accepteth not the perſon of man:* [of this expreſſion ſee *Mat.* 22. 16. *Acts* 10. 34. *i.e.* in matters of truth God reſpecteth not any outward advantages or eſteem of thoſe that teach the truth, but only the matter it ſelf] *for they that were eſteemed, conferred nothing upon me.* [namely, as concerning the doctrine of the Goſpel, that I ſhould have learned ought for them, which the Lord

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Chriſt himſelf revealed not unto me.]

7 *But on the contrary* [That is, they did not only reprehend nothing in my doctrine, but alſo on the contrary acknowledged the ſame to be good and upright] *when they ſaw* [that is, knew, underſtood, as v. 9.] *that the Goſpel of the foreskin* [that is, of the Gentiles who are uncircumciſed, v.8. ſee *Rom*, 2.26. and 3.30, and 4. 12. namely, to preach the ſame chiefly amongſt them] *was committed unto me,* [namely, by Chriſt himſelf and God the Father, as chap. 1. v. 1.] *even as to Peter, of the circumciſion:* [that is, of the circumciſed Jews, to preach the ſame amongſt them. See *Rom.* 3. 30. and 15. 8.]

8 (*For*) [The Apoſtle here ſheweth whereby the Apoſtles ſaw and knew that the Goſpel was committed unto him. Namely, by the powerfull working of God through his preaching for the converſion of the Gentiles] *he that wrought powerfully in Peter* [namely, the Lord Chriſt, who accompanied the miniſtry of *Peter* with the powerfull operation of his ſpirit] *unto the Apoſtleſhip of the circumciſion; he wrought alſo powerfully in me* [or *by me, i.e.* by my miniſtry] *among the Gentiles*) [namely, to their converſion.]

9 *And when James* [See of him, *Gal.* 1. 19.] *and Cephas,* [that is, *Peter*, ſee of this name, *Mat.* 16. v. 18. and *John* 1. 43.] *and John,* [namely, the ſon of *Zebedee* and brother of *James* the great, who was beheaded by *Herod*, *Acts* 12. ſee of him *Mat.* 4. 21. and 10. 2. and 17. 1.] *who were eſteemed to be pillars,* [namely, aſwell of the ſociety of the Apoſtles, as of the church, becauſe they by their miniſtry ſtedfaſtly defended and maintained the truth of the Goſpel, and in eſpecial were in great eſteem with the church, as an ornament of the ſame. See *Jer.* 1.18. *Rev.* 3.12.] *knew the grace* [namely, of the Apoſtleſhip, *Rom.* 1. 5. Or the operations and fruits of grace. Or the gifts, ſuch as were ſpeaking with ſtrange tongues, prophecy, miracles, and the like] *which was given unto me, they gave to me and Barnabas the right-(hand) of communion,* [namely, for a ſign and aſſurance that they acknowledged that we had communion with them, aſwel in the miniſtry of the Apoſtleſhip, as in the purity of the doctrine of the Goſpel] *that we* [namely, I, and *Barnabas*] (*ſhould go*) *to the Gentiles, and they* [namely, *Peter* and the other two Apoſtles] *unto the circumciſion.* [that is, to the circumciſed Jews, ſee v. 7.]

10 *Only that we ſhould remember the poor;* [Namely, to take care for a collection for them among the churches of the Gentiles] *which I my ſelf alſo was diligent to do.* [this appears every where alſo in his Epiſtles, and eſpecially, *Rom.* 15. 27. 1 *Cor.* 16. 1. 2 *Cor.* 9. 1.]

11 *And when Peter was come to Antioch* [See of this City, *Acts* 11. 19.] *I withſtood him to the face,* [that is, in the preſence of him and of all, as is declared v. 14. ſee alſo 2 *Cor.* 10. 1.] *becauſe he was to be reproved.* [that is, deſerved to be reproved.]

12 *For before ſome came from James,* [Why *James* had ſent theſe to Antioch is uncertain: ſome think to cauſe the ſtate of the church there to be taken notice of, or to give notice of ſomething to the Apoſtles being there] *he did eat together* [namely, all kind of meat, even that which was forbidden in the old Teſtament, following chriſtian liberty, whereof he was aſſured by an heavenly viſion, *Acts* 10. ſo that he did well therein] *with the Gentiles:* [namely, who were converted to Chriſt, and had never been ſubject to the yoak of the ceremonial Law] *but when they were come, he withdrew* (*him*) *and ſeparated himſelf,* [that is, he would no more eat with the believing Gentiles, thereby feigning as if he underſtood that the eating of all kind of meat was unlawfull for Chriſtians, wherein he did very ill, as appears in that which followes] *fearing them* [that is, fearing that he ſhould thereby give thoſe Jews occaſion to ſpeak evill of him. See the like *Acts* 11. 2.] *that were of the circumciſion.* [that is, the Jews which were converted to the Chriſtian Religion, and yet obſerved the difference of meats according to the ceremonial Law, not being yet fully informed of the abrogation thereof.]

13 *And alſo the other Jews* [Namely, who were become Chriſtians, and who had in ſome ſort learned and uſed chriſtian liberty] *diſſembled with him:* [The Apoſtle calls this fact of *Peter* twice in this verſe a diſſembling; which is, when any one doth or ſpeaketh otherwiſe, then he thinketh in his heart or mind: which is never lawfull to do. This theſe Jews did likewiſe being ſeduced by the example of *Peter*] *ſo that Barnabas,* [of him ſee *Acts.* 11. 22, 30. and 13. 1, 2. and 15. 2.] *alſo was withall drawn away by their diſſimulation.*

14 *But when I ſaw that they walked not aright* [Gr. *ſet not their feet right, i. e.* as it were halted, went not directly on, to come to the ſcope and main end of chriſtian doctrine, 1 *Kings* 18. 21. *Heb.* 12. 13.] *according to the truth of the Goſpel,* [that is, according to the purity: according to the true doctrine of the Goſpel, concerning Chriſtian liberty] *I ſaid unto Peter in the preſence of all,* [namely, foraſmuch as he ſinned, and gave offence openly and before all, 1 *Tim.* 5. 20.] *if thou who art a Jew, liveſt after the manner of the Gentiles,* [namely, haſt eaten all king of meat heretofore, as the Chriſtians converted from among the Gentiles do alſo, following Chriſtian liberty, v. 12.] *and not after the manner of the Jews, why conſtraineſt thou the Gentiles* [namely, by thy evill example, which muſt neceſſarily move them to imitate it: or becauſe thou ſeemeſt to acknowledge them for no true Chriſtians, if they, even as thou, do not ſubject themſelves to the ceremonial Law] *to live after the Jewiſh manner?* [namely, to obſerve the ceremonial Law: which the Jews did in the old Teſtament, and was ſtill permitted to the converted Jews who did not yet underſtand Chriſtian liberty, for a time, as an indifferent thing for edification ſake. But as concerning thoſe that were converted from among the Gentiles, it was decreed in the Synod of Jeruſalem that they ſhould not be burdened with it. See *Acts* 15. 10, 28.]

15 *We are* [Or we Jews by nature, and not ſinners of the Gentiles, knowing, *&c. We*, namely, I, and thou *Peter* alſo. For the Apoſtle relates here yet, how he ſpake to *Peter*] *Jews by nature,* [that is, by deſcent and birth, *Rom.* 2. 17. 28. And for this cauſe born under the ceremonial Law] *and not ſinners of the Gentiles:* [that is, not of Gentile off-ſpring, who were Idolaters and great ſinners, ſtrangers from the covenant of God. See *Eph.* 2. 11. The Apoſtle would ſay, foraſmuch as we Apoſtles who are Jews, ſeek not our juſtification in the works of the Law, but in the faith of Chriſt, much leſs muſt men teach or conſtrain the Gentiles, to ſeek their righteouſneſs in the obſervation of the Law, *Rom.* 3. 9.]

16 (*Yet*) *knowing* [That is, becauſe we certainly know it] *that a man* [who, or how holy ſoever he might be] *is not juſtified* [what it is to be juſtified, ſee in the the annot on *Rom.* 3. 20.] *by the works of the Law,* [namely, of *Moſes*, aſwell moral as ceremonial] *but* [or *except*, as *Mat.* 12. 4. 1 *Cor.* 7. 17. *Gal.* 1 7. *Rev.* 21. 27. *i.e.* only by faith, as the following words cleerly import that] *by the faith of Jeſus Chriſt,* [that is, when by a true and lively faith we receive the righteouſneſs of Chriſt, *Rom.* 3. 24, 28.] *we have alſo believed in Jeſus Chriſt,* [this is the cauſe why we Apoſtles have received Chriſt by a true faith. For had we been able to be juſtified by the Law, we ſhould not have needed to go to Chriſt] *that we might be juſtified by the faith of Chriſt, and not by the works of the Law: becauſe that by the works of the Law* [this proof is taken out of the ſcripture of the old Teſtament, *Pſa.* 143. 2.] *no* [Gr. *ſhall not be juſtified all fleſh, i.e.* no fleſh; an Hebrew phraſe, as *Pſa.* 143. 2. *Rom.* 3. 20.] *fleſh* [that is, man. See *Gen.* 6. 12. *Iſa.* 40. 6.] *ſhall be juſtified.*

17 *But if we that ſeek to be juſtified in Chriſt,* [Here now the Apoſtle ſpeaks further to the Galatians, and anſwers an objection which they might caſt forth againſt the former doctrine: namely, that the ſame makes men careleſs, leads them to ſin, and that ſo Chriſt ſhould harden a man in ſin. Of this objection ſee alſo, *Rom.* 3. 31. and chap 6. 1, 2, 3.] *are alſo found ſinners our ſelves,* [that is, ſin yet daily] *is Chriſt then* [that is, will it not then follow from thence that Chriſt, &c.] *a miniſter of ſin?* [that is, that this doctrine of a mans juſtification without the works of the Law, only by faith in Chriſt, ſhall ſerve and give a man occaſion to ſin the more freely] *Farre be it.* [ſee the annotation on *Rom.* 6. 2.]

18 *For if what I have broken down,* [Namely, by my earneſt and continual admonitions to flee from ſin] *I build the ſame up again,* [namely, by a doctrine which ſhould make ſuch admonitions of none effect, and ſtir up men to ſin] *I make my ſelf a tranſgreſſour.* [namely, of Gods command, and of the Lawes of uprightneſs which ought to be in a faithfull teacher.]

19 *For I* [That this doctrine of the Apoſtle doth not of it ſelf ſtir men up to ſin, he proveth by his own example. paſſing by the examples of others, becauſe it may happen that this doctrine may indeed by ſome be abuſed thereunto. Yet that which he ſaith of himſelf, is true alſo in all true believers] *by the Law* [that is, by the miniſtry of the Law] *am dead to the Law,* [that is I have learned by the Law that I am a great ſinner, according to the Law ſubject to the curſe and death, and that the righteouſneſs which the Law requires is not in me, and conſequently that the Law leaveth me in death] *that I might live unto God,* [that is, might lead a new and holy life, that is pleaſing to God, according to his commandements: and for this cauſe not unto ſin. See *Rom.* 6. 11.]

20 *I am crucified with Chriſt:* [How this is to be underſtood, ſee *Rom.* 6. 6. where the ſame is ſaid, and further expounded] *And I live,* [namely, now truly, a ſpiritual life] (*yet*) *no more I,* [namely, ſuch as I was before my converſion and regeneration] *but Chriſt liveth in me:* [namely, by his holy Spirit, by which he leads me in the waies of God, and makes me fruitfull unto good works] *and that which I now live in the fleſh,* [that is, in this my natural life: which he diſtinguiſheth from the ſpiritual] *the ſame I live by the faith of the Son of God,* [that is, although I have mine infirmities in that ſame fleſh, yet I believe and truſt that the Son of God hath ſatisfied for the ſame by his death: who alſo quickens me by his Spirit] *who loved me, and gave up himſelf for me.* [namely, unto death, *Rom.* 4. 25.]

21 *I aboliſh not* [Which is done, when men believe not that Chriſt is perfectly our righteouſneſs] *the grace of God.* [namely, which is given me through Chriſt, whereof he ſpake in the former verſe] *For if righteouſneſs be by the Law, then Chriſt is dead in vain;* [or *for nought, i.e.* without cauſe, reaſon, need, or fruit, *John* 15. 25.]

CHAP. III.

1 *The Apoſtle after a ſharp reprehenſion of the Galatians, proves further, that a man is not juſtified by the works of the Law, but by faith in Chriſt,* 2 *foraſmuch as they themſelves had found that they had received the gifts of the Spirit, not by the Law, but by faith.* 6 *Proveth it alſo by the example of Abraham who is the Father of all believers,* 10 *and by certain cleer teſtimonies of the Holy Scripture.* 13 *Teſtifieth that Chriſt hath delivered us from the curſe of the Law, and procured us the bleſſing.* 15 *That by this doctrine the law is not made void, nor of none effect, neither is it againſt the promiſe of God,* 19 *but that the ſame ſheweth us ſin;* 24 *and as a School-maſter leads us to Chriſt.* 25 *Afterward he teacheth how the law of Moſes is abrogated by Chriſt unto all believers,* 28 *without difference of Nations or qualities,* 29 *ſeeing they are all Abrahams ſeed.*

O *Ye ſenceleſs Galatians* [Or *ignorant, unwiſe.* So he calls them, to ſhew that he holdeth that they did this, rather out of in-conſiderateneſs or imprudence, then out of wickedneſs. See the like, *Luke* 24. 25. whereby therefore he doth not contrary to the doctrine of Chriſt, *Mat.* 5. 22. See alſo 1 *Cor.* 15, 36.] *who hath bewitched you,* [that is, ſo blinded the eyes of your underſtanding, that ye cannot ſee the right truth, as the Juglars bewitch the outward eyes, that they think they ſee that which they ſee not. Therefore he compares theſe falſe teachers to Juglars, and laies upon them the greateſt blame of this ſeduction, who as deceivers by fair ſpeeches and ſubtilties ſeduce the ſimple] *that ye ſhould not be obedient* [that is, embrace and believe] *to the truth:* [namely, of the Goſpel, that a man is juſtified before God by faith, whereof is ſpoken, chap. 2. v. 5. 14.] *before whoſe eyes Jeſus Chriſt was before pourtrayed* [or *delineated, i.e.* ſo cleerly held forth unto you by my preaching. as if it were drawn or ſet out to life in a Table before you] *being crucified among you?* [that is, of whoſe crucifying, together with the cauſes and fruits of the ſame, namely, that thereby we are delivered from the curſe of the Law and bondage of the ceremonies, I have ſo abundantly and clearly informed you, as if he himſelf had been crucified before your eyes.]

2 *This only* [Namely, of many other things which might convince you of errour] *would I learn of you,* [that is, anſwer me to this matter only. Not that he did not know the ſame, but this he ſaith to ſhew that he will herein be content with their own ſaying] *received ye the Spirit* [that is, the gifts of the Holy Ghoſt, as are the ſpirit of regeneration, of ſanctification, and of adoption] *by the works of the Law: or by the preaching of Faith?* [Gr. *by the hearing, i.e.* by the preaching of the doctrine of the Goſpel. See *Iſa.* 53. 1. *John* 12. 38. *Rom.* 10. 16.]

3 *Are ye ſo ſenceleſs* [Or *without underſtanding, fooliſh*] *Whereas ye have begun* [that is, when ye were firſt converted unto Chriſt, to ſeek ſalvation by him] *with the Spirit,* [that is, with the grace and doctrine of faith, which the Holy Ghoſt worketh] *do ye now finiſh with the fleſh?* [that is, with the works of the Law and with the ceremonies, which are outwardly done and ſeen, which the falſe Teachers taught the Galatians.]

4 *Have ye ſuffered ſo much* [Namely, perſecutions, reproaches and injuries, for the cauſe and doctrine of Chriſt] *in vain?* [that is, without fruit and recompenſe; which ſhould come to paſs if ye ſhould again turn away from that doctrine] *if but alſo in vain.* [that is, farre be it that this ſhould come to paſs, hoping that this would not befall them. Or if it did but ſtay only there, and that ye were not to expect other troubles yet for your back-ſliding.]

5 *Now he therefore that affordeth the Spirit* [That is, thoſe ſpiritual gifts. See v. 2.] *and worketh powers* [that is, miracles. See 1 *Cor.* 12. 10, 28.] *among you,* (*doth he that*) *by the works of the Law, or by the preaching of Faith?* [ſee v. 2.]

6 *Even as Abraham believed God,* [See of this example, *Gen.* 15. 6. and *Rom.* 4. 3, &c.] *and it was accounted to him for righteouſneſs.*

7 *Ye underſtand then* [Or *underſtand ye then*] *that they*

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they that are of Faith [that is, who seek their righteousnesse in Christ by faith] *are Abrahams children*, [namely, spiritual children, not according to the flesh, but according to the promise. See *John* 8. 39. *Rom.* 4. 11. and chap. 9. v. 6, 7, 8.] *Gal.* 3. 29. As therefore the Father was justified, so also are the children justified, seeing there is but one way to be justified, namely, by faith in Christ. See *Rom.* 3. 30.]

8 *And the Scripture* [That is, the Holy Ghost speaking in the Holy Scripture] *foreseeing* [namely, *Gen.* 12. 3.] *that God would justifie the Gentiles by Faith, before* [namely, even in the old Testament also] *published the Gospel* [Gr. *fore evangelized*] *to Abraham* (*saying*) *in thee* [that is, in the seed which is promised thee, and shall proceed from thee, which is Christ as is declared, v. 16. (see also *Gen.* 22. 18.)] *shall all the Nations* [that is, as well Gentiles as Jews] *be blessed.* [that is, be justified and saved.]

9 *So then they that are of Faith, are blessed with faith full Abraham.* [That is, in such manner as faithful *Abraham* was blessed or justified. See v. 6, 7.]

10 *For as many as are of the works of the Law,* [That is, who seek their righteousnesse and salvation by the observation of the Law of *Moses*] *they are under the curse* ? [namely, because they do not perfectly keep the Law, and therefore cannot obtain the blessing or justification by the law. For blessing and the curse are contrary one to another] *For it is written,* [namely, *Deu.* 27. 26.] *cursed is every one* [the Apostle here followeth the Greek translation, seeing it very well expresseth the meaning of the Original Hebrew Text, although the words *every one* and *all* are not there expressed] *that continueth not in all that which is written in the book of the Law, to do it.* [namely, perfectly in all parts, and in such wise as God commands. And from thence it appears, that by the works of the Law, here are understood, not only the works of the ceremonial Law, but also of the moral or ten commandements.]

11 *And that no man by the Law* [Gr. *in the Law.* The Apostle useth these phrases, *through the Law, by the Law, by the works of the Law, in the Law,* in the same sence] *is justified before God, is manifest: for the just shall live by Faith.* [or *the just by Faith shall live.* See *Rom.* 1. 17.]

12 *But the Law is not of Faith:* [For the Law promiseth life, not to them who will be justified by Faith, but who perfectly keep the Law: which he proveth by the promise which is made by the Law, *Levit.* 18. 5. *Ezek.* 20. 11.] *but the man that doth these things* [or shall have done, namely perfectly, as v. 10.] *shall live* [namely, eternally, and consequently be justified thereby, if he should perfectly in all things keep the Law; which nevertheless no man doth, nor can do, *Rom.* 3. 9, *&c.*] *by the same.* [that is, by such perfect keeping of the Law.]

13 *Christ hath delivered us* [Gr. *redeemed us out of the curse*: for this deliverance was effected by paying of a ransome for us, *Mat.* 20. 28. *1 Tim.* 2. 6.] *from the curse of the Law,* [that is, from the punishment, temporal and eternal which the Law threatens to the transgressours, and which we had deserved by our transgressions] *being become a curse* [that is, took the wrath of God and the punishment of our sins upon him to bear the same; and thereby to satisfie Gods vindicative justice] *for us.* [that is, in our steed, as our surety, *Heb.* 7. 22.] *For it is written* [namely, *Deu.* 21. 23.] *cursed is every one that hangeth on the wood.* [that is, is hanged upon the cross. See *Acts* 5. 30. 1 *Pet.* 2. 24. Which is to be understood, not that they should all be damned who were crucified (for the contrary appears by the example of the converted murderer, *Luke* 23. 43.) but because God had appointed this kind of punishment as being the most cruel & reproachfull, for a type of the punishment which his Son must suffer to deliver us from the curse.]

14 *That the blessing of Abraham* [That is, the grace of reconciliation and justification, as also the inheritance of eternal life, which was promised to *Abraham* and his seed, *Gen.* 12. 3. and 22. 18.] *might come* [that is, might flow down as out of a fountain] *unto the Gentiles,* [or *unto the Nations*, as was promised to him, that in him all Nations should be blessed, *Gen.* 12. 3.] *in Christ Jesus,* [that is, by Christ, as being the blessed seed which was promised to *Abraham*, v. 16.] (*and*) *that we* [aswel Jews as Gentiles] *might obtain the promise of the Spirit.* [that is, the spirituall promise, not of temporal but of eternal good things] *by faith.* [that is, by Christ received by a true faith.]

15 *Brethren, I speak according to man,* [That is, I will use an example taken from humane affairs. See *Rom.* 3. 5. 1 *Cor.* 9. 8.] *even a mans covenant* [the Greek word *Diatheke* is sometimes particularly taken for a Testament, *Heb.* 9. 17. sometimes generally for any kind of covenant or contract betwixt two parties. It may here be taken in both significations] *that is confirmed,* [namely, with mutual promises, oaths, subscriptions, seals, or the like waies usual amongst men] *no man disannulleth,* [that is, ought not, neither can disannull] *nor doth* (*any man*) *adde thereto* [Gr. *ordaineth ought besides*; namely, by taking away, adding, or altering.]

16 *Now so are the promises* [That is, to neither can any man disannul or alter the covenant that God hath made with *Abraham* and all believers. In the which seeing the promises which God hath made therein on his side are not grounded on the keeping of the Law, but on Christ the promised seed of *Abraham*; therefore that must also alwaies remain firm and unchanged, as is more at large declared in the following verse] *spoken to Abraham and his seed.* [see *Gen.* 22. 18. The word *seed* is sometimes taken for all the posterity, as *Gen.* 15. 18. and 22. 17. sometimes for some one in special of the same, as *Gen.* 4. 25. and 21. 13. That it must here be taken in this second signification, the Apostle here proves, and teacheth also that this seed is Christ. See also *Gen.* 13. 15. and 17. 10.] *He saith not, and to seeds, as of many, but as of one, and to thy seed: which is Christ.* [see the proof hereof in the genealogie of Christ, *Mat.* 1. 12, 16. and *Luke* 3. v. 23, 24. as *Isaac* also was a type of Christ *Gen.* 21. 12. *Rom.* 9. 7. *Heb.* 11. 18.]

17 *And this I say* [That is, this I mean by the foregoing examples of humane covenants or testaments] *the covenant* [that is, that then much more the covenant of God remaines firm without alteration] *that was before now confirmed by God* [namely, with an oath, *Gen.* 12. 2. and 15. 18. and 17. 4. and 22. 17. *Heb.* 6. v. 14, 15, *&c.* and with other outward signes and seals] *on Christ,* [namely, forasmuch as it was to be confirmed by the death of Christ as the Testator, *Heb.* 9. 15. that Christ also must merit these spiritual blessings for us, by a perfect satisfaction for our sins, whereof the legal ceremonies were types: and that we cannot be partakers of the same but by faith in Christ] *by the Law* [seeing one might have objected against this, that before the Law was given it might have stood thus with the business of Gods covenant, but when the Law was given, that then the covenant of God was altered: therefore the Apostle here proves that this also is untrue] *which came four hundred and thirty years after,* [that is, seeing the Law was given on mount Sinai so many years after. The beginning of these four hundred and thirty years must be reckoned from that time forward, when God commanded *Abraham* to depart out of his own country, *Gen.* 12. 1. See hereof more at large, *Exod.* 12. v. 40. *Acts* 7. 6.] *made of no force* [or *infirm*, Gr. *the Law, &c. maketh not the covenant, &c. of no force*] *that it should bring the promise to nought.* [see ver. 16.]

18 *For if the inheritance* [Namely, of eternal life, whereof the inheritance of the land of Canaan was a type

type] *be of the Law* [that is, be to be obtained by the perfect observation of the Law] *it is no more of promise:* [that is, by faith whereby the grace and blessing promised in Christ is received. For these two are repugnant one to another, and cannot stand together. See *Rom.* 11. 6.] *but God gave it graciously* [that is, without any merit of his, *Rom.* 4. 13, 16.] *to Abraham* [this is proved before, ver. 6. *&c.* and so then also that all the children of *Abraham* receive the inheritance: seeing there is but one way to salvation] *by promise.* [namely, received by a true faith.]

19 *Wherunto then is the Law?* [This was an objection of the false Teachers, that if the Law doth not justifie a man, then it hath no use, and is given in vain] *It was put,* [or, *ordained*] *thereunto, because of transgressions* [namely, to make them known, *Rom.* 3. 20. and chap. 5. ver. 20. and 7. 7. and to convince thereof] *until the seed* [namely, that promised seed of *Abraham* which is Christ. See ver. 16. who is the end of the Law, *Rom.* 10. 4.] *should be come, to whom it was promised:* [namely, the inheritance, as being the head of all those who shall be heirs; for from him, in him, and by him it is, that we all obtain the inheritance, and are coheirs with him, *Rom.* 8. ver. 17.] *and it* [namely, the Law] *was appointed* [or, *ordained*] *by Angels,* [that is, by the ministery of Angels: which although it be not mentioned in the history of the giving of the Law, yet notwithstanding so it is, that this may be collected from other places, and was believed in the Church. See *Acts* 7. 38. 53. *Heb.* 2. 2.] *in the hand* (or, *by the hand*) by the ministry] *of the mediator.* [whereby some understand *Moses*, whom God used as a messenger or interpreter or booke-man betwixt him and the people in the giving of the Law, *Exod.* 19. ver. 21. Others understand Christ, by whom God brought the people of Israel out of Egypt through the wilderness, and spake unto *Moses* on mount Sina, *Acts* 7. 38. 1 *Tim.* 2. 5.]

20 *And a Mediator is not* (*a mediator*) *of one:* [That is, of one party, but is alwayes of two differing parties to unite them] *but God is one.* [that is, abides alwayes the same, without being changed, not only in his essence, but also in his will, purpose, and decree. Or is one party of the two.]

21 *Is then the Law against the promises of God?* [This is a second objection, which the false Apostles might bring forth against that which the Apostle said even now. Namely, if the Law discover and condemn transgressions, and the promise cover and forgive the same, then these seem to contradict one another] *far be it:* [that is, that doth by no means follow] *for if there had been a Law given* [namely, for such an end, that a man might be justified thereby. Or which were such that a man were able perfectly to keep it] *which was able to make alive* [that is, justifie a man, and bring him to salvation] *then verily righteousnesse should be by the Law.* [that is, if that were so, then the Law should be contrary to the promise. But that is not so: and therefore here is no contrariety. See *Rom.* 8. 3.]

22 *But* [This is a proof that the law cannot make alive or justifie, because no man perfectly keeps the Law, but all men are thereby convinced of sin] *the Scripture* [that is, the Law written, and the Prophets as Interpreters of the same] *hath shut it up all under sin,* [a similitude taken from malefactors who are shut up in prison to be kept unto punishment. See the like, *Rom.* 11. 32.] *that the promise* [that is the promised blessing and inheritance] *by the faith of Jesus Christ* [that is, by faith in Christ, as by an instrument whereby the promised blessing is received] *might be given* [Namely, by God, of grace, for nothing] *to believers.* [Gr. *to the believing*, namely, in Christ: and not to the *working*: *i. e.* those that seek righteousnesse by the works of the Law, *John* 3. 16. *Rom.* 3. 22. and chap. 4. ver. 4, 5.]

23 *But before faith came,* [That is, before Christ who is the foundation of faith, which faith respecteth, and whereon it relyeth, came in the flesh. See ver. 19.] *we were put in custody* [the Greek word signifies such a keeping with soulditers and a guard in a strong place. The Apostle here again useth the same similitude as in the former verse, as appears by the following word. But the Apostle seems here also to have respect to this use of the Law, that the same served as it were therewith to seclude the Jews from other people, and as it were to keep them alone. See *Deut.* 4. 7. *Psalm* 147. 19. *Eph.* 2. 14.] *under the Law, and were shut up until the faith, which should be revealed.* [that is, until Christ, who was to be revealed as before.]

24 *So then the Law was our* [Namely, the Jews, which were under the Law] *Schoolmaster* [Gr. *Pædagogos*, which signifies one that leads children to School, instructs, and disciplines them. Therefore he compares the Jews under the Law to children, and believing Christians to men grown, who have no more need of a Schoolmaster] *unto Christ,* [that is, to lead us unto Christ. Which the moral Law doth when it convinceth us of sin, and denounceth the curse; and therefore sheweth us, that to be saved we must fly to Christ for refuge, who hath delivered us from sin, and from the curse, and the ceremonial Law, seeing the same did not only convince men of their sins, but were also types and representations of Christ, and his benefits, 1 *Cor.* 5. 7. *Col.* 2. 17. and taught that that which was represented by the same, is to be found only in Christ, *Heb.* 9. ver. 10. 11. *&c.*] *that we might be justified by faith.* [that is, by the merits of Christ, received of us by a true faith, and by God of grace imputed to us.]

25 *But when faith is come,* [That is, Christ whom faith respecteth, as ver. 23.] *we are no more under the Schoolmaster.* [forasmuch as the same hath now accomplished this its service, and we are now come to the age of men, *Eph.* 4. 13.]

26 *For ye* [Namely, who have embraced the Gospel, aswel Gentiles as Jews] *are all children of God.* [Gr. *sons*, namely, full grown, who are no more subject to a Schoolmaster. For although the faithful of the old Testament under the Law, were also Gods children; yet nevertheless so it was, that as little children they were kept under a Scholmaster, and therefore differed not from servants, *Gal.* 4. 1.] *by faith* [See *John* 1. 12.] *in Christ Jesus.* [that is, through Christ, who being the proper and only begotten Son of God, hath merited for us, that for his sake, of grace we are received for children, *Eph.* 1. 5.]

27 *For as many of you* [That is, all that are baptized; which must be understood of all those who do not only receive the outward baptism of water, but also the inward baptism of the spirit, 1 *Pet.* 3. 21. as appears in *Simon* the sorcerer, *Acts* 8. ver. 13. 21. who indeed received the outward but not the inward baptism] *as are baptized into Christ,* [that is, into the name and into the faith of Christ] *ye have put on Christ.* [namely, as a spiritual garment; wherewith our spiritual nakednesse and shame is covered, and we are adorned as with a wedding garment, *Rom.* 13. 14.]

28 *Therein is neither Jew nor Greek;* [That which he had said in general of all believers, that he expounds more at large, and testifieth that there is no difference amongst them any more, of what nation, condition or race soever they be] *therein is neither bond nor free: therein is no male and female. For ye all are one* [that is, as one man, one aswel as another, by Christ made heir of eternal life] *in Christ Jesus.* [not in the Commonwealth or family, where there is inequality, but as concerning the benefits of Christ.]

29 *And if ye* [Namely, Galatians who before were

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Gentiles, and now believe in Christ] *be Christs, then are ye Abrahams seed,* [that is, *Abrahams* children as is said ver. 7. of all which Christ is the head, as the promised seed of *Abraham* ver. 16. 19.] *and heires* [namely, of eternal life, whereof the land of Canaan was a type, *Heb* 11. 9.] *according to the promise.* [namely, which is made to *Abraham* and his seed, and consequently not by the works of the Law. See v. 18.]

CHAP. IV.

1 The Apostle further explains that which he had said before of the Schoolmaster-ship of the Law, by a similitude taken from a child under age, which is yet under Tutors, 4 and testifieth that now by the coming of the Son of God in the flesh, we are freed from the Tutorship and bondage of the Law. 6 So that now we are children of God, who being become of age may possess our inheritance our selves. 8 Reproves the Galatians that they, being converted from heathenish Idolatry, again betook themselves to the bondage of outward ceremonies. 12 Exhorts them to persevere in the zeal and good inclination unto him, with which they had first received the Gospel, 17 warning them of the perverse zeal of false Teachers. 19 Afterwards sweetens this reproof with a loving speech, wishing that he might be with them. 21 Proves further out of the Law it self, that we are no longer subject to the bondage of the same, nor can be justified by the Law, by applying of the types of the two sons of Abraham, namely Isaac and Ishmael, and of their Mothers, Sara and Agar, 24 as also of the mount Sina and the City of Jerusalem: whereby the two Covenants are signified. 28 Teacheth that the inheritance with Isaac is to be obtained by the promise of the Gospel, although with persecution, 30 and that they who seek to be saved by the Law with Ishmael, shall be thrust off from the inheritance.

But *I say* [That is, that which I said chap. 3. ver. 24. 25. that the Law is our Schoolmaster, I now explaine by another similitude, taken also from humane affaires. See the like 1.Cor. 5.6. 2 Cor. 9.6.] *as long time as the heire is a child,* [That is, is yet an infant and under yeares] *hee differeth nothing from a servant,* [Namely, as concerning the present use of the inheritance, which he may as little touch and use as a servant, seeing herein he is not yet his own, but is under others.] *although he be Lord of all.* [the propriety of all the goods of the inheritance belongeth unto him.]

2 *But he is under Tutors and Guardians,* [That is, under the power and oversight of those who are appointed for the governing and taking care of his goods. Of these words, see *Mat.* 20. 8. *Luke* 12. 42. and 16. 1. 1 *Cor.* 4. 1.] *unto the time fore-appointed of the Father.* [that is, the non-age hath its time appointed by Law, which Fathers also by their Testament may shorten or lengthen as they shall see good.]

3 *So we also* [Namely, Jews, who are now members of the church of Christ] *when we were children* [namely, in the times of the old Testament, before the coming of Christ] *we were embondaged* [that is, subject and bound to observe] *under the first principles of the world.* [Gr. *elements, i.e.* under the ceremonies which consist in outward and earthly things, and were as the first introduction and beginning of saving knowledge. See *Colos.* 2. 8.]

4 *But when the fulness of time came* [That is, the ful-grown age of the church, to be set free from his wardship. Or when the time was fulfilled which God had determined to send his Son into the world] *God sent forth his Son,* [namely, Jesus Christ, who was Gods Son from everlasting, before he became man, *Psa.* 2.7. *Prov.* 8. 24. *Mic.* 5. 1. *Acts* 13. 33.] *made* [Otherw. *born*] *of a woman* [that is, of the flesh and blood of the virgin *Mary, Luke* 1. 31. and 2. 7.] *made under the Law;* [that is, Christ subjected himself not only to the ceremonial Law, but also to the moral Law, which he perfectly kept for us, and took the curse thereof upon him, and delivered us from it, 2 *Cor.* 5. 21.]

5 *That he might deliver* [Gr. *redeem,* namely, paying for them a full ransome for their sins. See *Gal.* 3.13] *them that were under the Law,* [that is, who were under the yoak of the ceremonial Law, and also under the curse and rigorous obedience of the moral Law, whereof he also speaks in this fourth chapter, see v. 21.] *(and) that we might obtain the adoption of children.* [Gr. *putting for sons.* Therefore the Son of God must be sent to redeem us, that he might obtain, and graciously communicate the right of Son-ship, which he had by nature, unto all believers, not only sons but also daughters, 2 *Cor.* 6. 18. see *Eph.* 1. 5.]

6 *And forasmuch as ye* [Namely, believing Galatians, who before were heathen] *are children* [namely, of God, made by the Son of God, and for his sake adopted for children by God, who before were children of wrath, and Enemies of God. See *Rom.* 5. 10. *Eph.* 2. 1, 2. And now enjoy the right and liberty of Gods children, being set free out of the ward-ship of the Law, and freed from the curse of the same] *God hath sent forth the spirit of his Son* [that is, the Holy Ghost, which as a pledge in your hearts, assures you of this your gracious adoption for children, and of the inheritance which belongs to children, 2 *Cor.* 1. 22. and 5. 5. *Eph.* 1. 13, &c,] *into your hearts, which cryeth* [that is, by which we cry, *Rom.* 8. 15. *i. e.* which worketh in us that we boldly and with assurance cry unto God. See the like phrase, *Rom.* 8. 26.] *Abba, Father.* [see the exposition hereof in the annotation on *Rom.* 8. 15.]

7 *So then thou* [Namely, who now believest in Christ] *art no more* [namely, as before] *a servant,* [namely, standing under the ward-ship and bondage of the Law] *but a Son: and if thou art a Son* [namely, of God, who now being come to thy years, art set free of the foresaid ward-ship] *thou art also an heir of God* [see of this conclusion, *Rom.* 8. 17.] *through Christ.* [namely, who hath merited and procured this inheritance for us, and whose co-heirs we shall be, *Rom.* 8. 17.]

8 *But then when ye knew not God,* [That is, when ye were yet in heathenism, and had no knowledge of the true God] *ye served* [namely, as slaves and servants of Idols] *them* [that is, the Idols] *which by nature are no Gods.* [that is, truely and essentially, but only according to opinion, by the feigning of men, *Jerem.* 10. 11.]

9 *And now when ye know God;* [That is, the true God, who is God by nature and according to his essence] *yea much rather* [this the Apostle adds, to shew that they have not this knowledge of themselves, by the quickness of their own understanding, but by the grace of God, by which he prevented them, and brought them to this knowledge] *are known of God,* [namely, for his, see *Mat.* 7. 23. 2 *Tim.* 2. 19. *i.e.* whom God of meer mercy hath vouchsafed to enlighten with the knowledge of himself. See also 1 *Cor.* 8. 3. and chap. 13. v. 12.] *how turn ye* [that is, do not turn your selves] *again* [namely, from one bondage to another: from the bondage of Idols to the bondage of ceremonies] *unto the weak and poor first beginnings* [or *rudiments,* that is, unto the ceremonies and doctrine of the Law, which have no power to justifie you thereby. See *Heb.* 7. ver. 18, 19.] *which ye will serve* [that is, addict your selves to the bondage of the same, namely, because ye will follow the doctrine of the false Apostles] *again* [namely, even as ye served Idols before] *from the beginning.* [or *from the top.*]

10 *Ye* [Here the Apostle relates some kinds of the foresaid elements or first principles, concerning the observation of the Jewish feast daies. See *Rom.* 14. 5.] *observe* [namely, after the manner of the Jews, to do God service therewith, and to be justified thereby] *daies,* [that is, the sabbaths, coming about once every weak, *Exod.* 20. 8. *Col.* 2. 16. Namely, so far forth as they were ceremonial and proper to the Jews] *and moneths,* [that is, the feasts of new moones, *Num.* 28. 11.] *and times,* [that is, the great yearly feasts of the passover, pentecost and tabernacles, *Exod.* 23. 15, 16, &c.] *and years,* [that is, the seventh and also the fiftieth year, *Exod.* 23. 10. *Lev.* 25. 4.6, 10.]

11 *I am in fear for you, lest in any wise I should have taken paines with you in vain.* [That is, without fruit: lest all my labour and trouble which I have undergone to convert you to Christ, should be fruitless, and not attain its end, which is your salvation, which ye shall not be able to obtain; if ye would be justified by the Law.]

12 *Be ye as I,* [Namely, who formerly have also been very zealous for the Law, but afterward knowing Christ aright, have cast off all those outward ceremonies and esteemed them as loss, *Phil.* 3. 7, 8.] *for I also am as ye,* [*i.e.* I was such in former times, being indeed as greatly zealous for Judaism as ever ye could be, *Gal.* 1. 14. Others understand this of the good affection which *Paul* bare to them: and that he here exhorts them to bear him the like affection] *brethren I beseech you:* [that is, if I cannot prevail with you by reproof, be moved at lest by my friendly intreaty, to abide by the truth of the Gospel] *ye have done me no injury.* [that is, as concerning my person ye have given me no cause that I should out of passion or revenge so sharpely reprove you. And thereby tacitly he would shew that they did Christ wrong in this.]

13 *And ye know* [That is, ye are so farre from having done me wrong, that as ye know, when I preached the Gospel among you, ye shewed me the greatest honour and love that men could do] *that through infirmity of the flesh,* [that is, in a low and mean estate, without outward luster. Or with many persecutions, reproaches, troubles, hatred and dangers outwardly coming upon me. See 1 *Cor.* 2. 3. and 2 *Cor.* 11. 30. and chap. 12. 9.] *I published the Gospel unto you at the first:* [that is, when the Gospel was first preached unto you by me, when ye were yet Gentiles. See *Acts* 16.6. and chap. 18. 23.]

14 *And my temptation* [Or *trial, i.e.* my tribulations, which before he called infirmity, whereby God would try my faith and fidelity] *which (hapned) in my flesh* [that is, which was outwardly brought upon me] *ye despised not* [Gr. *esteemed not for nought.*] *nor abhorred,* [Gr. *spewed-out, i.e.* ye were not offended thereat, or thereby ye were not turned away, from receiving the Gospel, or to despise or reject my doctrine] *but ye received me as an Angel of God,* [that is, as if I had been one of the Holy Angels and ministring Spirits; or as an Ambassadour of God: for that the word *Angel* signifies also] *(yea) as Christ Jesus.* [that is, not as a Minister of Christ, but as if I had been the Lord himself. The Apostle would hereby shew that it would be great shame for the Galatians, that they should so inconstantly forsake him, to whom before they had shewn such honour and love, and fall to the false Apostles: that therefore they ought to persevere in the former.]

15 *What was then your counting blessed?* [That is, how blessed did you then esteem your selves. See of this word, *Rom.* 4.9.] *For I bear you witness, that if it were possible* [namely, that men could do one any service by the digging out and giving of their eyes] *ye would have digged out your eyes and given them to me.* [that is, whatsoever is most lovely and most acceptable unto you, ye would have given me. See *Mat.* 5. 29.]

16 *Am I then become your Enemy* [Namely, as I am slandered by the false Apostles, or as men would think that this sharp reproof was given by me out of hatred or enmity] *telling you the truth?* [namely, for your good and salvation: for this is a work, not of Enemies, but of Friends, see *Prov.* 27. 6.]

17 *They* [That is, the false Apostles, which seek to seduce you, shew indeed as if they had great zeal to bring you to salvation: or bare great affection unto you] *are not rightly zealous for you,* [that is, with no true but with feigned zeal or affection] *but they will exclude* [namely, that ye should no more hear, follow or adhere to us. Others read *include you, i. e.* shut you, as it were, into a prison, and subject you to them] *us,* [namely, the true Apostles and Teachers] *that ye might be zealous for them.* [that is, follow and adhere to them with a zeal and great inclination.]

18 *But in a good thing* [That is, about a good matter: for there is a twofold zeal, one good, which is described here, and one perverse, which is exercised about an evil matter, which men think to be good, and therefore is mingled with ignorance. See *Rom.* 10. 2.] *to be zealous alwaies,* [that is, with a zeal that alwaies continues stedfast, and ceaseth not] *is good, and not only when I am present with you.* [namely, when ye were inflamed with such a zeal and affection towards me and my doctrine, ye ought to have continued therein, although I am not now with you.]

19 *My little children,* [Namely, which I have brought forth by the Gospel, 1 *Cor.* 4. 15.] *whom I labour again to bring forth,* [Gr. *of whom I am again in travel,* or *pain, i.e.* who at first with much trouble and labour converted you from heathenism unto Christ, and about whom I shall now again be constrained to bestow great labour & trouble to bring you a new from these your errors] *untill Christ* [that is, the saving knowledge of Christ] *get a form in you.* [that is, even as a mother so long bears her child untill it hath gotten a perfect form, and then brings forth the same; so I will not cease to labour, untill ye shall be confirmed in the true knowledge of Christ.]

20 *But I would that I were now present with you,* [Namely, the better to shew my love unto you, and to be able the more largely to inform you of all things, then can indeed be done by writing] *and might change my voice* [that is, sute my words and discourse according to the condition of every one, or of the matters, speaking now more mildly, then more sharpely unto you] *For I am in doubt about you.* [that is, I know not how I stand with you, whether I shall conceive well or ill of you, or what end this your turning away will take, or how I shall best bring you to right again from the same.]

21 *Tell me* [That is, answer me once to that which I shall propound unto you out of the Law it self] *ye that will be under the Law,* [that is, who seek to be justified by the works of the Law, and the observation of the ceremonies] *do ye not hear the Law?* [that is, will ye not submit to the Law, to receive that which is written in the Law and Books of *Moses?* namely, that the Law it self excludes those from the inheritance, that are servants of the Law, as is proved in the following verses. The word *Law* is here taken in a two-fold signification, as *Rom.* 3. 21.]

22 *For it is written,* [Namely, in the Law of *Moses* from the eleventh chapter of *Genesis* to the 22.] *that Abraham had two sons, one* [namely, Ismael] *by the bondmaid,* [or *she-slave,* namely, *Agar.*] *and one* [namely, *Isaac*] *by the (free-woman.)* [namely, *Sara.*]

23 *But he that was by the bond-maid, was born after the*

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the fleſh: [That is, according to the power, working and courſe of nature. For *Agar* was yet young when ſhe conceived her ſon, and *Abraham* yet fit to beget children] *but he that was of the free-(woman) by promiſe.* [namely, born *i. e.* by a ſupernatural operation of God, which was promiſed *Abraham* by God, *Gen.* 18. 10. For *Sara* was barren and now 90 years old, and *Abraham* an hundred, both unfit according to nature to get children, *Gen.* 17. 17. *Rom.* 4. 19.]

24 *Which are things that have another ſignification:* [Gr. *allegoroumena, i. e.* which are indeed a true hiſtory or event, but beſides that, ſignifie alſo ſomewhat elſe, as being types or repreſentations of ſpiritual things: as alſo the brazen ſerpent, *John* 3. 14. the marriage of *Adam* and *Eve, Eph.* 5. 32. the Iſraelites paſſage through the red Sea, 1 *Cor.* 10. 1. 2. the flood, 1 *Pet.* 3. 20. 21.] *for theſe* [namely, two women, *Sara* and *Agar*] *are* [that is, ſignifie, betoken, repreſent. A ſacramental phraſe. See *Gen.* 41. 26. 27. *Mat.* 26. 26.] *the two Covenants:* [namely, the old, of the Law, wherein is promiſed that he that perfectly keeps the Law, ſhall thereby obtain ſalvation: and the new of the Goſpel, wherein eternal life is promiſed to ſinners that believe in Chriſt. See *Jer.* 31. 31. &c. *Heb.* 8. 8, 9, 10.] *the one* [namely, the Covenant of the Law] *from mount Sina,* [that is, which hath its Original from thence, where the ſame was by God through *Moſes* propounded to the people, and received by the people] *bringing forth unto bondage,* [namely, bringing forth children which are under bondage. For the Law requires of men a perfect obedience, or for want thereof denounceth the curſe unto them] *which is Agar.* [that is, which is repreſented by the bondmaid, *Agar* who being her ſelf a ſhee-ſlave was driven out of the houſe, and whoſe children do not inherit with the ſons of the free-woman; *Gen.* 21. 10. for they that are born of a ſhee-ſlave, are ſlaves alſo, and not heirs.]

25 *For this (namely) Agar* [That is, this Covenant which is repreſented by *Agar.* Or this word *Agar*] *is Sina* [that is, is alſo called Sina: for the mount which we call Sina, is, as ſome think, by the Arabians cald *Agar*, and from thence the Arabians are alſo called Agarens, 1 *Chron.* 5. 10. 19. *Pſalm* 83. 7. Or is a repreſentation of Sina, and of the Covenant of the Law, that was given on mount Sina] *a mountain in Arabia,* [that is, lying in the wilderneſs of *Arabia,* whither Hagar fled with her ſon when ſhe was driven out of *Abrahams* houſe, and there gave him an Egyptian wife, *Gen.* 21. 14, 20, 21.] *and agreeth* [namely, that Covenant, *i. e.* hath a likeneſs and unity] *unto Jeruſalem* [that is, unto the Jewiſh Synagogue or Religion, which hath the command and its ſeat in Jeruſalem] *that now is,* [namely, ſince the coming of Chriſt, by whom all the Ceremonies are fulfiled and aboliſhed: and nevertheleſs holdeth that the obſervation of the ceremonies is ſtill neceſſary to ſalvation] *and is in bondage* [or, *for it is in bondage, i. e.* it bears ſtill the yoke of ceremonies, and ſeeks ſalvation thereby] *with her children.* [that is, with all thoſe that adhere to this Religion, and ſeek their ſalvation by the legal Covenant. And therefore it is juſtly compared to *Agar* and her ſon: and ſhall alſo, as *Agar* with her ſon, be thruſt out from the inheritance.]

26 *But Jeruſalem that is above,* [That is, the true Chriſtian Church and Religion, which ſeeketh its ſalvation not by the firſt Covenant of the Law, namely, by the works of the Law; but by the ſecond of the Goſpel, namely, by the merits of Chriſt, embraced by a true faith: which hath its original from heaven by the powerfull calling of the Holy Ghoſt. See *Heb.* 12. 22. *Rev.* 3. 12. and 21. 10.] *that is free,* [namely, from the bondage and curſe of the Law, and is rightly compared to *Sara* and *Iſaac* which were free perſons: wherefore it ſhall alſo inherite the inheritance of heaven] *which is the mother* [even as *Sara* was the mother of *Iſaac*, who was his Fathers heir, becauſe he was born of a free mother] *of us all.* [namely, believers, aſwell Jewes as Gentiles, who ſeek their ſalvation in Chriſt alone.]

27 *For it is written,* [namely, *Iſa.* 54. 1. The Apoſtle confirms this repreſented difference of the two Covenants, people, and Churches, of the Law and of the Goſpel, by the teſtimony and prediction of the Prophet *Iſai*, leſt he ſhould ſeem to have feigned this accommodation without the Scripture] *rejoyce thou barren* [that is, thou Church of thoſe that ſeek their ſalvation in Chriſt alone, who were few in the times of Chriſt: ſo that it ſeemed as if ſhe had no children, which is alſo ſignified when the Prophet ſaith that ſhe hath no travaile and is ſolitary] *who beareſt not: break forth and cry thou who haſt no travaile: for the children* [that is, members of the ſame] *of the ſolitary are many more* [thereby is fore told the great multitude of thoſe out of Judaiſm, and principally out of Gentiliſm, which ſhall betake themſelves unto this Church, which came to paſs after Chriſts Aſcenſion] *then of her that hath a husband.* [that is, the Jewiſh Church or Synagogue, which boaſted that ſhe only was the Church and peculiar people of God, and had many adherents.]

28 *But we* [Namely, who ſeek our ſalvation, not by the Law, but by faith in Chriſt] *brethren, are children of the promiſe,* [that is, to whom the inheritance of eternal life is promiſed, and ſhall be partakers of the ſame] *as Iſaac was.* [Gr. *according to Iſaac, i. e.* according to the type of *Iſaac.* Namely, like as *Iſaac*, by vertue of the promiſe, above the power of nature being born of a free mother, was heir of his fathers goods: ſo alſo ſhall all they that by a true faith receive the promiſes of the Goſpel, as free children of God be made partakers of the heavenly inheritance.]

29 *But like as then* [Namely, in *Abrahams* time] *he that was born after the fleſh* [namely, *Iſhmael,* See ver. 23.] *perſecuted him* [namely, with bitter mocking. See *Gen.* 21. 9.] *that (was born) after the Spirit,* [that is, *Iſaac*, who was born by vertue of Gods promiſe, embraced by his parents with a true faith, which the ſpirit of God wrought in them] *even ſo alſo now.* [namely, are believers who ſeek their ſalvation in Chriſt alone, even as *Iſaac*, ſtill perſecuted by the Jewiſh Synagogue, who will be ſaved by the Law, whereof *Iſhmael* was a type. Thereby he exhorts the faithful to patience and ſtedfaſtneſs.]

30 *But what ſaith the Scripture?* [That is, mark well I pray that which the Holy Scripture yet further ſaith, in this hiſtory] *caſt out the bondmaid and her ſon:* [By this caſting out of *Hagar* and *Iſmael* out of the houſe of *Abraham*, was figured, that ſo alſo all they that ſeek to be ſaved by the Covenant of the Law, ſhall be caſt out of the houſe of God, and not obtain the inheritance of eternal life. But that they that are of the faith of Chriſt, ſhall abide therein, and be ſaved alone] *for the ſon of the bond-maid ſhall in no wiſe inherit, with the ſon of the free-(woman.)*

31 *So then Brethren, we* [Namely, who ſeek ſalvation in Chriſt alone, and not in the Law] *are not children of the bond-maid,* [namely, of *Agar, i.e.* of the covenant of the Law, whereof *Agar* was a type: who ſhall not inherite but be caſt out] *but of the free.* [namely, of *Sara. i.e.* of the gracious covenant of the Goſpel, whereof *Sara* was a type, who ſhall obtain the inheritance.]

CHAP. V.

1 The Apoſtle having declared and proved the freedome of Chriſtians from the yoak of the Law, exhorts the Galatians to continue and perſevere in that liberty 2 That otherwiſe Chriſt profits them not, 5 and that righteouſneſs is not obtained but by faith working by love. 7 Teſtifieth that the opinion of the falſe Teachers is not of God, but as a leaven: and that they ſhall be puniſhed by God: 11 that they alſo abuſed the Apoſtles name. 13 Teacheth that this liberty muſt be uſed with love of our neighbour, without ſtrife. 16 Exhorts them to overcome the luſts of the fleſh by the power of the Spirit. 17 Therefore deſcribes the combate of the fleſh againſt the Spirit in the faithfull, 19 relates the fruits of the fleſh, 22 and of the Spirit, 24 ſhewing that they are the true Chriſtians, who overcome the fleſh through the Spirit.

STand *therefore* [That is, continue ſtedfaſt without turning away. See 1 *Cor.* 16. 13.] *in the liberty,* [namely, from the bondage of the Law, mentioned in the former chapters] *with which Chriſt hath made us free,* [namely, who hath freed us from the curſe and conſtraint of the Law, and hath fulfilled and aboliſhed all the legal ceremonies. See *John* 8. 36] *and be not again* [as ye were ſubject formerly to the bondage of idols, and are freed from it, do not again undergo a new bondage of ceremonies. See *Gal.* 4.] *caught* [that is, bound and faſtned thereto as it were with cords and ſnares. A ſimilitude taken from Oxen, on whoſe hornes men bind faſt the yoak to keep them under] *with the yoak of bondage.* [that is, the difficult and troubleſome obſervation of the ceremonies, which *Peter, Acts* 15. 10 calls a yoak not to be born.]

2 *Behold, I Paul* [Namely, who am an Apoſtle of Jeſus Chriſt, called thereunto, not of men nor by men, but by God. See *Gal.* 1. 1. Therefore he oppoſes his Apoſtolick authority, to the eſteem of the falſe Apoſtles] *ſay unto you, that if ye ſuffer your ſelves to be circumciſe* [Gr. *if ye be circumciſed?* namely, with ſuch an opinion that circumciſion is yet neceſſary to ſalvation, and that ye ſhall be juſtified thereby] *Chriſt ſhall not be profitable unto you.* [that is, that then ye have no part in the righteouſneſs of Chriſt. For they that ſeek to ſet up their own righteouſneſs, are not ſubject to the righteouſneſs of God, *Rom.* 10. 3. And he that holds circumciſion neceſſary ſtill, he thereby denies that Chriſt hath fulfilled that which was pre-figured thereby.]

3 *And I teſtifie again to every man who ſuffers himſelf to be circumciſed,* [That is, who is circumciſed, as before, v. 2.] *that he is a debter* [that is, that he thereby engageth and obligeth himſelf] *to do the whole Law.* [that is, to keep the Law perfectly in every thing, to be juſtified by the Law: which ſeeing no man doth, or can do now, therefore all that ſeek their righteouſneſs in the Law are ſubject to the curſe, *Deu.* 27. 26. *Jam.* 2. 10.]

4 *Chriſt is become vain to you* [Gr. *ye are made vain, or brought to nought from Chriſt, i.e.* although you would mingle Chriſts righteouſneſs with the Law, that can not profit you, ſeeing ſuch mingling is impoſſible, and the righteouſneſs of Chriſt is brought to nought, if righteouſneſs be by the Law, *Gal.* 2. 21.] *who (will) be juſtified* [Gr. *are juſtified*] *by the Law, ye are fallen* [that is, ye ſhould fall, if ye would be juſtified by the Law. Or he ſpeaketh this not in reſpect of true believers, who never totally nor finally fall from the grace of God, 1 *Pet.* 1. 5. 1 *John* 3. 9. But in reſpect of hypocrites, who ſeemed to ſtand in the grace of God, and are ſaid to fall from the ſame, when they are made known and manifeſt, that they never ſtood in the grace of God, 1 *John* 2. 19.] *from grace.* [that is, from the favour of God, and conſequently from all Gods benefits, which flow from hence, ſuch as are effectual calling, faith, remiſſion of ſins, juſtification, ſanctification and eternal life. For to be juſtified by works and by grace cannot ſtand together, *Rom.* 11. 6.]

5 *For we* [Namely, believers of the Jews, to whom the Law was given: How much more then ought ye who are of the Gentiles, and have not had the Law, to ſeek righteouſneſs alſo by Faith and not by the Law; *Gal.* 2. 15, 16.] *expect* [that is, are confident that we have righteouſneſs, and ſhall certainly obtain the fruit thereof, which we now hope for, *Rom.* 8. 24. *Tit.* 2. 13.] *through the Spirit* [namely, of God which works this confidence in us] *by faith,* [namely, in Chriſt: whereby we receive the merits of Chriſt. And not by the works of the Law] *the hope of righteouſneſs.*

6 *For in Chriſt Jeſus,* [That is, now in the Kingdome of Chriſt under the new Teſtament; to be a chriſtian] *neither hath circumciſion* [that is, all the ceremonies and advantages which in former times were given to the Jews] *any vertue* [namely, to juſtifie] *nor foreskin:* [that is, to be uncircumciſed, that neither furthers nor hinders ſalvation. See *Rom.* 3. 30.] *but Faith* [namely, hath only that vertue, as being an inſtrument whereby we receive and are made partakers of the righteouſneſs of Chriſt] *working* [or *being operative and active*] *by love,* [that is, by ſhewing forth the works of love towards God and our neighbour. Whereby true Faith is diſtinguiſhed from the outward profeſſion of faith of hypocrites, which is a dead faith, and cannot ſave. See *Jam.* 2. 14, 20. 26. By this deſcription he alſo anſwers the calumny of the falſe Teachers, who taught that the doctrine of juſtification by faith alone made men careleſs and ungodly.]

7 *Ye did run well,* [Namely, in the race of true faith, *i.e.* adhering to the true doctrine of juſtification and chriſtian liberty. A ſimilitude taken from thoſe who contend in running of races. See 1 *Cor.* 9. 24, 26. *Phil.* 3. 14.] *who did hinder you* [that is, ſtopped and as it were cut off your courſe, This he demands as admiring at their great unſtedfaſtneſs in the pure doctrine: and withall he layes the principal blame hereof on the ſeducers, to ſhew them that he believed that they ſinned out of weakneſs and not out of wickedneſs, and ſo the better to gain them] *not to be obedient* [that is, not to receive, not to believe, and not to continue ſtedfaſtly therein] *to the truth.* [namely, of a mans juſtification of grace by faith, without works, *Gal.* 2. 5.]

8 *This opinion* [Gr. *this making-believe,* or *perſwaſion,* namely, of the falſe Apoſtles, who perſwade you and ſeek to make you believe, that righteouſneſs is alſo by the Law, and not only by Chriſt] *is not of him that calleth you.* [namely, God or Chriſt. See *Gal.* 1. 6. and for this cauſe not good, nor agreeable to the truth.]

9 *A little leaven ſowreth the whole dough.* [See of this ſimilitude, 1 *Cor.* 5. 6. By this leaven may be underſtood either the falſe doctrine it ſelf, as *Mat.* 16. v. 6. 12. Or the men who promoted this doctrine, who although they were few, yet nevertheleſs did much hurt, to corrupt the whole Church in time, and therefore muſt the more be eſchewed.]

10 *I am confident of you in the Lord, that ye will be of none other opinion:* [Namely, then I have taught you, and yet in this Epiſtle teach you] *but he that troubleth you,* [that is, diſquiets your conſciences with falſe and ſtrange doctrine, and diſturbes the peace of the church] *ſhall bear the judgement,* [that is, be juſtly and certainly puniſhed by God. An Hebrew phraſe, ſee *Mat.* 23. 24.] *whoſoever he be.* [that is, who is guilty thereof, of what eſteem ſoever he may be.]

11 *But I brethren, if I yet* [namely, as I urged it when I was yet a Phariſee, with ſuch an opinion that I ſhould be juſtified thereby] *preach circumciſion,* [that is, teach that circumciſion and the other ceremonies of the Law, are neceſſarily to be obſerved to ſalvation, as the falſe Apoſtles backbite me] *why am I yet perſecuted?* [that is, that this backbiting is untrue appears by the

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Perſecutions, which the Jews daily lay upon me, for no other cauſe but becauſe I teach that circumciſion and other ceremonies are aboliſhed by Chriſt] *then is the offence of the croſs* [that is, the offence which the Jews take from the chriſtian doctrine, whereby is taught that Chriſt by his crucifying and death only, hath redeemed us from the curſe,and procured ſalvation for us, 1 *Cor.* 1. 23.] *brought to nought.* [that is, ſhould ceaſe.]

12 *Oh! that they were even cut off,* [Namely, from the church and company of the faithfull. This he wiſheth out of an Apoſtolick zeal to the glory of God, and to the ſalvation of men : not out of a revengefull mind. Therefore this is not repugnant to Chriſts command, *Mat.* 5. 44. nor to his own doctrine, *Rom.* 12. 14.] *that diſquiet you.* [that is , trouble you, as verſe 10.]

13 *For ye are called* [Namely , by God, and by Chriſt. See ver. 8. and *Gal.* 1. 6.] *unto liberty* [ſee ver. 1.] *brethren : only (uſe) not liberty* [before he exhorted them to continue ſtedfaſt in chriſtian liberty, here he exhorts them further to the right uſe of the ſame] *for an occaſion to the fleſh :* [that is, to abuſe this liberty to the fulfilling of the luſts of the fleſh, and for a cloak for ſin, 1 *Pet.* 2. 16.] *but ſerve one another through love.* [that is, although ye be free from the bondage of the Law, yet neverthleſs ye muſt ſhew to one another the ſervices of love : for although ye are free from the ceremonial Law, yet ye are not free from the Law of love, *Rom.* 13. 8. 1 *Pet.* 2. 17.]

14 *For the whole Law* [Gr. *all the Law* , namely, of the ſecond Table, wherein God preſcribes us how we muſt carry our ſelves towards our neighbour. See *Rom.* 13. 8.] *is fulfilled* [that is, briefly and ſummarily contained as in one chief point. See *Lev.* 19. 18. *Mat.* 22. 39. *Rom.* 13. 8.] *in one word,* [that is, in one command, ſee *Deu.* 4. 13.] *(namely) in this, thou ſhalt love thy neighbour as thy ſelf.*

15 *But if ye bite and devour one another,* [That is, trouble and vex one another with contentions, reproaches, and diviſions about this point of chriſtian liberty] *look to it, that ye be not conſumed one of another.* [that is, that through your diviſions your faith be not weakned, and the welfare, peace and quiet of the church be not broken.]

16 *And I ſay,* [That is, this is it that I will ſay. See *Gal.* 3. 17. and 4. 1. He further declares here that which he had ſaid, v 13. and ſhews the meanes whereby the abuſe of liberty may be avoided] *walk by the ſpirit,* [when ſpirit and fleſh in a man are oppoſed one to another ; by the ſpirit is underſtood that part of the man, which is regenerated by the ſpirit : and by the fleſh, the natural corruption, which yet cleaves to the regenerate, ſee *Rom.* 8. 1.] *and fulfill not* [or,*and ye ſhall not fulfill,* ſhewing what fruit ſhall follow from thence, when men walk according to the ſpirit, And ſo then this ſhall be the means to prevent the abuſe of liberty] *the concupiſcence of the fleſh.* [that is, the evill thoughts, inclinations, motions and luſts of corrupt nature , which yet cleave to the regenerate.]

17 *For the fleſh deſireth againſt the ſpirit,* [That is, the evil luſts of the fleſh ſtrive againſt the good deſires which the Holy Ghoſt raiſeth up in the regenerate] *and the ſpirit againſt the fleſh : and theſe withſtand one another,* [that is, are contrary luſts] *ſo that ye do not* [that is, cannot alwaies fulfill] *that which ye would.* [namely, according to the good luſts and deſires which the Holy Ghoſt hath wrought in you : as alſo on the contrary, the luſtings of the ſpirit hinder that ye do not fulfill the luſts of the fleſh, *Rom.* 7. 19, *&c.*]

18 *But if ye are led by the ſpirit,* [Namely, ſo that the ſpirit and the good deſires which he works in you prevail in you, ſo that ye ſuffer your ſelves to be led thereby in the wayes of God] *ye are not under the Law.* [that is, not under the conſtraint of the Law, which ariſeth from fear of the threatning of the Law, nor under the curſe of the ſame, nor under the yoak of the ceremonies: For this ſpirit which leads the regenerate, is not the ſpirit of bondage unto fear, but of adoption for children, and of liberty, ſee *Rom.* 8. 15. *Gal.* 4. 6.]

19 *The works now of the fleſh* [That is, which the fleſh or the corruption of our nature produceth ; and wherein mans corrupt nature takes pleaſure] *are manifeſt:* [that is, are ſufficiently known, ſeeing men know by the light of nature, that they are evil, ſhamefull and diſhonourable. Or cannot remain hidden, how much ſoever men ſeek to cover them] *which are, adultery, fornication, uncleanneſs, immodeſty.* [that is, laſciviouſneſs, wantonneſs, petulancy.]

20 *Idolatry,poyſoning,*[Or *witchcraft*]*enmities,contentions grudges,*[or *jealouſies,*when a man grudgeth that it goes well with his neighbour, or ſeeks his own advantage with the loſs and damage of his neighbour] *anger, quarrelling, diſcord, hereſies,*

21 *Envy, murther , drunkenneſs , gluttonies,* [See *Rom.* 13. 13. *Eph.* 5. 18.] *and the like :* [this is added, becauſe there are yet many more, and it would be too long to rehearſe them all] *of which I tell you before,* [that is, not only inſtruct you as a teacher, but alſo as a Prophet certainly declare unto and warn you beforehand] *as I have alſo ſaid before,* [namely, 1 *Cor.* 6. 9, 10. *Eph.* 5. 5.] *that they that do ſuch things,* [that is, ſuch and the like works of the fleſh] *ſhall not* [namely, except they from their hearts repent of ſuch ſins] *inherite* [that is, obtain and poſſeſs : for this Kingdome is not obtained by merits, but by grace as an inheritance. See *Mat.* 19. 29. and chap. 25. 34. 1 *Cor.* 6. 10.] *the Kingdome of God.* [namely, the Kingdome of glory: or eternal ſalvation in heaven.]

22 *But the fruit of the ſpirit,* [That is, the works which the ſpirit of God worketh in the regenerate;and by which regeneration is known] *is love, joy,* [namely, by the Holy Ghoſt, *Rom.* 14. 17. ariſing from the aſſurance that we have peace with God] *peace, long-ſuffering, kindneſs, goodneſs, faith,* [that is, faithfulneſs in promiſes, and the adminiſtration of ones office] *meekneſs, moderation.* [or *chaſtity* , abſtaining from unlawfull luſts.]

23 *Againſt ſuch* [That is , who exerciſe and, ſhew forth theſe and the like vertues in their life] *the Law is not.* [namely , which ſhall condemn them , ſee ver. 18.]

24 *But they that are Chriſts,* [That is, ingraffed into Chriſt by a true faith, belong to him : who are true Chriſtians] *have crucified the fleſh* [that is, are not only bound to mortifie their corrupt nature and not to let it reign, but alſo actually do this by the power of the ſpirit of Chriſt which they have received] *with the motions and luſts.* [namely, not the natural, but thoſe that are contrary to the Law of God, which proceed from the corrupt nature of man, *Rom.* 1. 24, 26.]

25 *If we live by the Spirit,* [That is, are raiſed up by the Holy Ghoſt from the death of ſin unto a new life] *let us alſo walk by the ſpirit.* [that is, in our life follow the leading of the Holy Ghoſt, and bring forth the foreſaid fruits of the ſame, *Rom.* 8. 5, *&c.*]

26 *Let us not be* [The Apoſtle now further exhorts the Galatians to beware of ſome ſpecial ſins, and to purſue ſome ſpecial vertues. Wherefore ſome do begin the ſixth chapter from this verſe] *ſeekers of vain glory,* [that is,that we ſhould be ambitious, & ſeek to overtop others, or to bear ſway over others] *provoking one another,* [Gr. *ſummoning,* or *challenging* , namely , by deſpiſing, reproaches, revilings or the like] *envying one another.* [namely, one anothers vertues, eſtates, or conditions, which commonly proceeds from ambition, and is accompanied with the ſame.]

CHAP.

CHAP. VI.

1 *The Apoſtle further exhorts the Galatians to divers chriſtian vertues, namely, to meekneſs in reproving of thoſe who ſin out of weakneſs, 2 to mutual forbearance, 3 to examination and a lowly opinion of themſelves, 6 to maintaining of their Teachers, 7 to take heed what they ſow, 9 and to liberality towards the poor, eſpecially thoſe that are faithfull. 11 Afterward he concludes the Epiſtle, ſhewing how he loves and eſteemes them, 12 and warning them of the falſe Apoſtles, whoſe ambition and hypocriſie he deſcribes, 14 and oppoſeth his own example thereunto. 15 Teacheth briefly wherein true chriſtianity conſiſts : and what the ſame hath to expect. 17 Admoniſheth that no man be further troubleſome unto him, 18 and endeth with the uſual ſalutation.*

Brethren *if alſo a man were overtaken* [Or *prevented, ſurprized,* namely, out of im providence or weakneſs, not out of wilfull purpoſe] *by* [Gr. *in*] *any miſ-deed,* [namely, whereby he hath offended you or others] *ye that are ſpiritual* [that is who are enlightned by the Spirit of God, and endued with fitneſs to be able to admoniſh others. See 1 *Cor.* 3. 1.] *bring ſuch a one to the right* [namely, by good inſtruction and admonition. The Greek word ſignifies properly to make whole, to perfect, to ſupply the want, or to reſtore any thing, ſee *Mat.* 4. 21.] *with the ſpirit of meekneſs,* [Gr. *in the ſpirit*] *conſidering your ſelves* , [that is, minding your own infirmities, how eaſily ye alſo might thereby be overtaken with the like ſins] *that thou alſo be not tempted.* [that is, by the temptations of the Devil and the fleſh be not brought to the like ſins.]

2 *Bear* [That is, help to bear, bear with , amend, and remove them with Chriſtian moderation and compaſſion] *one anothers burdens :* [that is, infirmities and defects, which lie as an heavy burden upon men] *and ſo fulfill* [that is, ſatisfie, accompliſh, obſerve] *the Law of Chriſt.* [namely, of loving one another, *John* 13. 34, 35. which although it be alſo written by *Moſes, Lev.* 19. 18. yet it is ſpecially cal'd the Law of Chriſt, becauſe he moſt ſtrictly enjoyned the ſame to his Diſciples, aſwell by exhortation as by his example, *John* 15. 12. 1 *John.* 3. 16]

3 *For if any one thinketh that he is any thing,* [That is, thinketh that he is ſome great, holy, or ſpecial thing, eſteemeth much of himſelf, and thinketh that he is better than his neighbour. From whence it commonly ſprings that men ſo ſeverely reprove the failings of their neighbour] *whereas he is nothing,* [that is, whereas he hath nothing good of himſelf : and all that he hath, hath received of God, 1 *Cor.* 4. 7. 2 *Cor.* 3. 5.] *he deceiveth himſelf in (his own) mind.* [that is, fooliſhly makes himſelf believe that which is not ſo.]

4 *But let every one prove* [That is, examine and look to, not according to his own pleaſure, but according to the rule and touch-ſtone of Gods Law] *his own work* , [that is, his own actions and dealings : not ſo much the actions of others] *and then* [namely, when he findes that his actions are agreeable to the Law of God] *ſhall he have glorying* [that is, ſhall be able to glory with a good conſcience, not of his own worthineſs or merits, *Rom.* 3. 27. 1 *Cor.* 1. 29, 31. but that he walks uprightly before God according to his Law , 1 *Cor.* 9. 15. 2 *Cor.* 1. 12.] *in himſelf only,* [that is, of his own good walking, and in his own conſcience] *and not in another.* [that is, not comparing himſelf with others, whom he thinketh not to be ſo good as he, as the Phariſee did, *Luke* 18. 11.]

5 *For every one ſhall bear his own burden,* [That is, give an account unto God of his own works and be judged according to his own actions.]

6 *And he that is inſtructed* [The Greek word *catechoumenos* ſignifies indeed one that is inſtructed in the firſt principles of Religion , but here it is taken more largely for all kind of hearers, who by the preaching of Gods word are inſtructed in the Chriſtian Religion, of what ſtate ſoever they be] *in the word* [namely, of God] *let him impart* [that is, let him alſo give his part for the maintenance of the Teachers] *of all good* [Gr. *in all goods, i.e.* liberally, that the Teachers may ſo much the better without hinderance beſtow all their time in the adminiſtration of their office] *to him that inſtructeth (him)* [Gr. *catechizeth,* as before.]

7 *Do not erre :* [That is, do not vainly imagine and delude your ſelves, nor ſuffer your ſelves to be abuſed] *God endures not to be mocked :* [Gr. *God is not mocked,* namely, with vain pretences and evaſions, which many uſe for not obeying Gods command, ſeeing he doth not accept thoſe evaſions, neither lets them go unpuniſhed] *for whatſoever a man ſoweth,* [that is, hath beſtowed aſwell upon the Teachers, whereof is ſpoken before, as to the poor whereof he ſpeaks in that which followeth. A ſimilitude whereby the abundant fruit of communicativeneſs is ſet forth. As out of one grain that is ſown, oftentimes an hundred grow up and are gathered in again, *Gen.* 26. 12. ſee of the ſame 2 *Cor.* 9. 6.] *that ſhall he alſo reap.*

8 *For he that ſoweth in his own fleſh,* [That is, he that beſtoweth his goods only to live voluptuouſly thereof, or to gather treaſures for himſelf, and doth not think of maintaining the miniſters, and the poor] *ſhall of the fleſh* [that is, of this abuſe of his goods, which are beſtowed only on his fleſh] *reap* [that is, from thence he ſhall obtain recompenſe and fruit] *corruption :* [namely, temporal and eternal] *but he that ſoweth in the Spirit* [that is, he that beſtoweth his goods about ſpiritual things, thereby to further Gods glory, and mens ſalvation, and to do good to the poor] *ſhall of the ſpirit* [that is, foraſmuch as he hath beſtowed his goods about ſpiritual things] *reap life everlaſting.* [that is, not only here in this life receive temporal bleſſing ; but alſo hereafter eternal happineſs, as a fruit of liberality, not of merit but of grace. See *Mat.* 25. v. 34, 35, &c.]

9 *But doing good,* [That is, ſhewing forth liberality] *let us not grow ſlack,* [the Greek word ſignifieth by evill means to grow remiſs in good : as many times it happens about the matter in hand ; becauſe the multitude of the poor is great, and amongſt them oftentimes there are many unworthy and many unthankfull perſons ; and becauſe the time of recompenſe comes not preſently] *for in its due time* [that is , although the time of recompenſe be deferred, as there is time between ſowing and reaping, yet neverthleſs the ſame ſhall certainly come] *we ſhall reap* [ſee v. 8.] *if we grow not remiſs.* [Gr. *be not diſſolved,* or *looſned.*]

10 *So then, while we have time* [Namely, to ſow, *i.e.* to do good to the poor : which muſt be done in the time of this life which is ſhort and uncertain] *let us do good* [Gr. *work good, i.e.* ſhew forth liberality] *to all* [namely, poor or other who have need of our help and aſſiſtance. See *Luke* 10. 36, 37.] *but moſt of all to thoſe of the houſhold of Faith.* [that is, to believing Chriſtians, who together with us are members of the church, which is the houſe of the living God, 1 *Tim.* 3. 15. To theſe we are more obliged, and it would be unfitting that they that belong to one houſe ſhould let one another ſuffer hunger and want.]

11 *See* [Or *ye ſee*] *how great an Epiſtle I have written to you* [or *with how many words,* or *writings*] *with mine own hand* [that is, without cauſing it to be written by the hand of another, as indeed he did, *Rom.* 16.

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22. and only subscribed his name with the salutation, 1 *Cor.* 16 21. *Col.* 4. 18. Thereby he shews therefore how greatly he esteems the Galatians: and this he did that the false Apostles should not say that it was not *Pauls* Epistle, and should bring forth another Epistle in stead of it, as if it were written by him, as they indeed used to do, 2 *Thes.* 2.2.]

12 *All those that will make a fair shew* [Or *will be much respected*. He understands here the false Apostles] *according to the flesh* [Gr. *in the flesh, i.e.* by the observing of the outward and corporal ceremonies] *they constrain you to be circumcised, only that they might not be persecuted* [namely, by the Jews, as we are daily most persecuted by them, because we teach that the Law of *Moses* is fulfilled and abrogated by Christ] *because of the cross of Christ.* [that is, for the doctrine of Christ, which is so called, because the sum and contents of the same is, that life is procured for us by the cross of Christ, 1 *Cor.* 2. 2.]

13 *For they themselves also who are circumcised* [Namely, and so strongly urge circumcision as yet necessary to salvation] *keep not the Law:* [namely, in the other points, which are also commanded in the Law, but lead an irregular or hypocritical life] *but they will have you to be circumcised, that they might glory in your flesh.* [that is, that they may get many adherents among you, and vainly boast thereof to the Jews.]

14 *But far be it from me that I should glory otherwise then in the cross of our Lord Jesus Christ.* [That is, in the orthodox doctrine of Christ crucified for us, 1 *Cor.* 2. 2.] *by which* [namely, cross of Christ. Or Christ crucified: the sence comes all to one] *the world* [that is, honour, favour and respect with men] *is crucified to me,* [that is, is despised and rejected by me] *and I unto the world,* [namely, while I for the doctrine of Christ am despised, persecuted, and cast off by the world, 1 *Cor.* 4. 12, 13.]

15 *For in Christ Jesus,* [That is, in the Kingdome and church of Christ, or according to the doctrine of Christ. See *Gal* 5. 6.] *neither hath circumcision any vertue, nor uncircumcision,* [namely, by circumcision to obtain eternal life, or by uncircumcision to be hindred from obtaining the same] *but a new creature,* [or *new creation*, whereby is understood regeneration and renewing of a man by the Holy Ghost. See 2 *Cor.* 5. 17.]

16 *And as many as shall walk according to this rule,* [That is, according to this doctrine which I have propounded and declared in this Epistle, of mans justification before God, of Christian liberty, and of a christian conversation] *upon them (shall be)* [or *be*] *peace,* [that is, all manner of spiritual blessings, and especially reconciliation with God and assurance hereof in their mindes by the Holy Ghost, *Rom.* 5. 1.] *and mercy* namely, of God, which is the fountain from whence mans reconciliation and salvation flows] *and upon the Israel of God.* [that is, upon all true believers, who are true Israelites, and so acknowledged by God, which he addes to distinguish them from the Israelites according to the flesh. See *Rom.* 2. 28, 29. and 9. 6, &c.]

17 *Henceforward let no man trouble me,* [Namely, of these false Apostles, this he speaketh with an Apostolicke authority to restrain their further wilfulness] *For I bear the markes of the Lord Jesus* [namely, of the stripes, bandes and wounds which I have received for the sake of Christ and his doctrine. Hereby he would shew that he feared no persecution, even as the false Apostles did. See 2 *Cor.* 11. 23, *&c.*] *in my body.*

18 *The grace of our Lord Jesus Christ* [This is a salutation and wish, with which the Apostle concludes his Epistles, as he testifieth himself, 2 *Thes.* 3. 17. see also, *Rom.* 16. 24. 1 *Cor.* 16. 23. 2 *Cor.* 13. 13.] *be with your spirit* [that is, soul, mind] *brethren. Amen.*

* *To the Galatians written from Rome.*

The end of the Epistle of *Paul* to the GALATIANS.

THE

THE EPISTLE OF THE APOSTLE PAUL TO THE EPHESIANS.

The Argument of this EPISTLE.

Forasmuch as the Apostle Paul had first preached at Ephesus, which was the chief City of *Asia* the less, Acts 18. 19. *And* afterward being returned, had for three years confirmed and spread abroad the Gospel in the same City and thereabout, as may be seen, Acts chap. 19. and chap. 20. v. 31. *and* in that time had planted a fair church there, whose Teachers and Elders, *in* his last journey towards Jerusalem he had called together, *and* warned them of those that should seek to bring in perverse doctrines, *for* to draw the Disciples of Christ after them, Acts 20. 29. &c. *Afterward* being prisoner at Rome, Eph. 31. and 6. 20. *He* thought it needfull to confirm them in the truth received by this Epistle, especially against such as derogated from the grace of Jesus Christ. *For* this cause, after the Apostolical salutation contained in the two first verses of the first chapter, he reherseth in a very lofty stile, all the benefits which the faithfull, according to Gods eternal purpose in Christ, have also received in time, unto the 15. verse of the same chapter. *And* in the remaining part of the chapter addes thereunto an earnest prayer unto God, that they may be strengthned more and more, in the acknowledgement of this so great grace, and of the powerfull working of Christ, now being set down in glory at the right hand of the Father. *In* the 2. chapter he further sets before their eyes the miserable state, wherein as Gentiles they were before, without the covenant of God, and without hope of salvation, and declares that they are delivered from it only by the death of Christ, and that only by faith in Christ, who hath taken away the partition-wall of the Law, they are now become fellow-heirs of the covenant. *In* the 3. chapter he extolls the mystery of this doctrine, concerning the calling of the Gentiles unto the communion of Christ, without being obliged to the ceremonies: and testifieth that it was kept secret from eternity, but now by the Prophets and Apostles so nakedly manifested, that even the Angels in heaven stand admiring at it, unto the 14. ver. *And* therefore prayeth anew unto the end of the chapter, that they may be strengthned with the power of Gods Spirit, to feel this grace of Christ in them more and more. *In* the 4. chapter and so forward he sets down certain general exhortations unto a christian conversation, and above all exhorteth them to unity and stedfastness in this doctrine. To further which unity against all errors, Christ now being ascended into heaven, ordained divers offices in his church, and this he doth unto the 17. verse. *Afterward* he exhorts them to the putting off of the old man with all his evil desires, and putting on of the new man with all his vertues, from thenceforth unto the 22. verse of the 5. chapter. *From* whence he comes unto particular duties, and first of wife and husband in the married estate, which he declares by the example of Christ and his church unto the end of the 5. chapter. *Afterwards* of children and parents, and withall of servants and masters, unto the 10. verse of the 6. chapter. *And* finally armes them with the whole armour of God; exhorting them to watching in prayer, not only for themselves, but also for all Saints, and especially for him in his bondes, of which Tychicus, who brought this Epistle, should give them account more fully. After which he concludes the Epistle in the two last verses with a wish of peace and grace, and of faith and love.

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EPHESIANS.

CHAP. I.

1 After the accuſtomed inſcription of the Epiſtle, 3 the Apoſtle thanketh God for all the ſpirituall bleſſings, wherewith we are bleſſed by him in Chriſt: 4 namely, that we are elected in him for all eternity, 5 that in him we are ordained to the adoption of children, 7 that we are reconciled unto God through his blood, 8 that he hath called us by the Goſpel, 10 and that all the elect are by him gathered into one, both they that are in heaven, and they that are on earth, 13 that the Epheſians alſo who believe in Chriſt are among this number; and for aſſurance thereof, have received the earneſt of the ſpirit. Afterward he prayeth to God, that he would enlighten their underſtanding herein more and more, 19 and by his Spirit let them feel what is the power of his working in all theſe, 20 which is the ſame whereby he raiſed Chriſt from the dead, and exalted him unto his right hand, 22 to be an head of his Church.

PAul *an Apoſtle of Jeſus Chriſt* [Of this whole inſcription of Paul, ſee the Annotat. on Rom. 1. 1. 1 Cor. 1.1,2;] *by the Will of God, to the Saints which are at Epheſus, and to the faithful in Chriſt Jeſus.* [this laſt title he adjoynes for expoſition of the firſt; namely, that he underſtands ſuch Saints who are ſanctified by faith, and the Spirit of Chriſt, Act.15.v.8,9. and 1 Pet.1.22. not like as many Jews called themſelves holy, for being onely outwardly hallowed by the Ceremonies, Heb.9.13,23.]

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

3 *Bleſſed be the God,* [The word *bleſſe* in this verſe is taken two wayes; for man bleſſeth God when he giveth praiſe and thanks unto him, & God bleſſeth man when he ſheweth him his grace and mercies: both are an Hebraiſm. And the Apoſtle here hath reſpect to the words of the Covenant, *In thy ſeed all Generations of the earth ſhall be bleſſed,* Gen.22.18.] *and Father of our Lord Jeſus Chriſt,* [That is, God who is the Father of our Lord Jeſus Chriſt, 1 Cor.15.24. And this manner of naming God, is uſed by Paul and other Apoſtles in the New Teſtament, inſtead of thoſe appellations in the Old Teſtament, where in ſuch bleſſings God is called, *the Lord, the God of Iſrael*, or the *God of Abraham, Iſaac and Jacob*, with whom God had firſt made his Covenant, ſee Luke 1.68.] *who hath bleſſed us with every* [that is, all manner of] *ſpirituall bleſſing in heaven* [Gr. *in the heavenly* or *ſuper-celeſtial*, namely, places, as verſ.20. and chap.2.6. And hereby is given to underſtand that God hath communicated theſe ſpiritual bleſſings unto us, as from his Throne, and that they ſerve for this purpoſe to make us bleſſed in heaven, Mat.5.12. 1 Pet. 1. 4. which bleſſings are particularly rehearſed hereafter unto the 15 verſe] *in Chriſt:* [namely, as in our head, ſee verſ. 22, 23. and chap.2.v.5,6,7. and chap.4. verſe 15,16. ſee alſo Joh. 1.16. Phil.3.20. Or to ſave us.]

4 *Even as he hath choſen us* [Or elected us; namely out of the common heap of corrupt men, ſee Joh.15.16, 19. Rom.8.29. 2 Theſſ.2.13. 1 Pet.1.1,2, &c.] *in him,* [namely Chriſt as our head, even as in the former verſe, to make us conformable to the image of his Son, John 17.6. Rom.8.29. Or, by him, John 15.16,19.] *before the foundation of the world,* [that is, from everlaſting, as this phraſe is every where taken, ſee John 17.24. 1 Pet. 1.20. ſee alſo Pſal.90.2. Prov.8.23.] *that we might be holy,* [under this condition true faith is alſo underſtood, which never is without holineſs, as little as holineſſe and love can be without true faith; for by faith our hearts are purified, Acts 15.9. 1 Pet.1.22. and that we are choſen in Chriſt by grace unto faith, appears Act.13.48. Rom.8. 30. 2 Tim.1.9. Jam.2,5.] *and unblamable before him:* [that is, not onely before men, as hypocrites alſo ſometimes are for a while; but ſincerely, as in the preſence of God, ſee Gen. 17. 1. Luke 1. 6. And this holineſſe and unblameableneſſe is indeed ſincere in this life, and begun by the power of Gods Spirit, but ſhall not come to be perfect in all parts till in the life to come, ſee 1 Cor. 13.9. Epheſ.5,27. Phil.3.12, &c. Yet this our imperfect holineſſe and unblamableneſſe is alſo in this life pleaſing to God in Chriſt Jeſus, and accepted by him as perfect, becauſe he forgiveth us our failings by faith in Chriſt, and conniveth at them in Chriſt, Col.2.10. Heb. 13.21. 1 Pet.2.5, &c.] *in love,* [this ſome underſtand of the love wherewith God loveth us, and joyn it to the foregoing word *choſen*, but may fitly be joyned with the next words, *holy and unblamable*, and be underſtood of our love towards God and our neighbour, wherein this holineſs principally manifeſts it ſelf, ſee 1 Cor.13.1, &c. Gal.5.6.]

5 *Who hath fore-ordained us* [Namely, from eternity, as in the former verſe. And here the ſupream end of our election to glory, in reſpect of us, is further expreſſed, namely, our adoption to children and heirs of God, and co-heirs of Chriſt, whereof we have here indeed the beginnings and expectation, John 1.12. Rom.8.15. but the full poſſeſſion of this ſonſhip and this inheritance we ſhall not receive till hereafter, ſee Rom. 8. 23. Gal. 4. 5. Heb.9.15. 1 John 3.2] *to adoption unto children, by Jeſus Chriſt in himſelf,* [or *to himſelf*, i.e. for his glory, for his own ſake, for himſelf, on himſelf. For God the Father ordained us in Chriſt to be his children and heirs, Rom. 8.17.] *according to the good pleaſure of his will:* [that is, not for any merit or worthineſſe of ours, but onely according to his undeſerved favour, grace, and pleaſure: ſee Rom.9.11,12,15,16. and chap.11. verſ.5,6. 2 Tim.1.9 as in the following verſe is alſo declared.]

6 *To the praiſe of the glory of his grace,* [That is, that this his glorious grace might be lauded and praiſed by us, which is the ſupream end of this eternal and gracious election of God, Rom.9.23] *by which he hath graced us,* [or

hath made us accepted, namely, before him; as this word is alſo uſed of the Virgin Mary. Luke 1.28.] *in the beloved,* [namely, Chriſt his beloved Sonne, Matth. 3.17.]

7 *In whom* [Namely, this beloved Son Jeſus Chriſt. For as from eternity we were choſen in him to ſalvation, and to the means of ſalvation, as is ſaid in the three foregoing verſes: ſo alſo is the execution of this eternal purpoſe of God accompliſhed in him, and by him, in due time] *we have redemption* [the Greek word properly ſignifies a deliverance which is brought to paſſe by paying of a ranſom or price, ſee Matth.20.28. 1 Cor.6.20. 1 Pet. 1.18, &c.] *by his blood,* [that is, his bloody ſacrifice, accompliſhed on the Croſs, Heb.9. 12, &c.] *(namely) the forgiveneſſe of miſdeeds,* [namely, which is the firſt fruit of this redemption for thoſe who apply the ſame to themſelves by faith, Rom.3.24,25. whereupon eternal ſalvation followeth, Rom.8.30.] *according to the riches of his grace.* [that is, his exceeding great and abundant grace, Rom. 2.4. Eph.2.7.]

8 *Wherewith he was abundant toward us,* [Namely, when he manifeſted this unto us by his Goſpel, and by his Spirit, as is declared in the 9 verſ.] *in all wiſdome* [this ſome underſtand of the Wiſdom of God, which he uſeth in diſtributing theſe benefits, but is more fitly taken for the wiſdome wherewith God indueth us by the Goſpel, namely, the knowledge of him and of Jeſus Chriſt our Mediator, ſee Joh. 17. 3. 1 Cor. 1. 24. and chap.2.6,7.] *and prudence;* [or *knowledge*, which is a vertue whereby this wiſdome is well ordered and uſed to the glory of God, and the edification of our neighbour.]

9 *Having made known unto us the myſtery of his will,* [That is, the ſecret counſel of God concerning our redemption by Chriſt, which is known to no man by nature; as alſo a part thereof is that which is related in the following verſe, ſee 1 Cor.2.8. Epheſ.3.9. Col.1.26. 1 Tim. 3.16. &c.] *according to his good pleaſure which he had purpoſed in himſelf,* [or *propounded*, i. e. without being moved thereto by any thing without himſelf, or having foreſeen any thing in men that might have moved him thereunto, but took this counſel onely of his own wiſdome, grace and mercy, Rom.11.34,35,36.]

10 *In the diſpenſation* [That is, in or againſt the time of diſpenſing. The Greek imports ſuch a diſpenſing as a father of a family uſeth in the governing of his houſe, appointing for every buſineſſe and occaſion the fitteſt time, perſons, and manner of proceeding: And ſo hath God alſo in his houſe, i. e. in his Church, from the beginning of the world, ordained certain perſons, manner of proceeding, and times and ſeaſons, in which and by which all things muſt be performed and revealed accordingly] *of the fulneſs of times,* [that is, of the appointed time in which God had decreed to ſend his Son, and by his Goſpel to call the Gentiles alſo unto the communion of his Son, aſwell as the Jews, ſee Gal. 4. 4.] *again, to gather all things into one* [Gr. *into one head*, or *to bring together into one capital ſumme*] *in Chriſt, both that which is in heaven, and that which is on earth;* [thereby ſome underſtand the faithful which are already in heaven, and thoſe that are yet upon earth. Others compare this place with Col.1.v.16,20. and think by thoſe which are in heaven muſt be underſtood the Angels in heaven, who together with the believers on earth of all times are by Chriſt gathered under him as the Head; and reconciled one with another, and ſo become one body, when as before, through the ſins of men, they were as rent and divided one from another, Heb.12.22,23. Revel.19.10.]

11 *In him,* [Namely, Chriſt, as our head, as is declared before] *in whom we alſo* [namely, who of Jews are converted unto Chriſt, as is alſo declared in the following verſe] *are become an inheritance,* [or *have obtained a lot*, namely, of the Lord in his Church. And the Apoſtle ſeems here to have reſpect to the diſtribution of the inheritance of the land of Canaan by lot among the twelve tribes of Iſrael, which was a ſhadow and type of this eternal inheritance, obtained by our true Joſhua, ſee Numb.26.55. &c. and chap.33.55. Joſ.13.6.] *we who were fore-ordained* [that is, not all that were the fleſhly ſeed of Abraham, but the children of the promiſe, Rom.9.8. and whom he had before of grace elected among this people, Rom.11 v. 2,5,6,7.] *according to the purpoſe of him,* [that is, not for any worthineſſe in us, or for any works of ours, but of meer grace, 2 Tim.1.9. This the Apoſtle adds, that the believers of the Jews might not think, that there had been any thing more in them then in the Gentiles, for which they were worthy of this fore-ordaining or preparing unto this inheritance, ſee Rom.8.29. &c.] *who worketh all things* [namely, which concern the ſalvation of Jews or Gentiles, of which he here ſpeaketh, ſee Phil. 2. 13. Although it be alſo true in general of all other things Pſal.115.3.] *according to the counſel of his will.*

12 *That we might be to the praiſe of his glory, we that firſt* [Namely, of the Jews, to whom this Prerogative was promiſed by God, ſee Act.13.46. Rom.15.8.] *have hoped in Chriſt,* [namely, by faith in him: for faith receiveth the promiſes, whereof hope expecteth the fulfilling, ſee Rom.8.24,25. Heb. 11.1.]

13 *In whom* [Namely, Chriſt Jeſus, as before] *yee (are) alſo* [or, ye alſo *are become an inheritance*. For as he ſpake of the believers of the Jews, verſ.11. ſo he now ſpeaketh of the Gentiles, who have alſo obtained a lot in the inheritance, ſee Act.26.17,18.] *ſince ye have heard the Word of truth,* [ſo the Goſpel is called, not onely becauſe it is the very truth of God, extraordinarily revealed unto us by God, for our ſalvation, John 17.17. but alſo becauſe the truth of all the ſhadows of the Old Teſtament is fulfilled therein, ſee John.1.17.] *(namely) the Goſpel of your ſalvation: in whom ye alſo, after that ye believed,* [or, *when ye believed*. For this ſealing of the Spirit is done by faith and upon faith, Gal.3.2.] *were ſealed* [this manner of ſpeaking is taken from men, who for confirmation of any promiſes made, uſe to give ſealed papers, and that many times with imprinting of their own Arms or Image. The promiſes of the forgiveneſſe of our ſins, of our adoption to children, and our eternal inheritance, are made to us by the Goſpel, and are applied unto us by faith. The ſealing of the Spirit, which is joyned thereunto, is Regeneration, or the renewing of Gods Image in us, wherewith he indueth our ſouls, and imprinteth the ſame thereon when we believe in Chriſt, to aſſure us more and more of the full performance of theſe his promiſes, 2 Cor.1.v.21,22. and chap.3.18. And beſides that, witneſſeth the ſame to our mind, as by a divine inſpiration, which imboldeneth us alſo to call upon God, as our Father, Rom. 8. 15. and Gal.4.6. and glory in hope of the Glory of God, Rom. 5.2. and 8. ver.38,39.] *with the holy Spirit of promiſe.* [that is, which is promiſed us. Or whereby the promiſes of God are aſſured within us.]

14 *Which is the earneſt of our inheritance* [Gr. *Arrhabon*, of which word ſee 2 Cor.1.22. and chap.5.5. ſee alſo Rom.8,23. Eph.4.30.] *unto the purchaſed redemption* [Gr. *until the redemption of purchaſe*, i.e. unto the full injoyment of the redemption which Chriſt hath purchaſed for us. Or, unto the full redemption of his purchaſed or peculiar people, 1 Pet.2.9.] *to the praiſe of his glory.*

15 *Therefore I alſo,* [Namely, not onely being preſent with you, but now alſo being abſent from you, in theſe my bonds, Eph.6.20.] *having heard the faith in the Lord Jeſus that is among you, and the love to all the Saints,*

16 *Ceaſe not to give thanks for you, remembring you in my prayers.*

17 *That the God of our Lord Jeſus Chriſt, the Father of Glory, may give you the ſpirit of wiſdome,* [That is,

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give you that ye may increase more and more in wisdome by the Holy Ghost] *and of revelation in the knowledge of him:* [or *with the knowledge of him*, or *in the acknowledgement of him*] to true wisdome consists not only in the knowledge of God, but also in the acknowledgement of his grace and Majesty.]

18 (*Names*) *enlightned eyes of your understanding,* [This relates to the former words, *God give you.* Others read, *to be enlightned according to the eyes of your understanding*] *that ye may know what is the hope of his calling,* [that is, the thing hoped for, which is declared in the following words. See 1 *Pet.* 1. 3, 4.] *and what is the riches* [that is, the abundance, as v. 7.] *of the glory of his inheritance in the Saints:* [that is, true believers. For this inheritance concernes not the rest.]

19 *And what is the exceeding greatness of his power,* [Namely, whereby we are now born again, and wherein we are strengthned more and more, untill we shall hereafter by the same power be fully delivered and glorified in soul and body. For the Apostle desires not only that they may know this, but also that after his example they would pray to God, that this power may be more and more revealed in them, which power it set forth by him, in very exquisite terms] *on us who believe, according to the working of the strength of his power.*

20 *Which he wrought in Christ,* [This the Apostle adjoines, because upon the resurrection and glorification of Christ, our regeneration and glorification also depends, and because the same power which wrought this work in Christ as our head, worketh also in us as his members, not only the future raising of us up from the dead, but also the raising of us up from the spiritual death of sin, as is declared in the following chapter, v. 1. 5. See also *Rom.* 6. 4. and 8. v. 11. *Phil.* 3. 21. 1 *Pet.* 1. 3. and 2 *Pet.* 1. 3.] *when he raised him up from the dead;* and *set (him) at his right hand) in heaven.* [*by sitting at the right hand of God* is understood, that God hath exalted him to the highest power and glory: by a similitude taken from Princes and Kings, who sitting upon their throne, cause to sit at their right hand him that is mightiest and greatest next unto themselves in the Kingdome. See *Psa.* 45. 10. *Mat.* 20. 21. according as this also is further declared, *Heb.* 1. 8, and chap. 8. 1. and 1 *Cor.* 15. 25. compared with *Psa.* 110. 1.]

21 *Farre above all principality, and authority, and power, and dominion,* [These titles are not only given to rulers and powers in this world, but also to the Angels in Heaven, *Col.* 1. 16. farre above all which Christ is exalted, even according to his humane nature] *and every name that is named,* [namely, of dignity and glory] *not only in this world, but also in that to come,* [this some understand of the Kingdome of Heaven, or of the state of the heavenly creatures: but seeing this state is now also present, therefore it is better taken for the state of all creatures, even after the end of this world, when the faithfull shall be glorified; and Christ notwithstanding, even according to his humane nature, as the head, shall remain exalted farre above all creatures. See *Luke* 1. v. 32, 33. *Rev.* 5. 13. and every where.]

22 *And hath subjected all things* [That is, even those that are strangers to, yea and the very Enemies of his church, 1 *Cor.* 15. 25, 26.] *under his feet,* [that is, under his power and command, *Mat.* 28. 18.] *and hath given him to the church, for an head above all things:* [namely, not only to govern, but also to defend the same and to give them spiritual life and motion, as the head doth to the members. See *Eph.* 4. v. 8, 10, &c. *Col.* 2. 10, 19.]

23 *Which is his body, (and) the accomplishment of him* [That is, whereby Christ is made as a perfect person, consisting of the head and his body: as the word Christ is sometimes taken for both. See 1 *Cor.* 12. ver. 12. 13. because of the neer union that is betwixt both] *that accomplisheth all in all.*

CHAP. II.

1 *The Apostle to shew the greatness of the benefit which God bestowes upon us in our restauration, relateth the miserable state out of which we are delivered,* 4 *and declareth that of meer grace, when we were dead in our sins, he hath quickned us with Christ, and placed us in heaven with him.* 8 *That therefore we were saved by Faith, not from works,* 10 *but that God created us in Christ unto good works.* 11 *He testifieth further that the Gentiles were without the covenant of God, and without hope of salvation,* 13 *but now in Christ, who hath taken away the wall of partition, and the Law of Ordinances, are become co-partners of this grace.* 17 *Wherefore both Gentiles and Jews are called by the Gospel, and by one and the same spirit have access to God.* 19 *Hereby he concludes that then they are built together upon the foundation of the Prophets and Apostles, whose corner-stone is Christ,* 21 *and that unto a Temple and habitation of God.*

AND *you (hath he also quickned)* [The words inferred here are put in for perspicuities sake, out of the fifth verse following, where the exposition may be seen] *whereas ye were dead* [not only subject to temporal and eternal death, but also without any life and motion in spiritual things, as this word *to be dead* is also taken elsewhere, *Rom.* 6. 13. *Eph.* 5. 14. *Col.* 2. 13. 1 *Tim.* 5. 6.] *by trespasses and sins.*

2 *In which ye formerly walked* [Namely, before your conversion to the faith in Christ] *according to the age of this world,* [that is, according to the common manner of living of worldly men] *according to the Prince,* [that is, according to the will and instigation of the Prince] *of the power of the air,* [that is, of Satan, as is prestently declared, who is so called because he hath a spiritual being, and hath retained great power in moving of the air, as appears by the history of *Job*; and out of the air still seeks to trouble and annoy the faithfull, *Eph.* 6. 12. 1 *Pet.* 5. 8.] *the spirit which now worketh* [that is, by his operations and instigations leadeth whither he will. The word *now* he addes, because Satan had now lost this his working and dominion in the faithfull, which he had formerly exercised over all in general, although he still assault them, but had retained his power only in unbelievers, 2 *Cor.* 4. 3, 4. 2 *Thes.* 2. 9, 10.] *in the children of disobedience.* [unfaithfull men, that are disobedient to the Gospel, *Eph.* 5. 6. *Col.* 3. 6. Otherwise called *children of Belial.* See *Deu.* 13. 13.]

3 *Amongst who also we all* [Namely, who are converted to Christ from among the Jews: which he addes to shew that their conversion aswell as the Gentiles was wrought of meer grace] *conversed in former times in the lusts of our flesh,* [that is, of our corrupt nature, as this phrase is generally used, which *Paul* expounds, *Rom.* 8. v. 7, 8, &c.] *doing the will* [Gr. *the wills*, *i.e.* lusts and inclinations] *of the flesh, and of the thoughts:* [the Greek word *dianoia* signifieth the understanding or the reasonable part of the soul of man, which before his conversion moves a man also to nothing but vanity and worldly things. See *Rom.* 1. 22. and 8. 7. *Col.* 2. 8.] *and we are of nature* [or *by nature*, *i.e.* from our birth, or even from our mothers womb, as this word *nature* is also taken, *Gal.* 2. 15. and elsewhere. See *Job* 14. 4. *Psa.* 51. 7. *John* 3. 6. *Rom.* 5. 12, 13, 14.] *children of wrath,* [that is, subject to the wrath of God by reason of sin, in which we were born. See *Rom.* 1. 18. and 9. 22.] *as also the others.* [namely the Gentiles. See *Rom.* 3. 9. *&c.*]

4 *But God who is rich* [That is, abundant] *in mercy, by his great love* [or *for, by reason of*] *wherewith he loved us.*

5 *Even*

5 *Even when we were dead* [See the Annotat. on verse 1.] *through trespasses, hath quickned (us)* [that is, *loved us*, delivered us from the death of sin, by our justification and regeneration, as immediatly hereafter is declared] *with Christ;* [for as Christ who died for our sins was raised up; so he really shewed, that he had abolished the guilt of our sins and the body of our sins: which first for us, and afterward also in us, he accomplished by the power of his death and his resurrection, *Rom.* 4. 25. and chap. 6. verse 6, 7, 8. when he freely gave us faith, by faith justified us, and by his Spirit renewed and sanctified us, see 1 *Cor.* 1 30.] (*by grace ye are saved.*)

6 *And hath also raised (us) up, and hath also set (us) in heaven, in Christ Jesus.* [Namely, as our head, in whom we already possesse these benefits, and which we also possesse in hope, *Rom.* 8. 24. and shall certainly be partakers of the same in due time, see *Rom.* 8. 11. 1 *Cor.* 15. 20. *Phil* 3. 21. *Col.* 3. 1, 2, &c.]

7 *That he might shew* [The Greek word signifieth as much, as propound an example or clear argument; for God in that time shewed this example of his mercy to Gentiles and Jews, that we also, their successors, being informed thereof, might take our refuge to the same grace, 1 *Tim.* 1. 16.] *in the Ages to come* [that is, to the men of the ages or times to come] *the exceeding riches of his grace, through the kindness over us.*

8 *For out of grace* [Or, *by the grace:* namely, of God in Christ, as is declared in the foregoing verse] *are ye saved in Christ Jesus,* [that is, delivered from sin, and the punishment of sin, and made heirs of eternal salvation] *by faith;* [namely, whereby this grace of God in Christ is received by us, and applied to us, *Joh.* 1. 12. *Rom.* 3. 24, 25.] *and that not of you,* [namely, that is, not of you that ye believe; for otherwise the Apostle should say one thing twice, and not only salvation it self, but faith also is a gift of God, see *Phil.* 1. 29. 2 *Tim.* 1. 9, &c.] *it is the gift of God.*

9 *Not of works* [Namely, either in the whole, or in part, see *Rom.* 4. v. 4, 5. and 11. 6. as also the following words shew forth,] *that none may boast.*

10 *For we are his workmanship* [The Apostle here speaks not of the first Creation, but of renovation or regeneration, which in Gods Word is called a second or new Creation, see 2 *Cor.* 5. 17.] *created in Jesus Christ unto good works, which God prepared,* [or, *prepared before*, namely, in his eternal counsel, or else by his Spirit in us, see *Hebr.* 8. 10, &c.] *that we should walk in the same.*

11 *Therefore remember that ye, who in former time were Gentiles in the flesh,* [Some understand this of the uncircumcision of the Gentiles: but such they were now also being converted to Christ, and the name, *fore-skin*, which followeth, giveth this sufficiently to understand. Therefore the word, *flesh*, is more fitly taken for the corruption of nature, whereia before their conversion they were, as *Job.* 13. 6. *Rom.* 8. 5, &c.] *and who were called fore-skin,* [that is, uncircumcised, and that in contempt, see 1 *Sam.* 17. 26. *Ezek.* 44. 7.] *by those who are called circumcision in the flesh,* [that is, by the Jews who were circumcised, which was a sign of Gods Covenant with them, *Gen.* 17. 11.] *which is made with hands.*

12 *That ye at that time were without Christ,* [That is, Without having communion with Christ, who was to come, without whom there was no salvation, *Joh.* 14. 6. *Acts* 4. 12. the Israelites who waited for the Kingdom of Israel had communion with Christ, who was promised, see *John* 8. 56. *Act.* 13. *vers.* 26. 32. and chap. 15. 11. and chap. 26. 6, 7. *Heb.* 11. 26, &c.] *estranged from the Citizen-ship of Israel,* [that is, the Church of God, which was contained in the Common-wealth of Israel] *and strangers from the Covenants of promise,* [that is, from the spiritual promises which God in his Covenant with the Israelites had made, and oftentimes renewed: wherefore he calls it, *Covenants*, in the plural number] *having no hope,* [namely, no true hope of the forgiveness of sins, and of eternal salvation,] *and without God in the world.* [that is, without the right knowledge and service of the true God. For although they had many gods and worships, notwithstanding they were devised and contrived by themselves, see *Rom.* 1. 21, &c. And although some knew God, as Creator, notwithstanding seeing they knew not, nor honoured the Son, they had not the Father neither, *Joh.* 5. 23.]

13 *But now in Christ Jesus, ye which formerly were far off* [Namely, from these benefits and advantages, whereof is spoken in the former Chapter. And the Apostle hath respect here to the place, *Isa.* 49. 1. see, *Act.* 2. 39.] *are become nigh, by the blood of Christ.* [that is, by the death and bloody sacrifice of Christ, whereby this difference of Nations is taken away.]

14 *For he is our peace,* [That is, the authour and cause of our peace, as well betwixt God and men, as betwixt men themselves, namely, Jews and Gentiles,] *who hath made both these* [namely, Jews and Gentiles] *one, and having broken the middle-wall of separation;* [or, *of the fence:* namely, which parted and distermined the Jews from the Gentiles, as a wall doth separate two houses or places one from another, whereby the Ceremonial Law is understood, which made this difference betwixt the Jews and Gentiles. And *Paul* seemeth also here to have respect to the rending of the vail of the Temple, which was rent when Christ suffered, *Mat.* 27. v. 51. *Luke* 23. 45.]

15 *He hath abolished the enmity,* [Namely, betwixt Jews and Gentiles, as appears from that which follows; arising from the diversity of Religion] *in his flesh,* [that is, in his body or humane nature, offered on the cross, *John* 1. 14. 1 *Pet.* 4. 1. A similitude from sacrifices, whose flesh was burnt upon the altar] (*namely*) *the Law of commandements (consisting) in institutions:* [namely, whereby the ceremonies were instituted, and given untill the time of redress, *Heb.* 9. 10.] *that he might create those two* [namely, nations, *i.e.* the elect out of both these nations, *Rom.* 9. 24. and chap. 11. 7.] *in himself* [this the Apostle saith, because we must be united with Christ himself by Faith, before we can become one body out of Jews and Gentiles] *unto one new man,* [that is, renewed by the holy Ghost and power of regeneration. And the Apostle speaks here of all believers as of one man, because they all under Christ the head, as members of one spiritual body, are made up as one renewed man] *making peace.* [that is, union and communion, since the cause and means of division is taken away.]

16 *And* (*that*) *he might reconcile both of them* [This the Apostle saith because by the cross of Christ not only Jews and Gentiles are brought unto one, but also together reconciled unto God] *unto God in one body,* [that is, in one and the same church, which is Christs spiritual body. Some hereby understand the body of Christ himself, which ver. 15. he called his flesh] *by the cross, having killed* [that is, having wholly taken it away by his death. For by one offering he hath for ever sanctified those that are sanctified, *Heb.* 10. 14.] *the enmity* [that is, aswell betwixt God and us by reason of sin, as also betwixt Jews and Gentiles. For of both these reconciliations he spake before] *on the same.* [namely, cresse.]

17 *And coming* [Namely, aswell by himself in the daies of his flesh among the Jews, as a Minister of circumcision, as after his ascension by his Apostles unto all without difference: by and with whom he was powerfull for the conversion of all, aswell of Gentiles as of Jews, *Mark* 16. 20. *John* 10. 16. 2 *Cor.* 13. 3. *&c.*] *by the Gospel he published peace* [namely, betwixt God and men, and consequently also of men one with another, *Luke* 2. 14. *Rom.* 10. 15. 2 *Cor.* 5. 19, *&c.*] *to*

you

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you which were far off, and to them that were neer.

18 *For by him* [Namely, Christ received by Faith, *Rom.* 5. 2.] *we both have access by one Spirit* [namely, of adoption to children, *Rom.* 8. 15. who also gives this whole body its life and motion] *unto the Father.*

19 *So then ye* [Namely, Gentiles who believe in Christ] *are no more strangers* [namely, as in former times. See v. 11, 12.] *and by-dwellers, but fellow-Citizens of the Saints,* [namely, of this spiritual Jerusalem, *Gal.* 4. 26.] *and of the houshold of God:* [for Gods church is every where called Gods house and temple. See 2 *Cor.* 6. 16. 1 *Tim.* 3. 15. *Heb.* 3. 2, &c. They stand therefore under one head and care, and have each their service and part in this house.]

20 *Built upon the foundation of the Apostles and Prophets,* [That is, the doctrine of the Apostles and Prophets both of the old and new Testament, even as therefore the names of the twelve Apostles are set on the twelve foundations of the heavenly Jerusalem, *Rev.* 21. 14] *whereof Jesus Christ* [for the doctrine of the Prophets and Apostles in matters of salvation directs us to none upon whom we may rely, but upon Jesus Christ, on his satisfaction and merit, 1 *Cor.* 1. 30. and 2. 2. Or *Jesus Christ himself being the,* &c.] *is the utmost corner-stone;* [namely, whereon the whole building leanes, with the walls and stones of the same, *i.e.* all true believers both of Jews and Gentiles are gathered together, and by one spirit cleave together, as followeth. See also 1 *Pet.* 2. 4. Now that this utmost corner-stone is also the only foundation of this whole building, appears out of *Isa.* 28. 16. 1 *Cor.* 3. v. 10, 11.]

21 *Whereon the whole building being fitly joyned together, groweth up into an holy Temple in the Lord.* [That is, wherein the Lord dwelleth with his grace, and therefore will be honoured and served therein, as a father of a family in his house.]

22 *Whereon* [Namely, that utmost corner-stone Christ] *ye also* [namely, who according to his purpose are called out of the Gentiles, and consequently also believe in him] *are builded together unto an habitation of God, in the Spirit.* [or *by the Spirit.*]

CHAP. III.

1 *Paul testifieth that he was a prisoner, because of his stedfastness in the doctrine of the gracious calling of the Gentiles, 3 which he had received by an especial revelation of God, 5 and that in the former ages this was never in such manner made known unto men. 7 That he was made a minister of the Gospel to publish the same doctrine among the Gentiles, 10 and by the church to make known the manifold wisdome of God to the Angels in heaven themselves. 13 exhorts them not to grow remiss during his afflictions, 14 and prayeth to God to strengthen them more and more, 17 that Christ may dwell in their hearts by Faith, 18 and that they may comprehend the breadth, length, depth, and heighth of this grace and love of Christ, concluding with a thanksgiving to God.*

FOr *this cause* (*am*) *I Paul the prisoner of Christ Jesus* [That is, for Christs cause: or for Christs sake, as he also gives himself this Title, 2 *Tim.* 1. 8. and *Phil.* v. 1.] *for you that are Gentiles:* [that is, because I have hitherto preached Christ, and yet, even in these my bandes, do preach unto you Gentiles, notwithstanding the Jews are so embittered against me for it, and have given me over into the hands of the infidels, *Acts* 21. Or else by mine example and patience to strengthen you in the truth of this doctrine as hereafter, v. 13.]

2 *If ye have but heard of the dispensation* [See of the force of this word heretofore the annotat. on chap. 1. v. 10.] *of the grace of God,* [that is, of my calling of grace to be an Apostle. Whereof see *Acts* 9. v. 15, and chap. 22. v. 21.] *which is given me for you:* [or *among you,* namely, the Gentiles, *Acts* 26. 17, 18.]

3 *That by revelation he made known unto me this mystery,* [Namely, of the Gospel of Christ, and chiefly of the calling of the Gentiles, as hereafter is related. Wherefore now this is called a mystery, see the annotat, chap. 1. 9.] (*as I have written before* [namely, in the two former chapters, wherein the sum of the doctrine of the Gospel is briefly propounded by him] *with a few (words.)*

4 *Whereby ye reading (this,) may observe my knowledge in this mystery of Christ.*) [That is, how perfectly the Lord hath revealed this unto me.]

5 *Which* [Namely, mystery, whereof is spoken in the 3. verse] *in other ages* [or *generations, times,* namely, before the coming of Jesus Christ in the flesh, and his glorification] *was not made known unto the children of men, as it is now revealed* [this word shews that there were indeed some revelations in the old Testament made to the Prophets, about the calling of the Gentiles unto the communion of the Messiah, as *Paul* also in the Epistle to the Romanes, chap. 9, 10, 11. proves this out of the Law and Prophets: but that this was never so clearly and so distinctly revealed as now, and especially this point that the Gentiles should be called to the communion of Christ, without being bound to circumcision, and the other ceremonies of the Law: forasmuch as almost all the former predictions of the Prophets were uttered figuratively, and seemed to imply thus much, that the Gentiles should be brought to the communion of the same ceremonies. Which predictions are now more clearly and nakedly expounded by the Apostle, testifying that this must be understood not of the outward ceremonies, but of the spiritual communion in the worship of the Jews: as *Peter* was further informed by Christ in a vision, *Acts.* 10. 14, 15. and as the Apostles altogether also declared this in their Synod, *Acts* 15.] *to his holy Apostles and Prophets,* [namely, of the new Testament, who extraordinarily received the spirit of expounding of Gods word; whereof see 1 *Cor.* 12. 28. and *Eph.* 4. 11.] *by the Spirit.*

6 (*Namely*) *that the Gentiles be fellow-heirs,* [This word *fellow* here relates to the Jews who believed in Christ, with whom the believing Gentiles, without being forced to hold other outward communion with the Jews in their ceremonies, are co-heirs of salvation, and fellow-members of the same body of the church of Christ, and co-partners of the same promises of forgiveness of sins, of the spirit of regeneration, and adoption, &c. whereas otherwise they were strangers before, as above chap. 2. 12. is testified.] *and of the same body, and co-partners of his promise in Christ by the Gospel.*

7 *Whereof I am become a Minister, according to the gift of the grace of God, which is given unto me according to the working of his power.* [That is, according to his powerfull working, whereby I am not only called, but also strengthned and blessed in my ministry.]

8 *To me, the very least of all the Saints* [This the Apostle saith in respect of his estate before his conversion, when he was a persecutor of the Church of Christ. See 1 *Cor.* 15. 9, 10. and 1 *Tim.* 1. 13.] *is this grace given, to publish by the Gospel among the Gentiles, the unsearchable riches of Christ.* [that is, the fathomless and overflowing grace of Christ. The epithite here implieth a similitude taken from wild beasts, whose footsteps many times cannot be traced, for to follow and find them out, as *Rom.* 11. 33.]

9 *And to enlighten all* [That is, to open their eyes by the preaching of the Gospel, as Christ speaks to *Paul, Acts* 26. 18.] (*that they may understand*) *what is the communion of the mystery, which from (all) ages was hid in God,* [That is, in Gods counsel and purpose, as is declared hereafter, ver. 11.] *who created all things,* [that is, all Nations, as well Gentiles as Jews, and what appertains to them. From whence the Apostle would conclude that then it was convenient, that not only the Jews but also the Gentiles should be reconciled and united by Christ. See *Col.* 1. v. 16, 17, 18. Others take it of the second creation, but thereof the Apostle spake before] *by Jesus Christ.*

10 *That now by the Church* [That is, by the different state of the church under the old and new Testament] *may be made known to the principalities and to the powers* [that is, to the Angels themselves, as heretofore, chap. 1. 21. and *Col.* 1. 16. so called, because God oftentimes useth their ministry in governing of Countries and Kingdomes, *Dan.* 4 13. and 10. v. 12, 13. For even the Angels themselves are desirous to look into this manifold wildome of God, in the diversity of the government of the church, and of the benefits which he bestoweth on the faithfull through Christ, 1 *Pet.* 1. 12.] *in heaven* [Gr. *in the heavenly,* or *in the super-celestial,* namely, places] *the manifold wisdome of God.*

11 *According to the eternal purpose* [Gr. *according to the purpose of ages, i.e.* according to his eternal counsel and decree. See before chap. 1. v. 4.] *which he made in Christ Jesus our Lord:*

12 *In whom* [Namely, Christ Jesus] *we have the boldness* [namely, as children to speak to God our Father as the Greek word *parrhesia* imports; and to glory in hope of the glory of God, *Rom.* 5. 2. and 8. 15, &c.] *and the access* [or *addiction,* or *guidance,* namely, by the same spirit, who leads us as by the hand unto God, *Rom.* 8. 26.] *with confidence* [namely, of faith in God] *by Faith in him.* [namely, Christ. For through faith in Christ our mediatour, we believe or trust in God, and have a cheerfull access to God, 1 *Pet.* 1. 21. Gr. *of the same.*]

13 *Therefore I pray that ye flacken not* [The Greek word properly signifies to empair, grow worse, or through any evil means to grow slack and remiss. See *Gal.* 6. 9. and is a similitude taken from those, who begin their course with zeal, and discovering some difficulties before them, recoil, or grow remiss for fear of falling thereinto] *in my tribulations for you* [that is, for your sake: or to be an example to you of stedfastness in the faith. See the annot on ver. 1.] *which is your glory.* [that is, herein consists your glory, namely that ye wax not remiss hearing of this my tribulations]

14 *For this cause I bow my knees, unto the Father of our Lord Jesus Christ,* [This title the Apostle here gives to God the Father, because we have no access unto him, but by Christ. See *John* 14. 6.]

15 *Of whom* [This may be understood of God the Father, or else of Christ] *all the generation* [or *kindred,* as *Luke* 2. 4. *i.e.* they that are descended from one father, and are under one head: as the church by Christ and through Christ is subjected to God as her Father, and from him receives all spiritual life and welfare, and is one spiritual kindred] *in the heavens, and upon earth,* [that is, of the faithfull, not only who live here upon earth, but also whose souls in heaven already enjoy the adoption of children by Christ and with Christ. See 2 *Cor.* 5. 8. *Phil.* 1. 23. although some extend this to the Angels also, see chap. 1. v. 10.] *is named* [that is, not only called so in words, but also in very deed is such as this word is elsewhere also so taken. See *Luke* 1. 32. *Rom.* 9. 26. &c.]

16 *That he would give you according to the riches of his glory, to be strengthned with power by his Spirit in the inward man;* [Some take this word for the regenerate part of man, as *Rom.* 7. 22. wherein the Apostle wisheth that they may be strengthned more and more. Others for the inward part of a man; namely, the soul of the faithfull with all its motions, in which he wisheth that they may be endued with strength and courage to be able to withstand all tribulations which are brought upon them from without.]

17 *That Christ by Faith may dwell in your hearts,* [That is, continually abide therein with his operations: as *John* 6. 56. and 14. 23.] *and ye may be rooted and grounded* [that is, may be confirmed, may be strengthned] *in love.* [namely, towards God and your neighbour, which is an inseparable fruit and companion of faith, 1 *Cor.* 13. *Gal.* 5. 6. Others take it for the love wherewith God loveth us.]

18 *That ye may be able fully to comprehend with all the Saints, what is the breadth, and length, and depth, and height.* [That is, the exceeding worthiness and unsearchablenes of the work of our redemption by Christ. A similitude taken from land-measurers, who perfectly to know any work or building, use to measure all these things, and to consider them in all their dimensions.]

19 *And to know the love of Christ, which surpasseth knowledge* [Namely, that of all natural men, which only by the Spirit of Christ, according to the measure of the gift of Christ, we can know here, as much as is needfull for us to salvation, but shall not comprehend them to the full till hereafter. See 1 *Cor.* 2. 9, &c. and chap. 13. 9, &c.] *that ye may be filled unto all the fulness of God.* [that is, of the knowledge and of the working of God, not that wherewith God is filled, but that which he is pleased here to impart unto us. See ch, 4. 12, 13.]

20 *Now to him that is able to do more then abundantly, above all that we ask or conceive, according to the power which worketh in us,* [Hereby the Apostle sheweth that in this thanksgiving he hath not respect to the power of God which is hidden in him, but to that whereof he himself hath given evidence in our conversion, and yet daily doth within us, by the accomplishing of this grace.]

21 *To him (I say) be glory in the church* [Namely, wherein only this power and glory of God through Jesus Christ is known, and must be duely praised, and shall be praised in all ages, how much soever the world doth boast and rage against it] *by Christ in all generations,* [or *at all times*] *unto all eternity.* [Gr. *of the age of ages*] *Amen.*

CHAP. IV.

1 *After that the Apostle in the three former chapters had briefly propounded the doctrine of the Gospel, now he cometh, according to his custome in all his Epistles, and propoundeth exhortations unto godliness: and first in general he exhorts unto a conversation becoming their calling. 2 Afterward in particular to forbearance in love, 3 to peace and unity; which exhortation he strengthens with many reasons. 7 Testifieth further that Christ being ascended into heaven, gave indeed divers gifts unto men, 11 and ordained divers offices of Apostles, Prophets, Teachers, &c. 12 but all tending to this, that the church might be builded and kept in the unity of the faith against all errors. 16 That nevertheless this saving vertue flowes only from Christ into all members. 17 Afterward cometh again to the general exhortations, and warnes them that they walk not so, as they used to do when they were yet Gentiles, 22 but that they put off the old man, 23 and put on the new man, 25 that they also put off lying, 26 let not the Sun go down upon their wrath. 28 Steal not, 29 avoid filthy speaking, whereby the holy Spirit is grieved, 31 and all manner of wickedness, 32 but that they*

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forgive one another, as God in Christ hath forgiven us.

I *Beseech* [Or *exhort*] *you therefore, I, the prisoner* [Gr. *bound*, see chapter 3.1.] *in the Lord*, [that is, for the Lords cause, namely, Christs, as chap. 3.1.] *that ye walk worthily*, [that is, as becommeth you, *Mat.*3.8.] *of the calling wherewith ye are called.* [namely, unto the communion of Christ, and for that cause also, of godlinesse in Christ. The Apostle here speaks not onely of the outward, but also of the inward and powerful calling, whereby they were brought to faith in Christ, as appears from the following verses.]

2 *With all humility and meekneſſe, with long-ſuffering, forbearing one another in love.* [That is, through love. For love beareth with every thing, 1 *Cor.*13.7 He speaks here of bearing with such offences as concern every one in particular, as *Mat.*18.15. Otherwise Christ also praiseth this Church of *Epheſus*, *Revelat.* 2. 2. that they could not bear with the evil ones, namely, who sought to bring in perverse doctrines, and disturbed the Church.]

3 *Giving diligence to preſerve the unity of the Spirit*, [That is, spiritual unity, with all the members of the Church of Christ, whether of Jews or of Gentiles, which is Christs body, whereof the Holy Ghost is the bond and uniter, as is declared in the following verse] *by the bond of peace*, [Gr. *in the bond*, or *binding together.*]

4 *It is one body and one Spirit, even as ye are alſo called unto one hope of your calling:* [Gr. *in one hope, i. e.* thing hoped for, whereunto ye are called, which is the salvation of your soul.]

5 *One Lord*, [Namely, Jesus Christ, as appears by the following 6 verse, where God and the Father is distinguished from him] *one faith, one baptiſm*, [namely, not onely in number, but also in the administration upon you all, *Rom.*6.3 4.]

6 *One God and Father*, [As in the former verse, by the word, *one Lord*, the Father is not excluded from being our Lord, nor yet the Holy Ghost, who is also called the Lord, *Isa.*6.9. and 2 *Cor.*3.18. compared with *Act.* 28.25. Even so here also, by the word, *one God*, the Son is not excluded, nor the Holy Ghost, see 1 *Cor.* 12, v. 4, 5,6. but by this diversity of titles is onely shewed the order and property which each person hath in this operation, and the joyning together of this Body, *i. e.* of the Church.] *of all, who is above all, and through all, and in you all.* [here is not properly spoken of all creatures or men in general, seeing God is not the Father of all in Christ: but here is spoken of all true members of the Church, which is the Body of Christ, *over all which* God the Father hath the highest command, *through all which* he extends his special government, (and both these they have common with other men) and *in all* which he dwelleth as a Father by his grace and spirit, which is proper and peculiar onely to the faithful, *Joh.*14.23.]

7 *But to each one of us*, [Namely, who are members of this body] *grace is given, according to the meaſure of the gift of Chriſt*, [that is, according as it pleaseth Christ, to measure out gifts to every one in his calling, for the perfecting and uniting of this body, *Joh* 1.16. *Rom.*12.3.]

8 *Therefore he* [Namely, God] *ſaith, When he aſcended* [namely, Christ, as appears by the following Exposition: for this is a prophecy of Christs Kingdome] *into the height*, [that is, into heaven, as is declared, verse 10.] *he took captivity* [that is, those which held us captive; namely, sin, the Devil, death, & damnation, over all which Christ triumphed by his death, resurrection, and ascension, *Col.*2.15 so that howsoever they still assault us, yet in Christ we have the victory over them all, *John* 16.33. *Rom.*8.37,38,39. Or *captives*, *i. e.* a great multitude of captives, 2 *Chron.*28.5.] *captive, and gave gifts unto men.* [namely, out of heaven, sitting there at the right hand of God his Father, *Act.*2.33.]

9 *Now this he aſcended, what is it*, [That is, what else is the meaning thereof?] *but that he alſo firſt deſcended* [namely, by his especial operation, in assuming of the humane nature of the Virgin *Mary*, as *Joh.*6.v.33,42. without having for that cause left the heaven, according to his divine nature, see *Joh.*3.13. even as also since his ascension, according to his divine nature and spirit, he is nevertheless with us unto the end of the world, *Matth.* 28.20.] *into the loweſt parts of the earth?* [that is, in the earth, which is the lowest part of the world. For the word became flesh, and dwelt with us, *John* 1. 14. see *Psal.*139.15.]

10 *He that deſcended, is the ſame alſo* [Namely, person, although he descended according to another nature] *that aſcended far above all the heavens, that he might fill all things.* [That is, all the members of his Church by his spirit and gifts, as verſ.8. Others take it for the fulfilling of the predictions of the Prophets, whereof this prophecy of *David* is likewise one. But the first agrees as fitly with the following verses.]

11 *And the ſame gave ſome for Apoſtles, and ſome for Prophets*, [Of the difference betwix Apostles and Prophets see the Annotat. on 1 *Cor.*12,28] *and ſome for Evangeliſts*, [of this office see *Act.*21.8.] *and ſome for Paſtors and Teachers.* [some distinguish these two offices so, that the Pastors should not onely teach and instruct the Church, but also by Ecclesiastical discipline guide and govern it, as Pastors do the sheep; and that the Teachers should be imployed onely to expound the Scripture, and to defend the truth of doctrine against heresies and errours. But seeing the word, *some*, doth not stand betwixt the two names here, as in the foregoing several callings, others take it but for one and the same office: and that these two names here stand together, to shew, that all Pastors must also be teachers; even as these two names are often put one for the other in the Scripture, and *Paul* joyns these two things together, in the trying of Ministers, 1 *Tim.*chap.3. and *Tit.*chap.1.]

12 *For the perfecting of the Saints* [Or, *joyning together.* For therefore are these Ministries instituted in the Church of God, that the members of the Church should be made more and more united or perfected, *viz.* unto a perfect body under Christ, their Head] *for the work of the Miniſtry*, [that is, that the work of the Ministry might have its full members, consisting in the preaching of Gods Word, Administration of the Sacraments, exercise of Church-Discipline, and government of the Church, which things by these instituted Ministries have procured the full members thereof all the world over, and are confirmed in the Church, and must abide until the end of the world, *Mat.* 28. 20. 1 *Cor.* 11. 26.] *for the building up of the body of Chriſt.*

13 *Untill we all ſhall come unto the unity of the faith, and of the knowledge of the Son of God* [That is, unto one and the same faith and knowledge or acknowledgement of the Son of God; which here in this world comes to passe indeed in some sort; but hereafter shall fully come to passe, when God in Christ shall be all in all, 1 *Cor.*13. 11,12. which also the following words import] *unto a perfect man*, [that is, unto a perfect manly knowledge, and the perfect measure of the gifts which we must receive out of Christs fulnesse, *John* 1.16.] *unto the meaſure of the ſtature of the fulneſſe of Chriſt.*

14 *That we ſhould be no more children, which like a flood are moved and carried about with every wind of doctrine, by the deceit fulneſs of men*, [Or, *unſtedfaſtneſs*, Gr. *dicing*, or *dice-play*, whereby the Apostle understands the deceits or tricks of such, who seek by deluding to draw the Disciples of Christ unto them, no otherwise then your gamesters or dicers know by cheating Arts and tricks, to get other mens goods into their hands, as the following words also declare] *by craftineſs cunningly to ſeduce into errour.*

15 *But purſuing the truth in love*, [This the Apostle addes, because sometimes truth may be maintained contrary to love; as also under the cloak of love truth may be prejudiced. Others translate it, *dealing uprightly in love*, as the word, *truth*, signifies uprightnesse also] *might every way grow up in him, who is the head* (*namely*) *Chriſt.*

16 *Out of whom the whole body being fitly joyned together, and faſtned together, through all joyntages of conveyance*, [That is, by all the nerves or joynts, through which life and nourishment is conveyed from the one to the other member. The Apostle so termeth the joynts and ligaments of the members, through which the strength and nourishment is conveyed from one member into another, such as are the sinews, veines, and the like, which pass along the ligaments into the members, and supply them with strength and nourishment, and that specially from the head: whereunto therefore the Apostle fitly compares all the offices and gifts of the Spirit in the Church, which depend all from Christ, and hold the whole body together, and impart the spiritual strength and nourishment unto it, 1 *Cor.*12.ver.12.14.] *according to the working of each part in (its) meaſure, getteth the growth of the body*, [Gr. *maketh the growth of the body*, i.e. obtains its growth, *Hebr.*] *to the edifying of it ſelf in love.*

17 *I ſay this then*, [Namely, as a conclusion from what went before: seeing we are members of Christ, and partakers of such gifts of his, that therefore ye, &c. and so he cometh again to new exhortations.] *and teſtifie it in the Lord, that ye walk no more, according as the other Gentiles walk, in the vanity of their minde*;

18 *Darkned in the underſtanding, being eſtranged from the life of God*, [Namely, not whereby God lives in himself, but whereby he lives in us by his Spirit, in Christ, see chap.2.1.] *by the ignorance which is in them, through the hardneſs of their heart.*

19 *Who being grown paſt feeling*, [A similitude taken from those, who by many blows or brand-marks, in certain parts of the body, are grown so brawny, or feared there, that they have no feeling thereof any more: so it comes to pass also with many men, who by continual doing of evil, so stupifie the feeling or checking of their consciences, that they are no more sensible of the same, see *Rom.*1.28. 1 *Tim.*4.2.] *have given themſelves over unto immodeſty* [or, *laſciviouſneſs, wantonneſs*:] *to commit all uncleanneſs greedily.* [Gr. *in covetouſneſs* or *unſatiableneſs*, that is, with great eagernesse and delight, as a covetous man blesseth his soul in unrighteousnesse, *Psal.*10.3.]

20 *But ye have not ſo learned Chriſt.* [That is, the Doctrine of Christ, and of Communion with him.]

21 *If ye have but heard him*, [Namely, speaking unto you in his Word by us] *and are taught by him, as the truth is in Jeſus*, [that is, as the truth of Christ requires, and as in truth it ought to be.]

22 *(To wit) that ye ſhould put off, concerning the former converſation, the old man*, [So the whole corruption and wickednesse which is in man by nature, is called, *Rom.*6.6. which is also called *flesh*, *Rom.*8.5. *Gal.*5.19.] *which is corrupt by the luſtings of ſeduction*: [that is, which intice and seduce a man unto all sins, if he do not resist them by the Spirit of God, *James* 1. 13, 14, 15.]

23 *And that ye ſhould be renewed, in the ſpirit of your mind*, [That is, in the most inward and most rational part of your soul, as *Rom.*12. 2. If that therefore must be renewed and regenerated, that it may be enabled to serve God, then the will also, and all the other inclinations by nature are not better, except they be renewed by by the same power.]

24 *And put on* [The Apostle here compares this renewing of a man to a new garment, as verſ. 22 natural corruption to an old rotten garment,] which he faith, believers must put off, and put on the new; because being new regenerated by the Spirit of God, they must more and more proceed and increase in both, by the use of the means which God hath ordained for this purpose; namely, by courageously striving against sin through the Spirit of God, *Rom.*8.13. and stirring up the gifts of God, 2 *Tim.* 1. 6, 7. diligent hearing and meditating on the Word of God, *Pſal.*1.2. 2 *Tim.* 3 16,17. using the Sacraments worthily, 1 *Cor.*11.17,18, &c, pouring out servent prayers unto God, *Epheſ.*6.18. and the like. See also *Joh.*15.2. 1 *Cor.*9. 25,26,&c.] *the new man*, [to the Apostle calls regeneration, or the renewing of a man, consisting in the enlightening of the understanding, and changing of the will unto holinesse and righteousnesse, in which the Image of God consists, whereof the last is here expressed, and the first hereafter, *Col.*3.10.] *which, according to God is created in true righteouſneſs and holineſs.* [Gr. *in righteouſneſs and holineſs of truth.*]

25 *Therefore put off lying, and ſpeak the truth every one with his neighbour: for we are members one of another*

26. *Be angry, and ſin not:* [By these words taken out of the fourth *Psalm*, the Apostle forbids not all anger, for such motions were created in the heart by God, and anger is sometimes also ascribed to God and Christ, namely, for the sin and unthankfulnesse of men; but this is the meaning of the Apostle, that if there be just occasions of anger given, that it must not go beyond measure, nor indure too long, but speedily be laid down again] *let not the Sun go down upon your wrath.*

27 *Neither give place to the Devil.* [Or, *room*, *i. e.* no time nor occasion by your wrath to bring you to other sins, if your mind should without sufficient cause remain disturbed too long, 1 *Pet.*5.8,9.]

28 *He that ſtole, let him ſteal no more, but let him rather labour, working that which is good* [That is, that which is laudable and honest; for not all labour that brings in gain is alwayes laudable or acceptable to God] *with his hands, that he may have to impart to him that hath need.*

29 *Let no filthy* [Gr. *rotten*] *ſpeech go out of your mouth; but if there be any good (ſpeech) for profitable edification*, [Gr. *for edification of uſe*, or, *of profit*, or, *of neceſſity*, *i.e.* needful edification.] *that it may give grace*, [that is, contribute some spiritual gift; or *acceptableneſs*: Some take this word for thanks, or thanksgiving, so that this should be the sence, that good men that hear it, may thank you for it] *to them that hear it.*

30 *And grieve not the holy Spirit of God*, [A phrase by way of similitude taken out of *Isa.*63.10. whereby is given to understand, that the Spirit of God that dwelleth in us, by such like sins which he is averse from, obscures his kind operation in us, and instead of his love lets us feel his anger (as a father puts on a sad countenance towards his children, when they do evil in his presence, and instead of shewing them kindnesse, must (though unwillingly) chastize and punish them) from whence a grieved mind ariseth also in the faithful, and the assurance of their salvation is obscured, see *Pſal.*6.2. and 31. ver.10,11 and 51. ver. 11, &c.] *by whom* [Gr. *in whom*] *ye are ſealed*, [namely, being with the stamped seal, as it were, of Gods own image, and distinguished from unbelievers, and assured of the salvation to come, see chap.1.13.] *unto the day of redemption.*

31 *Let all bitterneſſe and wrath, and anger, and clamour, and cavilling be put away from you*, (together) *with all malice.*

32 *But be kind one towards another, merciful, forgiving one another, even as God alſo in Chriſt* [That is, for Christ and his atonements sake, as 2 *Cor.*5. 19. Or *through Christ*] *hath forgiven you.*

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CHAP. V.

1 *The Apostle proceeds in exhortations, and first to mutual love, after the example of God and Christ.* 3 *Exhorts them further to depart from all uncleanness, covetousness, (which is Idolatry) foolish talking, &c. and declares that such shall not possess the Kingdom of heaven.* 8 *And seeing they are now in the light, that they must walk as children of the light,* 11 *and have no more communion with the works of darkness, but reprove them.* 15 *Exhorts them further, that they would walk prudently, and being wise, redeem the time;* 18 *that they should not be drunk, but full of the Spirit.* 19 *That they should sing Psalmes and Hymnes to the Lord.* 21 *Exhorts all in general to be subject one to another in the fear of God,* 22 *but especially wives, that they be subject to their husbands, as the Church is to Christ.* 25 *In like manner, he exhorts husbands to love their wives, even as Christ loved his Church,* 28 *and as a man loves his own body.* 31 *Proves also by Gods institution, that husband and wife are one flesh, and interprets that also of Christ and his Church;* 33 *concluding with an exhortation to man and wife.*

BE ye then *followers of God,* [Namely, in forgiving one anothers failings and trespasses, as is expressed in the last verse of the former Chapter] *as beloved children.*

2 *And walk in love, even as Christ also hath loved us, and hath given up himself for us, for an offering and a sacrifice to God, for a fragrant savour.* [Gr. *for an odour of fragrancie.* A similitude taken from the sacrifices of the old Testament, see *Gen.*8.21. which were said to have a sweet-smelling savour before God, not for their own sake, but for the signification which they had of Christs sacrifice and obedience; See *Psalm* 40. 7. *Hebr.* 10. 8, &c.]

3 *But fornication, and all uncleanness* [Or, *filthiness*] *or covetousness, let (them) not be but named among you, according as it becometh the Saints.*

4 *Nor dishonesty, nor foolish talk or jesting,* [Gr. *Eutrapelia*, which word is sometimes taken in good part for honest pleasant discourses, which in times and opportunities are lawful and edifying, as there are examples thereof in Gods Word, 1 *King.* 18. 27. but it is here taken in ill part for foolery or mockery, such as idle persons and jesting companions use to make themselves merry withall, and is properly called, scurrility] *which are not decent, but much rather thanksgiving.* [Gr. *Eucharistia*, i.e. thanksgiving; although this word be here taken somewhat more largely, for words which are acceptable and thanks-worthy.]

5 *For this ye know, that no fornicator, or unclean* (person) *or covetous* (man) *who is an Idolater,* [Namely, because he puts his trust in his goods, and placeth his life and happiness therein, instead of placing and seeking the same in the living God, see *Col.*3.5. 1 *Tim.*6.17.] *hath no inheritance in the Kingdome of Christ, and of God.* [Not that there are two Kingdomes, but because Christ, as Mediator, hath purchased the same, and first took possession of it, and we shall by God be put in possession of the same, together with him, see *Rev.*3.21.]

6 *Let no man seduce you with vain words; for, for these things cometh the wrath of God upon the children of disobedience.* [That is, who are given over to disobedience, as children to their fathers, see chap.2.2.]

7 *Therefore be not partakers with them.*

8 *For ye were formerly darkness,* [That is, dark or ignorant in your understanding, duely to discern good from evil, see chap.4.18.] *but now are ye light in the Lord,* [that is enlightened by Gods Spirit to discern good from evil, and as lights to go before others, by a good example] *walk as children of the light.* [that is, who are partakers of the light of the Gospel, and make profession thereof, and name and boast your selves thereof, as children of their father, 1 *Thess.*5.5.]

9 (*For the fruit of the Spirit* [That is, his operation, or that which the Holy Ghost produceth] *is in all bounteousness, and righteousness, and truth.*)

10 *Proving* [That is, diligently searching; and after search, giving proof thereof, and doing, as *Rom.*12. 3.] *what is well-pleasing to the Lord.*

11 *And have no communion with the unfruitful works of darkness,* [That is, who not only bring forth no good fruits, but also nothing but evil fruits] *but reprove them likewise much rather.* [namely, always by your Christian walking, and by Gods Word, when it may be done with profit, see 1 *Cor.*14.24. Otherwise Christ saith also, that such pearls must not be scattered before swine, *Mat.*7.6.]

12 *For that which is done by them secretly, is shameful even to speak of.* [Much more then is it shameful to do.]

13 *But all these things, being reproved by the light, are manifest;* [Or, *being reproved, are manifested by the light:*] *for all that which maketh manifest, is light.* [that is, is like unto light, namely, purifying and cleaning all things: For Gods Word, and the good examples of believers, are like to fire, which enlightens and purifies, see *Mat.*5.16. and 1 *Cor.*3.13.]

14 *Therefore he saith,* [Some take this for the words of the Apostle, who being moved by the Spirit of Christ, speaketh thus, as the Prophets every where testifie, *Thus speaketh the Lord.* Namely, by me unto you. Others take it for a rehearsal of words out of the Prophets, which *Paul* joyns together and expounds, see *Isa.* 9. 1. and 26. 19. and 60.1. wherein the sum of mans conversion is contained] *Awake thou that sleepest,* [namely, the spiritual sleep of sin, and death of sin, being awakened and quickened by the Word and the Spirit of Christ, as is said, chap.2. vers.1. which exhortation partly concerns the believers, who sometimes also sleep in some common sins; and partly the unbelievers, who are dead in the same sins. The first he exhorts to awake by the power of the Spirit of God, whereof they are already partakers; the others, to arise from the dead, that by such exhortations, being made sensible of the quickening power of Christ, they should likewise become obedient to the same, as *Lazarus* arose from corporal death by the word and power of Christ, *John* 11. 43, 44.] *and arise from the dead, and Christ shall shine upon thee.* [namely, as the Sun of righteousnesse, to guide you well, and to cause you to walk circumspectly, as children of the day, as the following verse declares.]

15 *Look then how ye walk circumspectly, not as unwise but as wise.*

16 *Redeeming the time,* [That is, prudently laying hold on the good opportunities of well-doing; and winning others to Christ: A similitude taken from wise Merchants] *seeing the dayes are evil.* [namely, as well by reason of the dis-orderlinesse of men, as by reason of persecutions. He proceeds therefore in the similitude taken from Merchants, who in times of dearth and danger, had need be very provident, how to trade to best advantage, avoiding all the bad, and neglecting no good bargain.]

17 *Therefore be not unwise, but understand what the Will of the Lord is.*

18 *And be not drunk in wine, wherein is excesse,* [Namely, when it is abused to drunkennesse, and not used for necessity and moderate cheerfulnesse] *but be filled with the Spirit.* [that is, seek your recreations, not in carnal pleasures, but in spiritual delights, whereof singing is one of the chiefest.]

19 *Speaking together with Psalmes, and hymns, and spiritual songs:* [These three sorts of spiritual singing serve for one end. Namely, to recreate the spirit; and are by some thus distinguished, that *Psalmes* are all kind of spiritual songs, which are exercised, not only with the voice, but also with stringed instruments of musick. *Hymnes*, thanksgivings unto God, or metrical celebrations of Gods grace towards us: and *spiritual songs* such enditings as containes all manner of spiritual doctrines. See also *Col.* 3. 16. and these several names seem to be taken from the several inscriptions of the Psalmes of *David*.] *singing and psalming to the Lord in your heart:* [that is, not only with the tongue or instruments, but also with the hearts.]

20 *Giving thanks always for all things to God and the Father, in the name of our Lord Jesus Christ:*

21 *Being submissive one to another* [Or *subject, i.e.* every one according to his calling, preventing the other with respect, or meeting one another in humble manner, *Phil.* 2. 3.] *in the fear of God.* [that is, so notwithstanding that the fear of God be always the rule and square of your submission.]

22 *Ye wives be subject to your own husbands, as to the Lord:* [Namely, Jesus Christ, as is expressed ch. 6. v. 5. The reason hereof is, because the husband bears Christs image in governing of the wife, 1 *Cor.* 11. 3, 7.]

23 *For the husband is the head of the wife, as Christ also is the head of the church: and he* [Namely, Christ. For of the duty of husbands shall be spoken of hereafter, v. 25. &c.] *is the Keeper* [or *Saviour*] *of the body.*

24 *Therefore as the church is subject unto Christ, so also (are) the wives to their own husbands in all things.* [Namely, in the fear of God, as is expressed, v. 21. *i.e.* as long as it is not contrary to the love or the command of Christ, who is the upper-head of both the husband and of the wife. See *Luke* 14. 26.]

25 *Ye husbands love your own wives, as Christ also loved the church, and gave up himself* [Namely, unto death] *for her.*

26 *That he might sanctifie her* [That is, might separate her from all worldly men, and appropriate her only to himself. Whereby the Apostle gives to understand, that husbands also must take their wives unto them holily, and keep them free from all worldly vanities and affections] *having purified (her) with the washing of water* [that is by his blood and spirit, whereof the washing of water in baptism is a sign and seal, and withall is a means whereby the Spirit of God doth more and more strengthen this cleansing. See *Mat.* 3. 11. 2 *Cor.* 3. 3. 1 *Pet.* 3. 21.] *by the word:* [Gr. *in the word.*]

27 *That he might present her glorious to himself.* [Hereby is understood the end of purifying the church by the blood and Spirit of Christ: whereof the beginning is wrought and effected in the faithfull, even in this life, and the full accomplishment hereafter, when the church of Christ shall fully be prepared by her bridegroom Christ unto this spiritual marriage. See *Cant.* 2. 14. and chap. 4. 7. *Rev.* 19. 7.] *a church which hath no spot or wrinkle, or any such thing: but that she might be holy and unblameable.*

28 *Thus husbands ought to love their own wives* [By the word *love* is also understood the due care, declared v. 29. and the honour which the husband oweth to his wife as to the weaker vessel, 1 *Pet.* 3. 7.] *as their own bodies.* [the Apostle here hath regard unto the creation of the wife out of the ribbe of the man, and consequently out of his own body, *Gen.* 2. 21, 22. as is declared hereafter v. 31.] *He that loveth his own wife he loveth himself.*

29 *For no man ever hated his own flesh, but he nourisheth it, and sustaines it, even as also the Lord the church.*

30 *For we are members of his body,* [Namely, Christs: And the Apostle speaks not here of the communion of nature, whereby Christ also became partaker of flesh and blood, like as the children, *Heb.* 2. 14. but of the spiritual communion betwixt him and true believers, of whom he is the head, and they are his members. See ch. 1. 22. and chap. 2. 15. and 4. 12, &c.] *of his flesh, and of his bones.*

31 *Therefore shall a man forsake his Father and Mother, and shall cleave to his wife; and they two shall be one flesh.* [See hereof *Mat.*19.5.]

32 *This mystery is great:* [Not that of the corporal marriage, but that of the spiritual, and of the union betwixt Christ and his church, as the Apostle here declareth: which union he calls a *mystery*, because this cannot be comprehended by any natural man, nor is any understanding able to dive into and search out that which is known by faith, that Christ is our head and bridegroom, and we are his spiritual bride and members, whereby all the purchased benefits and gifts needfull to salvation, do flow from Christ into us as his members] *but I say (this having respect) to Christ, and to the church.*

33 *So then ye also each one in particular,* [Hereby the Apostle comes again to the exhortation of man and wife, after that he had betwixt both declared the mystery of the union of Christ with his church] *let every one love his own wife even as himself; and let the wife (look) that she fear the husband.* [that is, with respect and awe be subject to him, as he exhorted before.]

CHAP. VI.

1 *The Apostle proceedeth to the duty of children towards their parents,* 4 *and of fathers towards their children.* 5 *Afterwards of servants towards their masters,* 9 *and of masters towards their servants.* 10 *At last he exhorts them in general to be strong in the Lord,* 11 *and describes the subtilty and power of Satan, against whom they are to fight.* 13 *He armes them against him with the whole armour of God, which he rehearseth in all parts.* 18 *Exhorts them withall to continuall prayer,* 19 *and that for himself also, that he may speak the gospel boldly in his bonds.* 21 *Testifieth that he therefore sends Tychicus unto them to give them notice of his condition in all things,* 23 *and concludes the Epistle, wishing them peace and love, with faith and grace.*

YE *children be obedient to your parents in the Lord:* [As chap. 5. 21. in the fear of God, *i.e.* in all, that is not contrary to the Lord, or his command and fear. See *Luke* 14. 26.] *for that is just.*

2 *Honour thy Father and Mother (which is the first commandement with a promise)* [Gr. *in promise, i.e.* with a special promise of long life and prosperity: for otherwise the second commandement hath also a general promise annexed, of Gods mercy towards many thousands.]

3 *That it may go well with thee, and that thou mayest live long on the Earth.* [Where the fifth commandement saith, *in the land which the Lord shall give thee,* having respect to the Land of Canaan, there *Paul* saith in general, *on the Earth,* because the Lord under the new Testament hath now hallowed all the Lands of the whole Earth, and promiseth his blessing to them that obey him, in what land soever they be. For godlinesse hath the promise both of the present life, and of that to come, 1 *Tim.* 4. 8.]

4 *And ye Fathers stir not up your children to wrath,* [That is, by too much harshness to such wrath, as may cause diffidence and obstinacy in the children against their parents: Otherwise God sometimes also commands

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mands to use due severity, against the great faults of children, see *Prov.*13.24. and 19.18. and 23.13, &c.] *but nourish them up in the teaching* [or *chastisement*, as this word also signifies, see *Heb.*12.7.] *and admonition of the Lord*, [or *instruction*, which may direct them to the fear of the Lord, or such as is taken out of the Word of the Lord.]

5 *Ye servants, be obedient to (your) Masters, according to the flesh,* [That is, according to the body, or according to the outward state of man. For over the conscience, and in spiritual manners God onely is the Lord] *with fear* [that is, with awe and reverence] *and trembling* [that is, with carefulnesse of not provoking them to wrath. For a slavish fear, proceeding onely from the consideration of present punishment, the Apostle commends not in christians, as the following words declare, see *Rom* 13.5.] *in the simplicity of your heart, as unto Christ.* [namely, Lord and Master of us all, see *Ephes.* 5.22.]

6 *Not according to eye-service,* [That is, serving well onely in the presence, and before the eyes of their Masters, as many servants use to do, mocking, abusing, and be-stealing them oft-times behind their back] *as menpleasers, but as servants of Christ, doing the will of God* [namely, by serving faithfully and uprightly. For that is the Will of God concerning servants. Gr. *doing the Will of God from the soul*] *from the heart.*

7 *Serving with willingnesse to the Lord,* [Namely, Christ Jesus, in this your service, as to him that hath imposed the same upon you in this calling, see *Jeb.*15.14.] *and not to men.* [namely, onely or principally.]

8 *Knowing that whatsoever good every one shall have done, he shall receive* [Or, *shall get*, or *carry away*, namely, in the last judgement, see 2 *Cor.*5.10.] *the same* [that is, the reward of the same. He speaks here of reward of grace, as *Paul* therefore calls the reward of servants, which God shall give to them who shall have served faithfully, *a reward of inheritance, Col.*3.24.] *of the Lord, whether it be servant or free man.*

9 *And ye Masters, do the same by them,* [Namely, that which is good, and is rewarded by the Lord, which is the same he said concerning servants in the former verse. For he commands not Masters to obey, or to serve their servants, but that they should command and govern them with all equity and gentlenesse, as the following words declare] *forbearing threatning: as who know that your own Master also is in the heavens, and (that) there is no accepting of the person with him,* [that is, the Lord shall not respect the outward state of men in his judgment, namely, whether any one be a master or servant, noble or ignoble, rich or poor; but whether he, each one in his calling, hath obeyed his Commandements, see *Rom.*2.11.]

10 *Furthermore, my brethren, grow powerful in the Lord,* [That is, see ye get daily more and more strength through the power of the Lord, against your enemies. The means whereof are set down from the 13 verse forwards] *and in the strength of his might.*

11 *Put on the whole armour of God, that ye may be able to stand against the wily circum-ductions* [That is, deceitful seducements, see *Eph.*4.14.] *of the Devil.*

12 *For our combate is not* [Namely, onely, or principally: for the world and our own flesh also are continually fighting against us; but our principal enemy, who also makes use of the *world* and our *flesh* for this purpose, is *Satan*, see 1 *Pet.*5.8.] *against flesh and blood,* [that is, weak men, as we our selves also are, see *Matth.* 16.17. *Gal.*1.16.] *but against the Superiours, against the Powers, against the impowered Ones of the world,* [The Apostle here gives Satan and his angels these titles, not that they are constituted by God true Rulers and Governours of the world, as God oft-times makes use of the service of the good Angels, chap.1.21. and chap.3.10. but because that the same power which the good Angels have from God, and these lost by their fall, is still nevertheless tyrannically, by fraud and force, usurped by these, over the corrupt and wicked world: and that, by the just judgment of God for the punishment of the evil, and exercise of the good, the same is permitted them for a time, see 2 *Cor.*4.4. 2 *Thess.*2. verse 9, 10. See also the Annotat. on chap. 2.2.] *of the darknesse of this age,* [so the kingdome of Satan is called, because that, through dis-acknowledging, or ignorance of God and his Word, he brings men unto all manner of sin and wickednesse, see *Act.* 26.18. *Col.*1.13.] *against the spiritual malices* [Gr. *the spiritual (ones) of malice, i.e.* spirits which are inclined unto all maliciousnesse, and seek also to bring men thereunto] *in the air.* [Gr. *in the heavenly*, or *super-celestial places*: and this word is otherwise understood here, then in the other places of this Epistle, because the *air* is sometimes called *heaven, Levit.* 26.19. *Mat.*6.26. and the Apostle heretofore, chap. 2.2. expressly names Satan, the Prince of the power *of the air*; for that Satan hath no more place nor power in the true heaven, appears out of 2 *Pet.*2.4. *Jude*, vers.6. *Revel.*12,8, &c.]

13 *Therefore receive ye the whole armour of God,* [Or *the whole arming*. Namely, wherewith God in his word arms us against all assaults of Satan] *that ye may be able to with-stand in the evil day,* [that is, the time of temptation, as Christ speaks, *Luke* 8.13. for although we must always be upon our guard, yet notwithstanding there be some times and occasions, in which Satan most of all seeks to assault us, to bring us to a fall] *and having performed all* [or, *having wrought out*, namely, that which lies upon us to do in this combate, for the overcoming of these enemies; which is afterwards described] *may continue standing.*

14 *Stand then,* [Namely, as good soulders, watchful, and each in his station, without yielding or giving place in the least, see 1 *Pet.*5.9.] *girt about your loynes* [the military girdles in former times were broad and strong, made of strong leather, and over-laid with iron or copper plates, whereby the weakest parts of the body, *i.e.* the loynes and upper part of the belly, were guided, stiffened, and defended] *with the truth,* [some hereby understand *uprightnesse*, opposed to hypocrisie; others, the truth of doctrine oppoled to all errours and heresies, see 1 *Tim.*1.18,19.] *and having put on the brest-plate of righteousnesse.* [that is, godlinesse of life, and a good conscience, as *Paul* also speaks to *Timothy*, in the place last quoted.]

15 *And having shod the feet* [Whereby are also understood the shins, or legs up to the knees, which the Ancients likewise used to arm all over with certain boots and shin-plates, not onely against the injuries of weather, but also to resist an arrow or blow] *with readinesse of the Gospel* [that is, with being alway ready to make profession of the faith, and to give account of the hope that is in you, *Rom.*10.10. 1 *Pet.*3.15. for those that are ashamed or fearful in this point, Satan usually and easily misleadeth unto grievous sins] *of peace.* [that is, whereby peace with God is published unto us, *Rom.* 10. vers.15.]

16 *Above all, having received the shield of faith,* [Namely, of true confidence in God through Christ. For hereby all the imperfections of the foresaid arms are covered, and we best defended against all assaults of Satan, *Psal.*91.1,&c. 1 *Pet.* 5.9, &c.] *wherewith ye shall be able to quench all the fiery darts of the evil one.* [some understand this of poysonous darts, which by their venome inflame the body and the wounds, as with a burning fire, of which sort many were wont to be used in the war in former times; others, of such darts whose points were put in the fire, to become the harder, and do the more hurt. Or else, darts to shoot fire by into any place. All this agrees well with the nature of Satans temptations,

ons, which as poyson and fire, wound and pierce the soul, if they be not stopped and quenched in time. By quenching those darts, is understood, not onely keeping them off, but also the taking away of all their fierce and venomous quality of doing hurt.]

17 *And take the helmet of salvation,* [That is, of the hope of salvation, as *Paul* addeth, 1 *Thess.* 5.8. whereby we are excited to contemn all transitory things, *Rom.*8. 18.24.] *and the sword of the Spirit,* [that is, of the holy Spirit, which he doth, as it were, put into our hand, to resist Satan against all his temptations, see *Heb.*4.12. and the example of Christ against Satan, *Mat.*4.1,&c.] *which is the Word of God.*

18 *With all prayer and supplication,* [Some distinguish these thus, that by the word *supplication* is understood a deprecation of evil, or of temptation; and by the word *prayer*, an earnest prayer for Gods help and grace; to the end, that if indeed it should please God to let us fall therein to, we may be able to stand it out in temptation, and may obtain a good issue, 1 *Cor*, 10.13. See of this difference also, 1 *Tim.*2.1.] *praying at all times in the Spirit,* [that is, with earnestnesse, and from the heart, as *Jeb.* 4.24. or by the Spirit, *i.e.* the Holy Ghost, *Rom.* 8.26,27.] *and watching unto the same with all perseverance and supplication for all the Saints:* [that is, believers, who are also in the like combate in this world.]

19 *And for me, that the word may be given me,* [That is, fitnesse and ability to speak the Word of God with stedfastnesse and boldnesse: an Hebraism, as the following verse declares] *in the opening of my mouth with boldnesse, to make known the mystery of the Gospel.*

20 *For which I am an Ambassadour,* [Namely, in the Name of God and Christ, see 2 *Cor.*5.19, &c.] *in a chain,* [of this manner of imprisonment, see the Annotat. on Act.28.16.] *that I may speak boldly in the same, as it becometh me to speak.*

21 *And that ye may also know that which concerns me,* [Or *my matters*, *i.e.* how matters stand with me here at Rome in my prison, which *Luke*, *Acts* 28. briefly relates, from verse 16. to the end of the Chapter] *(and) what I do, all (that) Tychicus* [this *Tychicus* accompanied *Paul* every where in his travels through *Asia*, as may be seen, *Act.*20.4. and forsook him not in his imprisonment at *Rome*; whom *Paul* also made use of to send unto *Ephesus*, and other Churches in *Asia*, for the confirmation of the same, see of him also, *Col.*4.7. *Tit.*3.12.] *the beloved Prophet, and faithful Minister in the Lord, shall make known unto you.*

22 *Whom I have sent unto you for that same end, that ye might know our affairs, and that he might comfort your hearts.* [Namely, not onely by other discourses out of Gods Word, as a Minister of Christ, but also by the information which he shall give you of the liberty given me by the Emperour in these my bonds.]

23 *Peace* [Hereby, according to the phrase of the Hebrews, is understood all manner of happinesse in soul and body] *be to the brethren, and love with faith,* [that is, increase or growth in love with faith. For he writes to them that believed already, chap.1.v.1.] *from God the Father, and the Lord Jesus Christ.*

24 *Grace (be) with all them, who love our Lord Jesus Christ in uncorruptibleness,* [That is, to the obtaining of uncorruptibleness, and the unfading inheritance in heaven, as *Peter* speaks, 1 *Pet.* 1.4. Others, by this word, *uncorruptibleness*, understand the sincerity of the love, of which he here speaks] *Amen.*

* *To the Ephesians, written from Rome, (and sent) by Tychicus.*

The end of the Epistle of *Paul* to the EPHESIANS.

THE

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THE EPISTLE OF THE APOSTLE PAUL TO THE PHILIPPIANS.

The Argument of this EPISTLE.

THE *Apostle* Paul *being admonished in a divine vision, by a man of* Macedonia, *that he should preach the Gospel in* Macedonia, *began it in the City of* Philippi, *and having planted a Church there, sent this Epistle unto them out of his bonds at* Rome, *by* Epaphroditus, *to confirm them in the faith,* Phil. 2. 25. *For which end, after the super-scription, he first of all commends the* Philippians *for their stedfastnesse in the faith; notwithstanding his bonds and tribulations, which he relates with the fruit of the same, and declares afterwards, that although he had rather die, and be with Christ, yet he trusted that he should remain alive for some further time yet, for their service and benefit,* chap. 1. *Further, exhorts them to all manner of Christian vertues, especially to patience, constancy, unity, and humility, by the example of Christ, who being in the form of God, humbled himself unto the death of the Crosse, and adjoynes a recommendation of* Timotheus *and* Epaphroditus, chap. 2. *Afterward he warns them of the false Apostles, who mingled together the Law and the Gospel; and taught, that salvation must be obtained, by the observation of the Law, together with faith in Christ; to which he opposeth his own example and faith in Christ alone, for them to imitate,* chap. 3. *And having exhorted two women there to peaceableness, again addes a general exhortation to divers Christian Vertues: and finally commendeth the liberality which the Church of the* Philippians *had shewed unto him for his sustenance, and thereupon he concludeth the Epistle with usual salutations,* chap. 4.

PHIL-

THE EPISTLE OF THE APOSTLE PAUL TO THE PHILIPPIANS.

CHAP. I.

1 *After the superscription of this Epistle, and the usual salutation,* 3. *The Apostle declares that he thanketh God for the Philippians communion in the Gospel;* 6. *And that he trusteth that they will increase therein and in all Christian vertues more and more.* 12 *Describes his tribulation and bands, which he suffered for the Gospels sake, and the fruit which came by the same.* 15 *Teacheth that the Gospel is by some preached out of good will and love, to his comfort, and by others out of envy and strife, to his grief in his bands.* 19 *Yet that he trusteth that the same shall fall out for his salvation, and for the magnifying of Christ, whether it be by life or by death.* 21 *Declareth that he is ready for both; seeing both were profitable: to remain alive for the Church; and to dye for himself.* 25 *And that he hopeth that he shall yet remain alive for a while for the service of the Church.* 27 *Again addes an exhortation to unity, to courage, and patience in tribulations,* 30 *according to his example.*

PAul and Timothy [He here joynes Timothy with him, as a sincere Teacher of the Gospel, to shew that he also consents to all that the Apostle writes unto them. See 2 Cor. 1. 1. 1 Thes. 1. 1. and 2 Thes. 1. 1.] *servants of Jesus Christ, to all the Saints in Christ Jesus, which are at Philippi,* [Of this city in *Macedonia*, see *Acts* 16. 12.] *with the overseers* [Gr. *Episcopois i.e.* Overseers, from whence the word *Bishop* cometh, which is common to all Overseers and Governors of the Church. See *Acts* 20. 17, 28. 1 *Tim.* 3. 1. *Tit.* 1. 5, 7. for here it appears that in one and the same Church there were more such Bishops then one] *and Deacons*: [This word is sometimes taken in general for all sorts of Ministers. *Matth.* 20. 26. *Rom.* 13. 4. even for the Teachers of the Church, 1 *Cor.* 3. 5. 2 *Cor.* 11. 23. *Ephes.* 3. 7. sometimes in special as here, for those that serve the Church in taking care for the poor, 1 *Tim.* 3. 8, 12. Of which institution and office, see *Acts* 6.]

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

3 *I thank my God as often as I remember you,*

4 *(Always in all my prayers for you all, making prayer with joy.)*

5 *For* [Namely, I thank God, *ver.* 3.] *your fellowship in the Gospel,* [That is, for the great benefit, that the Gospel is preached to you also, and that ye have embraced the same by faith, See 1 *Joh.* 1. 3.] *from the first day* [Namely, that ye received and embraced the Gospel] *until now:*

6 *Being confident of this same(thing) that he* [Namely, God the Father,] *who hath begun a good work* [Namely, of faith in Christ, and of conversion to God] *in you, will finish* [it] [That is, shall more and more increase, strengthen and preserve it] *until the day of Jesus Christ*: [Namely, in which Christ shall take you unto himself out of this life, or shall raise you up from the dead, at the last day of judgement.]

7 *Even as it is just with me* [Namely, according to the rule and law of love, which thinketh none evil, and believeth all things, and hopeth all things, 1 *Cor.* 13. 5, 7.] *to think this of you all, because I hold in* [mine] *heart, that ye both in my bands, and* [in my] *defence* [namely, in the judgement-house and elsewhere. See *ver.* 13.] *and establishment of the Gospel, ye all* [I say] *are copartners of my grace.* [That is, which is given me of God, not onely to believe in Christ, but also to suffer for his sake.]

8 *For God is my witness,* [This is a form of taking an oath, which the Apostle here useth, because it was necessary that the *Philippians* should be assured of his love unto them] *how greatly I am desirous after you all* [That is, love you all, or long after you all. See 2 Cor. 9. 14. [*with inward movings*] [Gr. *in the bowels*: an Hebrew phrase, (or as much as through a great inward affection the bowels are as it were moved and stirred. See Luk. 1. 78. [*of Jesus Christ.*] [That is, which affection or love ariseth in me for Christs sake whom ye have embraced by faith: or because we have Jesus Christ for our common Saviour.]

9 *And this I pray* [God] *that your love* [That is, the efficacy of love which is in you to God and your neighbour, in which all vertues of the first and second

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Table are contained] *may be yet more and more abundant; in acknowledgement* [Or *with, by knowledge*, namely, of divine things which are necessary to salvation] *and all apprehension* [namely, inward apprehension of the understanding, whereby divine things are apprehended and discerned.]

10 *That ye may prove* [That is, after proving and trying of doctrines by Gods word, may rightly understand and discern] *the things which differ* [*therefrom*] [Or *which are excellent*. The Greek word signifieth both. For the knowledge of these divine things much differs from and is more excellent then any other knowledge of worldly things. See *Rom.* 2. 18.] *that ye may be upright* [that is, without hypocrisie or guile. *and without giving offence* [namely, to any one, *Matth.* 18. 7. whereby ye may be hindred or made to stumble in the Christian race, Gr. *inoffensive* or without scandal *until the day of Christ*: [See *ver.* 6.]

11 *Filled with fruits of righteousnes* [That is, of godliness, honesty, and new obedience:] *which are by Jesus Christ* [that is, which are wrought and brought forth in us by the Spirit of Christ.] *unto the glory and praise of God.* This is the end whereunto and wherefore all good works must be done. See *Psal.* 115. 1. *Matth.* 5. 16. 1 *Cor.* 10. 31. 1 *Pet.* 2. 12. & 4. 11.

12 *And I would have you know brethren* [That is, be not discouraged or offended at my imprisonment, but understand this from me.] *that that which hath happened to me* [that is, this mine imprisonment and affliction, which I suffer for the Gospel sake] *is fallen out more to the furtherance of the Gospel:* [that is, that it is so far from being an hindrance to the course and propagation of the doctrine of the Gospel, that by the disposing of God this is even serviceable and a furtherance thereunto.]

13 *So that my bands* [That is, the cause wherefore I am imprisoned and held in bands and chains, that it is not any ill deed committed by me, but onely the doctrine of the Gospel.] *in Christ* [That is, wherewith I am bound for Christs sake, see *Ephes.* 4. 1.] *are become manifest in the whole judgement-house* [*or court*, or house of the Emperor *Nero*, *i.e.* to his Counsellors and Courtiers. See *chap.* 4. 22.] *and all others:* [namely, places or men; Namely in this City of *Rome* and hereabout.]

14 *And* [*that*] *the greater* [*part*] *of the brethren in the Lord, having gotten confidence* [That is, being become couragious or bold.] *by my bands* [That is, by my innocency, constancy, and courage which appears, and is shewen by me in this mine imprisonment.] *more abundantly dare to speak the word* [Namely, of God, *i.* confess and publish the doctrine of the Gospel.] *without fear.*

15 *Some also indeed preach Christ* [By these the Apostle understands certain Teachers who indeed preached the orthodox doctrine, because it is said that they *preached Christ*, but that their heart was not pure, but filled with envy and strife against *Paul*.] *through envy* [Namely, grudging *Paul* the honour which was done to him by those who were converted by his preaching.] *and contention* or *strife* [namely against *Paul* and the other upright Teachers, to whom they thought to be an hindrance thereby; or to draw part of his honour to themselves.] *but some also through good will.* [Gr. *by a good pleasure*, *i.* with a sincere, willing and inclined heart for the furtherance of mens salvation.]

16 *Those indeed publish Christ of contention, not purely* [Namely, in respect of their heart with which they preached the doctrine, not with a pure and upright mind, see *ver.* 15.] *thinking to bring affliction to my bands*: That is, to make my cross yet heavier, forasmuch as by their preaching they seek to render me suspected and despised of the Church.]

17 *But these of love*, [Namely, to the glory of God, edification of the Church, and salvation of men.] *seeing they know that I am set*] Or *lye here*: namely, in prison, Or *am called hereunto by God*] *for defence of the Gospel* [That is, to publish and defend the doctrine of the Gospel even in these bands, against all enemies of the same: which seeing by my bands I am often hindred in, they out of love come to assist me therein. Or *by because of the defence.*]

18 *What then?* [Namely shall this be or bring to pass? shall this trouble either you or me? in no wise.] *nevertheless Christ is published all manner of ways whether it be under a pretext* [namely, of zeal to the propagation of the Gospel, wherewith they seek to cover their envy and strife] *or in truth*: [That is, with a sincere and pure mind, without hypocrisie or guile] *and therein I do rejoyce*, [Namely, not onely that Christ is preached in truth, but also that by these others, although with no sincere mind, he is nevertheless preached, and so his doctrine is spread abroad by them for the salvation of men] *yea and I will also rejoyce.*

19 *For I know that this*] That is, this affliction which through envy and hatred they bring upon me] *shall succeed for my salvation, by your prayer, and the supply of the Spirit of Jesus Christ* [That is, by the supplying or affording of the holy Ghost, which I shall obtain for my self from Christ by your prayer.]

20 *According to my earnest expectation* [The Greek word signifies an expectation, as it were with an outstretched head or neck. See *Rom.* 8. 19.] *And hope that in nothing I shall be ashamed*: [That is, come to shame by turning away, or fainting.] *but* [*that*] *in all boldness, as always* [namely, before this in the former years of my Ministry, in which also many afflictions came upon me, and were courageously overcome by me.] *so now also Christ shall be magnified* [That is, honoured, praised. See of this word, *Luke* 1. 46.] *in my body*, [That is, by the suffering which may be laid upon my body. Or *by my deliverance*] *whether it be by life* [That is, whether I yet keep my life, to serve and glorifie him still by the preaching of the Gospel] *or by death* [That is, or that I am made away and put to death by the Emperour, to glorifie Christ by my death, and to confirm his doctrine with my blood.]

21 *For*]Or *For Christ is my gain in life and in death*] *to live is to me Christ*, [That is, if I yet remain alive, I will bestow the same to the honour and service of Christ.] *and to dye is gain* [*to me*] [That is, if I be put to death, that shall bring me no loss but great gain, seeing I shall gain for earth, heaven, and for this miserable mortal life, a blessed eternal life.

22 *But whether to live in the flesh* [This signifies not here to live after the lusts of the flesh, as *Rom.* 8. 1. but to remain in this corporal and temporal life] *the same be profitable for me* [Or, *if it should yet happen unto me to live in the flesh, the same should be profitable unto me.* Gr. *a fruit of the work*] *and what I shall chuse*, [Namely, if the choice of both were given me, either to dye, or yet to remain alive] *I know not.* [Namely, forasmuch as there are very weighty reasons on both sides: so that I hardly know which (as the weightiest) ought most to move me.]

23 *For I am pressed* [Namely, in my mind, not knowing what I shall account best, forasmuch as on either side there are powerful and pressing reasons.] *by these two* [namely, different desires, which are afterward

afterward expressed] *having* [*desire to be dissolved* [or *to change houses, to dislodge, i. e.* to depart out of this life; a similitude taken from those that depart out of an Inne to take their journey towards their own Country; or else intending to goe by Ship into another country or place, weigh Anchor to begin the journey. See the like 2. *Tim.* 4. 6.] *and to be with Christ.* [namely, in heaven, with my soul which they cannot kill. See *Mat.* 10. 28. *Luke* 23. 43.] *for* [*that*] *is very farre the best*: [Gr. *much more, better*, namely, for me. See *Psal.* 16. 11. *Rom.* 8. 18.]

24 *But to abide in the flesh*,]That is, in this corporall life. See *ver.* 22.] *is more needfull for your sake*] namely, to strengthen you and other Churches in the faith, and to win yet many more to Christ.]

25 *And this I trust and know*,[Some ancient teachers think that the Apostle certainly knew this by a speciall revelation of God, (as *Act.* 23. 11.) that in this first imprisonment he should not be put to death: and that being set free, he afterward preached about ten years yet in *Asia*, *Syria*, *Greece*, and elsewhere; and after that was again imprisoned and put to death at *Rome*. But that is uncertain, and it appeares out of *chap.* 2. 17. that he saith this, not of a certaine knowledge by a divine revelation, but out of a probable conjecture and hope from all the circumstances of the matter, that in his first defence he should not be condemned to death, which also came to pass, as by the Epistles written afterward in his bonds may appeare. In his second defence he declareth that the time of his dissolution was near, 2 *Tim.* 4. *ver.* 6, 16.] *that I shall abide* [namely alive] *and shall continue with you all* [that is, shall yet come unto you Philippians, and continue a while with you] *for your furtherance* [that is, with my doctrines and preachings, to cause you to increase more and more in knowledge and piety] *and joy of faith*:] that is, springing from faith, or which shall be occasioned by the increase of your faith.]

26 *That your glorying in Jesus Christ.*] Namely, that you are by me an Apostle of Christ, converted to the faith and confirmed therein.] *may be abundant on me* [Gr. *in me*, namely, when by your prayers ye shall have obtained my deliverance.] *by my presence again with you*:] Namely, which I hope that the Lord will grant.]

27 *Onely walk* [Or *Carry your selves*, The Greek word signifieth, as a good Citizen to carry himself beseemingly in his City, to order his conversation and walking. See also *chap.* 3. 20.] *worthy of the Gospel of Christ* [That is, as becometh them that have learned and embraced the doctrine of the Gospel, See *Ephes.* 4. 1. 1 *Thes.* 2. 12.] *that whether I come and see you, or whether I be absent, I may hear of your affairs, that ye stand in one spirit, with one mind*] Gr. *soul.* See *Acts* 4. 32. By the Spirit is signified the understanding, and by the soul the will and affections. Or the one may also be an explication of the other. Others by this word *Spirit* understand the holy Spirit,] *striving together by (or through) the faith of the Gospel.*

28 *And that ye be in nothing terrified by those that withstand*: [That is, who either with false doctrine or with grievous persecutions and threatnings, set themselves against the doctrine of Christ to root it out] *which is to them indeed* [namely, the persecutors and false teachers.] *an argument of destruction* [that is, a certain signe that they run to destruction, See 1 *Thes.* 1. 5.] *but to you of salvation*, [Namely, believers, who neither suffer your selves to be seduced by false doctrine, nor to be terrified by feare of persecutions to turne away from the true faith] *and that of God*, [this he adds that they might not think that their stedfastnes was a meritorious cause of salvation, and that they might know that this stedfastnes cometh not from themselves but from God, as is declared in the following verse.]

29 *For to you is given of grace* [Or *freely given for Christs sake.* See *Ephes.* 2. 8.] *in the cause of Christ, not onely to believe in him* [Namely Christ, *but also to suffer* [that is, for Christs sake to be subject to tribulations and persecutions, and patiently to beare and overcome them, *Mat.* 5. 12. *Act.* 5. 41] *for him* [that is, for his sake; for his doctrine and causes sake.]

30 *Having the same combate* [Namely, to fight and to undergoe] *which ye have seen in me*, [namely, when I was with you. See hereof *Act.* 16. 19. *&c.* *and now here (to be) in me.*] Namely, by the reports what I must daily suffer here at *Rome* in my bands.]

CHAP. II.

1 *The Apostle exhorts the Philippians very movingly unto unity, 3. And unto humility and serviceablenes, 5. for that end setting before them the example of the Lord Jesus Christ, 6. Who being true God so debased himself, that he took our humane nature upon him, and died for us on the Cross, 9. and afterward was againe exceedingly exalted. 12. Addes thereunto a common exhortation to obedience, the feare of God, and all manner of Christian vertues, 15. to shew themselves as lights in the midst of the unbelievers, 17. Declareth that if he should be put to death at Rome, he should rejoyce at it, and that they also ought to doe the same. 19. Promiseth that he will speedily send Timothy unto them, 24. And hopeth also to come unto them himself, 25. Very earnestly commendeth their Pastor Epaphroditus unto them, who brought them this Epistle, 26. Declareth that he had been very sick, yet by the Lord strengthened againe, 29. Exhorts the Philippians that they would receive him joyfully, seeing for their service sake he had been in perill of his life.*

IF *therefore there be* [Or *hath place with you*: or *may availe with you*] *any consolation* [or, *exhortation*: for the Greek word signifies both [*in Christ*, [that is in Christs name or for Christs sake.] *if there be any comfort* [that is, comfortable speech,] *of love* [that is, made out of sincere love] *if there be any fellowship of the Spirit*, [that is, if ye also shew the grace of regeneration in following of this exhortation. or *if ye are bound one to another by one spirit*,] *if there be any inward movings* [Gr. *Bowells.* See chap. 1. 8.] *and compassions:* [namely of my bonds and afflictions. See *Act.* 3. 12. *Heb.* 10. 28.

2 Then *fulfill ye my joy*, [That is, increase it still more and more, by your Christian walking] *that ye may be of one accord*, by this oneneſſe of mind is understood not onely one kind of opinion in one understanding, concerning the chief Articles of Christian doctrine, but also unity in will, affections, and love, as the same is also here expressed. See *Act.* 4. 32.] *having the same love, being of one mind*, [*Gr. of one soul*: or *having the soules joyned together*] *and of one judgement.*

3 [*Doe*] *nothing through strife, or vaine glory, but through humility, let one esteeme another more excellent then himself.e.* [Namely in gifts, or in ministeries.]

4 *Let every one not look upon* [namely, principally, or onely. For otherwise a Christian must also take care for those of his owne house, 1 *Tim.* 5. 8. The

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Apostle here useth a word which properly signifieth to look as aiming at a mark] *his owne* [that is, his owne profit, honour or ease] *but let every one* [*look*] *also on that which* (*belongs to*) *others.*] That is, which tends to his neighbours profit, honour, service and edification.]

5 *For let that minde be in you,* [Gr. *let the same be iudged, i.* let then the same disposition and inclination be in you to humility] *which also was in Jesus Christ:*

6 *Who being in the forme of God* [Gr. *Morphe, i.e. fashion* or *forme*, by which word it is here translated because thereby is signified here, not only a divine majesty and glory, but also the divine essence it self, forasmuch as without the same there can be no true divine Majesty and glory, and this also can be with none but with the true God. *Isa.* 42. 8. And it appears by what followes, that by this word the essence of God is signified here also, as is said ver. 6. that he was equall to God, and ver. 7. that he took upon him the forme of a servant, that is, not onely the quality of a bondman or servant, but also a true humane nature it selfe, endued with such qualities. So that the words, *the form of God*, are to be understood of his essence and state in which he was from all eternity, before he took the humane nature upon him. See *Joh.* 1. 1. 14. and Chap. 17. 5.] *esteemed it no robbery* [that is, nothing that was unlawful or unjust, which did not of right belong unto him, as if he had got it by robbery] *to be equall to God*: [that is, to be and remaine perfectly like to God his Father according to his divine essence, and consequently also in majesty and glory, as being one with the father. See *Joh.* 5. ver. 18, 26. and Chap. 10. 30. and chap. 16. 15. *Heb.* 1. 3.]

7 *But made himself e* [Namely, altogether willingly] *of no account,* [Gr. *made vaine* or *empty, i.e.* as it were layd aside the use of his divine glory for a time, to accomplish the work of our redemption in the state of humiliation, and as it were emptied himselfe thereof, and kept it hidden in his humane nature only letting some small rayes of the same sometimes shine forth by his miracles and otherwise, *Joh.* 1. 14. and chap. 2. ver. 11. In the 8. ver. following, it is expounded by the word *humbled*] *having taken on the forme of a servant* [this is expounded by the following words, namely that he took on him a true humane nature, and with the same a very low and contemptible estate as of a slave or servant, that so he might satisfie for our sins, and serve his father for our redemption. See *Isa.* 53. 11.] *and became like unto men* Gr. *being made in mens likenesse, i.e.* being made like unto men. Namely, not onely according to the humane nature assumed by him; but also according to all the infirmities of the same, without sin. See *Heb.* 2. 17. and 4. 15. Or as a meane and despised man. See *Jud.* 16. 7, 11. *Psal.* 82. 7.]

8 *And found* [That is, found to be] *in fashion* [thereby is understood the same that before was named *forme* and *likenesse*, joyned with an outward conversing amongst men.] *as a man,* [that is, as a true and also as a meane and despised man. See ver. 7.] *he humbled himself,* [See the 7. verse foregoing] *being become obedient* [namely willingly subjecting himselfe in all things to the will of his father] *unto the death,* [that is, not onely in all manner of commands, but also in the most grievous, to die the death: to which otherwise he was not subject, neither according to his divine nature which is immortall, 1 *Tim.* 1. 17. nor according to his humane, forasmuch as there was no sin in the same, 1 *Joh.* 3. 5. and therefore had not deserved the wages thereof, *Rom.* 6. 23.] *yea to the death of the crosse:* [that is, to the most bitter, and most shamefull death, which was also cursed of God *Deut.* 21. 23. Under this lowest degree of humiliation the Apostle comprehends all others which went before the same both in body and soul, and expresseth this, the better to set before our eyes the utmost humiliation of Christ, and thereby to exhort believers to humility.]

9 *Therefore* [By this word *therefore* is not shewed that by this humiliation Christ merited the following glory for himselfe: for all that Christ merited, that he merited for us, *Joh.* 17. 19. But sheweth onely what followed hereupon, or was fit to follow. See the like *Act.* 20. 26. *Heb.* 3. 7. 2. *Pet.* 1. 10.] *God* [namely the father] *hath also above measure exalted him.* [namely, after that he being risen from the dead and ascended up to heaven, sate on the right hand of God in the highest glory. *Eph.* 1. 20. *Heb.* 1. 3. which according to his divine nature he had indeed from eternity. *Joh.* 17. 5. But seeing he had as it were laid aside the use thereof in the state of his humiliation; he took the same upon him again after his ascension, and shewed it gloriously: and his humane nature both in soul and body was adorned with as high glory and blessednes, as a creature can receive, far surpassing all glory of Angels and other men.] *and hath given him* [or *freely given.* See *chap.* 1. *ver.* 29. whereby is meant that his exaltation came to pass according to the fathers will and pleasure] *a name* [thereby is understood not the bare name whereby he was distinguished from other men: for that he had also in the state of his humiliation, nor yet only the renown of his person, but the majesty and glory of the same. See *Eph.* 1. *ver.* 21] *which is above every name*: [that is the greatest and highest glory.]

10 *That*] Or *so that*] *in the name of Jesus* [that is, this Jesus Christ being thus glorified, and by reason of this his glory] *every knee should bow it self* [that is, all reasonable creatures subject themselves, even his very enemies against their will. The Apostle here alludes to that which God saith, *Isa.* 45. 23. and applies the same here to Jesus Christ, as also *Rom.* 14. 11. These words then must not be understood properly, to wit, that when the name Jesus is named, men must bow their knees; as some through mis-understanding of this place, not without superstition, doe: for the Angels and wicked spirits, of whom here also is spoken, have properly no knees: but by a similitude from the outward reverence which men thereby shew to Kings or Princes to whom they are subject, is here understood the subjection of all creatures unto Christ, as the Lord of Lords, and King of Kings. *Revel.* 19. 16. the Prince of the Kings of the earth, *Rev.* 1. 5. and Lord over all, *Act.* 10. 36.] *of them that are in heaven,* [namely the holy Angels and blessed souls, *Revel.* 5. 13.] *and which are on earth* [that is, all men living upon earth.] *and which are under the earth*: [that is, all men which are dead, and in the graves: or else all wicked spirits and damned persons which are in Hell, *i.e.* all reasonable creatures, in whatsoever place of the created world they be. For although the Divels and the ungodly and damned men doe not give Christ the subjection and honour they ought, yet notwithstanding they must even against their wils, be subject unto him as the Lord and judge over all. See *Psal.* 22. 30. and 72. 9.]

11 *And every tongue* [Namely of all nations and people, and also of all reasonable creatures, not onely of the good but also of the bad; which how much soever they set themselves against Christ, nevertheless have many times been constrained to confess

confess him against their wills, *Mark* 5. 7. *Act.* 16. 17. and shall in the last judgement be compelled to acknowledge him for the judge of the quick and of the dead; and for the Lord, *Mat.* 7. *ver.* 22.] *should confesse that Jesus Christ is Lord,* [Or, *that the Lord Jesus, is Christ. i.e.* the anointed,] *to the glory of God the Father.* [That is, which confession tends to the spreading abroad of the glory of the Father, who of meer mercy and grace towards us, hath appointed and given this his Son Jesus for a Lord and Saviour.]

12 *So then my beloved, as ye have always been obedient,* [Namely, to the Gospel, embracing the same by a true faith; and living according to the same by a godly conversation.] *not as in my presence onely, but much more now in mine absence, work your own salvation,* [that is, give diligence, take pains, using the means which God hath ordained for the furthering of the same] *with fear and trembling.* [That is, with a lowly opinion of your selves, and with great and child-like carefulnes, fearing lest ye may do or omit any thing, whereby you may provoke God to anger, or that may be an hinderance to your salvation. See of this phrase, *Psal.* 2. 11. 1 *Cor.* 2. 3. 2 *Cor.* 7. 15. *Ephes.* 6. 5. *Heb.* 12. 28. 1 *Pet.* 1. 17.]

13 *For it is God who worketh in you* [This is added here, that from this foregoing exhortation men should not think or conclude, that a man of himself and by his own abilities, could work out salvation: See *Chap.* 1. 6. 2 *Cor.* 3. 5. *Jam.* 1. 17.] *both the will* [that is, not onely the power to will, but also the will it self; powerfully inclining and bending the will to chuse the good, and so of unwilling making it willing by the power of the holy Ghost. *John* 3. 5. and 6. 44. *Rom.* 9. 16. 1 *Pet.* 1. 3.] *and the work* [Or, *the working out, i. e.* the doing and finishing of the good that men will] *according to* [*his*] *good pleasure.* [That is, not according to any foregoing good disposition or preparation, which he should finde in man, but according to his pleasure of pure grace. See *Ephes.* 1. 5, 9, 11. and 2. 8. 2 *Tim.* 1. 9.]

14 *Do all things* [Namely, which the Lord commands you, how difficult soever it be to the flesh] *without murmuring* [that is, willingly, and patiently] *and gainsaying:* [Or, *contentions, ponderings*, namely, whether ye shall do that which God commands or not. For the Greek word signifies, either in ones minde or with words, to dispute or argue to and again.]

15 *That ye may be unblameable* [That is, so that men may not justly blame your conversation. See *Luk.* 1. 6. *Ephes.* 5. 26, 27.] *and upright,* [or simple, without guile. See *Matth.* 10. 16.] *children of God, being unreprovable in the midst of a crooked and perverse generation:* [that is, unbelieving and unregenerate men. See *Acts* 2. 40.] *amongst which* [namely men] *ye shine* [That is, henceforward also ought to shine and give light before] *as lights in the world.* [Or, *light-bearers, stars.* See *Prov.* 4. 18. *Matth.* 5. 14.]

16 *Holding forth the word* [Or *bearing before*] that is, stedfastly holding fast, professing and studying the wholesome doctrine of the Gospel. Or propounding] *of life*: [that is, in which eternal life and the way to attain it is set forth unto us, and which leads us thereunto. See *Joh.* 6. 68.] *for a glory unto me against the day of Christ,* [namely when he shall come to judge all men, or to deliver me out of this life] *that I have not run in vaine* [Namely, in the race of my Ministery, administred unto you by the preaching of this word] *nor laboured in vain.*

17 *Yea if I* [Namely, shedding my blood for the Gospels sake] *also am offered for a thank-offering* [the Greek word signifieth so to be offered, as in the Old Testament together with the meat-offering of meal, wine also for a drink-offering was offered up, *Numb.* 28. 7. The Apostle here hath respect to the shedding of his blood. For the blood of the Martyrs is an acceptable sacrifice to the Lord. *Psal.* 116. 15.] *upon the sacrifice* [that is, because I have by the preaching of the Gospel, as it were offered up and consecrated you, and thereby have served you to bring you to the faith, wherein ye shall be confirmed by my death] *and administration of your faith,* [Gr. *Leitourgia.* Of this word, see *Rom.* 15. 16. 2 *Cor.* 9. 12. *Heb.* 8. 2, 6.] *I joy and rejoyce with you all.*

18 *And for that same rejoyce ye also* [This may be understood either by way of exhortation, that they shall rejoyce; or by way of rehearsal, that they did thus] *and rejoyce ye also with me.*

19 *And I hope in the Lord Jesus* [That is, with the help and by the grace of the Lord: if it shall please him. See *Acts* 18. 21. 1 *Cor.* 4. 19. *Jam.* 4. 15.] *to send Timothy unto you speedily, that I also may be of good courage, when I shall have understood your affairs.*

20 *For I have no man who is just so minded,* [Gr. *of a like soul. i. e.* who bears you so good an heart as I and he] *who will sincerely* [the Greek word properly signifies so sincerely as it comes from nature it self, as parents take care for their children which are born of them] *take care of your affairs.* [Namely, which concern the edification of your Church, and your salvation.]

21 *For they seek all* [That is, well near all, or almost all, as *Matth.* 10. 22. *Mar.* 1. 5.] *their own,* [that is their own ease, profit, or honour] *not that which is Jesus Christs.* [That is, that which belongs to the furtherance of Christs kingdome, honour, and doctrine.]

22 *And ye know his proving,* [That is, the proofes of his uprightnes and faithfulnes, which he hath often shewed before this. Or how that he hath alwayes been found upright and faithful,] *that he as a child* [*his*] *father,* [that is, not as a servant, by constraint, but with a submissive and ready-minded inclination. See 1 *Cor.* 4. 17. 2. *Tim.* 2. 1.] *hath served with me in the Gospel.* [That is, hath holpen me in publishing, propagating and defending of the doctrine of the Gospell.]

23 *I hope therefore indeed to send him* [Namely, *Timothy*, such an excellent young man and faithfull teacher, who hath been so serviceable and helpfull to me] *immediately* [this may be joyned either to the word *send*, or to the word *look to*] *as* [*soone*] *as I shall have looked unto my businesse:* [namely, which concerne the administration of mine office.]

24 *But I trust in the Lord* [I firmly hope, and doubt little thereof: for this word here signifies not a firm assurance of heart, but a great and strong hope. See *Chap.* 1. 25.] *that I my self also shall shortly come* [*unto you.*]

25 *But I thought it needfull to send unto you* [Namely, now presently with this Epistle.] *Epaphroditus* [See also of him *Phil.* 4. 18. Some think that he is the same who is called *Epaphras, Col.* 1. 7. and 4. 12. *Philem. ver.* 23. but that is uncertain.] *my brother* [that is my associate, and a teacher of the holy Gospel] *and fellow-labourer,* [namely, in the work of publishing of the Gospel.] *and fellow-souldier,* [namely in the spiritual conflict against the enemies of the Gospel, with great labour and danger of his life] *and your Messenger* [Gr. *Apostolon*, which word in special signifies one who was called & sent forth by Christ himself to preach the Gospel through the whole world, *Gal.* 1. 1, *Eph.* 4. 11. but here it is taken more largely in

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general for one who is ſent forth by any one to act any thing in his name or for him: he was by the *Philippians* ſent to *Rome* unto *Paul*, to carry him that which they had contributed for his maintenance. Or elſe, your teacher: for ſo this word is alſo ſometimes taken for any kind of teacher. See *Rom.* 16. 7. 2. *Cor.* 8. 28.] *and miniſter of my neceſſities*: [why the Apoſtle thus calls him is more largely declared, *chap.* 4. *ver.* 18.]

26 *Seeing he was very deſirous after you all*, [That is, to ſee you all again, and to be with you] *and was very much grieved* [the Greek word ſignifies a very troubleſome expectation of any evil or ſorrow, with great diſtreſs of heart. See *Matt.* 26. 37. *Mark* 14. 33] *becauſe ye had heard* [namely, and knew that you who ſo loved and eſteemed him, would be extremely grieved for it,] *that he was ſick.*

27 *And he was ſick alſo even nigh unto death* [that is, ſo that he was in great danger to have died by that ſickneſs.] *but God had mercy on him* [that is, of grace preſerved him alive, and reſtored him to health againe.] *and not onely on him, but alſo on me*, [namely, becauſe I account the grace which was ſhewed to him, as if it were ſhewed to my ſelfe, becauſe of the help which I have of him.] *that I might not have grief* [namely, for the death of ſuch an excellent Teacher, and uſefull inſtrument in the Church of God] *upon grief.* [namely, which is daily procured procured to me in theſe bands by the enemies of the Goſpel.]

28 *I have therefore ſent him the more ſpeedily*, [Namely, as ſoon as he was well againe. Or *the more carefully, the more diligently*] *that ye ſeeing him might rejoyce againe, and I might be the leſs ſad* [namely, as I have been while ye were conſtrained ſo long to want your faithfull Teacher.]

29 *Receive him then in the Lord*,] That is, for the Lords ſake whoſe Miniſter he is: Or not with any worldly entertainement but as is acceptable to the Lord] *with all joy, and hold ſuch* [that is, who are Miniſters of the Goſpel, and eſpecially who are ſo faithfull as he and *Timothy*] *in eſteem* [Or *in honour*, [or *precious*.]

50 *For, for the work of Chriſt* [That is, for the work whereunto Chriſt had called him: or which he had undertaken for the propagation of the Kingdome of Chriſt, and of his glory. Whereby is underſtood either in generall the miniſtry of the word with all that appertaines thereunto; or in ſpeciall the ſervice which he had done the Apoſtle, in the bringing over of that which the Philippians had ſent unto him, and which he ſtill did in ſerving him in his bonds: all which tended alſo to the propagation and ſervice of the Kingdome of Chriſt] *he was come nigh even unto death*, [that is, was in great danger of his life. Namely, either in that dangerous journey, or here at *Rome*, becauſe he helpeth and ſerveth me in ſpreading abroad the Goſpel] *not eſteeming* [the Greek word ſignifies to take counſel without regarding or taking notice of his own ſoul or life, *i. e.* that he having conſidered what he muſt of neceſſity doe, either put his life in danger, or neglect his miniſtry, determined rather to hazard his life] [*his*] *life* [Gr. *his ſoul*] *that he might fulfill the want of your miniſtration unto me*, [that is, that ſeeing ye your ſelves cannot be here preſent to ſerve me in my bands, he might do the ſame inſtead of you all, Gr. *your want of miniſtration to me*.

CHAP. III.

1 *The Apoſtle further warnes the Philippians againſt the ſeduction of the falſe Apoſtles, who mingled the Law and the Goſpel together*, 3 *And teacheth on the contrary that not the outward circumciſion, but the ſpirituall is neceſſary to ſalvation*, 4 *Which he confirmes by his own example and faith.* 5 *And for that end he relateth, that he had all thoſe outward advantages which theſe boaſted to have*, 7. *But that he regarded not thoſe things, nor put any confidence therein, but onely in Chriſt*: 9 *Not relying on his own righteouſneſs which is of the law, but onely on the righteouſneſs of Chriſt, which he deſcribes with its fruits.* 12 *Nevertheleſs acknowledgeth his own imperfection, how much ſoever he followed after perfection*, 15. *And exhorts the Philippians they ſhould doe the like alſo, according to this rule and after his example.* 18 *reproving thoſe that did otherwiſe, with a denunciation of eternall deſtruction to them*, 20. *and comforts true believers with the glory even of the body, which the Lord Chriſt ſhall procure us.*

Furthermore *my brethren rejoyce ye in the Lord.* [That is, for the grace which the Lord had ſhewed us. Or with a joy which is acceptable to the Lord, namely, in the midſt of tribulations.] *To write the ſame things to you* [namely, which I have taught you before by mouth. See 2 *Theſ.* 2. 15.] *is it not irkeſome to me*, [or *is not grievous, troubleſome, too much to me*] *and it is ſure for you* [that is, it tends and is ſerviceable for your aſſurance, thereby to be more and more confirmed in the truth of Chriſtian doctrine and in the faith.]

2 *Beware of the dogs*, [That is, obſerve the dogs, and take heed of the falſe Apoſtles, which he calls by this reprochfull name of dogs to expreſs their nature, that they impudently bark at and bite the ſincere teachers with their ſlanders] *beware of the evil labourers* [that is, who indeed take much paines and labour, but to implant in men an evil and corrupt doctrine.] *Beware of the conciſion*, [that is, who are of the circumciſion, boaſt thereof, and teach that circumciſion is neceſſary to ſalvation. Which may juſtly be called not ſo much a circumciſion, as indeed a conciſion (cutting in pieces.) The Apoſtle here very elegantly changeth the word circumciſion into conciſion, becauſe the doctrine of theſe falſe Apoſtles, cuts off the men that embrace it from Chriſt, and as it were cuts them in peices, unto deſtruction.]

3 *For we* [Namely, who ſeek and place our righteouſneſs onely in Chriſt, as is declared hereafter.] *are the circumciſion*, [that is, the true circumciſion which availes before God, which is the inward circumciſion of the heart. See *Rom.* 2. 29.] *we who ſerve God in the Spirit* [or *with the Spirit, i. e.* inwardly with the ſoul and the heart *Ioh.* 4. 24. *Epheſ.* 6. 18. or *by the power of the holy ſpirit.*] *and glory in Chriſt Jeſus*, [namely, that we have our ſalvation in him, and in his righteouſneſs onely. 1. *Cor.* 1. 30, 31.] *and truſt not in the fleſh*: [that is, in thoſe outward ceremonies of the law, or outward circumciſion of the fleſh, and obſervation of the ſame, to be ſaved thereby, and is oppoſed to the word *ſpirit* uſed before.]

4 *Although I have alſo what to truſt to might in the fleſh*: [Gr. *although I alſo have confidence in the fleſh*, *i.e.* although I alſo have matter concerning that outward circumciſion and other ceremonies of the law together

ther with the outward advantages of the *Jews*, to put confidence in, namely, if a man might put his confidence to be ſaved therein] *if any other man thinketh he may put truſt in the fleſh*, [namely, of theſe falſe Apoſtles, who always boaſted much in thoſe outward things, and ſought their ſalvation therein] *I yet more*: [That is, I ſhould find yet more wherein to put truſt.

5 *Circumciſed the eighth day* [Gr. *eighth-days circumciſion*] *of the generation of* Iſrael, *of the tribe of Benjamin, an Hebrew of the Hebrews, according to the Law a Phariſee*: [That is, in reſpect of the ſenſe of the law: Or of thoſe three ſects which were among the people of the *Jews*, Sadducees, Eſſenes, and Phariſees, I was addicted to the ſect of the Phariſees; which was accounted the diſcreeteſt of all, *Act.* 26. 5.]

6 *According to zeal* [Namely, for the obſervation of the Ceremonies of the Law: wherein the falſe Apoſtles were alſo very zealous, but perverſly] *a perſecutor of the Church*: [namely, of the Chriſtians, who ſought not their ſalvation in the works of the Law, but onely in Chriſt] *according to the righteouſneſs which is in the Law*, That is, which the law outwardly requires of men] *being unblameable.* [Namely, ſo that men could not reprove me for any wilful tranſgreſſion of the Law, ſeeing mine external works were conformable to the Law of God. Whereby notwithſtanding he declares that he was not juſtified. 1 *Cor.* 4. 4.]

7 *But that which was gain to me* [Gr. *which were gains to me. i.* which I at that time eſteemed to be profitable and advantagious to me to ſalvation] *that I eſteemed loſs for Chriſt.* [That is, on the contrary rejected as bringing loſs to me.]

8 *Yea ſurely I alſo account* [That is, I did not onely eſteem it ſo when I was firſt converted unto Chriſt, but account it ſo ſtill: and continue in the ſame opinion] *all things* [namely, by which men ſeek their ſalvation without Chriſt:] *to be damage for the excellency of the knowledge of Chriſt Jeſus my Lord*: [namely, not of the bare knowledge onely, but of the ſaving knowledge, which is accompanied with affiance and faith, *John* 17. 3. as the words *my Lord* import] *for whoſe ſake I have reckoned all thoſe things damage*, [Gr. *have ſuffered loſs of all thoſe things*] *and account to be dung*: [The Greek word properly ſignifies things which either are caſt forth by dogs, or caſt before dogs: i. e. ſordid things and refuſe.] *that I may win Chriſt*, [That is, be made partaker of the rightouſneſſe of Chriſt, which is the greateſt gain.]

9 *And be found* [Namely, in the judgment of God.] *in him*, [That is, in his communion, ingraffed into him by faith, and being partaker of his rightouſneſs.] *not having my (own) righteouſneſs* [That is, not relying on mine own righteouſneſs:] *which is of the Law*, [That is, which conſiſts in perfect obſervation of the Law as well moral as ceremonial,] *but that which is by the faith of Chriſt*, [That is, which men obtained when they believe in Chriſt, and thereby embrace his righteouſneſs: and which is imputed to believers by God of grace as their own righteouſneſs,] [*namely*] *the righteouſneſs* [namely, of Chriſt] *which is of God* [That is, which God freely gives, and graciouſly imputes to us, *Rom.* 4. 6.] *by faith*: [Gr. *in.* That is, which we obtain and apply to our ſelves by faith, as by a ſpiritual inſtrument whereby this righteouſneſs is received.]

10 *That* [Hereby he deſcribes the true ſaving and juſtifying faith, wherein the ſame conſiſts, what it aims at, and what it produceth,] *I may know* [See *ver.* 8.] *him*, [namely, Chriſt,] *and the power of his reſurrection* [That is, the fruits and benefits which he having procured for us by his death, powerfully applyes and brings to us by his reſurrection: namely, our juſtification before God, and the power to ariſe from the death of ſinne, ſee *Rom.* 4. 25. and 6, 3, 4. &c. and 8. 11. 1 *Pet.* 4. 1, 2.] *and the fellowſhip of his ſuffering*, [That is, that I may have part in the fruits of Chriſts ſuffering, namely, that thereby I may be delivered from the puniſhment of ſin, and railed up to a new life, and for his ſake willingly endure all ſufferings, croſſes and tribulations, which may come upon me for his ſake] *being conformable to his death*: [Namely, the old man being mortified in me, *Rom* 6. 5, 6. and for his ſake being killed all the day long, *Rom.* 8. 36.]

11 *If by any means I may come* [Theſe words ſignifie not here any uncertainty of this thing, but the difficulty to obtain it, thereby to quicken up our deſire and diligence. And the ſenſe is, diligently purſuing this, if by any means I &c.] *unto the reſurrection of the dead.* [namely, the bleſſed reſurrection of the juſt, and thereby unto eternal glory and bleſſedneſs, *Luk.* 14. 14. *Joh.* 6. 39, 40, 44, 54. Therefore the faithful and righteous onely are called children of the reſurrection, *Luk.* 20. 36. not but that the ungodly alſo ſhall ariſe, *Dan.* 12. 2. *Acts* 24. 15. but their reſurrection ſhall be to condemnation, *Joh.* 5. 29. and therefore rather a fall then a reſurrection.]

12 *Not that I have already obtained it* [Namely, the perfection of regeneration in this life] or *am already perfect* [namely, in regeneration] *but I purſue after it*, [Gr. *I proſecute it*, namely, with great deſire and diligence] *if I may alſo apprehend it*, [thereby he meaneth not that he is uncertain whether he ſhall obtain it, but ſheweth the difficulty of the thing, and his zeal after it as in the former verſe,] *for which* [That is, to obtain which] *I am alſo apprehended of Jeſus Chriſt.* [That is, as it were apprehended and taken by Chriſt, when perſecuting his Church, and as it were running into deſtruction, on the way to *Damaſcus* I was laid hold on by him, and converted unto him, *Act.* 9. ſee the like 1 *Cor.* 13. 12.]

13 *Brethren I account not* [That is, I do not perſwade my ſelf, as ſome might think, becauſe I boaſt ſo much of communion with Chriſt and his benefits] *that I my ſelf have apprehended it.*

14 *But one thing* [*I do*] [Namely, as the principal, wherein I exerciſe my ſelf with all diligence, *Pſal.* 27. 4. *Luk.* 10. 42.] *forgetting that* [That is, not being content with that good which heretofore I may have done] *which is behind*, [That is, which is paſt, whereby is underſtood that which he hath done hitherto, even ſince his being converted unto Chriſt. A ſimilitude taken from thoſe who are already run farre in a race, and leave behind them the place which they have run. See 1 *Cor.* 9. 24.] *and reaching*, [Or, *ſtretching forth*, as runners ſtretch forth forwards their head, neck, arms, and body to run the faſter: by which ſimilitude he declares his great and diligent endeavour, which he uſeth with all his might, to attain thereunto] *unto that which is before*, [That is, which muſt yet be run, to come to the end or goal. Or unto the promiſes of the Goſpel, which are ſet before us, to get and apprehend them.] *I purſue* [Gr. *proſecute*, as *ver.* 12.] *after the mark*, That is, after the goal ſet at the end of the race, towards which the runners ſtrive to run, firſt to lay hold upon it, and ſo to win the prize] *unto the prize*, [Gr. *brabeion*, whereby is underſtood a crown or other mark of honour which is given to them which had won in the race. And the Apoſtle thereby underſtands eternal ſalvation, which he calls a crown of righteouſneſs, 2. *Tim.* 4. 8.] *of the calling of God*, [That is, which

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which shall be given to them whom God hath effectually called unto the fellowship of salvation, and who are obedient to this calling, and consequently stedfastly run out this race even to the end,] *which is from above* [That is, which comes unto us from God out of heaven, and invites and brings us unto heavenly blessednes.] *in Christ Jesus,*] That is, which is to be obtained by the merits of Christ alone, and which is given unto us for him and by him.]

15 *As many of us therefore as are perfect* [By this word the Apostle understands not those which are altogether perfect in the keeping of the Law, for that he before denied of himself, *ver.* 12, 13. but those that well and thoroughly understand the Articles of Christian Religion, and are as it were come to full grown age therein, *Ephes.* 4. 13. to whom are opposed those who are yet as children in knowledge. See 1 *Cor.* 2. 6. and *chap.* 3. 1. *Heb.* 5. 13, 14.] *let us judge this:* namely, that is here before taught by me: namely, of a mans justification before God, *ver.* 9. and of our imperfection in this life, *ver.* 12. and the like] *and if ye judge ought otherwise:* namely, in matters of lesser moment,] *that also shall God reveal unto you* [namely, causing you in time to increase and grow up in knowledge, if so be you shew your selves teachable, and diligently use the means thereunto. This he saith not of secret revelations without the word of God, but of the ordinary revelations or manifestations which he maketh by the preaching of his word, accompanied with the illumination of his Spirit. And this is said principally for the comfort of the weak, who could not yet rightly understand that the Ceremonial Law was wholly abrogated: namely, that in time God would give them to understand that also. See hereof also *Rom.* 14.]

16 *Yet whereunto we are come,* [That is, in those points of doctrine, to the understanding whereof we are brought by the grace of God,] *let us* [therein] *walk according to the same rule,* [That is, according to the knowledge which we have of it out of Gods word, which is as a rule or square, according to which we must regulate our faith and walking,] *let us judge the same (thing.)*

17 *Be ye also* [Or *together, likewise*] *imitators of me,* [Nnamely, in judgement and in conversation. See 1 *Cor.* 11. 1.] *brethren, and mark those which walk so* [Namely, as I walk: as is declared in that which follows] *as ye have us for a pattern.*

18 *For many walk* [*otherwise*] [Namely, of the Teachers who preach the word, and walk not in their calling as we do] *of whom I have told you often,* [namely when I was with you, warning you of the same in my preaching] *and now also* [namely, by this my writing] *tell you weeping,* [that is, with grief of heart, arising from thence that these men with their false doctrine and disorderly life, seduce and disturb the Church, and hale down destruction upon their own head] *that they are enemies of the cross of Christ.* [That is, shewing that they are enemies of the doctine whereby is taught that men are saved not by the keeping of the law, but by the alone sacrifice of Christ performed on the cross, 1 *Cor.* 1. 23, 24. and 2. 2.]

19 *Whose end is destruction,* [That is, who at last shall be punished by God with eternal damnation, *Revel.* 19. 20, 21. see also chap. 1. 28.] *whose God is the belly,* [That is, who in stead of serving God and spreading abroad his honour, seek nothing else but to lead a delicate and easie life, and to serve their belly as if it were their God] *and* [*whose*] *glory* [That is, honour which they seek of men, and of which they boast] *is in their shame,* [that is, seek their honour in that which is shameful to them. Or, *unto their shame, i.e.* shall fall out for their temporal and eternal shame] *who mind* or *consider, i.e.* [are carried after with their fences and understanding] *earthly things* [That is temporal pleasure and ease.]

20 *But our walking* [Or *citizen-ship, i.e.* civil conversation and manner of living of true Christians, see *chap.* 1. 27.] *is in the heavens,* [That is, is such, that it always pursues after not earthly things but heavenly, and after the glory which is laid up in heaven, see *Col.* 3. 1, 2.] *from whence* [Gr. *out of which*, namely, place of the heavens: see the like *Matth.* 2. 9.] *we also look for the Saviour* [namely, to come to judge the quick and the dead, *Act.* 1. 11.] [*namely*] *the Lord Jesus Christ:*

21 *Who shall change* [The Greek word signifies to change in fashion or quality, see 1 *Cor.* 15. 52. &c.] *our low-brought body* [Gr. *the body of our lowliness*; Or *our body of lowliness, i. e.* this our mortal and corruptible body] *that the same may be conformable* [namely in incorruptibleness, immortality, and other spiritual properties, see 1 *Cor.* 15. 48, 49.] *to his glorious body* [Gr. *to the body of his glory*, or *to his body of glory*, namely, which he had after his resurrection, and now still hath in heaven] *according to the working whereby he can also subject all things to himself.* [That is, according to his divine and almighty power, whereby he is able to do all things, and therefore can also bring about the resurrection and changing of our bodies.]

CHAP. IV.

1 *The Apostle exhorts the Philippians to stedfastnes in the faith,* 2 *and two women amongst them to unity,* 4 *furthermore to Christian joy,* 5 *moderation.* 6 *quietness of mind,* 8 *and to divers other Christian virtues.* 10 *Afterward he thanketh the Philippians for the relief which they had sent to him by Epaphroditus;* 11 *that he had accepted it not out of covetousnes, seeing he had learned to suffer want.* 14 *That they had done well therein, and more then all the other Churches,* 18 *That he had well received it from Epaphroditus,* 19 *and that God would recompence it.* 20 *Finally he concludes this Epistle with thanksgiving to God, and usual salutations and wishes.*

SO *then* [Namely, seeing our birth-right and conversation is in heaven, and such glory is there prepared for us by Jesus Christ in body and soul, as is declared in the close of the former Chapter, to which these words have relation] *my beloved and much wished for brethren,* [Gr. *much desired, i. e.* whom I love with great desire and inclination of heart, and whom I much long after, see *chap.* 1. 8.] *my joy* [That is, who give me cause to joy and rejoyce for your faith and Christian conversation] *and crown,* [That is, an honour and ornament of my ministry by which ye are converted unto Christ. So a virtuous woman is called a crown of her husband, *Prov.* 12. 4. and godly children the crown of their parents, *Prov.* 17. 6. 1 *Thes.* 2. 19. *Revel.* 3. 11.] *stand* [that is continue stedfast. A similitude taken from souldiers, who give no place nor flee in battel, but continue standing, see 1 *Cor.* 16. 13. *Gal.* 5. 1. *Ephes.* 6. 11. *Col.* 4. 12. 2 *Thes.* 2. 15.] *thus* [namely, as ye have hitherto done. Or as I have now instructed you] *in the Lord* [that is, in the faith and obedience of the Lord Christ, or, *by the power of the Lord*] *beloved.*

2 *I exhort Evodias and I exhort Syntyche,* [These two women, as appears from that which follows, were members

members of the Church of the *Philippians*, and had done much good for the furthering of the Gospel; but there was some misunderstanding and strife arisen betwixt them, which was offensive and hurtful to the Church] *that they be of one mind* [namely, not onely concerning doctrine, but also concerning the inclination of their mindes, see *chap.* 2. 2. and *chap.* 3. 16.] *in the Lord,* [that is, with such an holy unity as the Lord commands us, and which is acceptable unto him.]

3 *And I intreat thee also, thou* [my] *upright,* [See of this word *chap.* 2. 20. and 1 *Tim.* 1. 2. *Tit.* 1. 3.] *companion* [Or, *yoke-fellow*. The Greek word signifies one that draws one yoke together with another, whereby is not understood *Pauls* wife, as some have thought: for it is certain that *Paul* was not married, when he wrote the first Epistle to the *Corinthians*, as appears, 1 *Cor.* 7. 7. and we read no where, neither is it probable that he was married afterwards. Also the Greek tongue will not well bear that this should be spoken of a woman. But hereby is understood some one of the Teachers in the Church of the *Philippians*, who faithfully bare and drew the yoke of the Ministry of the Gospel with the Apostle, as he elsewhere calls such a one his fellow-souldier, *Phil.* 2. 25. *Philem. ver.* 2. A similitude from two oxen which draw one yoke together, see 2 *Cor.* 6. 14.] *be helpful* [namely, to bring them again to unity] *to those (women)* [namely, who were named even now] *who have striven with me in the Gospel* [this must be understood, not that they preached the Gospel openly with *Paul*, for that the Apostle forbids women, 1 *Cor.* 14. 34, 35. and 1 *Tim.* 2. 12. but that they in particular stedfastly endured much adversity and tribulation, for the confession of the doctrine of the Gospel. The Apostle here useth a similitude taken from those who strive for a prize, see 2 *Tim.* 2. 5. *Heb.* 10. 32.] *with Clement also* [this may be joyned either with the word *helpful*, or with the word *striven*. Whether this *Clement* were afterwards an Overseer of the Church of *Rome* is uncertain] *and the other my fellow-labourers,* [namely, in the work of the Ministry of the Gospel, see *Rom.* 16. 3, 9, 21. *Phil.* 2. 25. *Philem. ver.* 1, 24.] *whose names* [this the Apostle speaks of those his fellow-labourers according to the judgement of charity, 1 *Cor.* 13. 7.] *are* [namely, written, a similitude taken from the inscribing of citizens or souldiers in a register, to know them, and to account them for true citizens or souldiers] *in the book of life,* [that is, in the register of them that are elected to eternal life, whereby is understood Gods decree of election, see *Exod.* 32. 32, 33. *Luk.* 10. 20. *Rev.* 3. 5. and *chap.* 17. 8. and *chap.* 20. *ver.* 15.

4 *Rejoyce in the Lord* [See *Rom.* 12. 12. 2 *Cor.* 13. 11. *Phil.* 3. 1.] *always:* [namely, not onely in time of prosperity, but also of adversity and tribulation, seeing the same farther the salvation of Christians, *Jam.* 1. 2. see *chap.* 2. 17, 18.] *again I say rejoyce.*

5 *Let your discretion* [Or *equity, reasonableness*, which is a special, excellent, and necessary virtue, when one doth not stand upon the utmost right, but yields and as it were gives place to his neighbour for peace and edification sake, as much as Gods word and a good conscience may allow, see *Rom.* 15. 1, 2. 1 *Cor.* 9. 19. 2 *Tim.* 2. 24. *Tit.* 3. 2.] *be known unto all men. The Lord is nigh* [that is, is every where with us, and heareth and seeth all our words and deeds. Or near in respect of his coming to judgement, when we must give an account of all our words and deeds, *James* 5. 9.]

6 *Be careful in nothing:* [Namely, with anxious carking proceeding from distrust of Gods providence, *Matth.* 6. 25. otherwise the faithful are thought to take care for their own, 1 *Tim.* 5. 8.] *but let your desires* [that is, the things which ye desire and request] *in all things, by prayers and supplications with thanksgiving be made known unto God,* [This is spoken after the manner of men: for otherwise God knows of himself all our need and wants better then we our selves, see *Matth.* 6. 32.]

7 *And the peace of God* [See of this peace *Rom.* 5. 1. and 14. 17.] *which surpasseth every understanding,* that is, which is such a great and excellent good, that it can be comprehended by no humane understanding, much less uttered by the tongues of men] *shall keep* [the Greek word signifieth to keep any thing with a watch or garison against the enemies, see 1 *Pet.* 1. 5.] *your hearts and your minds* [or, *your thoughts in Christ Jesus.*

8 *Furthermore brethren, whatsoever is true, whatsoever is honest* [Or decent, seemly] *whatsoever is righteous, whatsoever is pure* [or *chast*] *whatsoever is lovely,* [or *friendly*] *whatsoever sounds well* [or *is of good report*, of which men speak well] *if there be any virtue, and if there be any praise, think on that same,* [namely, to propose and follow after that with a serious purpose and diligence.]

9 *That which ye have also learned,*] There the Apostle more largely declares that which he had before exhorted in general, that they should imitate him, *chap.* 3. 17.] *and received, and heard, and seen in me, of me, that doe: and the God of peace* [see *Rom.* 15. 33. and 16. 20. 2 *Cor.* 13. 11. 1 *Thes.* 5. 23. *shall be with you*] namely, by his gracious presence, assistance and blessing.]

10 *And I greatly rejoyced in the Lord* [See *ver.* 4.] *that ye now once again are quickened* [Gr. *are become growing or springing again.* A similitude taken from the trees, which in winter seem to be dead, and towards the Summer spring out and become green again] *to thinke on me:* [that is, on my necessity in these bands, Or *to take care for me.* [*wherein ye also thought,* [namely, before now, although ye sent it not] *but ye had not the opportunity,* [namely, to send the gift over to me conveniently.]

11 *Not that I say* [*this*] *because of want:* [That is, as if I must have suffered or could not have born want [*for I have learned* [namely, as well out of Gods word as by experience and exercise] *to be content* [that is, to be satisfied and acquiesce; see of this virtue, 1 *Tim.* 6. 6. *Heb.* 13. 5.] *with what I am,* [that is, with those things which I have, although they be few and scant. Or *in the state wherein I am.*]

12 *And I know* [That is, I have learnt, as before] *to be abased* [namely, by poverty and want, and to be content therein] *I know also to have abundance:* [that is, having abundance of maintenance how to use it aright] *every way, and in all (things) I am instructed* [The Apostle here useth a Greek word which properly signifieth to be informed in the mysteries of any religion, which were not revealed to every man: and meaneth thereby that he fully understands and hath learned this thing,] *both to be satisfied and to suffer hunger, both to have abundance and to suffer want.*]

13 *I am able to do* [This he addes that he may not seem to ascribe this virtue to himself and his own abilities] *all things* [namely, all the foresaid and such like things] *through Christ who giveth me power,* [namely, by the grace and working of his holy Spirit, without which we can neither think nor do any thing that is good, *Joh.* 15. 5. 2 *Cor.* 3. 5. *Phil.* 1. 29. and *chap.* 2. 13.]

14 *Notwithstanding ye have well done, that ye had*

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communion [That is, have took it to heart as if it concerned your selves, *Heb.* 13. 3. or, *have also communicated unto me in the same*] *with my affliction*, [namely, which I here suffer in bands, want and poverty]

15 *And also ye Philippians know, that in the beginning of the Gospel*, [That is, from that time forward when I first preached the Gospel among you:] *when I departed from Macedonia, no Church imparted* [*ought*] *unto me* [Or *had communion with me in reckoning, &c.* Namely, whether it be for mine own use, or to deliver to other poor Churches:] *upon the account of giving out and receiving* [a similitude from faithfull stewards or merchants, who diligently set down in their books of account, what and from whom they receive any thing, what they lay out, and for what it was bestowed, to keep and to be able to give a good account [*but ye onely.*

16 *For in Thessalonica also* [See of this City, and the Apostles abode in the same Act. 17. [*ye sent once and a second time to me for my necessity.*

17 *Not that I seek the gift* [That is, not as if I were so eager for the gifts which ye sent me] *but I seeke the fruit which is abundant* [thatis, that your faith may be abundantly shewn by such fruits. Or that ye may richly obtain the fruit and recompence of this your liberality] *unto your account*] that is, that I may as is were set down in my book of account, that I have received this of you. He alludeth here also to the former similitude]

18 *But I have received all*, [Namely, that ye have sent unto me, as is declared afterward] *and I have abundance*] that is, more then enough for my maintenance, so that ye need not send any more, as the following words also, *I am, &c.* imply,] *I am filled* [that is, have enough and abundance.] *seeing I have received of Epaphroditus that which* [*was sent*] *from you* [*as*] *a sweet-smelling savour* [Gr. *a savour of fragrancy*. the Apostle here alludes to the thank-offerings of the old testament, which were types of our spiritual thank-offerings in the new Testament; amongst which are also the workes of liberality towards the ministers of the word, and the poor, which he declares by this description to be very acceptable to the Lord, to stirre them up thereunto more and more. See *Heb.* 13, 16.] *an acceptable sacrifice, well-pleasing to God.*

19 *But my God*] Namely, in whom I believe and whom I serve in his Church] *according to his riches* [namely, seeing all the goods of this world belong to him. *Psal.*24.1. 1 *Cor.*10.26. or according to the riches of his bounty. *Eph.*2.4.] *shall fulfill* [that is, give you abundantly] *all your necessity*] that is, all that you need and have want of for your sustentation] *in glory* [that is, very gloriously, and liberally] *by Christ Jesus* [Gr. *in Christ Jesus.*]

20 *Now to our God and father* [That is, who is become our Father through Christ, and we his children, to whom he is fatherly minded, and of whom he will take a fatherly care *Matth.* 6. 32. *Joh.* 20. 17.] *be glory to all eternity* [Gr. *unto ages of ages*] *Amen.*

21 *Salute all the saints in Christ Jesus, the brethren which are with me* [Namely, here at Rome] *salute you.*

22 *All the Saints salute you, and most of all they that are of Cæsars house.* [Gr. *out of.* i. some who in the Court of the Emperour *Nero* serve him, and are of his houshold. See *chap.* 1. 13.]

23 *The grace of our Lord Jesus Christ* [See *Gal.* 6, 18.] *be with you all. Amen.*

To the *Philippians* written from *Rome:* [and sent] by *Epaphroditus.*

The end of the Epistle of *Paul* to the *Philippians.*

THE

THE EPISTLE OF THE APOSTLE PAUL TO THE COLOSSIANS.

The Argument of this EPISTLE.

THe Colossians *having by the ministry of some faithful Teachers, and especially of* Epaphras, *embraced the Gospel of Christ, there came in others into that Church, and into some lying next unto it, namely, of* Laodicea *&* Hierapolis, *chap.*4. *ver.*13. *who sought to mingle the simplicity of the doctrine of the Gospel with doctrines of the Greek Philosophy, and with certain Ceremonial observations of the law. Wherefore the Apostle* Paul *now prisoner at* Rome, *being warned by the said* Epaphras, *(as may be collected from the eighth verse of the first, and the* 12 *ver. of the fourth Chapter) found good to write this Epistle unto them, and to send* Tychicus *and* Onesimus *unto them to instruct them of all things, and to confirm them in the received doctrine against all errors. In which Epistle after the introduction, which continues to the* 12 *verse of the first chapter, the Apostle in a very lofty style briefly propounds the principal points of the doctrine of the Gospel, especially concerning the excellency of the person, office and benefits of Christ, and testifieth that in him alone all perfection is to be found, which he doth to the* 23 *verse of the first Chapter, from whence to the end of the Chapter, he exhorts them to continue stedfast in this doctrine, and declares that therefore also he suffered the tribulations of Christ, and that he was called by Christ to be an Apostle for the publishing of this mystery. In the second Chapter he warns them against the forementioned errors, as well of the Platonick Philosophy for invocating of Angels, as of the observation of circumcision, and difference of dayes and meats, unto the end of the Chapter. Afterward in the third Chapter he begins to exhort them to a Christian conversation: which exhortation continues to the sixth verse of the fourth Chapter. And first of all he exhorts them in general to the putting off of the old man with all his vices, and to putting on of the new man with all his spiritual vertues; which he doth from the beginning to the* 17 *verse of the third Chapter; and comes afterwards to exhortations unto particular duties, namely, of wives and husbands in the married estates of children and fathers, and of servants and Masters, unto the second verse of the* 4 *Chapter; in the* 2 *verse of the* 4 *chapter unto the* 7 *verse he exhorts them to prayer, both in general for himself as also to walk circumspectly amongst them that are without. So that this Epistle hitherto, hath almost the same argument with the Epistle to the* Ephesians, *but that the same doctrines are here somewhat more contracted. From the* 7 *verse to the end of the Chapter he concludes the Epistle, first with a declaration that he sends* Tychicus *and* Onesimus *to them to inform them more fully of his affairs, unto the* 9 *verse: afterwards with divers salutations to and again unto the* 16 *verse, and finally with an exhortation that they should cause this Epistle to be read also to them of* Laodicea, *and that* Archippus *should be faithful in his Ministery, and that they should remember his bands.*

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THE EPISTLE OF THE APOSTLE PAUL TO THE COLOSSIANS.

CHAP. I.

After the usuall superscription of the Epistle, 3 Paul *thanketh God that the Colossians received the faith in Christ*, 5 *By the preaching of the Gospel, which now brought forth fruits all the world over*, 7 *as was done also among them, according to the testimony of* Epaphras *their faithfull Teacher*. 9 *Prayeth to God that they may be more and more strengthened in all Christian vertues*. 12 *Cometh afterwards to the doctrinall part, and declares how they were delivered out of the power of darknesse by the blood of Christ*, 15 *whose person he describes, namely, that he is the image of the invisible God*, 16 *That all things were created by him*, 18 *That he is the head of the Church*, 20 *That by the blood of his Cross all things are reconciled that are in heaven, and on earth*. 23 *Exhorts them to perseavere in this faith*. 24 *Wherefore he also fulfilleth the sufferings of Christ for them*. 25 *Forasmuch as he is called to publish this mystery among the Gentiles*, 28 *And to present all men perfect in Christ alone, according to the working of God in him*.

PAul *an Apostle of Jesus Christ*,[Of this whole superscription see the annotations on the other Epistles, especially *Ephes*. 1. *ver*. 1, 2.] *by the will of God, and* Timothy *our brother*.

2 *To the Saints and faithfull brethren in Christ, which are at Coloss*:[This was a principall City in *Phrygia*, not farr from *Hierapolis* and *Laodicea*: as may be seen *chap*. 4. 13, 16. Where the Apostle himselfe had never been, *chap*. 2. *ver*. 1. although he had divers times preached the Gospel in *Pamphilia*, a region lying not far from thence: from whence it seemes thath e sent *Epaphras*, and divers others thither. See *Act*. 13. 13. and *chap*. 14. 24.] *Grace be to you and peace from God our father and the Lord Jesus Christ*.

3 *We thank the God and Father of our Lord Jesus Christ*, [See of this appellation of God, 1 *Cor*. 15. 24. *Ephes*. 1. 3.] *praying alwaies for you*.

4 *Having heard of your faith in Christ Jesus*, [That is, the profession of your faith concerning Christ Jesus, to whom true faith especially hath respect, through him to obtain forgiveness of sins and salvation. *Act*. 10. 43. *Rom*. 3. 24, 25, *&c*. *and of the love which* [*ye have*] *unto all Saints*:

5 *For the hope* [Eternall salvation which we here hope for, and hereafter shall enjoy in heaven, *Rom*. 8. 24. *Eph*. 1. 8] *which is layed up for you* [that is, is kept safe, as Peter speaks, 1 *Pet*. 1. 4. to be received there in due time] *in the heavens, of which ye heard before by the word* [Gr. *in the word*. Eph. 1. 13.] *of truth* [*namely*] *of the Gospel*.

6 *Which is come unto you, as also into the whole world*: [That is, among all the nations of the world, as is declared hereafter *ver*. 23. See also *Rom*. 10. 18] *and it bringeth forth fruits* [namely, of true faith, and such as are becoming true repentance. See *Mat*. 3. 8. and 13. 23. as also *Isa*. 55. 10.] *as also among you* [Gr. *in you*] *from that day that ye heard, and acknowledged the grace of God in truth*: [that is, truly and sincerely, as *Act*. 10. 34. which is understood of the Colossians, who knew the truth of the Gospell sincerely and without hypocrisie: or of those which first preached the same unto them, who propounded it to them sincerely, and without mixing of humane doctrines; as he by and by testifieth of *Epaphras*.]

7 *As ye have also learned of* Epaphras *our beloved fellow-servant, who is a faithfull Minister of Christ for you*: [That is, for your good, and for your salvation.]

8 *Who also declared to us your love in the Spirit*, [Or *by the Spirit*, *i. e.* which is wrought in you by the holy Ghost, and proceeds from a spiritual mind and cause: which the Apostle addes, to distinguish this love from worldly love, which hath its originall from worldly causes. See *Romans* 14. 17. and *Eph*. 6. 18.]

9 *Therefore we also even from that day that we heard it, cease not to pray for you*, [That is, as often as we pray, to pray for you also] *and to desire that ye may be filled*

filled with the knowledge of his will, [that is, Gods will revealed in the Gospel, of which he had spoken *ver*. 6. *in all wisdome and Spiritual understanding*:] these two gifts are thus distinguished, that *wisdome* properly is the comprehending of spiritual mysteries, and doctrines revealed unto us in the Gospel: but *understanding* the fitness of ability well to discern the true doctrine of the Gospel from human additions, and to apply the same for edification and comfort, as the Apostle hereafter also treats both these.]

10 *That ye may walk worthy of the Lord*, [That is, even as it becomes those who know, confess and love the Lord. See the like *Rom*. 16. 2. *Eph*. 4. 1.] *unto all pleasing*, [that is, that ye may please the Lord in all your walking] *bearing fruit in every good work, and growing in the knowledge of God*:

11 *Being strengthned with all power*, [That is, with all manner of power, which he imparts unto us in our weakness, to overcome all these our enemies, when we desire that strength of him in faith. See 1 *Cor*. 1. 27. and 2 *Cor*. 12. 9. *Iam*. 1. 5, 17.] *according to the strength of his glory, unto all patience and long-suffering*] *patience* respecteth the greatness of the affliction which is patiently endures: *long suffering* the long continuance of the same, whereby it fainteth not under the same, nor revengeth it self, although this be sometimes in its power. See *Isa*. 30. 15. *Lament*. 3. 25.] *with joy*: [not for the afflictions themselves, which procure griefe, and wring forth teares even from the faithfull, *Joh*. 16. 20, but for the consolations which they feel therein, and the fruits and rewards which they obtain thereby. See *Mat*. 5. 12. *Act*. 5. 41. *Rom*. 5. 3. 2 *Cor*. 1. 5, *&c*.

12 *Giving thanks* [Namely, which we spoke of before, v. 9. And here the Apostle begins the second part of this Epistle, consisting in the proposition of the doctrine of salvation, and in the confutation of the contrary errors] *to the father who hath made us fit* [namely, by his word and spirit] [*to have*] *part in the inheritance* [or to have part in the lot, *i. e.* in the inheritance of the Saints, as *Act*. 26. 18.] *of the Saints in light*: [that is, in the Kingdome of his grace and glory, which is called light, by reason of the true knowledge of God, which reignes therein: and by reason of the eternall glory and clearness in heaven, which followes thereupon, opposed to the Kingdome of darkness, spoken of in the following verse.]

13 *Who hath drawn us out of the power of darkness*] Of sinne and of eternall death, the power over which is ascribed to Satan, *Heb*. 2. 14. as a Prince of darkness. *Eph*. 6. 12. because he by seduction and ignorance of God and his will, reignes over unbelieving persons, 2 *Cor*. 4. 3, 4. and so bringeth them unto eternall death in eternall darkness. *Mat*. 8. 12. 2. *Pet*. 2. 17. *Jud*. *ver*. 6.] *and translated us into the kingdome of the son of his love*, [that is, of his well beloved son, *Mat*. 3. 17. and 1. 5. an Hebraisme, as *Psal*. 15. 1. the Mount *Sion* is called the *Mountain of his holiness*, *i. e.* his holy Mountain.]

14 *In whom* [Namely, son of his love, namely] Christ Jesus, whose person he describeth afterwards] *we have redemption* [Gr, *setting free* or *release by a ransome*. See also *Eph*. 1. 7.] *through his blood*, [*namely*]*the forgiveness of sins* [here this redemption which we have in Christ Jesus is further explained, and *remission of sins* is here onely expressed, as also *Luk*. 1. 77. not because we have no more by the redemption of Christ, but because that is the first part of our redemption; and the ground whereupon the right, and title to eternall life and sanctification, and with all the earnest of the holy spirit necessarily followes, as the Apostle every where else declares, especially *Eph*. 1, 7, *&c*. whereof this Epistle is an Epitome, See also *Gal*. 3. 12, *&c*.]

15 *Who is the im age* [Christ is here so called as well in respect of his eternall generation of the father, because he is the expres and eternall image of the person of the father, of one essence with the father, *Prov*, 8, 22. *Micah* 5. 1. *Joh*. 10. 30. *Heb*. 1. 3. As also in respect that he being become man, God in him and by him doth as it were represent before our eyes his own attributes, namely, his wisedome, goodness, rigteousness and omnipotencie. See *Joh*. 14. 9. and 1 *Tim*. 3. 16.] *Of the invisible God* [namely, the father, who is therefore called invisible, because his essence is invisible, 1 *Tim*. 6. 16. and because he hath not manifested himselfe before the eies of men, as the son hath done in the humane nature which he assumed. See *Joh*. 1. 18, 33.] *the first born of every creature*. [He saith not *the first created*, but *first born*, which must be understood of his divine nature, and eternall generation of the father before all creatures, and of his excellency above all creatures, as is noted on the word *image*, and more plainely appeares *Joh*. 1. 1. compared with *ver*. 14. the rather because he is here called the first born not *among many brethren*, as *Rom*. 8, 29, but *of every creature*; whereby he is notably distinguished from all creatures, and consequently is brought in, not as a creature, but as the Creatour of all things, as is more largely declared in the following verse.]

For by him [Gr. *in him*, *i. e.* Through him as a coworker with the Father, as is declared in the end of this verse] see also *Joh*. 1. 3. and 5. 19.]*were all things created, which are in heaven, and which are upon earth, which are visible and which are invisible, whether they be thrones, or dominions, or Governments, or powers*: [These names are here given to the Angels in Heaven, because God oftentimes uses them as Kings (to whom thrones properly belong) Princes, Governours, and Potentates, for the governing of Countries and Kingdomes, as may be seen in *Daniel*, *Zachary*, and other Prophets. See also *Ephes*. 1. 21. and 3. 10.] *all things were created by him and to him*: [that is, for his sake, that he might be an heire and Lord even of them all. See *Heb*. 1. 2. or *for his honour* as well as for the honour of the Father and the holy Ghost. See *Joh*. 5, 23. *Rom*. 11. 36.]

17 *And he is before all things*, [That is, before any things were created, as *Prov*. 8. 22. *Joh*. 17. 5.] *and all things consist together by him*. [that is, all creatures that are made are preserved by him in being, life, and motion. See *Heb*. 1. 3. *Joh*. 5. 17. *&c*. by all which the eternall Godhead of the son, and consequently the unity of his essence with the Father, and the Holy Ghost, is proved; seeing there is but one onely God, who hath created and doth preserve heaven and earth. See 1 *Joh*. 5. 7.]

18 *And he is the head of the body*, [In the former verses he spake of the excellency of the person of Christ, as the eternall Son of God, the Creatour and preserver of all things; now he showes also the excellency of his person above all his elect members, in regard that he as God and man became a mediatour betwixt God and men: whereof the first is that he is the spiritual head of the Church, his spiritual body; which by his merit and spirit receives all spiritual life and salvation from him. Whereof see more largely *Eph*. 1. 22. and 4. 15, 16.] *(namely) of the Church, he that is the beginning*, [that is, the first fruits from the dead, as *Paul* calls him, 1 *Cor*. 15. 20. and Christ is so called not onely because he is he that arose by his own power, and through whose power all others did, and hereafter shall arise; but also because he is the first that arose unto eternall

glory,

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glory, that he might raiſe up all his faithfull ones with him unto the ſame glory hereafter. See 1 *Cor.* 15. 23. 1 *Theſ.* 4. 14, *&c.*] *the firſt born from the dead,* [that is, the firſt born amongſt them who ſhall ariſe from the dead unto eternall glory; whereby as alſo by the word *beginning*, is given to underſtand, not onely that he is the firſt in order, and the cauſe of the reſurrection of others, but moreover alſo that he ſhall far excell in glory above others, even according to his humane nature, as the firſt born in the old Teſtament were ſet above all their brethren: which the following words alſo *that he* &c. doe remarkeably import] *that he in all* [or *among all*, namely, his brethren] *might be the firſt.*

19 *For it was (the fathers)* [That is, God, his Fathers, of whom he alſo ſpeaks in the following verſes. See 2 *Cor.* 5. 18.] *good pleaſure that in him all fulneſs ſhould dwell* [namely, of all ſpiritual gifts and glory. Namely, not onely to poſſeſs the ſame for himſelfe, but alſo to impart the ſame to all his members according to the meaſure of his gifts. See *Joh.* 1. 14, 16. and *chap.* 3. 34, 39. *Eph.* 4. 7, *&c.*

20 *And that having made peace by himſelf through the blood of his Croſs,* [That is, by his bloody ſacrifice once performed on the Croſs. *Heb.* 10. 10.] *&c. by him (I ſay) might reconcile all things to himſelf, whether they be the things that are on earth, or the things that are in the heavens.* [See the expoſition of this place in the Annotat. on *Epheſ.* 1. 10.]

21 *And he hath alſo reconciled you* [Namely, the believers of the Gentiles.] *who formerly were eſtranged* [namely, before ye were converted unto Chriſt. See *Epheſ.* 2. *ver.* 12, *&c*] *and enemies* [that is, hating God, and hated of God. See *Joh.* 15. 25. *Rom.* 1. 30. and 5. 10. *Jam.* 4. 4.] *through the underſtanding, in wicked workes* [that is, which is alwaies buſied in evil; *Gen.* 6. 5.]

22 *in the body of his fleſh,* [That is, in his body conſiſting of fleſh and blood, and like unto us in all infirmities, ſin excepted. *Heb.* 2. 14. which title the Apoſtle adds, that he might diſtinguiſh his body which he gave up to death for us, from the ſpiritual body of his Church, whereof he ſpake a little before: and alſo from his glorified body, wherewith he triumphs in Heaven, and which is no more ſubject to any weakneſs or mortality, *Rom.* 6. 9, 10] *by death, that he might preſent you holy and unblameable and unrebukeable before him:* [namely, becauſe the righteouſneſs of Chriſt is imputed unto us by faith, and all our failings are covered by his blood and interceſſion, *Rom.* 8. 33, 34. and we being regenerated by Gods ſpirit, ſhall hereafter be freed even from all the remainders of ſin, [*Epheſ.* 5. 26, 27.]

23 *If ye do but abide grounded and firm in the faith, and be not moved from the hope of the Goſpel,* [That is, the hope of eternall ſalvation, which is promiſed to believers by the Goſpel.] *that ye have heard, which was preached among every creature that is under heaven:* [that is, all nations or ſorts of men in the world, as Chriſt declares *Mat.* 28, 19. and *Mark* alſo ſpeaketh, *chap.* 16. 15.] *of the which* [namely, Goſpel among all nations.] I Paul *am become a Miniſter:*

24 *Who now rejoyce in my ſuffering for you,* [as confirming you by my example in the truth received. See 2 *Cor.* 12. 51. 2 *Tim.* 2. 10] *and fulfil in my fleſh the remainders*] or *that which wanteth.* This is not to be underſtood of the ſuffering of Chriſt for our ſins, as if there ſhould want any thing thereof for our redemption: for that is complete and perfect in all parts, ſo that there wanteth nothing thereof. *Col.* 1. 20. *Heb.* 10. 14. 1 *Joh.* 1. 7. and *chap.* 2. 2. but of the ſuffering that is laid upon his members, for his ſake.] *of the affliction of Chriſt* [that is, which either Chriſt ſuffers in his members, *Act.* 9. 4. 2 *Cor.* 1. 5. or the faithfull ſuffer for Chriſts cauſe, 2 *Cor.* 4. 10. *Heb.* 11. 26.] *for his body, which is the Church:* [that is, for confirmation and edification of his Church, as he ſaid before *for you.*]

25 *Whoſe Miniſter I am become according to the diſpenſation of God* [That is, according as he hath imparted this his charge and theſe his gifts unto me as Lord over his houſe. See the expoſition of this word *Eph.* 1. 10.] *which is given me unto you, to fulfil the word of God:*

26. [*Namely*] *the myſtery which was hid from (all) ages, and from (all) generations.* [See the expoſition hereof in the Annotat. on *Eph.* 3. 5, *&c*] *but is now revealed to his Saints.*

27 *To whom God would make known, what is the riches of the glory,* [That is, the abundance and glory; or the glorious abundance.] *of this myſtery among the Gentiles,* which [namely, riches of glory] *is Chriſt among you,* [For in him are hidden all the treaſures of the wiſdome, and knowledge of God, as he ſpeaks hereafter *chap.* 2. 3. He therefore that hath Chriſt dwelling in him by faith, hath all things with him. *Rom.* 8. 32.] *the hope of Glory:* [that is, in whom, and by whom, we receive the hope of eternall Glory.

28 *Whom we publiſh, exhorting every man, and teaching every man in all wiſdome,* [Namely, neceſſary to ſalvation. See *Act.* 20. 27. 2 *Tim.* 3. 15.] *that we might preſent every man* [namely, whatever he be, whether Jew or Gentile.] *perfect in Chriſt Jeſus* [that is, teach him to place and to ſeek his perfection in Chriſt alone: or in the faith and doctrine of Chriſt. See *Act.* 4. 12. *Rom.* 1. 16.]

29 *Whereunto I alſo labour, ſtriving* [A ſimilitude taken from them who ſtrive or fight for a prize, who uſe all the abilities which they have to overcome: [*according to his working who worketh in me with power.* [that is, according to the meaſure of his working who is not idle in us. See 1 *Cor.* 15. 10. 2 *Tim.* 1. 6, 7.

CHAP. II.

The Apoſtle teſtifies how carefull he is for the Coloſſians and others where he himſelfe had never preached, that they might more and more be confirmed in the true knowledge of God and Chriſt, in whom all treaſures of wiſdome are hidden. 4 Exhorts them not to ſuffer themſelves to be ſeduced from this received doctrine by any ſeeming reaſons; 8 Warnes them not to mingle this doctrine with any Philoſophy, or other inſtitutions of the Law; 9 Seeing all the Godhead dwels bodily in Chriſt, and we are perfect in him, 11 and ſeeing in Chriſt we are alſo ſpiritually circumciſed, 12 and Baptiſme is a ſeale thereof: 13 conſidering alſo that Chriſt had aboliſhed the ceremoniall Law as an hand-writing, on the croſs, and triumphed thereon over Satan himſelf: 16 treats further againſt the difference of meats and times, 18 againſt worſhipping of Angels, 20 and againſt all humane inſtitutions, and ſelf-will-worſhips.

F*Or* [This particle relates to that which was ſaid by *Paul* in the end of the former Chapter: and he ſhewes thereby that he had not onely laboured with all his power among thoſe where he had preached himſelf, but was alſo carefull for thoſe where he himſelf had not been.] *I will that ye ſhould know how great a conflict I have for* *you*

you [namely, by careful thoughts, prayers, exhortations to thoſe that travel thitherward, Epiſtles and Meſſages: and all this notwithſtanding the impediments which Satan procures to me againſt it: which therefore he calls a conflict.] *and* [*for*] *them that are at Laodicea,* [a city lying not far from Coloſs, where it ſeems that theſe falſe Teachers ſcattered the ſame errors, wherefore he commands them to read this Epiſtle among them alſo. *chap.* 4. 16.] *and as many as have not ſeen my face in the fleſh:* [that is, have not had my bodily preſence: as *Act.* 20. 38.]

2 *That their hearts* [Theſe three things, namely, conſolation, love, and full aſſurance, may be either the fruit of *Pauls* conflict for them, or the thing it ſelfe about which this carefulneſs and conflict of *Paul* was imployed.] *may be comforted,* [namely, underſtanding my care for them, and my teſtimony of the truth of the doctrine which they had received by *Epaphras* and others] *and they be joyned together in love,* [a ſimilitude from Timber-work which being joyned together, and the peeces ſhut one into another, becomes the ſtronger and firmer thereby. Now there is nothing that more binds the hearts together then unity in the true faith. *Act.* 4. 32. from whence true love alſo flowes.] *and* [*that*] *unto all riches of the ful aſſurance of the underſtanding,* [namely, wrought in us by the holy Ghoſt. For although the Goſpel it ſelf brings this knowledge of Faith to us, nevertheleſs the ful aſſurance thereof cannot be in our hearts, but by this ſpecial aſſuring of the Spirit. See *Eph.* 1. 13.] *unto the knowledge of the myſtery of God, and of the Father, and of Chriſt:* [This is a further expoſition of the knowledge of Faith whereof he had ſpoken before. For herein conſiſts the ſum of the doctrine of ſalvation, that we rightly know God the Father, and Jeſus Chriſt whom he hath ſent *Joh.* 17. 3]

3 *In whom* [Namely, Chriſt. Or *in which myſterie of God the Father, and of Chriſt.* For the Greek particle may have relation to both: ſo that the ſenſe is, that in Chriſt or in the doctrine of God the Father and of Chriſt, all treaſures of wiſdome and knowledge (namely, neceſſary to ſalvation) are hidden. And this is thus teſtified by the Apoſtle to ſhew the Coloſſians that therefore ſalvation muſt be ſought no where elſe but in this doctrine, which directs us to God through Chriſt, as 1 *Cor.* 1. 30. and 2. 2, *&c.* Others take this not for the matter which we muſt know for ſalvation, but for the wiſdome which is in Chriſts perſon it ſelf, which exceeds all other wiſdome of men and Angels: which is true indeed, but ſeemeth not to agree ſo wel with the ſcope of *Paul*, but by a far-fetcht concluſion] *all treaſures of wiſdome and knowledge* [theſe two words ſome here diſtinguiſh thus; that by *wiſdome* the knowledge of all Articles of Faith, and by *knowledge* that of all the commands of Chriſt neceſſary to a Chriſtians walking, are underſtood.] *are hidden* [that is, are contained or included. But the Apoſtle uſeth the word *hidden*, becauſe the naturall man comprehendeth not theſe things, but they are ſpiritually diſcerned, *Mat.* 11. 25. 1 *Cor.* 1. 23]

4 *And this I ſay leſt any one ſhould miſlead you* [The Greek word ſignifieth *to perſwade any man by deceitful diſputations or concluſions.*] *with perſwaſions having a ſhew.* [Such as the Orators and Philoſophers were wont to uſe, whereby under the ſhadow of probable reaſons, which oftentimes had no firmeneſs, they enveigled mens hearts, and made them believe what they would.]

5 *For although to the fleſh* [That is, according to my body, as he ſpeaks 1 *Cor.* 5. 3.] *I am from* [*you,*] *nevertheleſs I am with* [*you*] *in the Spirit, rejoycing, and ſeeing* [namely, in my ſpirit; as he had teſtified before, and as he ſpeaketh 1 *Cor.* 5. 3. Whether the Apoſtle underſtand this of the knowledge which he had hereof by the relation of *Epaphras* and others, or elſe by any ſpecial revelations of the Holy Ghoſt, as *Eliſeus* had of the doings of his ſervant *Gehazi*, 2 *King.* 5. 26.] *your order* [namely, in your common converſation, and alſo in the exerciſe of the diſcipline and government of your Church] *and the firmneſs of your faith in Chriſt* [that is, of the profeſſion of your faith, without turning from it in the leaſt, what ever men ſeek to perſwade you to the contrary: which ſtedfaſtneſs the Apoſtle commends in them, to confirm them in it more and more.]

6 *As ye have therefore received* [Namely, by a true faith, *Joh.* 1. 12.] *Chriſt Jeſus the Lord, walke* [*ſo*] *in him:* [that is, as is worthy of him or his communion.]

7 *Rooted and built up in him, and confirmed in the faith, even as ye were taught,* [Namely, by *Epaphras*, and your former faithfull Teachers, not as theſe others ſeek to perſwade you.] *being abundant in the ſame with thankſgiving* [namely, for the grace which ye have already received, *Col.* 1. 12.]

8 *Look to it* [Here the Apoſtle begins the rehearſal of the errors againſt which he warnes them, namely, Philoſophy, humane inſtitutions, and mingling of the ceremoniall law, which he oppoſeth, the one firſt, the other after.] *that no man carry you away as a prey* [or *bereave you, carry you away for a prey.* Namely, from Chriſt and his truth unto other doctrines or meanes of ſalvation without Chriſt. A ſimilitude taken from ſuch robbers, as uſed to carry away not onely the goods but alſo the perſons themſelves for a prey, to make them ſlaves to themſelves or others. See an example 1 *Sam.* 30.] *by Philoſophy,* [hereby is not underſtood the true Philoſophy which is a gift of God, and is it ſelf an inſtrument or meanes uſefull for the better underſtanding and explaining of the word of God: but the ſophiſtry or deceitfull ſeeming wiſdome of ſome heathen Philoſophers, as the following words *vaine ſeduction* declare, and as *Paul* ſpeaks hereof *Rom.* 1. 21, . 22. which Philoſophers in this their ſeeming wiſdome had propounded ſome things concerning God, and concerning the way to the cheifeſt good, which theſe teachers would have mingled with the Goſpel, as the ſchoolmen alſo do amongſt the Papiſts, whereby the ſimplicity & ſincerity of the ſaving doctrine of the Goſpel is notably obſcured & falſified.] *and vain ſeduction according to the tradition of men* [this is the ſecond error, which theſe men would joyn to the Goſpel of Chriſt, according to their opinion to give a greater luſtre to the ſimplicity of the Goſpel, amongſt men, as formerly the Phariſees did, *Mat.* 15. 3, *&c.*] *according to the firſt principles of the world* [Gr. *Elements.* So the Apoſtle calls the ceremonies of the Law, becauſe it pleaſed God in the diſpenſation of the times, by this meanes ſo to lead the Iſraelites, and conſequently in them the reſt of the world that were ſaved, unto Chriſt, even as a child by learning of the *ABC.* is prepared to read, and as it were by a Schoolmaſter, brought up to more wiſdome. See a larger expoſition hereof, *Gal.* 3. 24. and *chap.* 4. *ver.* 3, 9, *&c.*] *and not according to Chriſt.* [that is, according to the doctrine or inſtitution of Chriſt, which onely muſt carry it in the Church of Chriſt. *Gal.* 1. *ver.* 6, 8, 9.]

9 *For in him* [Namely, as true man who dwelt amongſt us full of Grace and glory, *Joh.* 1. 14.] *dwelleth* [namely, by an eſſentiall inhabitation of the ſon of God in the humane nature, by the uniting of his divine nature with the humane in the unity

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unity of his person, as the body is called a Tabernacle and habitation of our soul, 2 *Cor.* 5. 1. and as Christ also therefore calls his humane nature a Temple, namely, wherein his Godhead dwelt, which should build up the same again, *Joh.* 2. 19.] *all the fulness of the Godhead*, [that is, *the whole Godhead*, namely, of the Son with all his attributes: not onely in respect of some gifts, as he also dwells in the Prophets and other Saints] *bodily*: [that is, *personally*, as the Greek word *Soma* sometimes signifies a person. Or *essentially*, *truly* opposed to the shadows and figures of the old Testament, as the word *Soma* is taken in this same Chapter *ver.* 17. But the matter comes all to one. For God indeed in the old Testament is said to dwell in the Tabernacle, Temple, and Ark of the Covenant &c. but onely as in shadows or figures of Christs humane nature, which he was to assume in the fulness of time, to dwell personally, or truly and essentially in the same with all his fulness. If so be therefore, that he is true God and true man in one person, and the fulness of the Godhead dwells in him, then infers the Apostle must we not seek salvation out of him, neither in the ceremonies of the Law, nor in philosophical perswasions about worshipping of Angels, nor in any other humane institutions or inventions, but onely in him and in his word.]

10 *And ye are perfect* [See *Eph.* 1. 23. and 4. 16.] *in him*, [Gr. *filled in him*, *i. e.* we have all in him that is necessary to our complete salvation, 1 *Cor.* 1. 30.] *who is the head of all supremacy and power*: [that is, even of the Angels in heaven themselves, which are subject to him, as is testified *chap.* 1. *ver.* 16. From whence appears that we have salvation not in them but in Christ. For the property of the head and its operation requires this, that all the members, among which the Angels also are here remarkably set down, depend on and receive their spiritual life from him, *Ephes.* 5. 23. And although the good Angels have no need of redemption by Christ, as not being fallen; nevertheless it appears from hence that they also are by him for ever preserved in their blessed estate. Wherefore they are also numbred amongst the assembly of those unto whom believers are come, *Heb.* 12. 22. and are called *elect Angels*, 1 *Tim.* 5. 21. and they put themselves also amongst *the servants of Christ* and *fellow-servants* of believers, *Rev.* 22. 9.]

11 *In whom* [Namely, Christ] *ye also are circumcised* [namely, not with the outward circumcision, which together with the other ceremonies of the old Testament is abolished by the death of Christ, as the Apostle here teacheth, and *Gal.* 5. 1. 2. but with the inward circumcision of the heart, in the spirit, which was the thing signified by the outward circumcision, and which the Apostle in the following words further explains. From whence he would inferre that then the outward was no more needful nor profitable to us] *with a circumcision made without hands* [that is, by God himself, through his Spirit, *Deut.* 30. 6. *Rom.* 2. 29.] *in the putting off of the body of the sins* [that is, of the whole mass of corruption, which is compared to a body which hath many members, see *Rom.* 6. 6, *Col.* 3. 5. by reason of the manifold lusts which sin worketh in us] *of the flesh* [hereby is declared from whence this sinful disposition hath its original; namely, from our fleshly birth *Joh.* 3. 6.] *by the circumcision of Christ*: [not properly, whereby Christ himself was circumcised the eighth day, but by which he circumciseth us by his Spirit in our hearts, *i. e.* delivers us from the guilt and dominion of sin, and purifieth our hearts, as the following verses more largely declare.]

12 *Being buried with him in Baptism* [Or *buried by Baptism*. For in Baptism it is signified and sealed unto us, that our old man is mortified by the death of Christ, and consequently buried also, *i. e.* by Christs suffering and death he hath so lost his reigning power, that he is like a dead and buried body, which cannot move it self to reign, although indeed it send forth its smell still, until it shall be wholly put away by the same death and Spirit of Christ, see *Rom.* 6. 3. &c.] *in which* [namely, Baptism or Christ. For both are true, but in a different manner. For by the power of Christs resurrection we are raised up to newness of life, and by Baptism the same is also sealed, see *Rom.* 6. 4. &c. And the Apostle seeks thereby to prove that we have no more need of the very seal of circumcision in the New Testament, seeing Baptism now signifies and seals the very same unto us] *ye are also raised up with* [*him*] *by faith* [namely, without which the outward Baptism hath no virtue. For he that believeth and is baptized shall be saved, *Mark* 16. 16. therefore faith receiveth the benefit which Baptism holds forth and seals to us] *of the working of God*, [Hereby may be understood either the power of God whereby faith is wrought in us: or the foundation of faith where to it hath respect in our renovation, namely, to the power of God who raised Christ from the dead, whereby we are also raised from the death of sin] *who raised him from the dead*.

13 *And you* [Namely, who now believe and are baptized into Christ] *when ye are dead* [See *Eph.* 2. 1.] *in trespasses and* [*in*] *the foreskin of your flesh*, [this is not spoken of the foreskin properly so called, which the believing *Colossians* still had, but of the natural corruption wherein they were before their conversion, which is so called by a similitude, because the foreskin in the Old Testament was a shameful and contemptible thing with the Israelites. See the like phrase *Deut.* 10. 16. *Jer.* 9. 25. &c.] *he hath quickned together with him*, [see *Ephes.* 2. 5.] *forgiving you all (your) trespasses*, [or *graciously forgiving*, or *having forgiven*, *&c.* for by faith our trespasses and sinful disposition are forgiven us by virtue of Christs merit: and the body of sin or the old man is also mortified in us. Of both which benefits Baptism is a sign and seal in the New Testament, as Circumcision was in the old, *Rom.* 2. 29. and 4. 11.]

14 *Having blotted out* [That is, dashed through and expunged, or wholly razed out, as we speak] *the handwriting which was against us*, [the Greek word *Cheirographon*, *i. e.* hand-writing, some do take here for a writing written with Gods own hand in Tables of stone, as the law of the ten Commandments was, *Exod.* 34. 1. and this is by them understood of the moral Law, or of the ten Commandments, which are said *to be against us* in respect of their strict requiring of perfect obedience, or in default thereof, by reason of its curse, which Christ hath born for us on the Cross, and delivered us from it, *Gal.* 3. 10, 13. But seeing the Apostle here properly sets himself against the observation of circumcision and other ceremonies, therefore this *hand-writing* is here to be understood of the Law of the Ceremonies of the Old Testament, which are called *an hand-writing that was against us*, because the same were as an engagement or bond of debt, whereby indeed men daily acknowledged their trespasses and debts before God, but notwithstanding were never discharged by the outward performance of the same, as *Paul* declares *Heb.* 10. 1. as this word *Cheirographon* or hand-writing is also taken in the Greek text, *Tob.* 5. 3. and 9. 3. this appears also by comparing this place with *Ephes.* 2. 14, 15. where this word *hand-writing in institutions* is called

led *the Law of commandments in institutions*, which word *dogmasi*, *i. e.* ordinances or institutions is no where in Gods word, used for the Law of the Ten Commandments, nor yet the word *dogmatizes* the *ver.* 20. And that which is there added by *Paul* proves this also clearly. For the moral Law, properly, maketh no enmity betwixt Jews and Gentiles, seeing that is also written in nature, *Rom.* 2. 14. but it is onely the ceremonial Law, by which this difference and enmity betwixt these nations is occasioned, as is noted there. Neither can it be well said of the moral Law, *that Christ hath taken it away by his death*, to free us wholly from the observation thereof, as *Pauls* intent here is to prove. For although we are by Christ delivered from the curse and rigid observation of the morall law, nevertheless we remain obliged to the observation thereof, as the rule of thankfulness, which we owe unto God for our deliverance] [*consisting*] *in institutions*, [Or *by the institutions or commands*: whereby some understand the institutions or doctrines of the new Testament, whereby the ceremonial Law is declared to be abolished: but the comparing of it with the place *Eph.* 2. 15. shews that this hand-writing consisted in these institutions; and here is taught that this hand-writing was abolished not simply by the doctrine and institutions of Christ, but by the death of Christ on the cross, who nailed the same to the cross, and altogether cancelled it, when he satisfied for our misdeeds and for the guilt of them, on the cross. For where there is satisfaction of a debt, there is no more need of an hand-writing or bond, and therefore it is cancelled] *which* [*I say*] *was in some sort against us*, [or *privily*, *secretly*, namely, because the washings, sacrifices, and other ceremonies of the old Testament, seemed to purifie men, but indeed did it not, but onely convinced them of their guilt, except they were brought to Christ by the same, whose blood alone could purge the consciences from deadly works, *Heb.* 9. 9. &c.] *and took the same out of the way*, *having nailed the same to the cross*.

15 [*And*] *having stripped* [That is, having deprived them of their power and armour, which arms were sin and death, whose power was the Law, 1 *Cor.* 15. 55, 56. See also *Luke* 11. 22. A similitude taken from Commanders that were overcome with their souldiers, who being thus deprived of their arms, were wont to be carried about for a spectacle before the eyes of every one, until they were brought into prison, and there shut up or made away] *principalities and powers*, [that is, Satan with all his wicked spirits, who have great power over men, as long as they are not delivered from the dominion of sin. See *Ephes.* 6. 12. 2 *Tim.* 2. 26.] *he made a shew of them*, [or *put them to shame*. Namely, to their disgrace and reproach. See of this word *Matth.* 1. 19.] *publiquely*, [or *boldly*, *with boldness*] *and by the same* [or *in the same*, namely cross, for by his death he deprived Satan who had the power of death, of the power to hurt or accuse us. And although he still conflicts with us, nevertheless we are assured of the full victory in Christ Jesus, *Luke* 10. 17. *Rom.* 16. 20. *Heb.* 2. 14. *Revel.* 12. 10. Otherwise *in himself* or *by himself*] *triumphed over them*, [This is understood of a spiritual triumph, whereby Christ having deprived Satan of all spiritual power, remained a Conqueror of hell, death, and damnation.]

16 *Therefore let no man* [Herewith the Apostle concludes the foregoing discourse, and first against Ceremonies, afterward against the *Platonick* Philosophy, and finally against the institutions of men] *judge you*, [that is, condemn you as unclean, and transgressours of the Law, as the *Jews* used to do] *in meat*, [that is, because ye do no longer observe such difference of meat or drink, as God had instituted in the old Testament] *or in drink* [as it was commanded the *Jews* in the old Testament in certain cases, to make difference in drink also, *Numb.* 6. 3.] *or in point* [or *because of the feast-day*; as this phrase is also taken 1 *Pet.* 4. 16.] *of the feast* [*day*] [hereby are understood the three yearly feast-days which God had instituted in the old Testament *Levit.* 23. 4. as by the *New-moon* the monethly feasts *Numb.* 28. 11. and by the word *Sabbaths* the Sabbaths of years, and especially the weekly, as farre forth as the same were ceremonial, *Exod.* 20. 11. *Levit.* 19. 3. which by the coming of Christ are abolished, in respect of their special and greater holiness which they had by Gods institution, as also in regard of their signification and necessity. Although the Christian Church hath also thought good to observe some feast-days, according to Christian liberty, in remembrance of some principal benefits of Christ, to serve God in the same according to his command, by hearing of his word, use of the holy Sacraments, publique and common prayers and praises, and giving of alms &c. To which days nevertheless the conscience of Christians is now no further bound, then for the observing of good order, and more and more to edifie and strengthen one another in the Christian Assemblies, by mutual excitations. Which may also well be done at other times, when the same may be done with good order. See 1 *Cor.* 11, 17, &c. and 14. 23, &c. But in stead of the weekly Sabbath, the first day of the week was always observed for the same end, even from the times of the Apostles. See *Acts* 20. 7. 1 *Cor.* 16. 1, 2. *Rev.* 1. 10.] *or of the New-moon*, *or of the Sabbaths*:

17 *Which are a shadow of things to come*, *but the body is of Christ*, [That is, the thing signified is of Christ, *i. e.* fulfilled in Christ; for all the shadowes of the old Testament had respect to Christ and his benefits, by whose coming they also have an end. See *Joh.* 1. 17. *Gal.* 4. 3, 4.]

18 *Let no man* [*therefore*] *Lord it over you*, [Or, *deprive you of the prize*, the Greek word *Katabrabeueiu* signifies an abuse of the power which is given any one over others. And is properly taken from those who have the command in the publique race or combates to grant every one his turn of running or striving, and afterward to give the prize which in Greek is called *Brabeion*, 1 *Cor.* 9. 24. to him that hath deserved it. Now if any one doth this not according to equity but unjustly, or according to his own will onely, he is said *Katabrabeueiu*, or to deal lordly herein; as on the contrary the word *brabeueiu* signifies to deal or lord it according to equity, see *Col.* 3. 15.] *according to his will*, Gr. *willing*, *i. e.* wilfully, self-willed, willingly] *in humility and service of Angels*, [this serving of Angels some sought to bring into the Churches of *Phrygia* out of the *Platonick* Philosophy, as some ancient writers testifie. Against which even long after this time a Synod was held at *Laodicea*. These seducers gave out, that out of humility men must not go directly unto God nor unto Christ, but through the Angels who were Gods servants, and who were to be as Mediators betwixt God & us, as yet at this day some give out of Saints departed] *entring* [or *climbing in*, *thrusting in*. Namely, with their subtil and presumptuous tenets, and speaking of matters, as if they came out of heaven, whereas they were nothing else but humane inventions, and groundless fancies] *into that which he hath not seen*, *being in vain puffed up* [that is, pleasing and priding himself herein, as if he had found out great things] *by the understanding of his flesh*: [or *wit of his flesh*. *i. e.*

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not enlightned through Gods inspiration, but seduced by corrupt nature. For the understanding of the flesh is enmity against God, *Rom.* 8. 7.]

19 *And not holding the head* [Namely, Christ Jesus who is the head of his Church, and also of all the Angels themselves, from which head, and consequently from the working of this head in all the members such turn away] *from which the whole body* [namely, of the Church, see *chap.* 1. 24.] *by joynts and ligaments being fitted and joyned together*, [see of this whole similitude the Annotat. on *Ephes.* 4. 16. where the same words are also rehearsed and expounded] *groweth up with a divine growth*, [Gr. *groweth the growth of God.*]

20 *If therefore* [With this conclusion the Apostle cometh to the last sort of errors, namely, humane institutions] *ye be dead with Christ from the first principles of the world*, [That is, the Ceremonies of the Law, instituted in the old Testament by God himself, as he also so named them in the eighth verse. How much more then he would say, are ye free from the institutions which are grounded onely upon the good pleasure of men?] *why are ye as if ye lived in the world?* [That is, as if your life and happiness consisted in these outward worldly principles] *burdened with institutions?* [or *commands, i. e.* suffer not your selves by such Teachers to be burdened with institutions.]

21 [*Namely*] *handle thou not, nor taste nor touch*, [These are the words of these superstitious people which *Paul* relates: shewing by this threefold manner of speaking, that superstition alwayes groweth. For first they forbid to touch, namely, to eat or drink: afterward not so much as to taste: finally not so much as to touch. For that here is spoken onely of such things, wherewith the body is exercised and fed, appears from the two following verses; in which things many false teachers have formerly placed and do yet place great holiness, contrary to the doctrine of *Paul* here, and *Rom.* 14. 17. 1 *Tim.* 4. 3, 4.]

22 *Which things all perish* [Gr. *are for corruption. i.* perish in the very body of man, when they are now used, and serve only for sustaining of this transitory life, but have no power to produce spiritual life in us. See *Math.* 15. 11. 1 *Cor.* 6. 13. and, 8. 8. but he that doth according to Gods word abideth for ever, 1 *Jo.* 2. 17.] [*brought in*] *according to the commandments and doctrines of men*: [that is, are instituted not of God, but according to the pleasure of men, whereas nevertheless in matters of Religion, and of conscience, the word of God onely must prevail. See *Deut.* 12. 32. *Mat.* 15. 9.]

23 *Which have indeed a* [*seeming*] *reason of wisdome* [That is, of a very sublime doctrine which humane wisedome wonders at] *in self-will-worship* [*of God*,] that is, in such worship as men impose upon themselves, as if they would do more then God required of them. For this pretext, as also the two other following, of humility and taming of the body, these men use commonly to hold forth] *and humility, and* [*in*] *not sparing the body*, [*but*] *are not of any worth*, [Gr. *are not in any honour.* [namely, which are done to the body for the satisfying of the flesh, *i. e.* in any esteem with God, or of any force for salvation. See 1 *Cor.* 8. 8. 1. *Tim.* 4. 8. *Heb.* 13. 9.] [*but*] *for the satisfying of the flesh.* [That is, serve only to strengthen the body and to furnish it with necessary food.]

CHAP. III.

The Apostle according to his custome having hitherto propounded the grounds of doctrine, cometh in the two following Chapters unto exhortations unto piety, and first of all he exhorts them in generall that they should seek that which is in heaven, 3 whereof they have now indeed some beginnings, but expect the full possession at the manifestation of Christ. 5 Afterwards sets before their eyes the way which leadeth thereunto, namely, the mortifying of the old man which his members or vices, which he rehearseth; 10 and the puting on of the new man, which is created after Gods image with his spiritual vertues: 16 Adjoynes certain means conducing thereunto, such as are the rich indwelling of Gods word among them, singing of Psalmes, and the like. 17 Exhorts them that they direct all things to the glory of God. 18 Cometh afterwards to special duties, namely, of wives and husbands towards one another, 20 of children towards their parents, and of fathers towards their children, 22 and finally of servants towards their Masters.

IF *therefore ye are raised with Christ*, [This conclusion hath reference to the 12 and 13 verse of the former chapter, where Paul had testified, that by baptism we are buried and raised with Christ, to prove that we have no need neither of the Ceremonies of the Law, nor the doctrine of Philosophy, nor humane institutions; from whence he now allo draws these exhortations. See the annotat. on the foresaid two verses] *seek the things which are above*, [that is, eternal salvation and happinesse, whereof Christ hath taken the possession in heaven, together with the spiritual gifts necessary to salvation, which Christ at the right hand of his Father imparts to his Church, as *Act.* 2. 33. *Eph.* 4. 8. *&c.* is declared] *where Christ is sitting at the right* [*hand*] *of God:*

2 *Think upon* [That is, consider and pursue, as this word is elsewhere also taken, *Rom.* 8. 5.] *the things which are above, not which are on earth*, [that is, earthly and perishing things, *Phil.* 3. 19. or humane and earthly institutions, which perish with the using, whereof he had also spoken before.]

3 *For ye are dead* [Namely, to sin and to the world. See *Rom.* 6. 2. *&c.*] *and your life* [that is, your spiritual and incorruptible life. For although the faithful have some beginnings thereof, neverthelesse that appeareth not to the world, and they themselves expect the fulness thereof in Christ and with Christ from heaven, with a hope that deceiveth not, *Rom.* 8. 24, 25.] *with Christ is hid in God.* [that is, even as Christ at the right hand of his father is in the possession of his glory, although this be hidden from the eyes of the world; so also the life that belongs to us in Christ and with Christ, is kept there to be revealed in us in due time before the eyes of the whole world. 1 *Pet.* 1. 4, 5, *&c.*]

4 [*Now*] *when Christ shall be manifested* [Namely, by his coming to Judgment, to make us conformable to himself in glory. See *Phil.* 3. 21. 1 *Joh.* 3. 2.] *who is our life*, [that is, the fountain and cause of our spiritual and eternal life. *Heb.* 2. 10.] *then shall ye also be manifested with him in glory.*

5 *Mortifie therefore* [Namely, more and more; for he said before that they were already dead *ver.* 3. namely, in respect of the reigning power of sin, although the remainders thereof must by degrees more and more be abolished, *Rom.* 6. 12, *&c.* *your members* [that is, the evil motions which are still in your members, or which are as members of this body of sin, as he spake before *Chap.* 2. 12. for as a man by the members of his body executes his operations; even so also this coruption in man by its various desires casts forth its lusts, except the same be resisted and mortified by us through the spirit of God. See *Rom.* 8. 13, 14.] *which*

14.] *which are upon earth* [so the Apostle calls evil desires, because they alwayes move men to earthly things: namely, to lust of the flesh, lust of the eyes, and vain-gloriousness of life. 1. *Joh.* 2. 16. from which we shall be wholly freed in heaven. *Revel.* 21. 27. (*namely*) *whoredome, uncleanness*, [Thereby are understood the other sorts of uncleanness, as adultery and such like defilements of the flesh] [*shameful*] *disposition* [the Greek word *pathos* signifieth such motion whereby one suffers uncleanness, even that which is against nature, as *Paul* treats more largely thereof, *Rom.* 1. 26. &c.] *evil concupiscence, and covetousness which is idolatry*, [the reason why covetousness is called Idolatry see in the Annotat. on *Ephes.* 5. 5.]

6 *For which the wrath of God* [That is, Gods just vengeance and punishment: see *Rom.* 1. 18.] *cometh upon the children of disobedience*: [Gr. sons, *i. e.* men given over to disobedience, as *Ephes.* 2. 2. and 5. 6. for although indeed God also grievously chastiseth the faithful when they come to fall into any such sins, yet neverthelesse this is not done to destroy them, but to bring them to repentance, as may be seen in *David* and others. See *Psal.* 6. 2. and 103. 8. &c. *Heb.* 12. 5.]

7 *In which ye also walked in former times*, [Namely, before your conversion to Christ. There were therefore in them, no works of preparation, which some perversly think to be in men before their conversion, whereby God should be moved to call them unto Christ by the Gospel. See 1 *Cor.* 6. 11. *Eph.* 2. 2. and 4. 17. *Tit.* 3. 3. *&c.*] *when ye lived in the same.*

8 *But now put ye also off all this*, [*namely*] *anger* [How this must be understood see the Annotat. on *Eph.* 4. 26.] *wrath, malice* [hereby is understood the ill will which any one retaines against another, when anger and wrath seems to be fairly over, whereby he seeks opportunity to revenge himself upon another, as *Cain* did against *Abel*, *Gen.* 4. 5. see also *Eph.* 4. 31.] *slandering, filthy speaking out of your mouth.*

9 *Lye not one against another, seeing ye have put off the old man with his workes*: [See hereof, as also of that which the Apostle saith in the following verse concerning *the new man*, the Annotat. on *Eph.* 4. 22, 24.]

10 *And have put on the new* [*man*] *who is renewed* [Namely, from day to day, as *Paul* addes 2. *Cor.* 4. 16. for although the faithful have already put off the old man, aud put on the new, in respect of the reigning power of both, yet neverthelesse they must yet daily increase therein as the Apostle here exhorts, by the use of the meanes instituted by God for this purpose; of which see the Annotat. on *Eph.* 4. 24.] [*unto knowledg* [or *unto acknowledgment.* For therefore are we enlightened in our understanding by the spirit of Christ, that we might know God aright, and acknowledge him for our God, as he was known and acknowledged in the first creation] *according to the image of him who created him.* [namely, according to his owne image, *Gen.* 1. 26, 27. whereunto we are now created again by the spirit of Christ. 2. *Cor.* 3. 18.]

11 *Wherein* [That is, in which state of regeneration, in the time of the new Testament.] *there is not Greek and Jew*, [that is, before God is not looked upon or regarded Greek and Jew &c. as *Gal.* 3. 28.] *circumcision and foreskin, Barbarian* [*and*] *Scythian* [this word the Apostle addes because amongst the nations which the Greeks called Barbarians, these were held the most rude and cruel; as even at this day the Tartarians are, who are descended from them.] *servant* [*and*] *free: but Christ is all and in all.* [that is, Christ alone by faith makes a man, whosoever he be, acceptable in the sight of God: and a man in what state soever he be, finds in him alone all things necessary to salvation. See *Act.* 4. 12. 1 *Cor.* 1. 30.

12 *Put on therefore as the elect of God, holy and beloved* [Namely of God, who therefore must love and obey God again] *the inward movings of mercy* [Gr. *the bowels of mercies.* An Hebrew phrase, whereby is understood inward or hearty moving unto any thing. See *Eph.* 4. 32. *Phil.* 1. 8. and 2. 1.] *kindness, humility, meekness, long-suffering:*

13 *Bearing with each other, and forgiving one another, if any one hath any complaint against any* [That is, any cause of complaint.] *even as Christ hath forgiven you,* [*doe*] *ye so also.*

14 *And above all this* [*put on*] *love, which is the band of perfection.* [That is, whereby all the members of the Church are fully united one to another, and yield one to another all due services & brotherly affection, or the band of perfection of all Christian vertues, which are all contained in love, *Rom.* 13. 8. *Gal.* 5. 14. therefore according to the measure that love is in us, other vertues are in us also.]

15 *And the peace of God* [Namely, not onely which we have with God in our conscience by faith, *Rom.* 5. 1. *Ph.* 4. 7. but also which the faithful must have one amongst another, which God commandeth them, and whereof he is the author, *Mark.* 9. 50. *Eph.* 4. 3.] *reign in your hearts*, [that is, have the mastery, conduct and ordering, to direct all things in quiet unto a good end. The Greek word is taken from them who had the conduction combates or (publick) spectacles, whereof see more largely before Chap. 2. 18.] *unto which ye are also called in one body:* [that is, in one Church which is the spiritual body of Christ, all the members whereof must be bound one to another in peace, *Eph.* 1. 22, 23.] *and be thankful.* [namely, not onely unto your neighbour to keep peace with him, but also towards God: for he that is thankful to God, he will not seek to disturb or divide his Church.]

16 *Let the word of Christ* [That is, the doctrine of the Gospel, which is published unto us by Christ, and is contained not onely in the new Testament, but also in the old, 1 *Pet.* 1. 10, 11.] *dwell richly in you* [that is be much imployed therein: for that wherewith one dwells, he speaks and converseth much withal] *in all wisdome*, [that is, with all reverence, to be edified thereby in wisdome and knowledge] *teach and admonish one another with Psalms, and hymnes, and spiritual songs*, [of the difference of these see the Annotat. on *Ephes.* 5. 19.] *singing to the Lord with acceptation* [or *thankfulness*: for the Greek word signifies both. See *Ephes.* 4. 29. *Col.* 4. 6.] *in your heart*, [that is, not onely with the mouth but also with the heart.]

17 *And whatsoever ye do with words or with deeds,* [*do*] *it all in the name of the Lord Jesus*, [That is, according to his command, and to his glory, with invocation of the help of Christ: for this phrase comprehends all these things. See *Psal.* 31. 4. *Math.* 18. 20.] *giving thanks to God and the father through him.*

18 *Ye wives be subject to your own husbands, as it is seemly in the Lord:* [That is, according to the Lords command, who would lay this upon you. Or so that neverthelesse in this obedience ye do nothing contrary to the Lords command. See *Acts* 5. 29.]

19 *Ye husbands love your wives, and be not bitter against them.*

20 *Ye children be obedient to* [*your*] *parents in all*

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things: namely, in the Lord, as he expresseth *Eph.* 6. 1.] *for that is well pleasing to the Lord.*

21 *Ye fathers provoke not your children:* [Namely, by great and continuall harshness. See the Annotat. on *Eph.* 6. 4.] *lest they be discouraged.*

22 *Ye servants be obedient in all things* [As ver. 20.[*to* [*your*] *Masters according to the flesh, not with eye-services* [See of this word and whole verse the Annotat. on *Eph.* 6. *ver.* 5, 6, 7.] *as men-pleasers, but with simplicity of heart, fearing God.* [namely, who hath laid this service upon you for a time, and whom you must obey and fear.]

23 *And whatsoever ye do, do it from the heart as to the Lord, and not to men:* [That is, not onely or principally: for he that serveth must also serve men, but principally the Lord, to whom he must give an account of all his actions, *Eph.* 6. *ver.* 7.]

24 *Knowing that ye shall receive of the Lord the recompence of the inheritance:* [That is, shall for a recompence of your faithful service receive the eternal inheritance of the children of God, when ye shall be set free from all slavery and service of men, and the adoption of children shall be revealed in you, *Rom.* 8. 23. So then this recompence is not of merit but of grace: seeing an inheritance falleth not under merit, but belongs to children onely by reason of their birth or adoption. See *Rom.* 8. 15, 16, 17.] *for ye serve the Lord Christ.*

25 *But he that doth wrong,* [Namely, whether it be Master or servant. This the Apostle addes to warn unfaithful servants, and to comfort the faithful, that God will one day take vengeance on the hardness of some Masters, to whom they must be subject here] *he shall bear the wrong* [that is, the punishment of the wrong as 2 *Cor.* 5. 10.] *that he hath done: and there is no exception of persons.* [*or accepting.* See hereof the Annotat. on *Mat.* 22. 16. and *Act.* 10. 34.]

CHAP. IV.

The Apostle exhorts Masters to equity towards their servants, 2 and every one to continuance in prayer, 3 and especially for him, that by his bands he might not be hindered in the work of the Gospel. 5 Exhorts them to walk and to speak wisely amongst them that are without; 7 Testifies that he sends Tychicus *and* Onesimus *to them to comfort them, and to inform them of all his affaires: 10 Salutes them in the name of* Aristarchus *and divers others, whose zeal for them he commendeth. 15 Commandeth them to salute the Brethren in* Laodicea, *and let them read this Epistle also, 17 and to bid* Archippus *fulfil his ministry. 18 And so concludes this Epistle with his salutation.*

YE *Masters* [*do*]*to* [*your*]*servants that which is just and equall* [Gr. *that which is just & equality.* By the first word may fitly be understood that which the masters according to the lawes of the land ought to do to their servants: by the other that which equity and Christian compassion requires besides,] *knowing that ye also have a master in the heavens.*

2 *Hold on strongly in prayer,* [Or, *be continuall:* for the Greek word signifies both, namely, to hold on in prayer with zeal and continuance. See *Luk.* 18. 1. *Ephes.* 6. 18.] *and watch in the same* [that is, be carefull and attentive that not onely the mouth but also the heart and understanding be watchful in prayer. See *Mark* 13. 33, *&c. Revel.* 3. 2, *&c.*] *with thanksgiving.*

3 *Withall praying also for us, that God would open unto us the door of the word* [That is, afford us good opportunity and boldness, that we may spread abroad the word of the Gospel as 1 *Cor.* 16. 9. and 2 *Cor.* 2. 12.] *to speak the mystery of Christ,* [that is, the Gospel or the doctrine of Christ: why the same is called a mystery, See *Eph.* 1. 9. and *Col.* 2. 2.] *for which also I am bound:* [that is, imprisoned. See of the manner of this imprisonment, *Act.* 28. 16.]

4 *That I may manifest the same, even as I must speak* [Namely, by vertue of my calling. *Rom.* 1. 14. 1. *Cor.* 9. 16.

5 *walk with wisdome* [Gr. *in wisdome, i. e.* wisely, prudently, *i. e.* so that ye bring your selves into no danger without necessity, nor that ye yield not to their sins, Idolatries, or false doctrines, but seek to win them upon all opportunities.] *with those that are without,* [that is, are yet strangers from the faith, or the Church of God, which is the house of God. See the like 1 *Cor.* 5. 12, 13.] *redeeming the fit time.* [of this phrase see the Annotat. on *Ephes.* 5. 16.]

6 *Let your Speech be alwaies in acceptation, sprinkled with salt,* [Gr. *seasoned i. e.* so ordered to the acceptation of those with whom ye converse, that in the mean time all filthy, corrupt and unedifying speeches be kept out of it, as by salt meat is made savoury, and all corruption kept from it. See 1 *Cor.* 15. 33. *Eph.* 4. 29.] *that ye may know how ye should answer every one* [that is, whether the same be without or within the Church: whether it be to give account of your faith, 1 *Pet.* 3. 15. or to comfort or exhort one another, 1 *Thes.* 5. 11.]

7 *All my affaires* [*Or the things which concern me,* [Namely, of my condition in this imprisonment, and what I do here.] *shall* Tychicus *the beloved brother, and faithful Minister, and fellow-servant in the Lord make known unto you:*

8 *whom I have sent unto you for the same end, that he may know your affaires* [That is, the state in which your Church is.] *and comfort your hearts:* [namely, both with his gifts, and also with the relation of the liberty which I have here to spread abroad the Gospel in my bands, and the progress of the same. See *Act.* 28. 30. *Phil.* 1. 12.]

9 *with* Onesimus *the faithful and beloved brother, who is of yours,* [That is, not onely of your City and country-men, but also a Minister of your Church, as the like phrase is to be seen hereafter, *ver.* 12.] *they shall make known unto you all that is here:*

10 *There greet you* [*To greet* is properly to wish any one peace, happiness, and salvation. See *Luke* 10. 5.] *Aristarchus* my fellow-prisoner, [this was a famous Disciple, born at *Macedonia*, a continuall companion of *Paul*, who had also followed him in his bands even unto *Rome*. See *Act.* 19. 29. and 20. 4. and *chap.* 27. 2.] *and* Marcus [who is also called *Iohn*, whose Mother *Mary* was a very godly woman, in whose house the assemblies of the Apostles, and of the other believers were many times held. *Act.* 12. *ver.* 12. who indeed with *Barnabas* parted from *Paul, Act.* 15. 38. but nevertheless remained constant in the Ministry of the Gospel, and returned to *Paul* again, as appears here and 2 *Tim.* 4. 11. although afterward he betook himself unto *Peter*, 1 *Pet.* 5. 13. in whose company he wrote his Gospel, as some ancient teachers testifie.] *Nephew of Barnabas* [that is, Brothers or Sisters Son.] *concerning whom ye received commandements: if he come unto you receive him:* [Namely, with all honour and friendship: which *Paul* addes to increase his respect with these Churches.]

11 *And Jesus called Justus,* [Of him see *Act.* 18. 7.] *who are of the circumcision:* [that is, of the Jewes] *these*

these onely [namely, of the Jewes: for of the Greeks there were many more, as appears from this salutation it self, but of the Jewes there were many which withstood *Paul, Act.* 28. 24, *&c.*] *are* [*my*] *fellow-labourers in the Kingdome of God,* [that is, in the Ministry of the Gospel, whereby the Kingdome of God both of grace and glory, promised by the Prophets under the Messiah is promoted. See *Mat.* 4. 23. *Mark* 4. 11.] *who have been a comfort unto me.*

12 *Epaphras salutes you, who is of yours,* [As before ver. 9.] *a servant of Christ, always striving for you in prayers,* [that is pressing with great zeal and continuance.] *that ye may stand perfect* [that is, perfectly instructed: and this is opposed to them, who were yet children or novices in doctrine, as 1 *Cor.* 2. 6. and *chap.* 14. 20. *Phil.* 3. 12.] *and complete* [Gr. *filled*] *in all the will of God.*

13 *For I bear him witness, that he hath great zeal for you, and them that are in Laodicea, and them that are in Hierapolis.* [These two famous Cities lay not farre from them, as is noted *chap.* 1 *ver.* 2.]

14 *There salute you Luke* [This is the Evangelist *Luke*, who wrote his Gospel by the holy Ghost, & was a continuall companion of *Paul* in his travels, even unto *Rome* also in his imprisonment. See *Act.* 27. 1. and 28, 14.] *the Physician* [namely, by calling or profession, as *Matthew* is called a Publican even after his conversion and calling to the Apostleship, *Matt.* 10. 3.] *the beloved, and Demas* [this was indeed a fellow-labourer of *Paul* in his imprisonment for a time. *Philem. ver.* 24. but afterward shamefully forlook him, 2 *Tim.* 4. 10.]

15. *Salute the brethren which are in Laodicea and Nymphas, and the Church which is in his house.* [This may be understood either of the Church which kept their assemblies in this mans house, or else of his household, which was as a little Church in his house, and was kept in very Christian order by him, as is said of the house of *Aquila* and *Priscilla*, *Rom.* 16. 5. and 1 *Cor.* 16. 19.]

16 *And when this Epistle shall have been read by you, cause it also to be read in the Church of the Laodiceans:* [This he would have done, not onely because this was a famous Church in that country, but also because some sought to bring in the same errors there also, whereof *Paul* warned the Colossians in the two first Chapters of this Epistle,] *and that ye also read that which* [*is written*] *from Laodicea.* [the Apostle doth not here speak of an Epistle which he wrote to the Laodiceans, as some have thought, and have feigned an Epistle, which is found in some Latine and also some Belgick Testaments, but alwaies held for Apocryphal: but for an Epistle which was written from Laodicea, whereby some understand the first Epistle of *Paul* to *Timothy*, because it is said in the subscription that the same was written from Laodicea, but by a notable mistake of those who set these subscriptions to the Epistles of *Paul*, seeing it appears *chap.* 2. 1. that the Churches of Coloss and Laodicea, had never seen the face of *Paul*: but it is most probable that *Paul* speaks of an Epistle which he had received from Laodicea, either from the Church it self, or from some Apostolick men there, in which epistle a further declaration was made of these errors, or of the Authors of them, which might also serve for the Colossians further warning or information, when the same should be compared with this Epistle of *Paul.*]

17 *And say to Archippus* [He seemes to have been *Epaphras* his Collegue in this Church, who after the departure of *Epaphras* was grown remiss in his zeal and ministry, wherefore the Apostle will have this admonition given him,] *look to the ministry which thou hast received in the Lord,* [that is, by the Lord, or for him: for it is even the Lord himself who sends forth labourers into his harvest, although for the most part they are called by the Churches. See *Mat.* 9. 38. *Acts* 20. 28.] *that thou fulfil it,* [that is, fully or duly administer it, not being content with the title onely, but faithfully executing the work thereof. See the like 2 *Tim.* 4. 5.]

18 *The salutation with mine owne hand* [Hereby he understands the words of the following of salutation of grace, which he used to write with his own hand under all his Epistles, although he often used the hands of others in the writing out of the Epistles; as he testifies himself, 2 *Thes.* 3. 17. See further the Annotat. on 1 *Cor.* 16. 21.] *of Paul. Remember my bands. Grace be with you,* [that is, the special favour of God in Christ towards us, with all the benefits which flow from thence.] *Amen.* See of this word the Annotat. on *Mat.* 6. 13. and 28. 20.]

To the *Colossians* written from *Rome* [and sent] by *Tychicus* and *Onesimus.*

The end of the Epistle of PAUL to the *Colossians.*

THE

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THE FIRST EPISTLE OF THE APOSTLE PAUL TO THE THESSALONIANS.

The Argument of this EPISTLE.

THE *Apostle* Paul *having with great peril of his life gathered a large Church at* Thessalonica *the chief City of* Macedonia, *he was constrained by reason of the persecution which the Jewes that dwelt there, and the vagabonds stirred up, to flie with* Silas *unto* Berea, *and from thence to* Athens, *having left* Timothy *and* Silas *at* Berea, *as this is more largely related,* Act. 17. *But seeing afterward* Timothy *and* Silas *came also to* Athens, Paul *being troubled about this tender Church of* Thessalonica, *sent* Timothy *thither to confirm them: and when* Timothy *was now returned from* Thessalonica *unto* Paul *at* Corinth, *and he was informed by him of their state, he thought good to write this Epistle unto them, as he declares in the beginning of the third chapter. And this Epistle after the Apostolical superscription contains especially two parts; In the first part he strengthens them in the faith received, unto the end of the third chapter; and that he doth especially by a relation of the four things following: in the first chapter he testifies with a thanksgiving for it to God, with what diligence and seriousness they received the faith in Christ, and turned from Idols to God. In the second chapter he sets before their eyes his boldness, sincerity, diligence, and conversation amongst them that he might give them a good example in all things, and this he doth to the fourteenth verse. In the following verses he relates the tribulations which they as well as he had patiently endured from the Jewes and other their countrymen, unto the seventeenth verse; from whence forward unto the end of the third chapter, he with very serious words testifies the very great desire which he had to see them again, and more and more to fulfil that which wanted in their faith, for which end also he had sent* Timothy *unto them. Afterward in the beginning of the fourth chapter, he comes to the second part of the Epistle, namely, the exhortations to a Christian conversation, and divers vertues, which he rehearseth unto the thirteenth verse. From thence forward he treats of moderating sorrow for their dead, and upon that occasion describes at large the glory of Christs second coming to judgment, and the order of the resurrection of the dead; although the time and instant thereof is uncertain: unto the fourth verse of the fifth chapter. From whence to the end of the Epistle he returnes to several exhortations, and especially to be alwaies watchful and on their Guard, to have their Teachers in honour, to pray continually &c. and so concludes the Epistle with a prayer to God for them, and the usual salutation, adjuring them that they shall cause this Epistle to be read before all the brethren.*

CHAP.

THE FIRST EPISTLE OF THE APOSTLE PAUL TO THE THESSALONIANS.

CHAP. I.

After the usual superscription of the Epistle, 2 the Apostle thanketh God for their faith, love and hope in Christ, 4 assuring himself that their election was of God, 5 which he proveth by the power which God by his spirit joyned with the word, 6 and by their obedience shewed to the Gospel, 8 which also was made known in all places, 9 and now daily is published how they turned from Idols unto God, 10 to look for the Son of God who hath redeemed us, from heaven.

PAul *and* Silvanus [He is also called *Silas*, *Acts* 17. 4. and was a continual companion of *Paul* in travelling through the countries of *Macedonia*, *Greece*, and other lands, *Acts chap.* 15, 16.] *and* Timotheus, *to the Church of the Thessalonians* [of the condition of this City, and of the conversion and erecting of this Church, see the beginning of *Acts* 17.] [*which is*] *in God the Father, and the Lord Jesus Christ*: [that is, which professeth the name of God the Father and of Jesus Christ, see *Joh.* 17. 3. or which is called by the power of God the Father in Christ: whereby the true Church is distinguished from Heathens and Jews] *Grace be to you and peace* [see of this salutation, *Rom.* 1. 7.] *from God our Father, and the Lord Jesus Christ.*

2 *We thank God always* [That is, upon every opportunity and as often as we pray] *for you all, being mindful of you in our prayers*:

3 *Without ceasing, remembring the work of your faith,* [Or, *your work of faith, i. e.* the faith which God works in you, and which is not idle, but brings forth its fruits and operations, as *the labour of love* is put for laborious love, and *forbearance of hope* for a patient and forbearing hope, see 1 *Cor.* 13. 13. *Gal.* 5. 6. *Jam.* 2. 17, *&c.*] *and the labour of love, and the forbearance of hope in our Lord Jesus Christ, before our God and Father*: [some joyn this to the former word *remembring*, so that this should be the sense, *remembring in our prayers before God.* Others joyn it with the words next foregoing, *faith, love, and hope before God*, to intimate the sincerity of the same, so that they were studious of those virtues, as in the presence of God. See the like phrase, *Gen.* 17. 1. *Luke* 1. 6.]

4 *Knowing, beloved brethren, your election* [Namely, whereby ye are elected to eternal life, *Acts* 13. 48. 1 *Cor.* 1. 26, *&c.* which he proves and concludes from the foregoing and following evidences] *of God:* [these words may be joyned either to the word *beloved*; namely, beloved of God: or to the word election, see 2 *Thes.* 2. 13.]

5 *For our Gospel* [That is, our preaching of the Gospel] *hath been among you not onely, in words but also in power,* [that is, was accompanied with powerful miracles among you, and the working of the holy Ghost in you, *Mark* 16. 20. 1 *Cor.* 2. 4, *&c.*] *and in the holy Ghost,* [that is, in gifts of the holy Ghost, wherewith believers were indued, as may be seen, *Acts* 19. 6. or by the inward operations of the holy Ghost in their hearts, whereby faith was wrought in them, *Acts* 16. 14.] *and in much assurance*: [some understand this of the assurance of faith in the *Thessalonians* themselves: but that which follows seems to import that here is spoken of the assurance which *Paul* shewed in his preaching, to the convincing of the consciences of the elect, notwithstanding all the troubles which came upon him for it: whereupon the assurance of faith in the elect also followed] *even as ye know what manner of men we were among you for your sake.*

6 *And ye became followers of us,* [He speaketh here as also divers times before in the plural number, because in the beginning of the Epistle, he joyned *Silvanus* and *Timotheus* with him] *and of the Lord,* [namely, in bearing of afflictions, as the following words shew, see 1 *Cor.* 11. 1.] *having received the word in much affliction, with joy of the holy Ghost:* [that is, wrought in you by the holy Ghost. For others also must sometimes suffer affliction, but to rejoyce at it, because they are conformable to Christ herein, is

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a work of the holy Ghost in the faithful, see *Acts* 5. 41. *Rom.* 5. 3. *&c.* and 14. 17. *Phil.* 1. 29.]

7 *So that ye became ensamples* [Or *examples, patternes.* Namely, of constancy and patience] *to all the believers in Macedonia and Achaia.*

8 *For from you the word of the Lord sounded forth,* [That is, the rumor of Gods word was made known by your doings and example] *not onely in Macedonia and Achaia, but also in all places* [namely, round about *Macedonia* and *Achaia*] *your faith* [that is, the profession and fruits of your faith: see *Rom.* 1. 8.] *which ye* [*have*] *in God, is gone forth* [that is, declared or reported] *so that we need not speak any thing* [*thereof*] [namely, to make this known to others, or to commend you for it unto others.]

9 *For they themselves* [Namely, the faithful which come unto us out of other Countreys or Churches, see *ver,*7.] *report of us what manner of entrance we have unto you,* [that is, how diligently and zealously ye admitted us, and received the word of the Gospel. See *Acts* 17.4. *and how ye turned unto God from Idols,* [That is, from the service of Idols] *to serve the living and true God.* [By the first title God is distinguished from dumb Images and other livelesse creatures, which the Gentiles worshipped: by the other title, from feigned gods, which from among men or spirits, or other living creatures, were set up for idols by them.]

10 *And to look for his son from the heavens,* [Namely, at his second coming to judge the quick and the dead] *whom he hath raised from the dead,* [*namely*] *Jesus, who delivereth us,* [namely, by his merit and power, and saves us here, and hereafter eternally] *from the wrath to come,* [that is, punishment and vengeance, which he shall execute at the last day upon all unbelievers, See *Matth.* 3. 7. *Rom.* 1. 18, and *chap.* 5. 9.]

CHAP. II.

Paul proceeds in declaring of his uprightness and constancy in propagating the Gospel among them. 6 seeking no honour nor profit of men amongst them, although he might have been burdensome unto them as an Apostle of Christ. 10 Sets before their eyes how kindly and holily he dealt with them to move them unto a conversation worthy of the Gospel. 13 and and how they received his word as the word of God, and not as the word of a man, 14 and became followers of the Churches in Judea, who were also persecuted by the stiff-necked Jewes their Country-men. 15. which Jewes since they put Christ to death, fill up their sinnes, and on whom the wrath of God is come unto the end. 17 Afterwards testifies his great desire to see them again, 19 seeing they are his boasting and glory in the coming of Christ.

For *ye your selves know, brethren, our entrance unto you* [That is, first coming unto you to preach the Gospel among you. See *Act.* 17. *ver.* 1, 14.] *that it was not in vain.* [that is, without power or fruit.]

2 *But although we had suffered before, and disgrace was also done unto us, as ye know, at Philippi,* [Also a principal City in *Macedonia*, as is declared *Act.* 16. 12, now what *Paul* did and suffered there, see there also] [*neverthelesse*] *we used boldness in our God* [that is, by the help and assistance of our God.] *to speak unto you the Gospel of God in much conflict.* [namely, which was procured us as wel by the stiff-necked Jews as by the ignorant Gentiles.]

3 *For our exhortation* [Namely, to bring you to the obedience of the Gospel of Christ.] *was not of seduction* [namely, as theirs was who mingled the Law with the Gospel, to avoid the hatred of the Jewes: see 2. *Cor.* 11. 13, *&c.* *Gal.* 5. 11. and in divers other places] *nor of impurity,* [namely, as theirs was who indulged and flattered the Gentiles in their voluptuousness, See 2 *Pet.* 2. 13. and *Jud. ver.* 10, *&c.*] *nor with guile:* [namely, cunningly to get honour, or money, or other wordly advantages from them, as is testified of some, 2 *Cor.* 11. 20. and is declared hereafter *ver.* 5, 6.]

4 *But as we were approved of God.* [That is, were judged or esteemed fit; *i. e.* were made useful or fit, See *Act.* 9. 15. 2 *Cor.* 3. 5, 6. *Gal.* 1. 15, 16. *&c.*] *that the Gospel should be commited in trust to us* [that is, commended, or put into our custody, to dispense the same unto others according to Gods will. See 1 *Cor.* 4. 1, 2. 2 *Cor.* 5. 19. 1 *Tim.* 2. 11.] *so we speak, not as pleasing men, but God, who proveth our hearts.* [the word *prove* is here taken a little otherwise then before: namely, for searching or knowing; as the truth of gold is tried and approved by fire.]

5 *For we never dealt with flattering words,* [Gr. *in speech of flattery.* Namely, as deceivers use to do to draw mens hearts unto them, teaching nothing but what they know to be acceptable to them.] *even as ye know, nor with* [*any*] *cover of covetousness:* [that is out of covetousness to desire any thing of you, under any other shew or covering[*God is witness.*

6 *Nor seeking honour of men, nor of you nor of others: although we might be a burden unto you* [This some take for the authority and great respect which he would not make use of among them, but much rather kindness and humility, as towards tender and obedient children, as the following words inport. See 1 *Cor.* 4. 21. Others take it for the burthensomness of maintenance, and other charges which were necessary for the Apostle and his followers, which he also expresly speakes of, *ver.* 9.] *as the Apostles of Christ:*

7 *But we were friendly* [Or *meek, kind*] *in the midst of you, even as a nurse cherisheth her children:*

8 *So we being greatly inclined unto you* [Gr. *greatly desiring you*] *would gladly have imparted unto you*] *not onely the Gospel of God, but also our own souls.* [That is, our lives: not as if the Gospel were of less value then our life, but because it is yet more difficult and shewes greater affection to lay down ones life for any other, then to impart the Gospel.] *because ye were endeared unto us.* [Namely, because of your zeal in receiving the Gospel, and your patience in suffering for the same.]

9 *For ye remember, brethren, our labour and pains; for working night and day,* [Namely, with our hands in tent-making to maintain my self and mine without your cost, *Acts* 18. 3. the cause whereof see 2 *Cor.* 11. 12.] *that we might be burdensome to no man among you, we preached among you the Gospel of God.*

10 *Ye are witnesses, and God, how holily, and righteously, and unblameably we have been to you that believe,* [That is, we have carried our selves among you.

11 *Even as ye know how we exhorted and comforted every one of you, as a Father his children;*

12 *And testified that ye should walk worthy of God,* [That is, as it becomes those who know God, obey him, and profess his name] *who calleth you unto his kingdom and glory.*

13 *Therefore also we thank God without ceasing, that as ye have received from us* [Namely, with your outward ears] *the word of the preaching of God,* [Gr. *of the hearing, i. e.* which ye have heard preached, and God lets us hear by his Ministers. An Hebrew phrase. See *Isa.* 53.1. *Rom.* 10. 16, 17.] *ye embraced it* [namely, with the heart and faith, as *Act.* 16.14.] *not* [*as*] *the word of men, but (as it is in truth)* [*as*] *the word of God which also worketh in you that believe.* [Or *who*, namely *God, also worketh,* namely, the assurance of the forgiveness of your sins, a bold access to God through the holy Ghost, love to God and your neighbour, hope of salvation, patience, and the like virtues.]

14 *For ye brethren became followers of the Churches of God which are in Judea in Christ Jesus:* [Hereby he distinguisheth the true Church of the *Jews* from the other Synagogues among the *Jews*, who held themselves the people of God also, although they persecuted their other brethren professing Christ. See *Act.* 12.1. *Heb.* 10. 23.] *seeing ye have also suffered the same from your own fellow-citizens,* [namely, who were stirred up thereunto by the *Jews*. See thereof *Act.* 17.5. the Greek word properly signifies those that are of one tribe, people, or company] *even as they from the Jews.*

15 *Who also put to death the Lord Jesus,* [That is, persecuted him to death, and were not quiet before they had caused him to be made away upon the cross by the hands of unbelievers, *Act.* 2. 20.] *and their own Prophets,* [that is, who out of their own people were especially sent unto them by God] *and have persecuted us,* [the Greek word signifies so to persecute any one, that by the persecution he is banisht and cast out] *and please not God, and are contrary to all men:* [Namely, who seek their salvation in Christ.]

16 *And hinder us from speaking to the Gentiles,* [Namely, the Gospel of Christ, which onely is the power of God unto salvation, *Rom.* 1. 16.] *that they might be saved, that they might alwayes,* [that is, as heretofore in Christ and his Prophets, so now in his Apostles and other Messengers. See *Act.* 7. *ver.* 51, 52.] *fulfil their sins,* [men are said to fulfil their sins or the measure of their sins, when for a time by Gods long-suffering their progress in sin is not hindred until they are come to the highest, and God then visits them with grievous judgements. See *Gen.* 15. 16. *Matth.* 23. 32, &c.] *and the wrath* [namely, of God who justly hardens them in their sins because of their unthankfulness, *Rom.* 9. *ver.* 18, 22. 2 *Thes.* 2. 11, 12.] *is come upon them unto the end,* [Or *to the uttermost,* This is by some understood of the heaviness of the judgement or wrath of God, which God is wont to send down upon the heads of such men both here and hereafter: by others as fitly, of the continuance of the judgement or wrath of God, which came upon this stiffe-necked generation of the *Jews* shortly after that time, when God exemplarily punished them with the greater part of the rest assembled out of all quarters at *Jerusalem*, by the *Romans*, and so destroyed them that they are yet no more a people, but remain scattered amongst all Nations, and are generally hardned in their unbelief: which the Prophesy of *Daniel chap.* 9. 26. &c. and the words of Christ *Matth.* 23. 38. *Behold your house is left desolate,* seem also to confirm; as also *Matth.* 24. 15, &c. *Luke* 21. 20, &c. Some take this word *end* for the end of the world, so that the wrath of God should never any more cease from this people: but this is repugnant to the promise and prediction of the Apostle *Paul, Rom.* 11. 25, &c. together with 2 *Cor.* 3. 15, 16. and other places, where the future conversion of the people of the *Jews* unto Christ is foretold.]

17 *But we, brethren, having been bereft* [The Greek word properly signifies such a departure as when a Father being separated from his children, leaves them alone as orphans] *from you* [that is, from your presence] *for a little while of time,* [or *for an hours time*; for *Paul* was forced to depart from them speedily, by reason of the persecution of the *Jews*, See *Act.* 17. 10.] *as to the sight* [that is, according to the bodily presence] *not as to the heart, gave diligence the more abundantly to see your face* [that is, again to see or come unto you] *with great desire,* [Gr. *in much desire.*]

18 *Therefore we would have come to you (at least I Paul) once and again,* [That is, divers times, as *Phil.* 4. 16] *but Satan hindred us:* [namely, by other persecutions and hindrances, or by new troubles that he raised in other Churches, which required our presence.]

19 *For what is our hope or joy* [That is, matter or cause of hope and joy] *or crown of glorying* [that is, glorious boasting, as the following verse declares] *Are not ye that also* [namely, together with the Churches by me converted unto Christ, for which I may glory in Christ, and eternal rejoycing, joy, and glory shall be recompensed unto me by God, of grace. See 2. *Tim.* 4. 8.] *before our Lord Jesus Christ in his coming?*

20 *For ye are our glory and joy.*

CHAP. III.

The Apostle declares that he being troubled for them, had sent Timothy to confirm them in the faith, 3. and to comfort them in the tribulations whereunto the faithful are appointed, 6 yet that he was very joyful by the coming again of Timothy, understanding their stedfastness and welfare: 9 For which he thanketh God, and prayeth that for the perfecting of their faith he may get opportunity from God to come again unto them. 12 And concludes this Chapter and first part of the Epistle with an earnest prayer to God, that they may be abundant in love and sanctification, against the coming of Christ with all his Saints.

T*Herefore not being able any longer to endure* [*this desire*] [That is, this longing after you, of which he spake in the 17. and 18. *verse* of the former Chapter] *we would gladly have been left alone at Athens.*

2 *And have sent Timothy our brother and Minister of God, and our fellow-labourer in the Gospel of Christ,* [That is in the preaching and spreading abroad of the Gospel.] *to strengthen you, and to exhort you about your faith:* [Or *concerning your faith,* Or *because of your faith.* Others read *our faith.*]

3 *That no man be moved* [Namely, to turn from or doubt of the faith. See 2 *Thess.* 2. 2. the Greek word signifies to be moved hither and thither] *in these tribulations, for ye your selves know that we are constituted* [that is, are prepared, ordained, namely by God, as this word *constitute* is also taken *Luk.* 2. 34.] *hereunto* [namely, to suffer for the name of Christ. See 2 *Tim.* 3. 12.]

4 *For even when we were with you, we foretold you* [Namely, as he did also to other Churches. See *Act.* 14. 22. *Rom.* 8. 17, 29.] *that we should be afflicted, even as it also happened, and ye know it.*

5 *Therefore also not being able to endure* [*this desire*] [That is, this longing after you, as *ver.* 1.] *any longer, I sent* [*him*] [namely, *Timothy,*] *to understand your faith: least perhaps the tempter* [that is, Satan, by persecutions and other seductions. See *Mat.* 4. 3.] *should have tempted you, and our labour* [namely, which we have taken to publish the Gospel unto you.] *should be in vain.* [that is, fruitless.]

6 *But now when Timothy was come from you unto us* [That is, was returned, namely unto us at Corinth,

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after that we had sent him from Athens unto you. See *Act.* 18. *ver.* 1, 5.] *and had brought us the good tidings of your faith* [that is, of your stedfastnes in the faith] *and love, and that ye have always good remembrance of us, being very desirous to see us, even as we also you:*

7 *Therefore, brethren, we were comforted concerning you in all our affliction and necessity, by your faith*: [That is, by the testimony which we heard of your faith.]

8 *For now we live* [That is, we are joyful and couragious, as the following verse declares] *if ye stand* [fast] *in the Lord* [that is, in faith in the Lord: for by faith we are united unto Christ.]

9 *For what thanksgiving can we render unto God for a recompense for you, because of all the joy wherewith we rejoyce for your sakes before our God,* [That is, sincerely, as in the presence of God, not onely before men, as *Luk.* 1. 6.]

10 *Night and day praying very abundantly that we may see your face,* [That is, to be present with you.] *and to perfect that which is lacking in your faith?* [that is, more perfectly to instruct you in the faith; which the Apostle therefore calls faith, because by reason of the bitter persecution of the Jewes he had been able to continue with them but a little while. See *Act.* 17, 10.]

11 *But our God and Father himself, and our Lord Jesus Christ direct our way unto you.*

12 *And the Lord increase you* [That is, cause you to increase more and more, who can easily supply the want of his Ministers by his Spirit] *and make* [you] *abound in love towards one another, and towards all; even as we also are towards you:* [namely, abundant in love towards you.]

13 *That he may stregthen your heart to be unblameable in sanctification before our God and Father, in the coming* [Or *against the coming*] *of our Lord Jesus Christ, with all his holy ones,* [namely, Angels, as is expressed 2 *Thes.* 1. 7. although it may also be taken more largely for the holy souls which shall come down from heaven with Christ in the company of the Angels, to be again united and glorified with their bodies.]

CHAP. IV.

The Apostle further exhorts them in general to a godly conversation, and in special to chastity and honesty, 6 unto justice in their dealing, 9 to brotherly love, 11 to a quiet life, and meddling of their own things. 13 He exhorts them also to moderate their sorrow for those that are fallen asleep, 14 seeing they shall be raised again by Christ, 15 who shall come from heaven with a great shout and voice of the Archangel; first to raise up them that are dead, from the dead, 17 and afterward to take them up unto him, with the rest who shall then be yet alive.

MOreover then brethren, [Or *what remaineth, brethren*] *we intreat and exhort you in the Lord Jesus* [That is, in the name of the Lord Jesus, or for Jesus Christs sake. See 2 *Cor.* 5. 20.] *that as ye have received of us* [that is, learned, or were instructed] *how ye must walk and please God, ye do more abound* [therein.]

2 *For ye know what commandments we gave unto you* [He speaketh not here of any hidden secret commands, but of manifest ones which he rehearseth again afterwards] *by the Lord Jesus,* [that is, in the name of the Lord, or by order from the Lord Jesus.]

3 *For this is the will of God,* [That is, that which God requires, or will have done by you] *your sanctification:* [this word may be taken in general for all manner of holiness; or in particular for chastity or honesty, as is declared hereafter] *that ye withhold your selves from fornication:*

4 *That every one of you should know to possess his vessel* [That is, his body, which by an Hebraism is so called, because it is an instrument of the soul] *in sanctification and honour,* [that is, honesty. For nothing dishonours the body of men more then uncleanness.]

5 *Not in* [evil] *motion of concupiscence* [Or *immodest motion*] *even as the Gentiles who know not God,* [namely, as they ought, and as he hath revealed himself in his word, 2 *Thes.* 1. 8. otherwise the Gentiles also know God by nature; but this knowledge was not powerful enough to move them duly unto the love and obedience of him, *Rom.* 1. 19. &c.]

6 *That no man trample on his brother* [Gr. *pass over*, and signifieth to injure any man by force, or take more from him then is fit, as the following word declares] *nor deceive him in* [his] *dealing:* Gr. covet, which signifies to deceive or injure any one out of covetousness. See 2 *Cor.* 2. 10. and 12. 17.] *For the Lord is a revenger upon all these, as we also foretold and testified unto you.*

7 *For God hath not called us to uncleanness,* [Here under the Apostle comprehends not onely lasciviousness, but also covetousness and injustice, whereby the soul it self is also defiled.] *but unto sanctification.*

8 *So then he that rejecteth* [this,] [That is, those forementioned commands, as he called them in the second verse] *he rejecteth not man* [nmaely, onely, but chiefly God, who gave these commands himself, by his Prophets and Apostles,] *but God, who hath also given his holy Spirit unto us.* [this may either be understood of the Apostles, who being moved by Gods Spirit had given these commands: or else of all Christians, who are sanctified by Gods Spirit, that they should no more follow the desires of the flesh, but of the spirit, *Gal.* 5. *ver.* 24, 25.]

9 *Now of brotherly love ye have no need that I should write to you: for ye your selves are taught of God* [Gr. *God-taught*: whereof see *Joh.* 6. 45.] *to love one another.*

10 *For ye also do the same to all the brethren which are in all Macedonia.* [That is, ye shew also really that ye do love the brethren.] *But we exhort you brethren, that ye be more abundant.*

11 *And that ye give diligence to be quiet,* [Namely, as they do who seek after honour, or place honour in any thing, as the Greek word imports. This the Apostle saith because worldly men commonly place honour in or are diligent to trouble themselves with many things which concern not themselves, against which fault he here warnes believers, and exhorts them rather to seek honour, and to give diligence in quietness to look to their own affaires.] *and to do your own business, and to work with your own hands,* [namely, to provide you and yours of fiting necessaries. Which the Apostle speaks unto them, who under a pretext of busying themselves with common business without their calling, sought to live on other mens labour, whereof is spoken more at large, 2 *Thes.* 3. 10. *&c.*] *as we commanded you:*

12 *That ye may walk honestly,* [That is, without reproch. For the Gentiles themselves also dispraise such doings. The Greek word signifies that which fits or becomes well.] *with them that are without,* [that is, who are yet strangers from the faith, as 1. *Cor.* 5. 12.] *and may have need of nothing.* [or, *of nought*, or *of no man.* Namely, of them which are without: for the Greek word may beare both.]

13 *But brethren I would not have you ignorant concerning them who are fallen asleep,* [That is, are dead or at rest, as *Joh.* 11. 11. *&c.*] *that ye may not be sad even as the rest* [hereby the Apostle shewes that he forbids not all sorrow for the dead, which even Christ himself shewed for *Lazarus*, *Joh.* 11. 35. the Church for *Stephen*, *Act.* 8. 2. and *Paul* for *Epaphroditus* when he was deadly sick, *Phil.* 2. 27. but he speaks here onely of immoderate and heathenish sorrow.] *who have no hope,* [namely, of a blessed resurrection, whereof he speaks in the following verses. For although the heathen believed the immortality of the souls, yet they were never able to comprehend or believe the resurrection of the bodies and re-uniting them with their souls. See *Act.* 17. 32. and 26. 23, *&c.*]

14 *For if we believe that Jesus died and is risen, so also shall God bring* [again] [Namely, unto life and glory, when he shall have raised them up from their graves, and united them with their souls] *with him,* [namely, when he shall appeare from heaven at the last day unto judgement] *those that are fallen asleep in Jesus* [or *by Jesus, i. e.* by the power of Jesus the judge of the quick and dead. *Joh.* 5. 21. *&c.*]

15 *For that we say unto you by the word of the Lord,* [Gr. *in the word of the Lord*, whereby some understand the promise of Christ *Mat.* 24. 31. and *Joh.* 5. 28. Where there are almost such like words: others a special and further revelation of Christ here made to *Paul*, as he testifies 1 *Cor.* 15. 51.] *that we who shall remain alive,* [namely faithful persons, putting himself also among them: because of the uncertainty of the day of Christs coming. See further hereof 1 *Cor.* 15. 51.] *unto the coming of the Lord, shall not prevent them that are fallen asleep,* [namely, to be glorified by Christ.]

16 *For the Lord himself shall descend from heaven with a shout,* [The Greek word *Keleusma* properly signifies a cry which is joyned with a command, as used to be made to such as were to do any work joyntly, or those that ply oares together in a Ship, or begin a battel] *with the voice* [what voyce or trump this shall be the Scripture doth not further declare, but thereby the great power and glory of Christ in his second coming is set before our eyes, who shall come with his Angels as a commander of his Army, with sound of trumpets and a great noise: which shall be terrible for his enemies, and give courage and comfort to his friends. See the like description, *Mat.* 25. 31. *Joh.* 5. 28. 1 *Cor.* 15. 52. 2 *Thes.* 1. *ver.* 7, 8. *Jude ver.* 14. *Revel.* 11. 15, *&c.*] *of the Arch-Angel,* [that is, of the chiefest Angel, who is here expresly distinguished from Christ. See further hereof *Jude ver.* 9.] *and with the trumpet of God: and they that are dead in Christ* [that is, in the faith of Christ, as *Revel.* 14. 13.] *shall arise first:*

17 *Afterward we that are left alive, shall be taken up,* [Gr. *plucked, haled.* Namely, after that they shall be changed, and in a moment of time be made conformable to his glorious body. 1 *Cor.* 15. 51, 52. *Phil.* 3. 20, 21.] *together with them in the Clouds,* [namely, which shall be as a Chariot, whereby they shall be carried up to Christ in the aire, as is said of *Elias*, 2 *King.* 2. 11. and of Christ himself, *Act.* 1. 9.] *to meet the Lord in the aire:* namely, where he shall keep his Judgement, before the eyes of all men, who shall be brought together by the Angels at his right and at his left hand. See *Mat.* 25. 31, *&c. Revel.* 1. 7.] *and so shall we always be with the Lord,* namely, Christ Jesus in Heaven, *Joh.* 14. 2, 3.]

18 *So then comfort one another with these words.* [Gr. *in these words, i. e.* speeches and considerations.]

CHAP. V.

The Apostle teacheth that Christ shall come to judgement unawares, as a thief in the night, and as the pangs of travail upon a woman. 4 Exhorts them therefore to be always on their guard, and to be sober, 8 and armed with the breast-plate of faith and love, and with the helmet of the hope of salvation. 12 Prayeth them to have their rulers in honour; 14 and furthermore exhorts them to divers Christian vertues, 17 also to prayer and thanksgiving, 19 and to take heed to the Spirit and prophesying, to hold fast that which is good. 23 Afterward prayeth God to keep them unblameable unto the coming of Christ, with a promise that he will also do it. 25 Exhorts them to pray for him, and to salute one another, 27 and adjures them that this Epistle be read before all.

BUt of the times and the opportunities [Namely, of the times: by the first is understood the year, month, or day; by the last is understood, whether it shall be by day, night, morning, evening, or midnight, or the like. See *Mark* 13. 34, 35. *Act* 1. 7.] *brethren, ye have no need that it should be written to you.*

2 *For ye your selves know very well that the day of the Lord* [So the last day is called every where, because then Christ shall come as a Lord to judge the quick and the dead.] *shall so come* [Gr. *cometh*, for the Prophets speak of things to come as if they were already present, because of the certainty of the same] *even as a thief in the night* [from hence it follows not that Christ shall come by night, as some think, but thereby is taught that he shall come unawares and unexpectedly: Namely, in respect of worldly men, as the following verse declares: for the godly must long after it, and be upon their guard against it comes, as is testified hereafter *ver.* 4. See also *Mat.* 24. 42, *&c.*

3 *For when they* [Namely, worldly and ungodly men] *shall say* [namely, either in words, or at least in their heart, as *Psal.* 14. 1.] *It is peace, and without danger* [Gr. *safety, i. e.* There is no mischance to be feared. See *Mat.* 24. 37, *&c.*] *then shall a speedy destruction* [or at *unawares*, *Luke* 21. 34.] *come upon them, as pangs on a* [woman] *with child: and they shall by no means escape it.*

4 *But ye brethren, ye are not in darkness* [That is, in ignorance and carelesness, as the others of whom he spake before] *that that day should surprize you as a thief* [namely, who use to come unexpected and in the dark.]

5 *Ye are all* [Namely, who believe in Christ] *children of the light and children of the day:* [that is, endued with the true knowledge of Christ and of his will, and obey the same as children do their Father] *we are not of the night nor of darkness.*

6 *Let us not therefore sleep* [That is, live in carnal security] *even as others, but let us watch,* [that is, be on our guard, and with spiritual care wait for him] *and be sober* [This is not opposed to moderate eating and drinking, but to gluttony, drunkenness, and other worldly incumbrances, as Christ himself declares, *Luke* 21. 34.]

7 *For they that sleep, sleep by night: and they that are drunk, are drunk by night* [That is, use commonly to be drunk by night. He here takes a reason from that which used for the most part to be done: for otherwise there are also indeed those that arise early in the morning to drink strong drink, *Isa.* 5. 11.]

8 *But we that are of the day,* [That is, who are children

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dren of the light, as he spake *ver.* 5.] *let us be sober, having put on the breast-plate of faith and of love,* [that is, being furnished with faith and love, as with a breast-plate against the assaults of Satan. See 1 *Pet.* 5. 8, 9.] *and* [*for*] *an helmet* [that is, as a helmet, see of this whole spiritual furniture of a Christian, *Eph.* 6. 11. *&c.*] *the hope of salvation.*

9 *For God hath not appointed us* [That is, ordained or prepared, as 1 *Pet.* 2. 8.] *unto wrath,* [that is, to be vessels of wrath, or to bring a just judgement and destruction upon us. See *Rom.* 9. 22.] *but unto obtaining of salvation* [the Greek word signifies properly, to do much about a thing to obtain it, as *Act.* 20.28. 1 *Pet.* 2. 9. Although therefore God hath elected us to salvation, and Christ hath procured it for us, nevertheless we must be careful to use the means whereby God brings us to salvation. See *Ephes.* 2.10. and *Phil.* 2. 12.] *through our Lord Jesus Christ.*

10 *Who died for us, that whether we wake or whether we sleep,* [This word *sleep* is not here taken as before *ver.* 6. for they that sleep in sin live not with Christ: but is taken either for the natural sleep of man, or much rather to be fallen asleep or dead. For Christ died for this purpose, that whether we *wake, i. e.* live here, or *sle p, i. e.* are dead, we should live with Christ. Namely, a spiritual life here, and hereafter an eternal and incorruptible life in glory. See the like *Rom.* 14. 8, *&c.*] *we should live together with him.*

11 *Therefore exhort*] Or *comfort,* for the Greek word signifies both] *one another, and edifie one the other:* [namely, both with good examples, and with good instructions] *even as ye also do.*

12 *And we beseech you, brethren, acknowledge them* [Namely, for such as they are by reason of their calling, and ought to be accounted. See 1 *Cor.* 16. 18.] *that labour among you* [Namely, in the word and doctrine, as he addes, 1 *Tim.* 5. 17.] *and are your Rulers* [namely, together with the Teachers in the government of the Church and exercise of discipline, as the Apostle also clearly distinguisheth these two sorts of Elders, 1 *Tim.* 1. 17.] *in the Lord,* [that is, in the work of the Lord. Namely, to distinguish them from the worldly Magistrates which they were under.] *and admonish you* [this may be understood of both, as well of the Elders who labour in the word, as also of them who are onely Rulers in governing, to whom particular admonitions also belong together with the teachers. See hereof *Rom.* 12. 8. 1 *Cor.* 12. 28.]

13 *And esteem them very much in love,* [That is, not out of fear or constraint, but of a ready inclination] *for their works sake* [that is, because of the service which they do you in Christs name, and for the furtherance of his service] *be peaceable one amongst another.*

14 *And we intreat you, brethren, admonish the unruly,* [Namely, idle persons and the like, of whom he treats more at large, 2 *Thes.* 3.10, *&c.*] *comfort the faint-hearted, support the weak,* [or *keep up the weak.* Namely, in the faith, as *Rom.* 15. 1.] *belong-suffering towards all.*

15 *See that no man recompense unto any evil for evil: but always pursue that which is good,*] That is, pity, seeing this is here opposed to revengefulness] *both towards one another and towards all.*

16 *Rejoyce always* [That is, be always of good courage and well content, even in the midst of all tribulations, *Rom.* 5. 3. 2 *Cor.* 6. 10.]

17 *Pray without ceasing* [That is, upon all opportunities, and in all your necessity.]

18 *Thank* [*God*] *in every thing* [That is, as well in adversity as in prosperity, so willingly submitting to the will of the Lord. See *Job* 1. 21. *Mat.* 5.11,12.] *For this is the will of God in Christ Jesus concerning you,* [that is, that which is acceptable to God in Christ Jesus, *Heb.*13. 21. Or *the good pleasure of God concerning you.* See 1 *Pet.* 3. 17.]

19 *Quench not the Spirit* [This may be understood either of the illumination and other gifts of the Spirit, which are in believers themselves, and which must continually be stirred up by the means thereunto appointed, as *Paul* exhorts, 2 *Tim.* 1. 6, 7. and by the neglect of which means the Spirit is grieved in us, and his gifts as it were quenched, *Ephes.* 4. 30. or of the spiritual gifts which are in others, which by contempt and contention are sometimes kept under. This last seems best to agree with that which followeth.]

20 *Despise not prophesyings* [That is, the explications and applications of Gods word, whereof the Apostle treats at large, 1 *Cor.* 14. 3, &c. which may be understood as well of ordinary as extraordinary prophesyings, against those who judged themselves wise enough, and thought that they had no need of such. See *Heb.* 10. 25. 2 *Pet.* 1. 19, &c.]

21 *Prove all things:* [Namely, which are propounded to you by the Teachers, by the touchstone of Gods word. See a laudable example, *Acts* 17.11.] *hold* [namely, stedfastly, without turning from it] *that which is good,* [that is, the good doctrine, which ye find firmly grounded in Gods word.]

22 *Abstain from all appearance of evil* [Or *from all evil appearance:* much more abstain ye from the evil it self.]

23 *And the God of peace himself* [That is, God who is the author of all prosperity and salvation, as this word *peace* is taken every where in the Scripture. Or who is author of the true peace with God and with our neighbour. See *Rom.* 5. 1. and 14. 17.] *sanctifie you entirely* [or *in every part, i. e.* He that hath begun the good work in you, finish the same also unto the day of Jesus Christ, as he speaketh *Phil.* 1. 6.] *and your whole spirit, and soul, and body* [By the word *Spirit* is fitly understood the understanding of man, and by the word *soul* the will and affections, and by *the body,* the members themselves, whereby that which the understanding consults, and the will decrees, is finally executed: as the like difference almost is also to be seen in the words of Christ, *Mat.* 22. 37. and *Luke* 10. 27. for although a man hath but one soul, notwithstanding there are divers faculties in the same, which forasmuch as they are all corrupted in the natural man, *Ephes.* 4. 17, 18. so all must be renewed and sanctified by the Spirit of God] *be kept unblameable, in the coming of our Lord Jesus Christ,* [This the Apostle addes to shew that this sanctification of all our faculties, shall not till then be done fully, although we must increase therein daily more and more. See 1 *Cor.* 13. 9, 10. *Phil.* 3. 12, &c.]

24 *He that calleth you is faithful, who also will do it* [That is, sanctifie you wholly in due time according to his promise.]

25 *Brethren pray for us.*

26 *Salute all the brethren with an holy kiss* [See hereof the Annotat. on *Rom.* 16. 16.]

27 *I adjure* [See the like *Matth.* 26. 63.] *you* [namely, Rulers and Overseers of the Church to whom this Epistle was sent, to impart the same afterward to the whole Church. Whereof they do evil who seek to withhold from the Churches the reading of *Pauls* Epistles, and of the whole Scripture] *by the Lord, that this Epistle be read to all the holy brethren.*

28 *The*

28 *The grace of our Lord Jesus Christ be with you. Amen.* [Of this conclusion see *Rom.* 16, 20.]

The first [*Epistle*] *to the Thessalonians was written from Athens* [It appears from *Acts* 18. 5. that *Timotheus* and *Silas,* in whose name this Epistle was also written *chap.* 1. 1. returned not to *Athens,* but to *Corinth,* unto *Paul.* Therefore it is more probable that this Epistle was written from *Corinth.* And it was divers times before shewed, that these Post-scripts are not from the Apostle himself, but from some other, who have added the same according to their own opinion.]

The end of the first Epistle of *PAUL* to the *Thessalonians.*

THE SECOND EPISTLE OF THE APOSTLE PAUL TO THE THESSALONIANS.

The Argument of this EPISTLE.

After the superscription of the Apostle contained in the two first verses, Paul *commendeth the steadfastness of the Thessalonians, and comforts them against tribulations with the coming of Christ to judgement, for the punishment of the persecutors, and for their deliverance; which he doth in the first Chapter. Afterwards he warns them that the day of judgement shall not come so soon, but that the falling away must come first, and Antichrist be revealed, whose vice, powerful seduction, and ruine he describes, with a new exhortation to steadfastness in the faith received, unto the end of the second Chapter. Finally he exhorts them to a Christian conversation, and particularly to prayer for him, to mutual love, and to avoiding and admonishing of disorderly idle persons, whom he reproves by his own example, and earnestly threatens unto the sixteenth verse of the third Chapter. And concludes the Epistle in the three last verses with a prayer to God for them, and with the usual Apostolical salutation.*

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THE SECOND EPISTLE OF THE APOSTLE PAUL TO THE THESSALONIANS.

CHAP. I.

After the usuall superscription of the Epistle, 3 *The Apostle thanketh God for their abundant increase in faith, love, and patience in tribulations.* 6 *Testifies that God will punish their oppressors, but deliver and refresh them in the day of the glorious coming of Christ, which he describes more at large.* 11 *Prayeth God that he would strengthen them yet more in that which is good.* 12 *That the name of Christ may be the more glorified in them.*

PAul *and* Silvanus [That is, *Silas*. See the first verse of the former Epistle] *and* Timotheus, *to the Church of the Thessalonians* [*which is*] *in God our Father, and the Lord Jesus Christ:* [See the Annotation on the first verse of the former Epistle.]

2 *Grace be to you,* [Hereof see in the beginnings of the former Epistles] *and peace from God our father, and the Lord Jesus Christ.*

3 *We must always thank God for you, brethren, as it is meet* [Gr. *worthy, i. e. decent,* or *fit.* See *Mat.* 3. 8. *Act.* 26. 20] *because your faith groweth greatly,* [Gr. *overgroweth*; namely, beyond that it was before] *and* [*that*] *the love of every one of you all towards one another is abundant.*

4 *So that we our selves boast of you* [Gr. *boast in you, i. e.* praise you, and thank God because of his blessing upon you, and propound you to other Churches for a pattern of imitation] *in the Churches of God, for your patience and faith, in all your persecutions and tribulations which ye endure.*

5 *An argument of Gods righteous judgement:* [That is, which is an argument that Gods righteous judgement shall once come upon the world, forasmuch as good men must suffer here, and the ungodly have the upper hand. See also *Phil.* 1. 28] *that ye may be accounted worthy* [or *made worthy*. Namely, by God, of grace, as is declared hereafter, *ver.* 11. and before, *Col.* 1. 12. Not as if the enduring of persecutions is worthy of or merits this in it self; for that the Apostle denies expresly, *Rom.* 8. 18. but because God graciously accounts or makes his children in Christ worthy of this Kingdome, as being made like to Christ in suffering, that they may also hereafter be like unto him in his glory. *Rom.* 8. 17. 2 *Tim.* 2. 12. *Revel.* 3. 22.] *of the Kingdome of God for which ye also suffer:*

6 *Seeing it is just with God to recompense tribulation to them that oppress you:*

7 *and to you that are oppressed refreshment* [Namely, it is just with God to recompense refreshing. Which must not so be understood, as if such tribulations and chastisements of believers, merited or were worthy before God of this refreshing; as the oppressors deserve and are worthy of the righteous judgement of God, For Gods word every where testifieth the contrary to us. See *Isa.* 47. 6. *&c.* & *chap.* 51. 21. *&c.* *Dan.* 9. 16. *Heb.* 12. 6, 7. 1 *Pet.* 4. 16, 17. *&c.* but because such suffering is inflicted upon believers by the oppressors for Christs & righteousnes sake, for which God promiseth them of grace such rewards of refreshing. *Mat.* 5. 11, 12. 1 *Pet.* 4. 14, *&c.* And because God is righteous and faithful in fulfilling his gracious promises, therefore it is said that it is just or righteous with God that he should doe this; as the words *just* and *righteous* are also elsewhere taken for this faithfulnes and truth of God. See *Psal.* 143. 1. 1 *Joh.* 1. 9.] *with us,* namely Apostles of Jesus Christ, who have also particularly received such a promise from Christ. *Mat.* 19. 28.] *in the revelation of the Lord Jesus* [that is, publick comming, *Mat.* 24. 30.] *from heaven, with the Angels of his power,* [that is, with his powerfull Angels, by whom he shall powerfully execute his judgements. *Psal.* 103. 20. *Mat.* 13. *ver.* 41, 42. and 24. 31.]

8 *With flaming fire taking vengeance* [Gr. *in fire of flame giving vengeance*. An Hebrew phrase as before *Angels of his power*. See a further description thereof *Psal.*

Psal. 50. 2. &c.] *upon them that know not God,* [namely, as they ought, and therefore also love him not, nor trust in him] *and upon them that are not obedient unto the Gospel of our Lord Jesus Christ:* [that is, believe it not, nor lead their lives according to the same.]

9 *Who shall suffer* [*for*] *punishment eternal destruction, from the face of the Lord,* [That is, either because the wrathful countenance of Christ the Judge shall bring this punishment upon them: or that they shall suffer the same being cast off from the presence of Christ. See *Mat.* 25. 41.] *and from the glory of his strength:* [that is, his strong glory; as before *ver.* 8. and *Ephes.* 1. 7.]

10 *When he shall come to be glorified in his Saints, and to be wonderful in all them that believe* [That is, to shew his wonderful power and goodnes in the glorifying of his faithful ones] (forasmuch as our testimony was believed among you) *in that day,* [namely, of the Revelation of Christ, as *ver.* 7.]

11 *Wherefore we also pray always for you, that our God would account you worthy* [Or *make you worthy*. See the 5. *verse*] *of the calling* [that is, of that glory whereunto ye are called; for they were before effectually called and brought to the faith] *and fulfil all the good pleasure* [*of his*] *goodnes,* [that is, all that which according to his good pleasure and goodnes he hath decreed concerning you. See *Matth.* 25. 34. &c. *Luk.* 12. 32.] *and the work of faith* [that is, faith which he hath wrought in you. *Phil.* 1. 6. 1. *Thess.* 1. 3.] *with power:* [that is, powerfully, or by his power.]

12 *That the name of our Lord Jesus Christ* [That is, Jesus Christ with all his attributes, as *Phil.* 2. 10] *may be glorified in you* [that is, be acknowledged and professed glorious] *and ye in him, according to the grace of our God,* [that is, according to the measure of the grace or gift of Christ, as he speaketh *Eph.* 4. 7] *and of the Lord Jesus Christ.*

CHAP. II.

The Apostle declares that the coming of Christ to judgment shall not be so soon as some fought to perswade them, 3 *but that the Apostacy and Antichrist must first come, whose characters he describes.* 5 *Testifieth that he had told them the same before this, as also what that was which withheld him.* 8 *Declares that he shall truly come afterward, and that he shall remain until the Lord shall destroy him.* 9 *He warns them of the power of seduction it self in them that perish,* 11 *and that by the just judgement of God upon the unthankfulnes of men;* 3 *but assures the Thessalonians of their election to salvation in faith and sanctification,* 15 *Exhorts them to continue firm in it,* 16 *and prayeth God that he would comfort and confirm them.*

AN*d we beseech you, Brethren, by the coming of our Lord Jesus Christ,* [That is, as certainly as ye believe and expect this coming of Christ, and our gathering together unto him. Others translate it *as touching the coming, &c.* Namely, whereof he had spoken in the former Epistle, *chap.* 4. and 5. which some among them seemed not to have well understood, wherefore he here further informs them thereof. But the first agrees best with the Greek words] *and our gathering together unto him,* [namely, at the last day in his glory, whereof he had treated in the former Epistle *chap.* 4. *ver.* 16.]

2 *That ye be not suddenly moved* [A similitude taken from the waves of the sea, which are driven hither and thither by divers winds] *from understanding* [that is, from the true meaning concerning this article of faith. Others take it for the humane *understanding* it self, whereby, when men do once embrace such notions of Christs second coming, with the expression of the day and instant, they then begin to be driven as distracted persons, as formerly there were such among the Chiliasts, and in our time among some sorts of Enthusiasts] Or *terrified* [Or *troubled, astonished,* as men use to be astonished at a sudden and unexpected great cry of raging men] *neither by Spirit* [that is, by pretences of spiritual revelations, which such persons use to produce. See also 1 *Joh.* 4. 1.] *nor by word* [Or *Speech*. Namely, as heard from me, or *Timothy* and *Silas*. Others take it for some probable reasons collected here and there out of Gods word without ground] *nor by Epistle as* [written] *by us,* [namely, counterfeited by them in our name, which such men are wont also to produce] *as if the day of Christ were at hand,* [namely, of Christs second coming to judgement, as if this should be immediately after.]

3 *Let no man seduce you in any wise:* [This the Apostle saith, because these men under this shew turned away the Churches from their calling, and from their ordinary labour, as now henceforward unnecessary, seeing Christ in this his coming should make an end of all, and bring in an heavenly life: whereof he will speak more largely in the following Chapter. Others were thereby seduced to doubt of the firmnes of the Gospel, observing that they seemed in vain to wait for this coming, as is spoken of such, 2. *Pet* 3. 3. *&c.*] *for* [*that cometh not*] [namely, the day of Christ whereof he had immediately before made mention] *except the falling away be come first,* [Gr. *Apostasia*. which some ancient Teachers understand of the falling away of many Kingdomes from the Roman Empire; but is more fitly taken for a generall Apostacy from the purity of the Gospel, which *Paul* also foretels, 1, *Tim.* 4. and 2 *Tim. chap.* 3. 4. *John, Revel. chap.* 11, 12. and elsewhere: seeing this word *Apostacy* signifies always in the new Testament a falling away from the doctrine; and *Paul* also here properly treats of doctrine] *and* [*that*] *the man of sin* [that is, Antichrist, the man given up to all sin. From hence, as also from the following words, *the son, the unjust one &c.* some would conclude that the Antichrist should be but one person, who they say shall reign three years and a halfe, that he shall draw all the Jewes throughout the whole world unto him, build up again the Temple at Jerusalem, and cause himself to be honoured as God therein, and so bring all the Kingdomes of the earth under his command, &c. But these are inventions repugnant to all humane conduct and power, to obscure the true Antichrist, seeing the operations and properties which are ascribed to him hereafter, and throughout in the *Revelation* of John, are altogether opposite to such interpretations. Therfore although Antichrist be here described under the name of one man; yet under it is necessarily understood not one man alone, but a long-continuing succession of men, who one after another have the same office, power, and dominion, as such phrases are usual in such like prophesies. See *Isa.* 10. 5. and *chap.* 14. 12. *Jer.* 41. 40. *Dan.* 7. 17. *Heb.* 9. 7, 25. 1 *Joh.* 4. 3. *Revel.* 17. 10. the rather because the Apostle in this chapter, *ver.* 7. testifieth that this mysterie of iniquity now already in his time began to work] *be revealed,* [that is, shall openly have made known and confirmed his spiritual dominion over Christendome; as this word is also taken hereafter *ver.* 6. 8] *the son of destruction,* [that is, which

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which destroyes others, and goes himself to destruction, and is appointed thereunto by Gods just judgement. See *Job.* 17. 12. and *Revel.* 9. 11.]

4 *Who opposeth himself* [Namely, against Christ and his doctrine, wherefore he is also called Antichrist, *i. e.* against Christ: which is to be understood not of that which he shall profess in words, but that his doctrine and actions shall be such, that thereby he shall seek to suppress the true doctrine of Christ, although he would seem to do otherwise. Therefore two hornes are ascribed to him, as to the lamb, but notwithstanding he speaketh as the dragon, and doth the workes of the first beast. *Revel.* 13. 11. *&c.*] and exalteth himself above all that is called God, *or is honoured* [as God] [that is, assumes more authority, then any thing that is called God in heaven and on earth. See *Psal.* 82. 6. 115. 3. 1 *Cor.* 8. 5. Or *exalteth himself against all.* Others read, *above all that is called God*] so that he shall sit as a God [namely, on earth, ascribing divine power to himself] in the Temple of God, [*or against the Temple of God*, whereby the Temple of Jerusalem cannot be understood, as some pretend, forasmuch as the same had lain waste now above these fifteen hundred years, and must also remain waste, according to the testimony of the Angel, *Dan.* 9. 26. and of Christ, *Mat.* 23. *ver.* 37, 38. and *chap.* 24. *ver.* 1, 2. which also if it should be built again by Antichrist, to be worshipped therein, could not be called *the Temple of God*, but the Temple of Antichrist, or of the devil. But hereby is understood the Church of God where *in* or *against* which the Antichrist shall set himself, and which he shall oppress with his dominion; as this word *Temple of God* is so taken also elsewhere in the Scripture. 1 *Cor.* 3. 16. 2 *Cor.* 6. 16, 1 *Tim.* 3. 5. 1 *Pet.* 2. 5. *&c.* and as the word *sit* is also used of Antichrist. *Rev.* 17. 15. and. 18. 7.] *shewing himself that he is God.* [that is assuming and exercising such majesty, power and dominion, as if he were God.]

5 *Doe ye not remember that being yet with you, I told you these things?*

6 *And now what withholdeth* [That is, yet hinders and stayes his revealing, or publick coming up. Hereby, by some is understood the pure preaching of the Gospel, and the uprightness of the Teachers in the Church of God, who as long as they were preserved in the Church of Christ, withstood and stopped such desire of dominion and errors. But by almost all ancient Teachers, and those of our time, hereby is understood the supreme authority and respect of the ancient Emperors in the Roman Empire, who by their worldly power with-held the arising spiritual power of Antichrist over Christendome, until the said Imperial authority by the Saracens and Mahumetans in the East, and by divers barbarous Nations in the West, was very much broken and brought under foot; by which occasion this spiritual usurped power brake forth into Christendome, and openly established its dominion even over Emperors, Kings, Princes, and Nations; which to have come to pass about six hundred yeares after Christs birth, is proved by many out of the histories of that time. Now who this Antichrist is, that hath usurped this power in Christendome for many hundred yeares, is clearly shewed *Revel. chap.* 13. 17, 18.] [*him*] namely, Antichrist] *ye know* [namely, by the warning given you by me, which therefore the Apostle expresseth not here, as many ancients think, that he might not too much provoke the Emperors of *Rome* against the Christians, seeing the Romans gave out that their dominion should have no end in the world] *that he may be revealed in his own time.* [namely, ordained by God, and permitted to Antichrist, as is declared before.]

7 *For the mystery of iniquity* [That is, the secret coming up of this unrighteous Antichristian dominion is by little and little promoted in the Church of Christ. Namely, by Satan and some of his instruments, who by desire of rule (as one *Diotrephes* is reproved for it 3 *Joh. ver.* 9. 10.) and by bringing in of false and superstitious doctrines, and humane inventions, herein offered Satan their hand even from the Apostles times. See 1 *Joh.* 2. 18. *Or the mystery of iniquity worketh already*] *is already wrought: onely he that now withholdeth him,* [namely, withholds Antichrist in his coming up, whereof is spoken in the former verse] [*he shall withhold him*] *untill he* [namely, who withholds him] *shall be taken out of the way,* [that is, shall be so broken, and lose his power, that he shall be able no longer to withstand this arising spiritual dominion. Now who this is, is declared in the foregoing verse.]

8 *And then* [Namely, after that he shall now have lost his power of withholding] *shall the unrighteous one* [that is, Antichrist, who is so called, because he should submit himself to no laws, but should boast himself to be above all laws, as the Greek word *anomos* properly signifies *without law*, or *lawless*] *be revealed* [See before the Annotat. on the third ver.] *whom the Lord shall destroy* [or *consume.* The Greek word *analosai* signifies properly by little and little to make away and waste meat, drink, money, goods. So then shall Christ also in his own time by little and little destroy Antichrist, and take away his authority in Christendom] *by the Spirit of his mouth* [that is, by the pure preaching of the holy Ghospel, whereby the Spirit of the Lord is powerful in the hearts of men. See the like *Isa.* 11. 4. *Heb.* 4. 12. *Revel.* 1. 16.] *and bring to nought by the appearance of his coming:* [that is, by his appearing in his last coming: for then shall the beast and the false Prophet be slain, and cast into the lake of fire, *Revel.* 19. 20.]

9 *Him* [That is, Antichrist, whereof he had spoken in the beginning of the former verse] [*I say*] *whose coming is according to the working of Satan,* [that is, with such working as Satan is wont to use to seduce men, which working is declared in the following verses] *in all power and signes* [that is, power of signes or miracles, which Satan shall produce to confirm the dominion and false doctrine of Antichrist. See *Matth.* 24. 24. *Revel.* 13. 13, &c.] *and wonders of lyes:* [that is, which shall partly be feigned, partly brought to pass by Satan, to keep his Ministers in esteem, and poor blind men in their false conceits, and superstitions.]

10 *And in all* [That is, all manner of. For Satan hath a limited power] *seduction of unrighteousnesse,* [That is, unto unrighteous and false doctrine, as the word *truth* sheweth, which is opposed to it: and as after *ver.* 12.] *in them that perish: because that* [that is, in recompense that they &c. which the Greek word imports. It is therefore a just judgment of God upon the perverseness and unthankfulness of such men, as is further expressed in the following verse] *they received not the love of the truth,* [that is, loved not the truth, and consequently neither believed nor kept it. See the like judgment of God upon the Gentiles, who kept not the natural knowledge of God, *Rom.* 1. 28] *to be saved.*

11 *And therefore shall God send them a power of errour,* [That is, God shall let loose the reines of Satan upon them, to use his power of seduction against them, and shall henceforward restrain his grace which as yet withheld them, and so give them

them up to their own lusts, whereby they shall powerfully be brought into error. See the like judgments of God upon unthankful men. *Deut.* 28. 28. 2 *Chron.* 12. 28. *Job.* 12. 17. *Isa.* 19. 14. *Rom.* 1. 24. and 11. 8. 2 *Cor.* 4. 3, 4, *&c.*] *that they should believe the ly* [that is feigned and false doctrine.]

12 *That they all may be damned* [Gr. *judged*, *i. e.* condemned and damned, as divers times in other places] *who have not believed the truth,* [namely, of the Gospel.] *but had a pleasure in unrighteousnesse.* [that is, false and unrighteous doctrine, as before *ver.* 10.]

13 *But we ought alwaies to thank God for you brethren, who are beloved of the Lord, that God hath chosen you from the beginning* [Namely, of the world, as *Mic.* 5. 1. *Joh.* 1. 1. that is, from eternity, or before the foundation of the world. *Eph.* 1. 4. although some others understand it from the beginning when the Gospel was published unto them, when God by his spirit chose or separated them out of the corrupt heap of men; as the word *choose* or *select* is also taken else where. See *Joh.* 15. 16. and 1 *Corinth.* 1. 27. but the first exposition seemes as fit to agree with the following verse, seeing the choosing whereof *Paul* here speaks goes before calling, as is to be seen also *Rom.* 8. 29, 30. and *chap.* 9. 23, 24. but the actual choosing out of the corrupt heap of men, which is done in time, follows after calling, seeing that separation is brought to pass by the calling of the Gospel] *unto salvation, in sanctification of the Spirit,* [or *by*, that is, which salvation is obtained by sanctification of the spirit and faith, and therefore is an infallible evidence of your eternall election. *Rom.* 8. 14. 2 *Cor.* 1. 22.] *and belief of the truth:* [that is, which hath respect to and relieth on the truth of the Gospel.]

14 *Whereunto he hath called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.* [That is, to obtain eternal glory by Christ and with Christ. *Rom.* 8. 17. *Revel.* 3. 21.]

15 *So then brethren stand* [*fast*] *and keep the institutions* [Gr. *traditions, deliverings.* And so the Apostle calls the exhortations and doctrines which they had received from him, as well concerning doctrine as life, not onely when he was present with them, but also which he hath now propounded in these Epistles. See 1 *Cor.* 11. 2. 2 *Thes.* 3. 6.] *which are taught you, whether it be by* [*our*] *word,* [namely, when I was present with you] *or by our Epistle.*

16 *And our Lord Jesus Christ himself, and our God and father who hath loved us, and hath given us an everlasting consolation,* [That is, a firm consolation grounded on the promise of eternal life] *and good hope* [namely, of our redemption and eternal salvation. 1 *Pet.* 1. 3, 4.] *in grace,* [that is, by his grace.]

17 *Comfort your hearts, and strengthen you in every good word and work* [That is, grant that you may alwaies edifie and strengthen your selves and others with godly words and works.]

CHAP. III.

The Apostle exhorts the Thessalonians to pray for him, 3 *and testifies his confidence that the Lord will strengthen them;* 5 *prayes also to God for them,* 6 *and commands them to withdraw themselves from every brother that walkes disorderly.* 7 *Proves by his own example that every one must labour to maintain himself,* 10 *or otherwise that he ought not to eat.* 13 *Exhorts them not to grow weary in doing good,* 14 *and that they mark and punish them who are not obedient to his command herein.* 16 *Concludes with the usuall salutation,* 17 *which he adjoynes with his own hand in all his Epistles.*

FUrthermore brethren *pray for us, that the word of the Lord* [That is, the preaching of the Gospel] *may have* [its] *course* [Gr. *may run*, *i. e.* may speedily and happily be spread abroad and promoted] *and be glorified* [that is, may be held in honour and esteem, and bring forth worthy fruits,] *even as also with you.*

2 *And that we may be delivered* [That is, discharged or kept free from such men who seek to hinder the course of the Gospel, as the stif-necked Jewes and their adherents had been amongst them. *Acts* 17. 18.] *from absurd and wicked men: for all men have not faith,* [that is, it is not given to all to believe in Christ. See *Mat* 13. 11. *Joh.* 6. 44, *&c.*]

3 *But the Lord is faithfull, who shall strengthen you,* [namely, in faith] *and keep you from the wicked,* [namely, whereof he had treated in the former verse; *or from evil*, namely, that ye fall not thereinto; *or from the devil*, that ye be not tempted by him, *Mat.* 6. 13.]

4 *And we are confident of you in the Lord, that ye also do and will do that which we command you,* [Namely, in the name of the Lord, as is expressed hereafter *verse* 6. and before 1 *Thes.* 4. 2.]

5 *But the Lord direct your hearts* [That is, guide your hearts aright, without wavering on the one or the other side] *unto the love of God,* [this may be understood either of the love wherewith we love God, or of the love wherewith God loves us; namely, that we be more and more strengthened in the feeling of the same. See *Rom.* 5. 5. and 8. 39. *and unto the patience of Christ*, [that is, sufferance in the Cross, and tribulation for Christs sake: or unto the patient expectation of Christ to judgement.]

6 *And we command you brethren in the name of our Lord Jesus Christ,* [That is, as being commanded, or having authority thereunto from Christ. See 2 *Cor.* 5. 19, 20.] *that ye withdraw your selves* [that is, shun, hold no ordinary converse with such an one; namely, after that due notice is taken thereof in the Church, and he being admonished continues disobedient. See *Mat.* 18. 15, &c. 1 *Cor.* 5. 11. and afterward *vers.* 14.] *from every brother* [that is, who makes profession of faith in Christ, although he do not rightly live according to it, as *Paul* declares 1 *Cor.* 5. 11.] *that walketh irregularly*, [this may be taken here in generall for all irregularity, whereby offence is given in the Church of God; or of that particular irregularity, whereof he makes further exposition *ver.* 11. namely of those that went about idle, and practised vain things, without following their calling duly, as that which followeth seems to require] *and not according to the institution which he received from us,* [that is, commands and exhortations, as before *chap.* 2. 15.]

7 *For ye your selves know how ye ought to imitate us,* [Namely, not me onely, but also Timotheus and Silvanus, in whose name also this Epistle was written] *for we carried not our selves disorderly among you:* [namely, as these idle bodies or doers of vain things without their calling.]

8 *Neither have we eaten any bread with any man* [Gr. *no bread of any man*, *i. e.* enjoyed no meat and drink as *Gen* 3. 19.] *for nought, but in labour and painfulness, working night and day:* [that is, besides the carefull following of our Apostolicall Office, working also with our hands to maintain our selves. See *Acts* 20. 34. and before 1 *Thes.* 2. 9.] *that we migh*

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not be burdensome to any one of you:

9 *Not that we have not the power* [Namely, of being burdensome to you, or taking maintenance of you as other Apostles did, and he teacheth elsewhere that the Ministers of the word have also power to do. See hereof more at large 1 *Cor.* 9. 3, &c.] *but that we might give our selves to you* [*for*] *a pattern to imitate us.* [namely, in following your labour each one in his calling, and not under a pretext either that you will promote the Gospel, or that Christ should speedily come to judgement, to excuse your idleness and practising of vain things.]

10 *For even when we were with you this we commanded you, that if any man will not work,* [Namely, having health, strength, and opportunity for it: for otherwise the Church also is bound, as much as is possible, to take care for every one that hath need. See 2 *Cor. chap.* 8. 9. *neither should he eat.*

11 *For we hear that some among you walk disorderly* [This the Apostle adds to shew that he doth not propound these foregoing exhortations and examples unto them in vain: and this properly depends on that which he said *ver.* 6.] *not working, but doing vain things,* [that is, doing things without a call out of their calling, and beyond or against their calling: as this word is also used of some idle widowes, 1. *Tim.* 5. 13.]

12 *But them that are such we command and exhort by our Lord Jesus Christ, that they working with quietness eat their own bread,* [That is, which they have gotten by their own labour. See 1. *Thes* 4. 11.]

13 *And ye brethren grow not ye slack in well doing,* [The Greek word properly signifies to become worse, that is, more remiss or slack: and the Apostle addes this, to admonish them that because of the abuse of these idle persons, they must not be the more remiss or slack in doing good to the true poor.]

14 *But if any one be not obedient to our word* [*written*] *by this epistle,* [That is, this our exhortation of working in quiet, following their own business, and leading an orderly life. See further *ver.* 6.] *mark him:* [Some joyn this word *mark* here to the former word *Epistle*; as if the Apostle should say, mark him, or give me notice of him by an Epistle: but this conjunction agrees not well with the Greek word *Semeion* that, nor with that which followes. For this Greek word properly signifies not to give notice of any one, but indeed to *note* or *mark* any one whom one puts to any shame, or excludes out of any honourable assemblies, and to note or put out his name as unworthy of such honour. So that this word is here by others very fitly understood of the Christian excommunication, and excluding out of the communion of the Church, according to the order instituted by Christ, *Mat.* 18. 15. as the following words also cleerly import.] *and mingle not* [See of this same word, and the thing signified thereby, more at large 1 *Cor.* 5. 9, 11.] *your selves with him, that he may be ashamed:* [namely, and by this shame return to his duty, as the Greek word imports. See *Matth.* 21. 37.]

15 *And hold* [*him*] *not as an enemy,* [Namely, which ye must wholly avoid or forsake as men use to do enemies] *but admonish* [*him*] *as a brother,* [namely, who is gone astray, and whom therefore they should bring again into the right way, 2. *Cor.* 2. 7.]

16 *Now the Lord of peace himself,* [That is, who is the author of all peace and happiness] *give you peace always, in every manner of way,* [that is, as well with God as among one another] *the Lord be with you all.*

17 *The salutation with mine own Pauls hand which is a token in every Epistle:* [Namely, whereby mine own Epistles may be distinguished by the Churches from others which might be feigned in my name. See 1 *Cor.* 6. 11. *Col.* 4. 18.] *so I write.*

18 *The grace of our Lord Jesus Christ be with you all. Amen.*

The second [Epistle] to the Thessalonians was [written] from Athens. [this Post-script, as is noted heretofore in other Epistles, is not certain; and it is more probable that this Epistle, even as the former, was written also from Corinth, where Paul after his departure from Thessalonica, rested a year and halfe, and where Timotheus and Silas first came to him, in whose name also this Epistle was written *chap.* 1. 1. See *Acts* 18. 5, 11.]

The end of the second Epistle of Paul *to the Thessalonians.*

THE

THE FIRST EPISTLE OF THE APOSTLE PAUL TO TIMOTHY

The Argument of this Epistle.

Whereas Paul *travelling from Ephesus to Macedonia Acts* 20. 1. *had left* Timothy *at Ephesus, to have for a while the oversight of this Church, which was the chiefest of Asia, as he testifies* 1: *the third verse of the first chapter, he wrote this Epistle to him on the way, or as some think, from Philippi: in which he informes him, and in his person all faithfull teachers, and gives them a perpetual instruction, how they are to order themselves in this service, and according to which they must regulate all things in the government of the Church, as he testifies* chap. 3. 15. *In the first chapter therefore after the usuall Apostolicall salutation, he warnes him that he shall not suffer any strange or vain doctrines to be brought in by any one. And shewes how the Law it self must be taught and used lawfully, unto the eleventh verse. From whence unto the end of the chapter, he propounds in his own example a short sum of the Gospel that was committed unto him, and commands* Timothy *to continue in it, and to resist all gain sayers, even as he himself had done to* Hymeneus *and* Alexander. *In the second chapter he exhorts him that prayers be made publickly in the Church for Kings, and all that are in high places; and sets down a general rule according to which both men and women ought to carry themselves in the publick assemblies. In the third chapter he sets forth the rules according to which the calling of Ministers and Deacons must be ordered. In the fourth chapter he foretels that in the last times some shall fall away from the faith, forbidding to make use of marriage, and meats which God hath created: and exhorts him to stedfastness in the true doctrine, with practise of true godliness, which is profitable unto all things; and to continuance in reading and stirring up of the gifts that are in him. In the fifth chapter he prescribes him how he shall order (his) exhortations towards old and young, towards men and women; and especially how those widowes must be regulated, who are received in the Church for the service of the poor; and in what esteem the elders that rule well must be held, with an obtestation before God that he lay hands on none but those that are well approved. In the last chapter he exhorts believing servants to the performance of their duty: again rejects all strange doctrines and unprofitable disputes, and commands every one to be content with his owne: exhorts the rich to humility and liberality and so concludes the epistle with an exhortation to avoid all novelty; and vanity in doctrine.*

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THE FIRST EPISTLE OF THE APOSTLE PAUL TO TIMOTHY.

CHAP. I.

After the usuall inscription of the Epistle, 3 the Apostle declares that he had left Timothy at Ephesus, to take care that no strange nor vain doctrines should be broached in the Church. 5 Sheweth also what is the right end of the Law, 8 which is appointed not for the righteous, but the unrighteous: 11 But that the Gospel of God was committed in trust unto him, 13 whereof he propounds the brief contents, with a relation of the great grace which was shewed him by Christ; 17 for which he thanketh God, 18 and commands Timothy to adhere thereunto. 20 Testifies that Hymeneus and Alexander, had made Shipwrack of the faith, whom he had therefore given up unto Satan.

PAul *an Apostle of Jesus Christ, according to the command of God our Saviour,* [So God the Father is also called elsewhere, as *Luke* 1. 47. 1 *Tim.* 2. 3. *Tit.* 1. 3. Because he gives us salvation by Christ. See 2 *Cor.* 5. 18, *&c.* Others read *of God the father, and of our Saviour Jesus Christ,*] *and of the Lord Jesus Christ* [*who*] *is our hope,* [that is, the author and ground of the hope which we have of our salvation. See *Acts* 4. 12.]

2 *To Timothy* [*my*] *true son,* [That is, my greatly beloved son, as he speaks 2 *Tim.* 1. 2. for the Greek word *gnesios* or *genuine* is not opposite to untrue or bastard sons, but signifies a speciall degree of Pauls love towards him, and a speciall affection and reverence of Timothy towards Paul. It is properly such a son as lively representeth the nature and disposition of the Father, as he also calls Titus, *Tit.* 13.] *in the faith*: [that is, according to the common faith, as he speaks, *Tit.* 1. 3. whereby Paul sheweth that he speaketh not of a naturall birth, but of a supernaturall, whereby he had by the Gospel gained him to Christ, and brought him to the common faith. See 1 *Corinth.* 4. 14, 15.] *grace* [see hereof the beginnings of the other Epistles of Paul] *mercy, peace be to thee* [this is a fruit of the grace of God: for as by *grace* the eternall grace of our election is here fitly understood, so by *mercy* the forgiveness of our sins through faith; and by *peace* the quietness of our consciences in God is understood. *Rom.* 5. 1, &c.] *from God our father and Christ Jesus our Lord.*

3 *As I exhorted thee* [Or *intreated*] *that thou shouldst abide at Ephesus, when I travelled towards Macedonia,* [Of this journey of Paul see *Acts* 20. 1, *&c.*] [*so I exhort thee still*] [this or the like must here be necessarily supplied from what goes before, to make the sense perfect; and here the end is expressed wherefore Paul left Timothy at Ephesus, not to continue there alwaies, and to be Bishop there, as some think, but for a while as an Evangelist, and fellow-labourer of the Apostles, to confirm the Church against these who sought to bring in perverse doctrines, as he speaks *Act.* 20. 29. For that Timothy afterward returned unto Paul, appears from 2 *Tim.* 4. 9, 10, 11.] *to charge some that they teach no other doctrine*: that is, strange or perverse doctrine.]

4 *Nor give themselves to fables and endless genealogies* [Or *to keep to fables, have regard to fables.* Although the Greeks also mingled many fables amongst their religious worship, and genealogies of their gods; nevertheless Paul seems here to have respect to some who came from Judaisme, and who joyned their Talmudish fables, and endless genealogies with the word of God, as they also sought to mingle the law with the Gospel: of all which things Paul here warnes Timothy, as he also expresly calls them Jewish fables, *Tit.* 1. 14.] *which produce more* [*contentious*] *questions, then edifying of God,* [that is, edification which is according to God. Others, read *dispensation of God,* as 1 *Cor.* 4. 1.] *which is in faith.*

5 *But the end of the commandment* [By the Greek word *parangelia, i. e. command, charge,* or *exhortation,* which is used here and *ver.* 18. some undrestand the charge which Paul here laies upon Timothy, whereof the end or scope is *charity out of a pure heart &c.* Others,

Others by this word *commandment* understand the law of God, which some sought without reason to introduce besides the Gospel; of which the Apostle teacheth that the right end or scope under the Gospel, must be love to God and our neighbour out of a pure heart, not that the same law must be so taught as some perversly urged it. And this interpretation better agrees with the seventh and other following verses,] *is charity* [namely, towards God and our neighbour, *Math.* 22. 37, &c.] *out of a pure heart* [that is, a sincere heart without hypocrisie] *and* [*out of*] *a good conscience,* [that is, which is rightly and well informed of its actions out of Gods word, and is renewed by the spirit of God, *Heb.* 9. 14. See further the Annotat. on *vers.* 19] *and* [*out of*] *an unfeighned faith,* [namely, in Christ our redeemer, whereby we are just before God, and assured of his grace towards us, from which faith these other gifts spring, *Rom.* 5. 1, 2. *Gal.* 5. 6, &c.]

6 *From which* [Namely, foregoing vertues and scope,] *some being turned aside,* [the Greek word signifies a turning aside or missing of the mark that is set before us] *have turned themselves unto vain speaking*: [namely, of the end of the law, which they understood not, but would have brought in the law, as a burden which neither we nor our fathers were able to beare, as *Peter* speaketh *Act.* 15. 10. and as the following verse declares.]

7 *Willing to be teachers of the law, not understanding* [Namely, as they ought,] *neither what they say nor what they affirm.*

8 *But we know that the law is good,* [Namely, in it self, and being rightly understood, as *Rom.* 7. 12, 14,] *if any one use it lawfully,* [that is, for such an end as it was given by God. See *Rom.* 10. 4: *Galat.* 3. 19.]

9 *And he that knoweth this, that the law is not appointed for a righteous man* [That is, for those who being justified by faith in Christ, and sanctified by his spirit, gladly and willingly serve and obey God; namely, to condemn them, or terrifie them by its threatning power, or to constrain them to obedience onely for fear of punishment. See *Rom.* 6. 14. and *chap.* 7. 6.] *but for the unrighteous and the obstinate, for the ungodly, and for sinners,* [that is, who make it their work to sin, or go on in sin with delight, as *Psal.* 1. 1. *Job* 9. 31.] *for unholy and profane ones, for murtherers of fathers, and murderers of mothers, for man-slayers,*

10 *For whoremongers, for them that lie with men, for men-stealers, for lyars, for perjured ones, and if there be any other thing contrary to sound doctrine*: [That is, the doctrine of godliness, so called because it is perfect in it self, and brings a man to his spirituall soundness. See *Psal.* 19. 8, &c. 2 *Tim.* 1. 13.]

11 *According to the Gospel of the glory of the blessed God,* [That is, according to the doctrine of the Gospel, wherein the glory of God our Saviour is set forth] *which is intrusted,* [that is, is imposed or committed] *unto me.*

12 *And I thank him who hath enabled me,* [That is, hath given me power and fitness, 2 *Cor.* 3. 5, 6. or else hath so strengthned me hitherto, that I faint not under the burden] [*namely*] *Christ Jesus our Lord, that he hath esteemed me faithful,* [this must not be understood of any faithfulness which God foresaw in Paul before he had mercy upon him, but whereunto he was come by Gods shewing him mercy, even as he declares 1 *Cor.* 7. 25. and 2 *Cor.* 4. 1. 1 *Thess.* 2. 4.] *having put* [*me*] *into the ministry,* [namely of the Apostleship.]

13 *Me, who before was a blasphemer, and a persecutor, and an oppressor* [Or *a reviler,*] *but mercy was shewed to me, seeing I did it ignorantly* [namely, of the divinity and truth of the Gospel, as *Act.* 3. 17. whereby he doth not excuse himself, as if he had not therefore been liable to punishment before God, for he testifies the contrary of himself afterward *ver.* 15, 16. as also in generall, 2 *Thess.* 1. 8. but gives hereby to understand that his sin was not the sin against the Holy Ghost, done out of obstinacy and hatred of the known truth, and therefore pardonable through the grace and merits of Christ] [*in mine*] *unbelief.*

14 *But the grace of our Lord was very abundant with faith and love* [Namely, towards Christ and his Gospel. Faith therefore is opposed to his former ignorance, and love to his blasphemy and persecution] *which is in Christ Jesus,* [that is, through the grace of Christ Jesus, or in the state that is in Christ Jesus.]

15 *This is a faithful word* [That is, a certain and true word] *and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief,* [Gr. *the first, i. e.* of the greatest, namely, in respect of my former blasphemy and persecution. See also 1. *Cor.* 15. 9.]

16 *But therefore I obtained mercy* [Or *God had mercy on me,* as verse 13.] *that in me who am the chief, Jesus Christ might shew all* [*his*] *long-suffering* [namely, which God in the Gospel hath promised to exercise, that he may bring the sinner to repentance;] *for a pattern* [or *example.* Namely, that no one, how great a sinner soever he be, need to despaire of the grace of God, if he do but betake himself to Christ by faith] *of those who shall believe in him unto eternall life.*

17 *Now to the King of ages* [That is, of all creatures, as this word *ages* is taken, *Heb.* 1. 2. Or who is from eternity, and lives to eternity,] *the incorruptible, the invisible, the onely wise God,* [that is, who onely is wise of himself, and perfectly; as he is also in such a sense called *onely good, Mat.* 19. 17.] *be honour and glory to all eternity* [Gr. *in* or *unto eternities of eternities,*] *Amen.*

18 *This command commit I to thee* [The Greek word signifies properly to commit ought to any man that a man laies up with him, or gives him to keep] [*my*] *son Timothy, that according to the prophesies which went before concerning thee,* [that is, predictions; For in the times of the Apostles there were certain men of God separated unto the ministry of the Gospel by the command of the Holy Ghost; even as Paul and Barnabas were so sent forth, *Act.* 13. 2. or it was foretold concerning them by certain prophesies what should befall them, as may be seen *Acts* 11. 27, 28. and *chap.* 20. 23. and *chap.* 21. 11. Of Timothy this is also testified hereafter *chap.* 4. 14] *thou mightest in the same* [namely, predictions or prophesies *i. e.* in, those things which are foretold thee before hand,] *war the good warfare* [which is understood not onely of the labour, diligence, and conflict which is imposed upon all believers in their generall calling, but also on faithfull teachers in speciall. See 2 *Tim.* 4. 7, 8.]

19 *Holding,* [Gr. *having i. e.* keeping or holding fast] *faith* [that is, the profession or doctrine of the true faith, as appears by the opposition of the blasphemies of Hymeneus and Alexander in the following verse] *and a conscience,* [that is, an upright conscience, which in all its actions orders it self according to that whereof it is informed out of the word of God, and not according to ambition, covetousness, or other evil affections which may easily be

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be judged of by those who compare mens words with their actions,] *which* [namely, good or upright conscience] *some having thrust away*, [that is, not having obtained or regarded] *have suffered shipwrack* [that is, are fallen , or fallen away ; a similitude taken from those who lose their goods by shipwrack. See afterward *chap.* 4. 1. [*of the faith*, [or *about, in, concerning* the faith, *i. e.* of the true doctrine or profession of the faith , as the following verse requires, and as Paul further declares, 2 *Timothy* 2. 17, 18.]

20 *Amongst whom is Hymeneus and Alexander*, [Many think that this is the same Alexander spoken of *Act.* 19. 33. which neverthelesse is not certain. But seeing he is here joyned with Hymeneus, he must also have been guilty of the same errors and blasphemies whereof this Hymeneus is accused by Paul, 2. *Tim.* 2. 18. namely, that he denied the resurrection of the dead] *whom I have given up to Satan*, [namely, by excommunication: whereof see further exposition on 1 *Cor.* 5. 5.] *that they might learn* [that is, might bethink themselves better , and come to acknowledgment of their errors, which is the end of ecclesiasticall discipline, as Paul also testifies 1 *Cor.* 5. 5. and 2. *Thes.* 3. 14. or if they repented not, they might do the Church of God the less hurt , and by their punishment might be an example to other blasphemers and seducers : for the Greek word signifies both to be taught and to be chastised] *no* [*more*] *to blaspheme*, [that is, to speak evil of wholesome doctrine, or the truth of God , as the same word *blasphemy* is also used concerning doctrine hereafter ,*chap.* 6. 1,and *Tit.* 2. 5.]

CHAP. II.

Paul commands to pray for all men , but especially for Kings and other Magistrates, 3 seeing the same is acceptable to God, and Christ is mediator of all. 8 Commands men that they lift up holy hands in all places, 9 but the women , that in a modest habit , and in all quietness they should receive instruction, 12 not being allowed to teach others in publick , or rule over the man; 13 forasmuch as Adam *was first created , and the woman first seduced. 15 Testifies notwithstanding that by faith she shall be saved in child-bearing.*

I *exhort therefore before all things , that supplications, prayers, intercessions, thanksgivings*, [Although these sorts of prayer are sometimes taken somewhat more largely, yet neverthelesse the same may here fitly be distinguished. Namely, that *supplications* be deprecations of all manner of judgements and troubles: *prayers* , desires of Gods help and of all kind of blessings: *intercessions* , prayers, or else complaints which we make unto God in behalf of others: *thanksgivings*, which are made for Gods benefits received by us or by others,] *be made* [namely, not onely in particular, but especially in the assemblies of the faithfull, seeing publick prayers are a part of the office of the teachers. See *Acts* 6. 4.] *for all men* [that is, for all sorts of men, of what calling or nation soever they be, high or low, as this word *all* is often in Gods word taken for all sorts. See *Mat.* 4. 23. *Luke* 11. 42. 1 *Cor.* 10. 25. *Eph.* 1. 3. and that the word *all* must be so taken here appears from *Joh.* 17. 9. *Gal.* 5. 12. 2 *Tim.* 4. 14. 1 *Joh.* 5. 16. *Revel.* 6. 10. where it is testified that we must not pray for all and every one , ye that the faithfull also have prayed against some.]

2 *For Kings and all that are in eminency : that we may lead a still and quiet life* [This some take as the end or the cause wherefore Magistrates are set in eminency , namely , that under their government we might live in peace , as Paul teacheth also *Rom.* 13. *ver.* 3, 4. but is also fitly taken by others for the cause wherefore we must pray for Magistrates, forasmuch as there are often Magistrates, like as in the times of the Apostles , who persecute the Church of God , and seek to hinder the members of the same from living in godliness and peace] *in all godliness* [this concerns religion, or the first table of Gods commandments ; as the following word *honesty or civility* hath respect to the commands of the second table, and the services which we owe one to another. For true Magistrates are keepers or defenders of both tables of the ten commandments.]

3 *For that is good and acceptable* [Namely, to pray for all men, as the following verses shew] *before God our Saviour*,

4 *Who will that all men should be saved* , [This word *all* is here also taken for all sorts, as appears by the second verse foregoing, of which this verse gives a reason , as also by the word *will* ; for if God will have all men to be saved , they shall also be saved, for God doth whatsoever he will, *Ps.* 115. 3. *Rom.* 9. 19. *Eph.* 1. 11. And the same is proved also from that which the Apostle adds , that God willeth *that they should all come to the knowledge of the truth*, seeing the scripture testifieth that this is a priviledge of Gods people. See *Psal.* 147. 19, 20. *Math.* 11. 25, 26. *Joh.* 6. 45. *Eph.* 2. 12, &c. If any man should say that God wills this if men do will it also, that is to hang salvation partly on Gods will , partly on mans will, which is contrary to what the Apostle teacheth *Rom.* 9. 16, 23. and *chap.* 10. 20. and *chap.* 11. 35, 36. and throughout elsewhere] *and come to the knowledge of the truth* , [namely , revealed in the Gospel , as the following verses import.]

5 *For there is one God* [Namely, in number , or one onely God; as also one mediatour, *i. e.* one onely mediatour. See *Joh.* 14. 6. *Acts* 4. 12.] *there is also one Mediatour of God and men , the man Christ Jesus* :] Paul speaks not this to exclude his divinity from this office of mediatorship , for hes is God manifested in the flesh, 1 *Tim.* 3. 16. and God hath purchased his Church by his own blood, *Act.* 20. 28. but to shew that in his humane nature he paid the ransome for us , and that as a man he is also like unto us , and therefore all sorts of men have a free access by faith unto him, and to his sacrifice. See *Heb.* 2. 10, *&c.*]

6 *Who gave himself* [*for*] *a ransome* [That is, satisfaction for sin] *for all* , [namely , who believe in him. See *Mat.* 20. 28. *Joh.* 10. 15. *Rom.* 3. 25.] [*being*] *the testimony* [or *for to be*, to reveal that testimony in its time. Or *revealed*, namely, of Gods exceeding great love towards man, as Paul speaketh *Rom.* 5. 8. or the Saviour, of whom the Prophets have testified to be revealed in his time, 1 *Pet.* 1. 11, 12.] *in his time* : [Gr. *in proper times.* Namely , by God appointed for it, which the Apostle cals the fulness of time, *Gal.* 4. 4.]

7 *Whereunto* [Or *unto which.* Namely, testimony, whereof is spoken in the former verse] *I am appointed a preacher* [of the propriety of this word see the Annotat. on *Rom.* 10. 14.] *and Apostle (I say the truth in Christ* [that is, through Christ, or by Christ: a form of an oath, as *Rom.* 9. 1.] *I lie not) a teacher of the Gentiles in faith and truth.*

8 *I would have the men thereof pray in all places*, [That is, not onely at home and in private, but also in

in the assemblies of the Church , wheresoever they are. And this Paul adds here, because in the old Testament prayers were for the most part bound to the temple at Jerusalem , which in the times of the new Testament may be made in all places without exception , according to the prophesy *Malach.* 1. 11. *Joh.* 4. 21. See also *Mat.* 18. 19, 20.] *lifting up holy hands* [that is, which are free from all injustice and oppression of the innocent. See *Psal.* 26. 6. *Isa.* 1. 15, 16. and holy hands are also opposed to the washings and purifications which were usuall in the ceremoniall law. See *Heb.* 9. 10.] *without wrath and contention* [by the former are fitly understood all evil inclinations of heart towards our neighbour , and by the other the doubting and disputing of the mind , or murmuring of unbelief against Gods promises : both which defects must be kept out of our prayers. See *Mat.* 5. 22, 23, 24. *Jam.* 1. *ver.* 6, 7, 8.]

9 *In like manner also that women* [Namely, as wel every where, as especially when they appear in the publick assemblies : for of those he speaks here principally , as appears from that which followes, forasmuch as many of the female sex are wont most to set out themselves when they are to appear in such assemblies] *adorn themselves in an honest habit* [or *a comely habit*, whereby not onely the apparel, but also all other adorning is understood , which the Apostle will have to be neither sordid or careless, nor yet too brave and costly, but decent and becoming every one according to their calling. See also the propriety of the same word hereafter, *chap.* 3. 2.] *with shamefacedness and modesty , not in knots* [*of haire*] [not all kind of platting the hair, or putting on of gold or pearls are here forbidden , as may be seen *Gen.* 24. 22, 53. *Exod.* 35. 22. *Prov.* 31. 12. *Luke* 15. 22. but such as tend to pride, lightness, intemperance , or scandalous decking of womens bodies, contrary to or beyond their state and calling. See *Isai.* 3. 16, &c. 1 *Pet.* 3. 3. &c] *or gold, or pearles, or costly apparel* :

10 *But (which becometh women who profess godliness)* [That is, make profession of the true religion, or make promise of living piously and Christianly] *by good works.*

11 *Let a woman learn in silence in all subjection.*

12 *But I permit not the woman to teach* , [Namely, others in the publick assemblies, as Paul expresseth 1. *Cor.* 14. 34. Otherwise women also may instruct their children at home , as the mother of Solomon doth, *Prov.* 31. 1, &c. yea even others also , when necessity or edification requires it. See 1 *Sam.* 25. 24. *Acts* 18. 26, *&c.*] *nor to rule over the man , but* [*will have her*] *to be in silence.*

13 *For Adam was first made, afterward Eve.*

14 *And Adam was not seduced* : [Namely, first, and by Satan himself] *but the woman being seduced, was in transgression* [namely, not onely for her self, but also for her husband, whom she brought to sin and transgression.]

15 *But she shall be saved in bearing children*, [So is the Greek word *dia* taken also for *in*, *Rom.* 4. 11. and elsewhere. The sense is, that although bearing of children with pain is laid upon women for a punishment , yet neverthelesse the same shall not hinder their salvation, if they continue in faith *&c.*] *if she continue* [Gr. *if they continue*, namely, women. The Apostle here speaks thus in the plurall number, to shew that this comfort belongs to all faithfull women ; which some indeed apply to the children: but seeing parents shall not beare the guilt of their children when they perish through their own fault, *Ezek.* 18. *v.* 3, 4. it must necessarily be understood of women, & is here exprest in the singular number, to take away this ambiguity] *in faith and love, and sanctification with temperance.*

CHAP. III.

The Apostle declares the property of the office of a teacher , 2 and describes the vertues and qualifications which are required in him , and the vices from which he must be free : 8 the like he doth also concerning Deacons , 11 and concerning their wives, 12 withall how their families must be ordered. 14 Shews the end why he writes this to Timothy. *15 and declares the dignity of Gods Church , as being a pillar and foundation of the truth. 16 Afterwards comprehends in one summe the principall mysteries of the faith, concerning the person and office of Christ.*

T*His is a faithfull word* [Or *certain, credible, sure*] *If any have a desire* [or *is desirous.* He speaks not of any lust or desire of ambition ; but of an inclination of the mind , which by due means shews it self ready and willing thereunto : neverthelesse alwaies submitting himself to the jugement of the Church, and expecting a lawful call] *to the office of an Overseer*, [Gr. *Episcopos*, from whence the word *Episcopus* or *Bishop* cometh : whereby are understood all overseers and teachers of the Church without difference, as hereafter from the following description appears, as also by comparing of other places. See *Acts* 20. 17, 28. *Phil.* 1. 1. *Tit.* 1. verse 5, 7, &c.] *he desireth an excellent* [Gr. *good, fair* , *honourable*] *work* [that is, labour or laborious work. It consists not then onely in any titles of honour, but is joyned with labour and pains, wherefore Christ also calls them workmen or labourers, *Matth.* 9. 37, 38. and *chap.* 10. 10.]

2 *An Overseer then must be blameless* [Namely, in respect of his dealing and walking amongst men] *the husband of one wife*, [not that he must necessarily be married, seeing Paul himself was not married, 1 *Cor.* 7. 7. but because he might not have many wives together , or one after another by divorce , as was a long time usuall with the Jews and Greeks, and especially in those Oriental countries : which seemeth indeed for a while to have been tolerated in others; but might not be tolerated in teachers. See the like phrase 1 *Tim.* 5. 9.] *vigilant* [or *sober*] *temperate, honest* [the Greek word *kosmios* properly signifies one that in his carriage and whole conversation is fair; and doth nothing but what is fitting and comely. See *chap.* 2. 9.] *given to hospitality, apt to teach* :

3 *Not inclined to wine* [Or *sitting by the wine*; *i. e.* not giving himself to much wine , as he speaks afterward *ver.* 8.] *no striker, no seeker of filthy lucre : but moderate* , [that is , who can yeeld to others , and bear with them in reason , as the Greek word imports] *no fighter, not covetous of mony* :

4 *Who governes his own house well*, [That is , houshold, namely, wife, children, servants. Or *who well* orders *his own house , keeping his children in subjection with all gravity*, [or *civility*, setledness, *staiedness*, *honesty.* See *chap.* 2. 2.]

5 *(For if one knoweth not (how) to govern his own house, how shall he take care for the Church of God?)*

6 *No novice*, [Gr. *Neophytos*, which signifies *newly planted*, *i. e.* who hath newly betaken himself to the faith or to the Church ,] *lest he be puffed up* [namely , by opinion of great wisdome which he might think hee hath already , when he should so speedily be promoted to the office of teaching,] *and fall into the judgement of the Devil* , [that is, into such

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such judgement as the Devil fel into, when being newly created, he would lift up himself against God for his own wisdome. Others here take the Greek word *diabolos* for a *slanderer*, as it properly signifies, and is taken in this same chapter *ver.* 11. and 2 *Tim.* 3. 3. and expound it thus; lest lifting up himself he fall into the judgement or accusation of the slanderer, to the reproch and scandall of the Church of Christ, as is also spoken in the following verse.]

7 *And he must also have a good testimony of those that are without*, [That is, are yet strangers from the Church, as 1 *Cor.* 5. 12.] *that he might not fall into reproch* [or *contempt*, namely, of those amongst whom he might formerly have conversed vainly or unjustly, if he have not for a good while amended and covered it with a following good life, being now become a believer,] *and* [*into*] *the snare of the Devil*, [or *snare of the slanderer*, as *ver.* 6. whereby some understand some dejection of spirit which might come upon him, for it is as a snare upon his soul: Others, such reproch whereby as with a snare he might be hindred by the Devil from duly edifying the Church in this his calling.]

8 *The Deacons* [Of the institution and the speciall office of the Deacons in taking care for the poor, see *Acts* 6. *ver.* 1, 2.] *in like manner* [*must*] *be fair-carriaged* [or *grave*, as before ver. 4.] *not double-tongued*, [Gr. *double-worded*, *i. e.* vain and instedfast in words] *not such as give themselves to much wine, no seekers of filthy lucre.*

9 *Holding* [Gr. *having*, *i. e.* preserving or keeping] *the mystery of the faith* [that is, the doctrine or the profession of the doctrine of the Gospel, which is every where called a mystery, because the same was made known to man not by nature but by divine revelation. See 1 *Cor.* 2. 6, 7.] *in a pure conscience*, [that is, good or upright conscience, of which see before *chap.* 1. 19. For though the office of Deacons was not to teach publickly in the assemblies, neverthelesse their office put them upon converting with many sorts of men, whom they ought also to instruct and comfort, and sometimes also gainsay, as there is an example in Stephen, *Acts* 7. that Philip instructed and baptised the Ethiopian, was done by an extraordinary call, when he was now made an Evangelist. See *Acts* 8. 29. and 21. 8.]

10 *And let these also first be proved*, [This some take so as if there had been yet some lower degree in this ministery, which they call sub-deacons, wherein they must first be proved for a while: but that is not necessary, seeing this word may be fitly taken for the trying of such persons by the rules here propounded, which was done by the governours of the Church,] [*and*] *afterward let them minister, if they be unblameable* [Gr. *unaccusable*, namely, being judged are found so in their dealing and walking.]

11 *The wives in like manner* [This must be applied as wel to the wives of the Elders as of the Deacons: for of the widowes which were deconesses shall be treated hereafter, *chap.* 5. 9. and so forward,] [*must be*] *grave, no slanderers, vigilant* [or *sober*. See *ver.* 2.] *faithful in all things*, [this the Apostle seems here to require in the wives of Elders and Deacons, not onely because they must be faithfull to their husbands, but also because they are sometimes privy to some things concerning the government of the Church, and the keeping and distributing of the almes, wherein faithfulness is necessary.]

12 *Let the Deacons be husbands of one wife, ruling* [*their*] *children and their own houses well.*

13 *For they that have well ministred obtain to themselves a good ascent* [Or *degree*: whereby is understood either a good esteem and respect in the Church of God, are else an axcess to greater and higher charges, namely, of the eldership, or office of a teacher, as was very usuall also with the ancients,] *and much boldness in the faith*, [namely, as well in their faith because it is accompanied with a good conscience; as also in their actions and speeches before the Church of God, because they deal faithfully therein; which the Apostle seems here to oppose to the slanders and snares of Satan, whereof he spake *ver.* 6, 7.] *which is in Christ Jesus.*

14 *These things I write unto thee, hoping very speedily to come unto thee:*

15 *But if I tarry, that thou maist know how men ought to converse in the house of God*, [So the Church is called, because God dwels therein by his spirit and word. See 1 *Cor.* 3. 16. *Heb.* 3. 4, 5, 6.] *which is the Church of the living God, a pillar and foundation of the truth*, [So the Church of God is called, because God confirmes the truth in his Church, and by it makes it publickly known to others, as Magistrates use to stick and fasten their Edicts and Laws to pillars or other strong places that they may be known to all men. And consequently here is declared that it is the office and duty of the Church to promulgate the same truth, and confirme it against all errors, which when she doth not she falls not she falls easily into schismes and errors. See *Malach.* 2. 5, &c. as Paul also warnes the same Church of Ephesus, (where Timothy then was, as appears *chap.* 1. 3) against this, *Acts* 20. 28. &c. and Christ himself, *Revel.* 2 1, &c. Others joyn these words to the following verse.]

16 *And without all doubt the mystery of godliness* [So the Apostle calls the doctrine of the Gospel, as heretofore *ver.* 9. the *mystery of faith*, whereof he propounds a short summe in the following words] *is great. God*, [that is, the eternal son of God, as this word *God* is also taken for God the son, *Joh.* 1. 1. *Acts* 20. 28. *Rom.* 9. 5. 1 *Joh.* 5. 20. 1 *Joh.* 5. 24. and in divers other places,] *hath been manifested* [that is, became man, and by words and deeds made known his Godhead. See *Luke* 24. 19. *Joh.* 1. 12] *in the flesh*, [that is, in the humane nature, which was assumed by him into the unity of his person, as *Joh.* 1. 14. *Rom.* 1. 3. *Heb.* 2. 14.] *hath been justified* [acknowledged to be innocent & righteous, as *Mat.* 11. 19. *Luk.* 7. 27. *Rom.* 3. 4.] *in the Spirit* [or *by the Spirit*, which is to be understood of the divine nature of Christ, by which he raised himself from the dead, and consequently also proved himself to be just and innocent, although he was condemned as guilty by the Jewes and Gentiles. Some take it for the gifts of the holy Ghost, which after his resurrection he poured out upon his Disciples and other believers. But this agrees not with Pauls scope, seeing these gifts of the Holy Ghost were not given till after Christs glorification, whereof he speaks in the last member; and the first is confirmed also by the like phrases, *Rom.* 1. 4. 1 *Pet.* 3. 18.] *hath been seen of the Angels* [namely, of his Ministers and Messengers, as wel at his birth, *Luke* 2. 14. as in his temptation, *Mat.* 4. 11. and in his passion, *Luke* 22. 43. and in his resurrection and ascention, *Luke* 24. 4. *Act.* 1. 10. *hath been preached among the Gentiles, was believed in the world*, [that is, among all nations of the world, as well Gentiles as Jews, *Rom.* 10. 18. *Col.* 1. 6.] *hath been taken up into glory*, [namely, to the right hand of his Father, from whence he hath poured out the gifts of his spirit upon his Church, and by mighty deeds and miracles shewed his glory, *Mark* 16. 19, 20. *Act.* 1. 2, 8. and 2. 33, &c]

CHAP.

CHAP. IV.

Paul foretels the Apostasie of some in the last daies, 3 who shall forbid marriage, and the use of some meats. 6 Exhorts Timothy to propound the true doctrine, and to reject fables, 8 and before all things to exercise himself in godliness, and after his example in all reproch to hope in God. 12 Chargeth him to set himself for a pattern of all vertues, 13 to continue in reading, and not to neglect the gift which he hath received, 15 to increase and persevere in that which is good, 16 with a promise that so doing he shall save both himself and his hearers.

But *the Spirit* [Namely, the holy spirit, [*saith expresly* [namely by his extraordinary inspiration in the Apostles and other Prophets. See *Acts* 20. 23. and *chap.* 21. 4.] *that in the last times* [or *in the following times*. See 2 *Tim.* 3. 1.] *some shall fall away from the faith*, [that is, from the true doctrine of faith, as the following words shew. See 2 *Thes.* 2. 3. 2 *Pet.* 2. 1.] *giving themselves to seducing spirits*, [hereby are understood either the wicked spirits themselves, as in the following member; or the spirits of false teachers, as 1 *Joh.* 41.] *and doctrines of Devils*, [that is, whereof the Devil is the author or inspirer.]

2 *Through hypocrisie* [Or *in hypocrisie*, that is, under a shew of holiness, and of leading a more strict life: and it is a similitude taken from stage-players, who oftentimes act persons which they are not,] *of lyars*,] *having their own conscience seared over*, [as] *with a burning iron*, [that is, so seared all over that it hath no feeling: for thereunto at last by a just judgement of God false teachers or superstitious men fall. See *Eph.* 4. 19. 2 *Thes.* 2. 11.]

3 *Forbidding to marry*, [*Commanding*] [That this contrary word must hereupon be understood, appears clearely from the following words, even as such examples divers times come to hand: see another 1 *Cor.* 14. 34. and heretofore *chap.* 2 12.] *to abstain from meats which God hath created to be used with thanksgiving, for the faithfull, and they that have known the truth*, [that is, true believers, to whom all things are pure, even all meats used with moderation, *Tit.* 1. 15.]

4 *For every creature of God is good, and there is nothing to be rejected*, [Namely, in it self, in the time of the new Testament, in which the difference of meats is taken away. See *Acts* 10. 15.] *being taken with thanksgiving.*

5 *For it is sanctified* [That is, prepared or made fit for a right and holy use, as 1 *Cor.* 7. 14.] [*by the word of God*, [that is, by the declaration which Gods word makes thereof unto us. See *Tit.* 1. 15.] *and* [*by*] *prayer*, [namely, that it may be wholesome and a blessing unto us, under which thanksgiving is also comprehended. See *Mat.* 15. 36. *Joh.* 6. 11.]

6 *Holding forth these things to the brethren, thou shalt be a good minister of Jesus Christ, brought up*, [Namely, even from thy childhood, as he adds, 2 *Tim.* 3. 15] *in the words of faith*, [that is, of the sound doctrine of faith; even as the following words declare,] *and of good doctrine which thou hast attained.*

7 *But reject ungodly and old wives fables*: [Namely, whereof the Jewish Talmudists are yet full, whereof Paul speaks also *Tit.* 1. 14. and *chap.* 3. 9. and which he foretels that even some Christian teachers shall adhere to in the last times, 2 *Tim.* 4. 4.] *and exercise thy self unto godliness.*

8 *For the bodily exercise is profitable for little*: [Hereby some understand the exercises of those that contended for a prize by wrestling, running, & otherwise, as the Greek word *gymnasia* sometimes signifies, whereby some bodily benefit onely is obtained; but seeing Paul here treats of matters which concern religion, others understand it more fitly of some exercise of the body whereby the same is subdued or chastised, as is fasting, watching, abstinence from some meats or clothes otherwise lawfull. Of these then the Apostle saith, that they may indeed be of some use, yet but small in comparison of godliness it self, forasmuch as they may also be abused, and degenerate into superstition, as Paul testifies *Col.* 2. 23. but godliness is alwaies acceptable unto God and useful for all things] *but godliness is profitable unto all things, having* [namely, from Christ himself, *Matth.* 6. 33.] *the promise of the present life, and of that to come.*

9 *This is a faithful word*, [That is, a firm and true promise,] *and worthy of all acceptation.*

10. *For for this we also labour, and are reproched, because we have hoped* [Namely, in all our troubles and tribulations] *in the living God, who is a preserver of all men*, [Gr. *soter*, which word some here translate *Saviour*. But seeing God is the Saviour of none but believers, *Joh.* 3. 36. and elsewhere, therefore it cannot here be taken in that sense, but onely for a protector and preserver, as the Greek word *sozein* is oftentimes taken in generall for all kind of preserving and keeping, yea *Psal.* 36. 6, 7. to praise the goodness of God towards his, it is said also, that he saveth beasts and men] [*but*] *especially believers.*

11 *Command these things and teach them.*

12 *Let no man despise thy youth*: [Give no just cause by thy life and conversation, that any should be able to despise thee for thy youth: which sense the following words require] *but be a pattern of the faithful in word, in conversation, in love, in the spirit* [that is, zeal of the spirit, or gifts of the Spirit] *in faith, in purity.*

13 *Continue in reading* [Namely, of the holy Scripture, as he adds, 2 *Tim.* 3. 14, *&c.*] *in exhorting, in teaching, until I come.*

14 *Neglect not* [That is, stirr it up and bestow it well 2, *Tim.* 1. 6, 7.] *the gift* [hereby is understood as well the calling as the gift needfull thereunto, as the following words shew,] *which is in thee, which was given thee by prophesy*, [see hereof the Annotat. on *chap.* 1. 18.] *with laying on of the hands of the Eldership*, [that is, of the assimbly of the Elders, or of the overseers of the Church, in whose name and presence Paul had laid hands on Timothy, 1 *Tim.* 6. 12. for that Paul did this himself appears from 2 *Tim.* 1. 6. and that at Lystra, as may be collected from *Act.* 16. 1, 2.]

15 *Think on these things, be* [*busie*] *herein: that thy improvement* [Namely, in gifts and godliness,] *may be manifest in all*, [namely, things. Or *amongst all*, namely men.]

16 *Take heed to thy self, and to the doctrine: persevere in these. For so doing thou shalt both save thy self, and them that heare thee.* [Namely, by the word, as an instrument and minister of Christ, in whom is put the word of reconcilliation, 2 *Cor.* 5. 19. yet so that neither he that planteth is any thing, nor he that watereth, but God that giveth the increase, 1 *Cor.* 3. 7.]

CHAP.

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CHAP. V.

The Apostle shews how admonitions must be given to old and young. 3 *Commands that all true widows should be honoured,* 4 *but that children and childrens children should maintain their widowes and progenitors themselves.* 9 *Afterwards describes the age, and other qualifications of the widows who are fit for the service of the Church,* 11 *but will have the young widows passed by herein,* 14 *and that they should marry.* 17 *Afterwards he comes to Elders, and sheweth what honour is due to them;* 19 *also that no accusations shall be received against them without witnesses.* 21 *Charges him before God and the holy Angels, to deal herein without partiality.* 23 *Also will not have him drink water any longer. And concludes with a description whereby those Elders may be known.*

AN old [man] That the word *Presbyteros* must here be taken in generall for all old men, appears by the following oppositions,] *reprove not severely* [the Greek word properly signifies *to strike any one with words*] *but exhort* [him] *as a father, the young ones as brethren:*

2 *Old* [women] *as mothers: the young ones as sisters, in all purity.*

3 *Honour the widowes,* [That is, further them, give them all help and assistance, as the following verse requires. See also *ver.* 17.] *who are widowes indeed,* [that is, without children or friends which can help them, or that are deprived of all humane help, as is declared *ver.* 5.]

4 *But if any widow have children,* [Namely, who are come to years, and have meanes to help them,] *or childrens children, let them* [namely, children or childrens children. Others understand it of the widow, but *the plural number*, and the word *learn* (which in the Greek doth not signifie to instruct but to be instructed) and the Greek words *make recompense again*, are repugnant to it,] *learn first to practise godlinesse towards their own house,* [that is, to their own family and kindred] *and make recompense again to their progenitors,* [that is, help and nourish them again, even as they did their children in their youth,] *for that is good and acceptable before God.*

5 *Now she that is a widow indeed, and left alone,* [That is, without means, or friends who either can or will help her] *she hopeth in God,* [namely, alone, who is a father of widowes and fatherless, *Psal.* 68. 6.] *and continueth in supplications and prayers night and day,* [namely, as is related concerning Anna the prophetess, *Luke* 2. 36, &c.]

6 *But she that followes her pleasure she is living dead,* [That is, though she be alive according to the body, yet is she spiritually dead, as *Mat.* 8. 22.]

7 *And command this that they be unblameable.*

8 *But if any man* [Namely, having health and means to do it,] *takes no care of his own, and especially those* [*of his own*] *house, he hath denied the faith,* [namely, in deed, although he profess the same with his mouth. See *Tit.* 1. 16.] *and is worse then an infidel,* [namely, seeing they even by the law of nature use to do this.]

9 *Let not a widow be chosen* [Namely, unto the office of a deaconess, which in the primitive Church served the Church amongst sick strangers, and poor people, and who for that cause, need so requiring, were maintained by the Church,] *of less then sixty years, who hath been the wife of one man:* [not that women had many husbands together, but because by divorce which was then in use, women had often many husbands one after another, which were still alive together, which is reproved by Christ, *Mat.* 5. 32. *Mark.* 10. 12. Others take it for one who was but once married; but this is contrary to that which Paul saith, *Romans* 7. 1, &c. and 1 *Cor.* 7. 9.]

10 *Having testimony of good works: if she have brought up children,* [*if she have willingly*] *given entertainment if she have washed the saints feet,* [As this was very usual in those warm countries, where people went bare-footed and onely upon soles, and therefore being wearied, or fouled with dust, many were wont to use such services for refreshment. See *Job.* 13. *ver.* 5, 14. and by this one example of courtesie all manner of care and service is understood] *if she hath given the afflicted sufficient help, if she have endevoured after* [or *followed after*] *every good work.*

11 *But the young widowes receive not,* [Or *reject, refuse*, namely, to choose them into the office of Deaconesses: for otherwise they were not rejected from the number of the members of the Church, when they were of a good life, as appears from *ver.* 14. and also from *Rom.* 7. 3. and 1 *Cor.* 7. 39. before noted. No nor yet from the help of the Church, when they had need of it, and had no children or friends which could help them, as Paul concludes *ver.* 16.] *for when they are become wanton* [that is, are now wel nourished, and become fleshly-minded, in the service and maintenance of the Church. See *Revel.* 18. 7, 9.] *against Christ,* [that is, without regarding of the service which they have promised to Christ and his Church,] *they will marry:*

12 *Having* [*their*] *judgment,* [Or *having guilt, i. e.* having done a thing that is blameworthy, and for which they are to be dispraised and blamed. Others take the word *judgment* for condemnation or damnation, and *the first faith* for the Christian faith, which they had professed before in baptisme. But seeing Paul here speaks of marriage, which no man denies or abjures in baptisme, therefore it is here fitly taken somewhat more mildly, for dispraising or blaming; as is also to be gathered from the 14. *verse*] *because they have disanull'd* [*their*] *first faith,* [that is, their first *promise* or *troth*. Namely, to let themselves be used for the service of the Church, for which by their unseasonable marriage they make themselves unfit: for that hereby no direct promise not to marry is understood, appears by that which is said *ver.* 14.]

13 *And withal also they learn to go about idle from house to house:* [Namely, some others of these young widows, who were chosen to the service of the Church, under the shew of going to visit one or other are fallen to such vanity,] *and are not onely idle, but tatlers also, and doing vain things, speaking that which becometh not.*

14 *I will therefore* [That is, command; namely, if they have not the gift of continency, 1 *Cor.* 7. 7, 9.] *that the young* [*widowes*] *marry, bear children, governe the house, give no occasion of reproch to the adversary,* [that is, to those that are strangers from the faith, and do but seek occasion of reproching. Others take it for Satan himself.]

15 *For some* [Namely, of these young widowes, who are therefore dispraised, and less esteemed of the Church] *have already turned aside after Satan,* [that is, are turned away from the faith, and turned again unto Satan whom they formerly served. Namely, because of disgrace and shame which they suffered by reason of their ill dealing in the Church. Others take it for having given ear to the temptations of Satan, and having fallen to uncleanness.]

16 *If any believing* [*Man*] *or believing* [*woman*] *have widowes,* [namely, in their kindred, or among their progenitors; understand if they have means that they are able to do this,] *let them afford them sufficient help, and let not the Church be burdened, that it,* [namely, the Church,] *may afford them sufficient help who are widowes indeed,* [that is, without children or childrens children who are grown up, and destitute of all friends and help, as *ver.* 5.]

17 *Let the Elders that rule wel be counted worthy of double honour,* [That is, greater or more abundant. Under which honour their maintenance is also understood, as the following verses shew, and the word *honour* is so used by the Hebrews. See *Mark* 7. 10, 11, &c.] *especially they that labour in the word and doctrine.* [From hence it cleerly appears, that then there were two sorts of Elders in the Church, namely, some that laboured in the word, and others who were used onely for the government of the Church: as they are also called Overseers or Rulers, *Rom.* 12. 18. 1 *Cor.* 12. 28. and elsewhere. For whereas some would expound this thus, that those that well acquitted themselves, and were diligent above others in their ministry, with painfulness and great labour, should be understood by the words *labour in the word*, it is groundless; seeing Paul never praised, nor said that such teachers *rule well*, who did not very well acquit themselves, or were more remiss in their ministry then others, much less that they *were worthy of double honour.*]

18 *For the Scripture saith, thou shalt not muzzle a threshing Oxe.* [See of this the Annotat. on 1 *Cor.* 9. 9.] *and the labourer is worthy of his hire,* [these words are found *Mat.* 10. 10.]

19 *Against an Elder receive not an accusation, otherwise then under two or three witnesses,* [That is, not onely do not condemn him alone without sufficient witnesses, which might not be done to any according to the law of Moses, *Deut.* 19. 15, but do not so much as receive any accusation to judge thereof. The reason is, because such as are in this publick service of the governing of the Church, seeing they must admonish every one, and rebuke the unruly, may easily stir up displeasures and ill will against themselves; and because the very receiving of accusations to judge of them makes a man suspected, and therefore tends to the offence of the Church, and to the reproch of the same.]

20 *Them that sin* [That is, among the Elders, when they sin publickly, or when they are sufficiently convinced. For of these he had spoken immediately before: which nevertheless may and must also be interpreted of others, seeing the Apostles reasons avail no less against them. See *Math.* 18. 17.] *rebuke in presence of all, that others also may have fear.*

21 *I charge thee before God, and the Lord Jesus Christ, and the elect Angels to observe these things* [Namely, which are spoken before, and shall yet be spoken hereafter: which because they concern the ministers of the Church, therefore the Apostle here useth such a high obtestation to Timothy] *without prejudice,* [or without giving one more advantage herein then another, as the Greek word *prokrima* most commonly signifies] *doing nothing according to inclination,* [or *leaning to*. A similitude taken from a balance or scales, in which one scale inclines more then the other.]

22 *Lay hands suddenly on no man,* [That is, without having made due and sufficient trial of the person, his life, and his doctrine,] *neither have any communion with the sins of others:* [this may be understood either of those who would choose an unfit person to the ministry; or of the person who is chosen being unfit] *keep thy self pure* [that is, free from such a sin, or without guilt; as this Greek word *Hagnos* is also taken, 2 *Cor.* 7. 11.]

23 *Drink no longer water* [*onely*] [The word *onely* is not in the Greek text indeed, but must necessarily be understood therewith, as the consequents shew. For Paul forbids him not to drink water, but to drink nothing but water onely,] *but use a little wine because of thy stomack, and thy manifold infirmities,* [namely, whereinto thou fallest sometimes for want of sufficient sustenance or food.]

24 *Some mens sins are manifest before,* [Namely, before they are chosen to the ministry, as is said of Simon the sorcerer, *Act.* 8. 18.] *and go before to* [*their*] *condemnation:* [or *to condemn them*, namely, as unfit for the Ministry, *i. e.* to reject them, or not to choose them to the service of the Church,] *and in some also they follow after,* [this some understand thus: that some mens scandalous life or evil doctrine is sufficiently known before, yea even before trial be made thereof, and therefore, they may be passed by without difficulty; but some mens sins follow after, *i. e.* are not known till due search be made thereof, and therefore men should make diligent search before they choose. Others take it for being known after that they are chosen, feeing before hand, as hypocrites are wont to do, they carried themselves well for a while, and that therefore they that choose them are not guilty of those secret sins, if there were but due search made.]

25 *Likewise also the good works are manifest before hand, and where it is otherwise,* [Gr. they that have otherwise, *i. e.* whose good works, and fitness for the ministry are not yet known, but obscured for want of opportunity, or by reason of evil men, those shall God in his own time bring to light. The Apostle then will have diligent search made hereof also] *it cannot be hidden.*

CHAP. VI.

The Apostle exhorts servants to be obedient to their masters, 3 *Describes false and seducing Teachers, and commands men to avoid them.* 6 *Exhorts to piety and contentation, and shunning of covetousness,* 11 *and to divers other Christian vertues.* 13 *Charges before God and Jesus Christ, so to observe this;* 15 *and from the consideration of Christs coming to judgement, and of the glory of God he breaks out into the praise of God.* 17 *Prescribes to the rich how they ought to carry themselves before God and men.* 20 *Warnes him once again with great earnestness of false and deceitful doctrine,* 21 *and concludes the Epistle with the usuall salutation.*

SErvants, *as many as are under the yoke,* [That is, slavery or servitude, which is called a yoke because of the heavinesse and burdensomeness of it in those times,] *shall account their masters worthy of all honour, that the name of God and the doctrine be not blasphemed,* [namely, as if Christian religion under the pretence of Christian liberty, withdrew servants or slaves from their masters, or released them from their obedience against their Masters will.

2 *And they that have believing masters, shall not despise them, because they are brethren; but shall the rather serve them because they are faithful and beloved, as being partakers of this benefit,* [Namely, of the redemption purchased by Christ. Others understand this

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of the benefit which the servants may again expect from their masters, who when they are believers will not neglect to reward their servants faithful service with the like care and benefit: and translate it, *who shall accept or recompense this well doing,*] *teach and exhort these things.*

3 *If any man teach another doctrine* [Namely, different from what I have taught] *and agreeth not with the wholesome words of our Lord Jesus Christ,* [Gr. *cometh not to the wholesome words i. e.* doth not keep close thereunto] *and with the doctrine which is according to godliness.*

4 *He is puffed up, and knoweth nothing,* [Namely, although he account himself wise, or would fainly be accounted wise,] *but he vageth,* [Gr. *is sick* or *diseased,* namely in his wits or understanding, as fanatick persons, and seducing teachers use to be, who esteem the simple doctrine of godliness too mean, and therefore seek to make ostentation of higher speculations or new doctrines before the Church; whom the Apostle declares to be unsound in their understanding, because they reject or pass by sound doctrine,] *about* [contentious] *questions, and strife of words, from whence cometh envy, strife, revilings, evil suspicions.*

5 *Perverse brawlings* [Or *exercitations, disputings,* wherewith they do as it were weare out their own and other mens understandings, without any solid profit accruing unto true faith and sincere piety from such brawlings or disputings,] *of men who have a corrupt understanding, and are deprived of the truth, thinking that godliness is gain,* [that is, serves onely to seek worldly honour or gain thereby, as seducing Teachers are wont to do amongst their Disciples, where one with new opinions, speculations, and disputes seeks to draw the others Disciples to himself,] *withdraw from such.*

6 *Yet godliness is great gain* [That is, the greatest gain lyes in godliness it self, seeing it hath the promise of the present life and that to come, as he speaks *chap.* 4. 8.] *with contentment,* [that is, with a mind that hath enough, and is content with that which the Lord affords him; which contentment it self also springs out of godliness: for he that hath Christ he hath all things with him.]

7 *For we brought nothing into the world, it is manifest that neither can we carry any thing out of it.*

8 *But if we have food and covering, we ought to be contented therewith,* [That is, without seeking covetously after other riches.]

9 *But they that will be rich* [That is, trouble their minds too much with it, or with too great eagerness seek to be rich,] *fall into temptation and* [into] *the snare,* [namely, of the Devil, who through this greedy desire of being rich, tempts them to many unlawfull practises, and ties them fast to the world as with a snare. See *Math.* 6. 24.] *and* [into] *many foolish and hurtful lusts, which cause men to be drowned in perdition and destruction.*

10 *For covetousness of mony* [Gr. *love of mony*] *is a root of all evil, to which some coveting have gone astray from the faith* [that is, from the sound doctrine of faith,] *and have pierced through themselves with many griefs* [that is, procured many troubles to their souls with thoughtfulness and care to gather them, and when they are gathered to keep them: wherefore also Christ compares them to thornes, *Mat.* 13. 22. which wound men, and choke the good seed.]

11 *But thou O man of God* [So the Scripture names those who are governed by the spirit of God, and in special the faithful Prophets and teachers. See 2 *Kings* 1. 9, *&c.* 2 *Tim.* 3. 17.] *flee these things: and pursue righteousness, godliness, faith, love, patience, meekness.*

12 *Fight the good fight of faith,* [That is, bestir thee with all diligence, not onely in preaching the word of faith, but also in living according to the same, 2 *Tim.* 4. 7.] *lay hold on eternal life,*] A similitude taken from those who run for a prize, and as they are running stretch forth their hands to catch hold when they come neer the Gole. See 1 *Cor.* 9. 24. *Phil.* 3. 13, 14.] *unto which thou art also called, and hast professed a good profession* [namely, that thou wouldest faithfully serve Christ, when thou were chosen by me to be an Evangelist, in presence of the elders. See before *chap.* 4. 14.] *before many witnesses.*

13 *I charge thee before God who quickneth all things,* [That is, preserveth, and gives life to every thing that hath life, *Act.* 17. 25. yea also raiseth to life that which is already dead: which Paul here adds to confirm Timothy against all danger of death] *and* [before] *Christ Jesus, who under* [or *who before.* See hereof *Joh.* 18. 37, *&c.*] *Pontius Pilate witnessed a good confession:*

14 *That thou keep this commandment,* [That is, that thou keep thy self, and command others to keep these commandements which hitherto I have given thee] *unspotted* [and] *unblameable, until the appearing of our Lord Jesus Christ:*

15 *which in due time the blessed and onely mighty Lord* [So God the father is called *onely wise,* 1 *Tim.* 1. 17. and *onely good, Mat.* 19. 17. and in the following verse is said *onely to possess immortality,* because he onely hath them from himself and perfectly. And the Apostle speaks thus here, not to exclude Christ from hence, to whom these titles are also given, *Revel.* 1. 8. and *chap.* 19. 16. and elsewhere: but to distinguish God from all creatures, and to shew that we have no need to fear any power in the world which is against us, when we faithfully execute our calling, and consequently have God on our side, who shall one day judge all by Christ. See also *Joh.* 17. 3.] *the King of Kings, and Lord of Lords shall shew:* [that it is, shall bring forth out of heaven to judge the quick and the dead.]

16 *who onely hath immortality, and inhabiteth an inaccessible light:* [That is, possesseth perfection and glory in himself which none can comprehend, as the word *light* is also taken 1 *Joh.* 1. 5, &c.] *whom no man hath seen nor can see:* [namely, with the eye of the body, seeing he hath a spiritual essence, as he is therefore also called *invisible,* 1 *Tim.* 1. 17. See also *Joh.* 1. 18. and 1 *Joh.* 4. 20.] *to whom be honour and eternall power, Amen.*

17 *Command the rich in this present world* [Gr. *age*] *that they be not high-minded, nor set* [their] *hope in the unsetledfastness of riches, but in the living God, who affords us all things* [therefore riches also themselves] *richly to enjoy,* [Gr. *for enjoyment.* Namely, with thankfulness and moderation. See *Deut.* 8. 10, *&c.*]

18 *That they be bountiful, be rich in good workes, be gladly imparting* [and] *communicative:* [This vertue of communicativeness is opposed to the harshness and hardheartedness of some rich men, who despise the mean and poor, and will not so much as speak with them. Others take it for a communicativeness, willingly to afford all friendship and help unto others, as *imparting* which goes before concerns goods onely. See *Gal.* 6. 6. *Heb.* 13. 16.]

19 *Laying up for themselves for a treasure a good foundation,* [Namely, of hope. Not that the liberality of the rich merits this, but because it is a fruit of faith, and God hath promised to reward the same of grace

grace for Christs sake. See *Heb.* 13. 21. and 1 *Pet.* 2. 2, 5.] *against the future, that they may obtain eternal life.*

20 *O Timothy, keep the pledge intrusted to* [thee,] [That is, the sound doctrine of faith, which is as a pledge given thee to keep to imploy the same well, and also to give it to others to keep] *being averse from profane vain clamouring* [Gr. *unholy vain crying:* whereby the Aostle again understands the subtile brawlings of seducing teachers, which were urged by them with great vehemency and clamour without edification] *and from the oppositions* [namely, as well against sound doctrine, as even against one another also, in matters upon which salvation doth not depend, even as seducing teachers are wont to fall from one vain question to another] *of the falsely called science.*

21 *Which some giving forth* [That is, making profession or confession thereof, and giving themselves out for such] *are turned away* [or *missed,* as one that misseth the mark which he seemed to aime at. For this often befals sieh men, what by their acuteness and vain wisdome they fall from the true wisdome. See 2 *Tim.* 2. 18.] *from the faith,* [that is, from the sound doctrine of faith, as *ver.* 10.] *Grace be with thee, Amen.* [See before the conclusion of the other Epistles.]

The first [Epistle] to *Timothy* was written from Laodicea, which is the chief city of Phrygia Pacatiana, [that this Postscipt also is not certain appears from that which *Paul* saith *chap.* 1. *verse* 3. and *chap.* 4. 13. see also *Col.* 2. 1. Therefore others think that this Epistle was rather written from Philippi, or some other city of Macedonia, to inform *Timothy* how he was to carry himself at Ephesus, while he himself should remain in Macedonia, and should return to him again.

The end of the first Epistle of Paul *to* Timothy.

THE

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THE SECOND EPISTLE OF THE APOSTLE PAUL TO TIMOTHY

The Argument of this Epistle.

THE *Apostle Paul being prisoner at Rome*, chap. 1. verse 8. *and now seeing that his death was approching*, chap. 4. ver. 6. *wrote this second Epistle to Timothy, who was at Ephesus; in which after usual salutation he intreateth him that he would with the first come unto him, declaring how greatly he longeth after him, because of his eminent piety, wherein he was brought up by his grandmother and mother even from his childhood; and exhorts him earnestly to imploy his gifts well, and not to fear to spread abroad the comfortable and most excellent doctrine of the holy Gospel, boldly according to his example: the rather, because all those which were of Asia had forsaken him, excepting Onesiphorus, who had given him much assistance*, chap. 1. *That for the propagation of the same doth me also, he would commit the same office to other faithful and able men, and especially confirm the Article of Christs resurrection: comforteth him against tribulations, both with his own example, and with Gods gracious recompense: exhorts him to avoid all contentious disputations, and warnes him of Hereticks, especially of Hymeneus and Philetus, who denied the resurrection of the dead; with an exhortation unto divers Christian vertues*, chap. 2. *And to stir him up to greater vigilancy, foretels him what manner of men shall be in the last times, and how they shall withstand the truth, exhorting him to follow his example, and stedfastly continue in the doctrine which he learned from him, as agreeing with the holy Scripture, the certainty and profitableness whereof he declares* chap. 3. *Finally seeing he knew that he should shortly be put to death, he exhorts him very earnestly to administer his office diligently and faithfully, and to come yet unto him before the Winter, the rather seeing they had all forsaken him at his answering: and concludes with usual salutations*, chap. 4.

THE

THE SECOND EPISTLE OF THE APOSTLE PAUL TO TIMOTHY.

After the superscription and the usual salutation, 3 the Apostle declares the great love which he beares to Timothy, and shews by praying for him, 4 as also the cause why he loveth him, namely for his godliness, wherein he was brought up from his infancy by his grandmother and mother. 6 Exhorts him to stir up his gifts, 7 and not fear nor be ashamed boldly to preach the doctrine of the Gospel, and to suffer tribulation for the same. 9 To this end describes the excellency of our calling, and the profitableness of this doctrine, 11 and also propounds unto him his own example, 13 Exhorts him also to hold the same doctrine for a pattern, and keep the same firmly. 15 Declares that all those of Asia that are with him at Rome, had forsaken him, 16 but that Onesiphorus had faithfully continued with him, 18 wherefore he prayes to God that he will graciously reward him for it.

PAul an *Apostle of Jesus Christ by the wil of God*, [That is, who by God himself according to his pleasure am chosen and called to the Apostleship. See *Rom.* 1. 1. and *Gal.* 1. 1, 15.] *according to the promise of life which is in Christ Jesus*, [that is, to preach the Gospel, in which is propounded the promise of eternal life, which God made to all them who believe in Christ Jesus. See *Rom.* 1. *ver.* 2, 16. *Tit.* 1 *ver.* 1, 2, 3.]

2 *To Timothy* [Of him see *Act.* 16. 1. *Rom.* 16. 21. 1 *Cor.* 4. 17. 2 *Cor.* 1. 1. *Phil.* 2. 19. 1 *Tim.* 1. 2. and every where in the Acts of the Apostles, and in the Epistles of *Paul.*] [*my beloved son*: [Gr. *child.* See 1 *Tim.* 1. 2. So the Apostle calls him himself, being now an old man, *Philem. ver.* 9. because he was yet young, 1 *Tim.* 4. 12. and because he had begotten him by the Gospel, and had a fatherly affection towards him, as the word *beloved* also imports] *grace, mercy, peace be* [*to thee*] *from God the father, and Christ Jesus our Lord.*

3 *I thank God* [This may be also translated by comparing this place with *Rom.* 1. *ver.* 8, 9, 10. I thank God *for thee. And God is my witness* whom I serve &c. how without ceasing I am mindfull of thee &c. Or these words *I thank God*, may be joyned to the 5. verse following,] *whom I serve from* [*my*] *forefathers* [that is, after the example of the holy Patriarchs, Prophets, and believing Jews in the old Testament, from whom I am descended. See *Act.* 22. 3. 2 *Cor.* 11. 21. *Phil.* 3. 5.] *in a pure conscience*, [that is, being purified by the holy Ghost, and the blood of Jesus Christ, *Heb.* 9. 14. and 10. 22. which must be understood of the time after his conversion: Although a good conscience may also be ascribed to him in some sense before his conversion, for the reasons declared *Act.* 23. 1.] *even as without ceasing I am mindful of thee in my prayers night and day*:

4 *Being very desirous to see thee, when I remember thy tears* [Namely, which thou hast often hast often shed for my sake, hearing of my tribulations, and especially when thou partedst from me. See *Act.* 20. 37, 38.] *that I may be filled with joy*: [namely, when I may see thee again.]

5 *When I call to my remembrance* [Or, *taking remembrance of thy faith*] *the unfained faith that is in thee*, [This the Apostle knew by manifold experience of his sincerity] *which dwelt first* [that is, was alwaies and continually in her, and had as it were taken a fixed habitation in her heart] *in thy grandmother Lois*, [namely by thy mothers side: for his father was of Greekish or Gentile descent and religion. See *Act.* 16. 1.] *and thy mother Eunice*; who is called a believing Jewesse, *Act.* 16. 1.] *and I am assured* [namely, by all the abundant evidences of thy faith, which do not suffer me any way to doubt thereof,] *that it* [*dwelleth*] *in thee also.*

6 *For which cause I put thee in remembrance that thou stir up* [The Greek word *anazopyrein* which the Apostle here useth, properly signifies by blowing to revive a little fire which is almost gone out, or raked under the ashes, and make it burn again. A very fit similitude, whereby is shewed that so also the gifts of the holy Ghost by prayer, continuing in reading, and diligent administration of our calling, are increased, and made to burn as it were [*the gift of God* [See 1 *Tim.* 4. 24.] *which is in thee by the laying on* [that is, which by this ceremony of imposition of hands I made known to be in thee by the operation

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of the holy Ghost: and which through the powerful prayers of the Church joyned with this ceremony, shall by God be still increased in thee] *of my hands*, [in the first Epistle *chap.* 4. 14. the Apostle saith *of the Eldership*: both which are true, seeing the Apostle Paul imposed hands on him in presence of and in the name of the whole assembly of the Elders, as being the principal among them, and besides that an Apostle.]

7 *For God hath not given us a spirit*, [That is, a motion of the heart and of the mind, which if it be evil, is wrought in men by the wicked one, and if it be good, by the holy spirit, and from thence is called *spirit*] *of fearfulness, but of power* [that is, of strength and courage of heart in the administration of our office in the midst of all enemies, perils, and tribulations,] *and of love, and of moderation,* [Gr. *Sophronismou*, whereby is properly understood a moderate or sound understanding, which must be joyned to courage, lest it degenerate into rashness, clamour, raging, immodesty.]

8 *Be not ashamed therefore of the testimony of our Lord,* [That is, of the doctrine of the Gospel, in which is testified who is our Lord and Saviour, and how the Lord sheweth his power, wisdome, justice and mercy unto men. See *Psal.* 19. 8. and 119. 2. 1 *Cor.* 1. 6. and 2. 1.] *nor of me who am his prisoner*, [that is, imprisoned for his sake] *but suffer afflictions with the Gospel* [that is, which the Gospel it self, and for the Gospels sake all those that preach, embrace and profess the same are subject unto, 2 *Tim.* 3. 12.] *according to the power of God,* [that is, according as God affords you strength to bear those afflictions patiently and constantly. This he adds that we may not ascribe this to our own abilities. See *Phil.* 1. 29. 1 *Tim.* 1. 12.]

9 *Who hath saved us* [Namely, by his son Jesus Christ] *and called (us)* [namely, outwardly by preaching of the Gospel, and inwardly by the effectual working of his spirit] *with an holy calling*: [that is, which, is holy in it self, and which calleth us to holiness, *Luke* 1. 75. *Eph.* 1. 4. *Col.* 1. 22.] *not according to our works*, [namely, which as a precedent or foreseen cause should merit this calling, or have moved God thereunto. See *Rom.* 9. 12. *Eph.* 2. 9. *Tit.* 3. 5.] *but according to his purpose* [that is, according as it pleased and seemed good unto him from everlasting to decree with himself concerning us. See *Rom.* 8. 28. and 9. 11. *Eph.* 1. 11. and 3. 11.] *and grace*, [that is gracious purpose, the onely and first moving cause whereof was the undeserved grace and mercy of God. *Rom.* 6. 23. and 11. 5. 6. *Gal.* 1. 15. *Eph.* 1. 6. *Tit.* 3. 7.] *which was given us* [that is, which God purposed and decreed in his own counsel to give us. See the like *Joh.* 17. 24. For this grace was not actually given us from everlasting, but in time, when we are actually called: but it is so said, because this actual giving comes to pass according to that eternal purpose of God, which is so sure, as if it were already accomplished] *in Christ Jesus* [that is, to obtain the fruits of the same through Jesus Christ. See further *Eph.* 1. 4.] *before the times of ages*: [that is, from everlasting, or as he speaks elsewhere, before the foundation of the world, *Eph.* 1. 4.]

10 *But is now revealed by the appearing of our Saviour Jesus Christ*, [Namely, in the flesh, at his first coming] *who hath abolished* [namely by his death, *Heb.* 2. 14. understand in respect of believers, who are by him redeemed and freed from the same. For the wrath of God abideth on unbelievers, *Joh.* 3. 36.] *death*, [namely, eternall death,] *and brought life* [namely, eternal life, as the following word *immortality* added by way of explication, shews] *and immortality to light* [that is, hath brought it to pass by his merits, and brought it forth or made it known by the preaching of the Gospel] *by the Gospel.*

11 *Whereunto* [That is, to preach which Gospel, especially among the Gentiles] *I am made a Preacher,* [namely, by God, who hath separated, called, and ordained me thereunto. See *Act.* 13. 2. *Rom.* 1. 1. *Gal.* 1. 1.] *and an Apostle, and a Teacher of the Gentiles:*

12 *For which cause I also suffer these things:* [That is, these afflictions and bands,] *but am not ashamed,* [or *I am not ashamed* of it.] *For I know whom I have believed*, [that is, in whose promises I have put my trust,] *and I am assured that he is mighty*, [that is, that he hath not onely the will, which appears by his promises, but also the power to perform them,] *to keep my pledge laid up by* [*him*] [that is the eternal blessednesse and glory which God hath promised his children and faithful Ministers, and is laid up and faithfully kept by him in heaven for them, as a pledge committed to his trust,] *unto that day*, [namely, of Christs coming to judgement, when he shall give the same unto them, actually and eternally to possess it.]

13 *Hold the patern of sound words*, [That is, keep alwaies in thy mind a brief summe of sound doctrine, wherein the principal articles of the same are as it were briefly drawn and represented, according to which thou maist frame thy doctrines. Or, as some interpret, let the sound words, *i. e.* the sound doctrine which thou hast heard from me, and the manner which I observe in teaching, be a prescript unto thee which thou maist follow in teaching, *which thou hast heard of me in faith and love* [these are two principal heads whereunto all the articles or points of sound doctrine may be referred, and wherein the same are contained. See *Tit.* 3. 8.] *which is in Christ Jesus*, [that is, which faith hath Christ Jesus for a foundation, and which love must be shewed for Christs sake. 1 See *Tim.* 1. 14.]

14 *The good pledge* [Namely, of sound doctrine. See 1 *Tim.* 6. 20.] *that is intrusted to* [*thee*] [namely by God, to keep wel and purely, and faithfully to impart unto others,] *keep by the holy Ghost* [this he adds, that Timothy might not ascribe this keeping to himself or his own abilities, seeing this is a work and gift of the holy Spirit, *Rom.* 15. 13. 1 *Cor.* 12. 3.] *dwelleth in us.* [See *Rom.* 8. 9, 11. 1 *Cor.* 3. 16.]

15 *Thou knowest this, that all that be in Asia*, [That is, almost all the ministers of the Gospel which either are of Asia, or now abide in Asia, at Ephesus or elsewhere. See the Annotat. on *Act.* 20. 4.] *are turned away from me*: [that is, have forsaken me, without assisting me in my ministery or defence. The like complaint see *chap.* 4. *ver.* 10, 16.] *amongst whom is Phigellus and Hermogines.*

16 *The Lord shew mercy* [That is, all manner of good both for soul and body, which is so called, because God bestowes the same upon men not of merits, but of a gracious compassion. See 1 *Tim.* 1. 2.] *to the house of Onesiphorus*: [that is, the whole household, which without doubt followed the good example of the master of the family in refreshing Paul,] *for he hath often refreshed me*, [a similitude from those who being heated are refreshed by cooling. See *Psal.* 39. 14. and 66. 12. *Act.* 3. 19.] *and was not ashamed of my chain* [that is, of my low estate in mine imprisonment. See of this chain the Annotat. on *Act.* 28. 16.]

17 *But when he was come to Rome, he sought me very diligently*, [Namely, seeing *Rome* was a very great *City*, and full of people out of all parts of the world] *and found* [*me.*]

18 *The Lord grant him that he may find mercy* [See *ver.* 16.] *of the Lord* [That is, of him who is our Lord and Judge] *in that day*: [namely, when this Lord shall judge the quick and the dead, and shall distribute punishments and rewards] *and how much he ministred unto* [*me*] *at Ephesus*, [namely, besides the service which he did me afterwards here at *Rome*] *thou knowest very well.* Gr. *better.*]

CHAP. II.

1 *The Apostle further exhorts Timothy to propagate the Gospel by faithful persons, 3. and suffer afflictions for the same; 4 against which he comforts him by the similitudes of a souldier, combatant, and husbandman. 7 Exhorts him to lay his exhortations to heart, and diligently inculcate the article of Christs resurrection. 9 Proposeth unto him also for his comfort his own example, and the certain recompense which after suffering shall be given by Christ. 14 Exhorts him rightly to divide the word of God, and oppose flight of words, vain clamour, and doctrines of Apostates, and namely of Hymeneus and Philetus, who denied the resurrection. 19. That although some fall away, nevertheless the foundation of eternal election stands fast, and shews wherby a man may know that he is elected. 22 Finally he exhorts him to flee the lusts of youth, foolish questions and contentions, and to endeavour after divers Christian vertues which are needful in a Teacher.*

THou therefore my son, [See of this appellation 1. *Cor.* 4. 17. 1. *Tim.* 1. 2. and 2. *Tim.* 1. 2.] *be thou strengthened* [or *strong*, *i. e.* endued with strength and power, namely to endure the labour of the ministry, and to suffer all manner of afflictions with constancy] *in the grace* [or by the grace] *which is in Jesus Christ*: [that is, which God hath shewed and testified to us by Jesus Christ.

2 *And that which thou hast heard of me among many witnesses* [Gr. *by many witnesses*, as 2 *Cor.* 2. 4. and *chap.* 3. 11. *i. e.* which thou hast heard publiquely, in presence of so many of my hearers, who all can testify that that which thou teachest, thou hast heard and received the same from me] *entrust that* [or *Lay it up with faithful &c.*] *to faithful men*, [namely, in the keeping and propounding of the pure doctrine, and in the administration of their office] *who shall be fit* [that is, who are not onely well exercised in the doctrine, but also have fitnes to set forth the same for edification] *to teach others also.*

3 *Thou therefore suffer afflictions* [Gr. *suffer evil*, as also *ver.* 9. and *chap.* 4. *ver.* 5.] *as a good souldier of Jesus Christ.* [That is, serve the Lord Christ, and under Christ in a spiritual war against his and his elects enemies. See 2 *Cor.* 10. 3, 4. &c. 1 *Tim.* 1. 18. For a true souldier must fear no labour, pains, hardship, nor perils.]

4 *No man that warreth in the war is involved in the businesses of a lively-hood*, [That is, even as souldiers cannot trouble themselves with merchandise, trades, or husbandry, whereby we commonly get a living or sustenance, but must alwayes attend upon their watches, marches, and other services concerning the war, according to the order of their commanders: so also must a faithful teacher of the Gospel doe the like, and not trouble himself with any other worldly things, to administer his office faithfully, that he may be acceptable unto God, 2 *Cor.* 5. 9.] *that he may please him who hath received* [*him*] *unto the war.* [That is, his commander or captain.]

5 *And if any man strive also*, [Namely, with wrestling, running, or such like games, which are set up for a prize. See 1 *Cor* 9. 24.] *he is not crowned* [that is, receiveth not the prize, which was commonly a wreathed crown] *if he have not striven lawfully*, [that is, according to the lawes made for such exercises, if he have not dully fulfilled them.]

6 *The husbandman labouring must first enjoy the fruits*, [This is, as a husbandman must first plough, harrow, sow, weed, reap, plant, water, *&c.* before he can receive the fruits: so also a teacher of the Gospel must first put forth diligent labour, before he can receive any fruit either for the Church or for himself. *Psal.* 126. 6. *Isa.* 65. 23. *Mat.* 13. 3. &c. 1 *Cor.* 9. 10.]

7 *Observe that which I say*; [That is, mean by these similitudes, to apply them to thy self in thy ministry] *but the Lord give thee understanding in all things.* [But seeing by nature we cannot comprehend those things which are of the Spirit of God, and are spiritually discerned, 1 *Cor.* 2. 14. I pray unto God that he would enlighten thine understanding both in these and all other things concerning salvation and thine office, to comprehend all things rightly and perfectly.]

8 *Keep in remembrance* [That is, be alwayes mindful often to consider, and diligently to inculcate that article of the faith, as well for thine own and the Churches comfort, as for the confutation of false teachers who deny the resurrection. See 1 *Cor.* 15. 12, 13, *&c.* and here *ver.* 18.] *that Jesus Christ was raised from the dead, who is of the seed of David*, [or *that Jesus Christ who was raised from the dead, is of the seed of David*] *according to my Gospel*: [that is, according to the doctrine of the Gospel which I have alwayes and stedfastly taught, whereof this article is one of the principal.]

9 *For which* [Gr. *in which.* An Hebraisme.] *I suffer tribulation even unto bands*, [that is, so much and so far, that I am therefore brought prisoner here to *Rome*, and am bound and kept with a chain to be judged by *Cæsar*] *as an evil doer*: [that is, am so handled as if I had committed some wicked facts] *but the word of God is not bound.* [That is, the preaching of the Gospel goes forward nevertheless, notwithstanding mine imprisonment. See *Phil.* 1. *ver.* 12, 13.]

10 *Therefore I endure all things for the elect*, [That is, for the good and service of the elect, not thereby to satisfy for them, for their reconciliation with God: for that Christ hath done alone and perfectly. *Isa.* 63. 3. *Act.* 4. 12. 1. *Tim.* 2. 5. but for their edification and confirmation in the faith. See *Col.* 1. 24.] *that they also may obtain salvation*, [namely, being strengthened in the faith by my constancy in suffering for the Gospels sake] *which is in Christ Jesus*, [That is, which Christ hath merited and procured for us, and which is freely given to the elect for Christs sake] *with eternal glory.*

11 *This is a faithful word*: [See 1. *Tim.* 1. 15. and 3. 1. and 4. 9. *Tit.* 3. 8.] *for if we are dead with* [*him*] [that is, shall innocently be afflicted or put to death for his sake. *Rom.* 8. 36. 2 *Cor.* 4. 10. as is more largely declared in the following verse] *we shall also live with* [*him*:] [namely hereafter eternally.]

12 *If we endure* [Namely, all manner of tribulations, with patience and stedfastnes in the faith] *we shall also rule with* [*him*:] [Gr. *rule or reign as*

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Kings] if we deny [*him,*] [namely, Christ or his doctrine. See *Matth.* 13. 33.] *he shall also deny us.*

13 *If we be unfaithful,* [Namely, in adhering to and confessing him stedfastly, or in serving him faithfully. Or are unbelieving, *i.* e. believe not, or trust not in his promises] *he remaineth faithful* : [namely nevertheless, in all his words, threatnings, and promises. *Rom.* 3. *ver.* 3, 4.] *he cannot deny himself.* [That is, doe any thing that is contrary to the perfection of his nature; as it would be if he should say or promise or threaten any thing, and should not accomplish it. *Num.* 23. 19.]

14 *Bring these things into remembrance,* [Or *cause them to remember these things.* Namely inculcating the same to the Church upon all occasions] *and testify before the Lord,* [that is, in the name of the Lord Jesus Christ, and as in his presence, as they love the Lord] *that they make no strife of words,* [see thereof 1. *Tim.* 6. 4.] [*which is*] *profitable for nothing* [that is, for no edification of the Church in faith or piety] [*but*] *for perverting of the hearers.* [That is, intangling, offending, weakening of the faith, or else turning them away from sound doctrine.]

15 *Give diligence to present thy self approved to God,* [That is, after long trial by labour and tribulations, found faithful and upright] *a labourer* [namely, in the work of the Lord, in the preaching of Gods word, in all diligence and faithfulness] *who is not ashamed,* [that is, who by reason of any negligence, impurity, or unfaithfulness, hath no need to be ashamed] *who rightly divideth* [that is, orderly proposeth and applyeth all the articles and members of the same, according to the capacity and condition of the hearers. A similitude taken either from the Priests of the old Testament, who fitly dismembred and divided the beasts slain for sacrifices : or from housholders, who cut out and distribute meat to their family, to every one according to his condition. See 1 *Cor.* 3. 2. *Heb.* 5. 12. &c.] *the word of truth.* [That is, the pure and true doctrine of the Gospel. See 2 *Cor.* 6. 7. *Col.* 1. 5. *Jam.* 1. 18.]

16 *But oppose* [Gr. *stand about. i. e.* Not onely take heed of it, but reprove and hinder it also in others] *profane* [that is, which induceth not to godliness, but much rather hindreth it: and therefore becometh not godly Teachers] *vain clamors,* [whereof see 1 *Tim.* 6. 20.] *for they will increase unto more ungodliness.* [Namely, if it once get place in them, and they be not presently withstood.]

17 *And their* [Namely, the vain clamourers] *word* [that is, false doctrine, which with such vain crying and humane eloquence they adorn and inculcate] *shall eat forward* [that is, be spread through the body of the Church and destroy the same. A similitude taken from corroding swellings or accidents, which consume the flesh of the body, and alwaies spread forward, as the following word declares] *even as a gangrene.* [Gr. *gangraina,* which accident is not properly that which men call a cancer, although the same like a cancer alwaies creeps forward, and consumes the flesh : but that which is commonly called *the dead gangrene* ; which very speedily springs forth, and takes away the flesh, life and sence, except men seek presently to take it away] *amongst whom is Hymenus* [of him see 1 *Tim.* 1. 20. He names here the principal vain clamourers, that they being known may the better be avoided] *and Philetus.*

18 *Who are turned away from the truth,* [That is, from the orthodox doctrine of the Gospel, which before they had professed] *saying that the resurrection is come to pass already* : [that is, that then there shall be no resurrection of the flesh, and that all that the Scripture speaketh of the resurrection, must be understood of the spiritual resurrection of the souls from the death of sinne] *and overthrow the faith of some.* [That is, their historical knowledge and assent which they had of the true doctrine. See of such a faith *Mat.* 13. 21. *Jam.* 2. 19.]

19 *Nevertheless* [Namely, although some turn away from the truth, & the faith of some is overthrown, yet we must not be offended at it, as if the salvation of the elect stood at an uncertainty, seeing from thence it appears, that such were not of the number of the elect, who cannot be seduced, *Mat.* 24. 24.] *the firm foundation of God* [that is, Gods purpose of eternal election, which is firm and unchangeable. *Isa.* 14. 27. and 46. 10. *Mal.* 3. 6. *Jam.* 1. 17. and like a well laid foundation of a building is unmoveable; on which purpose as on a firm foundation the salvation of the elect resteth : and this foundation is opposed to that which is said before, that the faith of some is perverted or overthrown, as a house that hath no firm foundation. See *Mat.* 7. 24. &c. *Luk.* 10. 20.] *standeth,* [that is, is stedfast, firm and certain, 1 *Cor.* 16. 13. 2. *Cor.* 1. 24. *Phil.* 1. 27. and *chap.* 4. 1.] *having this seal,* [that is, *this figure,* wherewith the book of life, in which the names of the elect are written, is confirmed as with a seal; and wherewith the number of the elect in the foreknowledge of God is sealed as in a book that up, *Revel.* 22. 10. Or whereby is made known whether a man is elected by God or not, *Revel.* 7. 3, 4.] *The Lord knoweth them that are his :* [that is, knoweth whom he accounts for his, hath chosen, and loveth, *Psal.* 1. 6. *Mat.* 7. 23. *Joh.* 13. 18. and causeth also oftentimes that some who by men were looked upon for elect, by their turning away from sound doctrine, and falling to ungodlines, are known never to have been such. See *Num.* 16. 5. and 1 *Joh.* 2. 19.] *And let every one that nameth the name of Christ* [that is, who professeth himself to be a believing Christian, and consequently elected by God] *stand off from iniquity.* [That is, from all manner of sin which is iniquity, 1 *Joh.* 3. 4. and especially from false doctrine, as was the heresie of *Hymenus* and *Philetus.* This therefore is an evidence of our election, when we turn away from sin and false doctrine, follow after true godliness, and continue constantly in the pure doctrine. And he that doth not this, cannot be assured that he is elected.]

20 *But in a great house* [That is, even as in a great house or palace that is inhabited by a rich or mighty man, there are all kind of vessels of divers matter, worth, and use; so also in the outward and visible Church, which is the house of God, 1. *Tim.* 3. 15. are found not onely true believers, chosen by God for his honour, but also hypocrites, who were never by God acknowledged for his, and in his time are discovered. See *Matth.* 3. 12. and chap. 13. 26, 47. and chap. 22. 11, 14. and 25. 1.] *there are not onely golden and silver vessels, but also wooden and earthen* [*vessels*:] *and some for honour* [That is, which are used for honourable or excellent services. Unto which the elect are compared] *but some for dishonour.* [That is, which are used for mean and base services. To these hypocrites and reprobates are compared. See the like *Rom.* 9. 21.]

21 *If therefore any man purifie* [That is, departs from them, or takes heed that he be not defiled with them] *himself* [hereby is not held forth that any man is able by his own abilities to purifie himself; for that must be done by the grace of the holy Ghost, which purifies us as pure water, *Ezek.* 36. 25. 1 *Cor.* 6. 11. but that we must not look upon others who fall away, to be offended thereat, but that every one must so carry himself in purity, that hereby he may be assured of his election,] *from these,* [namely, persons who are vessels of dishonour, *i.* from ungodly and reprobate hypocrites, and from these seducers, as Hymeneus and Philetus were. Or from these things which are found in these persons, *i.* from these their errors, vain clamour, and ungodliness.] *he shall be a vessel unto honour,* [that is, shall thereby shew that he is truly such a vessel, *i.* elected, and shall be so acknowledged. See the like phrase *Joh.* 15. 8.] *sanctified,* [that is, purified from the filthiness of sin, and consecrated to the service of the Lord.] *and fit for the Masters use,*] that is, that may be used unto honourable and excellent services by the Master of the house.] *prepared,* [namely, by God, through his grace, 1 *Cor.* 4. 7. *Ephes.* 2. 10.] *unto every good work,* [that is, unto a holy and godly conversation, and unto the exercising of all manner of good works.]

22 *But flee the lusts of youth :* [That is, which young persons are most subject to, such as are ambition, animosity, unstedfastness, vain-glory, voluptuousness, and the like.] *and pursue* [or *follow after,*] *righteousness, faith, love, peace, with them that call upon the Lord out of a pure heart,* [that is, with true believers. Namely, especially : for otherwise we must also live in peace with all men, *Rom.* 12. 18.]

23 *And reject the questions,* [That is, questions about which men dispute.] *which are foolish and without learning* [Gr. *unlearned, i.* which cannot teach us that which serves or is needful for our edification.] *knowing that they bring forth contentions.* [Gr. *combats :* [namely, with words.]

24 *And a servant of the Lord,* [That is, who serves the Lord in the office of Teaching,] *must not contend;* [Gr. *fight* : as in the former verse, *i.* make much brawling for vain things, or maintain the truth with contentious cavils.] *but be friendly towards all, fit to teach,* [and] *who can bear with the evil :* [Or, *that which is evil.* Namely, of reproch and persecution.]

25 *With meekness instructing those that withstand :* [Namely, the wholsome doctrine of the Gospel. Or *who are of a contrary opinion.*] *if God at any time* [Hereby is shewed how hardly any one can be brought from errors to the knowledg of the truth.] *shall give them repentance* [namely, of their errors.] *to the acknowledgment of the truth :*

26 *And they awake again* [The Greek word signifies properly to be sober again out of drunkennels. A similitude taken from the body to apply to the soul.] *out of the snare of the Devil,* [That is, out of the ignorance, errors, or heresies wherewith Satan holds them insnared.] *under which they are captivated* [The Greek word signifies to be taken alive, as wild beasts are taken by hunters in snares or nets.] *to his will,* [that is, to do the will of Satan, whereunto they are by a just Judgment given up of God, *Joh.* 8. 44. *Ephes.* 2. 2.]

CHAP. III.

The Apostle foretells what manner of men and seducers shall arise in the last times, and exhorts Timothy *to avoid such. 6 Teacheth in what manner and how they shall seduce men, especially women. 8 That they shall be like unto* Jannes *and* Jambres *in resisting the truth. 10 Further exhorts him that he would follow his example in enduring persecutions, which all godly men are to expect, 14 and stedfastly to continue in the pure doctrine which he had learned from him; 15 withal shewing the perfection, divinity, and manifold usefulness of the holy Scripture, which he had learned even from his childhood, on which this doctrine is grounded.*

A *Nd know this,* [Namely, so that thou maist arme thy self against it, and warn others,] *that in the last daies* [So the times of the new Testament are called, from the spreading abroad of the Gospel unto the end of the world, See 1 *Cor.* 10. 11. 1 *Tim.* 4. 1. Or *in the following times,* Act. 2. 17.] *shall come* [Or *be at hand,*] *grievous times.* [That is, troublesome, full of sadness and danger for the godly.]

2 *For men* [That is, the greater part, or greatest company of men.] *shall be lovers of themselves,* [Or *self-lovers, i.* loving themselves too much, esteeming too much of themselves, and in all things seeking their own profit.] *covetous, self-conceited,* [That is, braggers, boasters of their gifts and vertues.] *proud, railers, disobedient to parents, unthankful, unholy,*

3 *Without natural love,* [Namely, which God hath naturally planted in the hearts of parents towards their children, and of children towards their parents : which we see also by nature planted in the brute beasts. See *Isa.* 49. 15. *Rom.* 1. 31.] *irreconcilable,* [that is, with whom no covenant of friendship can be made. Or *Covenant-breakers,* Rom. 1. 31.] *backbiters, intemperate,* [Namely, in meat, drink, or carnal pleasure.] *cruell,* [Or *wild, not tame,* or *not sociable,* with whom it is difficult to converse.] *without love to the good,* [Or *unto good, i.* to vertue.

4 *Traitors, rash,* [That is, who suffer themselves to be driven hastily by their affections this way [or that way.] *puffed up, more lovers of pleasures then lovers of God:*

5 *Having a form of godliness,* [Gr. *Morphosin,* which word indeed signifies also a representation or pattern, *Rom.* 2. 20. but is here taken for an outward form or shew.] *but who have denied the power of the same:* [that is, they look not after the actual exercise thereof.] *be also averse from these.*] that is, hold no communion with such persons, but avoid them.]

6 *For of these are they who slip in* [That is, sliely and impudently insinuate themselves into the same.] *into houses* [or *housholds.*] *and take captive* [that is, with fair speeches draw their hearts unto them, and lead them whither they will, as men do those that are taken in war.] *(silly) women* [that is, such as are sickle-minded and unstedfast.] *who are laden* [or *overcharged*] *i.e.* who are heavy laden with the pack of their sins as with a burden heaped up] *with sins, and are driven* [namely, as a man drives unreasonable beasts before him.] *by manifold lusts* : [namely, foolish and vain, many and divers whereof are found in such silly women.]

7 *Such as are alwaies learning,* [That is, who out of curiosity and unsettledness of mind would alwaies learn something that is new, and for this end seek Teachers who may satisfie their curiosity.] *and are never able* [namely, forasmuch as such Teachers neither know the foundation themselves, nor teach it unto others.] *to come to the knowledg of the truth,* [namely, of the true and right foundation of Christian Religion, in which the right knowledg of sin, and the comfort of consciences against sin must be sought.]

8 *Now like as Jannes and Jambres* [Others call him *Mambres.* Those are the names of the Egyptian Sorcerers who sought to make the miracles of *Moses* ineffectual, *Exod.* 7. whose names are not ex-

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expreſt in the holy Scripture, *Exod.* 7.11. but are here related by the Apoſtle either out of ſome Jewiſh writers, or by ſome old Tradition from hand to hand. From whence we may not conclude, that there are any unwritten Traditions concerning any Articles of Doctrine, ſeeing this concerns hiſtory onely. See of the ſame, *Euſeb. de præp. Evang. lib.* 9. *cap.* 3. who relates theſe names out of a Pythagorean Philoſopher *Numenius*: as *Pliny* alſo *lib.* 30. *cap.* 1. makes relation of this *Jannes*. Whence it appears that theſe names were then known not only among the Jews, but alſo amongſt the Gentiles] *withſtood Moſes, even ſo theſe alſo withſtand the truth,*] namely, the Doctrine of the Goſpel, and thoſe that teach and maintain this truth.] *being men corrupt of underſtanding* [or *of minds*, being blinded by their wicked affections.] *reprobate concerning the faith*, [that is, are not to be accounted any ſincere Teachers of the doctrine of faith, or Beleevers. ſee 1 *Cor.* 26.

9 *But they ſhall proceed no more* [Namely, in eſteem with men, to ſeduce them thereby, although they ſhall increaſe in wickedneſs *ver.* 13.] *for their madneſs* [that is, their fooliſh and falſe doctrine, or their hypocriſie and ſhew of holineſs.] *ſhall be manifeſt unto all; even as theirs alſo was.* [namely, the Egyptian Sorcerers before mentioned.]

10 *But thou haſt followed after,* [Or *endeavoured after*, *i.* following me conſtantly learned, and imitated, or underſtood as well from me as from others. For *Timothy* was then not yet with *Paul* when he ſuffered this perſecution at *Antioch*, *Act.* 16. 2. See of this word *Luk.* 1. 3. and. 1 *Tim.* 4. 6.] *my doctrine, manner of doing* [or *carriage*, namely, as well in ordering my life, as in adminiſtring my office.] *purpoſe*, [that is, my ſcope and aim which I have alwaies propounded to my ſelf in my miniſtry.] *faith*, [or *faithfulneſs, confidence, ſtedfaſtneſs* in the faith.] *long-ſuffering*, [namely, both towards gainſayers, to win or convince them, and towards the brethren, in bearing with their infirmities.] *love*, [namely, ſhewed both towards enemies and friends.] *patience*, [namely, in bearing of injury, ſlanders, reproches, and all manner of perſecutions.]

11 [*My*] *perſecutions*, [Namely, which I have ſuffered, or which were brought upon me.] [*My*] *ſuffering, ſuch as happened to me in Antioch,* [namely, lying not in *Syria* but in *Piſidia*, about *Iconium* and *Lyſtra*. See the hiſtory hereof *Acts chap.* 13. 14.] *In Iconium* [*and*] *in Lyſtra*: *What manner of perſecutions I ſuffered*, [namely, yet many more the like. See 2. *Cor.* 11. *ver.* 23, &c.] *and the Lord delivered me out of all.*

12 *And even all who will live godly in Chriſt Jeſus*, [That is, who will conſtantly profeſs, live according to, and ſpread abroad the Chriſtian doctrine or Religion.] *they ſhall be perſecuted.* [namely, by wicked men. And therefore they muſt prepare themſelves for it, and arm themſelves againſt it with patience and [conſtancy.]

13 *But wicked men* [Such as are the Tyrants and perſecutors.] *and deceivers* [Gr. *Juglers*, who do as it were bewitch men with falſe doctrine, *Gal.* 3. 1.] *ſhall proceed unto worſe*, [That is, more and more turn away from the pure doctrine, and ſtill more and more ſeek to ſeduce men, and to hate, trouble, and perſecute the godly.] *ſeducing* [that is, uſing all craft and diligence to ſeduce men from the right way of ſalvation] *and being ſeduced.* [Or erring themſelves, being in the wrong way.]

14 *But continue thou in that which thou haſt learned and* [*whereof*] *aſſurance is given thee*, [Namely, that it is true doctrine. Or *that is committed to thee.*] *knowing from whom thou haſt learned it.* [namely, from me who am an Apoſtle, called by the Lord Chriſt himſelf, *Gal.* 1. 1. and was taken up into the third heaven, 2. *Cor.* 12. 2, &c. See *chap.* 2. *ver.* 2.]

15 *And that from a child* [Namely, by thy grandmother and mother wert exerciſed in the Scripture. See *chap.* 1. 5.] *thou haſt known the holy Scriptures.* [namely, wherewith my doctrine perfectly agrees, and out of which the ſame is taken, and whereby it is confirmed. See *Act.* 26. 22.] *which are able to make thee wiſe unto ſalvation* [or *inſtruct*, *i.* are able to teach thee all the wiſdome which is needful for a man to know to come to ſalvation.] *by the faith which is in Chriſt Jeſus.*

16 *All Scripture* [That is, the whole Scripture, as this word *all* is taken, 1. *Cor.* 13. 2. whereby are principally underſtood the writings of the old Teſtament, of which the writings of the new Teſtament are a further explication, and which therefore are alſo comprehended under it, as many of them as were then written; as Paul writ this Epiſtle a little before his death, *chap.* 4. 6. which muſt alſo in like manner be underſtood of the reſt which then were not yet written. See 2. *Pet.* 3. 16. *Revel.* 1. 1. and *chap.* 22. 16.] *is of divine inſpiration*, [Gr. *inſpired by God*, *i.* by inſpiration of the holy Ghoſt, who is a Spirit of truth, and led the writers of theſe writings into all truth, that they could not erre. See *Joh.* 16. 13. 2. *Pet.* 1. 20, 21.] *and is profitable for doctrine*, namely, of the Articles of Chriſtian Religion, [*confutation* [or *reproofe*,] *conviction*, [namely, of errors and falſe doctrines,] *for amendment* [namely, of life and converſation.] *for inſtruction which is in righteouſneſs*: [that is, teacheth perfectly what is juſt and unjuſt, honeſt and diſhoneſt, and how men muſt live ſoberly, righteouſly, and godly in this world. *Tit.* 2. 12.]

17 *That the man of God* [See of this word 1. *Tim.* 6. 12.] *may be perfect* [*i. e.* perfectly learn and underſtand from thence all the parts of his office.] *perfectly furniſhed* [That is, well provided of all things.] *unto every good work.*

CHAP. IV.

Paul *again exhorts* Timothy *with great earneſtneſs continually and faithfully to conſider his office in all parts. 3 ſhewing how needfull it is becauſe of the wickedneſs of men in future times. 6 Foretels that he ſhall ſhortly be put to death, 7 and comforts himſelf with a good conſcience, and with the reward which he and all the faithful expect from the Lord. 9 Exhorts him alſo to come unto him, ſeeing ſome had forſaken him, 11 and to bring* Mark *with him, 13 with his travelling-cloak and books. 14 Warns him of* Alexander *a Copper-ſmith, who had done him much evil. 16 Complains of the brethren that they had forſaken him in his firſt defence; 17 but that the Lord ſtood by him and delivered him for that time. 18 truſting that he will ſtand by him henceforward. 19 And commanding him to ſalute diverſs, 22 he concludeth this Epiſtle with the uſuall ſalutation.*

I *teſtifie therefore before God,* [That is, I intreat, exhort thee for Gods ſake: or, I adjure thee before God, *i. e.* I take God to witneſs that I ſeriouſly exhort thee. See the like, 1. *Tim.* 5. 21.] *and the Lord Jeſus Chriſt who ſhall judge* [He ſets the laſt Judgement before him, that he and we all may be ſtirred up all to faithfulneſs in our adminiſtration, as who muſt then give an account of the ſame. See 2. *Cor.* 5. 10, 11.] *the quick* [that is, who ſhall then be found alive, when Chriſt ſhall come to Judgment. See 1. *Cor.* 15. 51. 1. *Theſſ.* 4. *verſ.* 16, 17.] *and dead* [that is, who ſhall be dead before, and raiſed up again. *Joh.* 5. *ver.* 28, 29. *Revel.* 20. 12.] *in his appearing* [namely, in the clouds with his Angels, and with the glory of his Father to Judgment.] *and* [*in*] *his kingdome*: [namely, of glory.]

2 *Preach* [This word ſignifies properly to publiſh any thing with a loud voice, as Criers do. See *Iſa.* 40. 9.] *the word* [namely, of the Goſpel.] *be inſtant* [Gr. *ſtand on*, [namely, with continual teaching and exhorting.] *in ſeaſon*, [that is, when there is good opportunity for it, without neglecting it, *Prov.* 25. 11.] *out of ſeaſon*: [Thereby Paul meaneth not that Timothy and other preachers ſhould uſe incivility, but that they muſt hold on continually and zealouſly, without neglecting any time or opportunity, although it be not ſo fit for themſelves, or ſometimes alſo the hearers ſhould think, that it is not very convenient for them to hear exhortations.] *confute*, [namely, the errors of thoſe that yet know not, or aſſent not to the truth.] *reprove*, [namely, thoſe that are of evil or diſorderly life.] *exhort* [namely, to the practiſe of all Chriſtian vertues. or *comfort* [namely, all weak and dejected perſons.] *in all long-ſuffering* [that is, without harſhneſs or bitterneſs, enduring patiently the ignorance and indiſcretion of men. See *Gal.* 6. 1, 2. *Tim.* 2. 24.] *doctrine.* [that is, ſo that the chief points of doctrine may alwaies be cleerly and expreſly propounded.]

3 *For there will be a time when they will not endure*, [That is, not onely not receive, but alſo will not ſuffer the ſame to be propounded to them.] *the ſound doctrine*: [namely, of the holy Goſpel. See *chap.* 1 13.] *but being tickliſh of hearing*, [that is, having a heart and ears that itch after ſomewhat that is new and ſtrange.] *they ſhall gather up Teachers to themſelves*, Or *heap up*: *i. e.* ſet up and chuſe one after another, who may teach them ſomething new.] *according to their own luſts*: [that is, who propound a doctrine agreeing with their ſinful luſts.]

4 *And ſhall turn away* [*their*] *hearing*, [That is, they will not hear.] *from the truth*, [that is, from the pure and true doctrine of the Goſpel.] *and ſhall turn themſelves unto fables*, [Of theſe fables ſee 1 *Tim.* 1. 4. and *chap.* 4. 7. *Tit.* 1. 14. 2. *Pet.* 1. 16.]

5 *But be thou vigilant in all things*, [Or *ſober.* Namely, not only in reſpect of the body, but chiefly in reſpect of the ſoul.] *ſuffer afflictions*: [Gr. *ſuffer the evil*, as *chap.* 2. *ver.* 3, 9.] *do the work of an Evangeliſt*, [that is, of a faithful Teacher of the holy Goſpel. See of the office of an *Evangeliſt*, *Act.* 4. 8. *Epheſ.* 4. 11.] *cauſe men to be fully aſſured of thy miniſtry*, [that is, carry thy ſelf with ſuch diligence and faithfulneſs in the miniſtry, that every one may ſee and be aſſured that thou art a ſincere Teacher, who well adminiſters and accompliſheth all parts of his office, and thereby be more and more confirmed in the truth. See *ver.* 17.]

6 *For I am now*] That is, ſhall now be ſpeedily offered, or put to death. This the Apoſtle knew either by a ſpeciall Revelation, or by obſervation of the condition and circumſtances of his affairs. See the like 2. *Pet.* 1. 14.] *offered for a thank-offering.*] ſee hereof the Annotat. on *Phil.* 2. 17.] *and the time of my diſſolution*, [or *releaſe, changing of houſe*, So he calls his death, as alſo *Phil.* 1. 23.. See the Annotation there.] *is at hand.*

7 *I have fought the good fight*,] The Apoſtle compares the courſe of his miniſtry and life to a fight or combate, which in former times was uſed by running, wreſtling, and otherwiſe, thereby to get a prize, or crown. See of the ſame ſimilitude, 1. *Cor.* 9. 24, 25. 2. *Tim.* 2. 5.] *I have finiſhed the courſe*, [Namely, ſeeing I am now come to the laſt and end of my life.] *I have kept the faith.* [Thereby is underſtood the ſaving faith, and the faith which he had promiſed Chriſt in the adminiſtration of the Apoſtleſhip.]

8 *Henceforth is laid up for me the crown of righteouſneſs*, [That is, eternal life, with which the righteous or juſtified are crowned as it were with a prize, according to Gods gracious promiſe. A ſimilitude taken from fighters or combatants, who for a prize received a crown, when they had contended lawfully. See 1. *Cor.* 9. 25. 2. *Tim.* 2. 5. *Jam.* 1. 12. *Revel.* 2. 10. and *chap.* 3. 11. *which the Lord the righteous Judge, in that day*, [Namely, of my diſſolution, and fully in the day of the laſt Judgment, as 1. *Cor.* 1. 8. 2 *Cor.* 1. 14. 2. *Tim.* 1. 12. 18.] *ſhall give unto me*: [Gr. *render*, Namely, for a gracious recompence. [*and not to me onely, but alſo to all that have loved* [that is, who being aſſured of their uprightneſs have longed after the ſame, with aſſurance and confidence that then they ſhall not be condemned, but ſhall receive the crown of life.] *his appearing.* [See *ver.* 1.]

9 *Give diligence to come ſpeedily unto me*, [That is, yet before winter.] *ver.* 21.]

10 *For Demas hath forſaken me*, [That is, departed from hence, leaving the miniſtry which he here performed with me in preaching. See *Phil. ver.* 24.] *having fallen in love with the preſent world.* Gr. *age*, *i.e.* ſeeking the eaſe of this life to avoid labour and perill; or to take care of his temporal buſineſs: from whence then it follows not that he totally fell away from the faith.] *and is travelled into Theſſalonica*: Creſcens *to Galatia*, Titus *to Dalmatia.* [This Country is a part of Illyricum, bordering eaſtwards on Macedonia, and Weſt and Southwards on the Adriatick Sea.]

11 *Luke* [See of him *Col.* 4. 14. and *Philem. ver.* 24.] *onely is with me. Take along Marke*, [This was Barnabas his Nephew, *Col.* 4. 10. named John, and ſurnamed Mark, *Acts* 12. 12, 25. and 15. 39. See concerning him alſo *Philem. ver.* 24. 1. *Pet.* 5. 13.] *and bring* [*him*] *with thee, for he is very uſeful to me for the Miniſtry.* [namely, of the Goſpel, and not ſo much to ſerve me in particular.]

12 *But Tychicus*, [See of him *Act.* 20. 4. *Epheſ.* 6. 21. *Col.* 4. 7. *Tit.* 3. 12.] *have I ſent to Epheſus.* [Namely, to take care of that Church in thy ſtead.]

13 *The travelling-cloak* [Gr. *Phelonen.* Lat. *penulam*, which was a cloak to make uſe of in travelling againſt rain and cold [ſome underſtand by it a ſmall coffer to put books in.] *which I left at Troas with Carpus, bring with thee when thou comeſt, and the Books*, [Namely, of the holy Scripture, or others treating of Gods word.] *eſpecially the parchments.* [Gr. *membranas*: a Latine word ſignifying certain thin skins of beaſts, prepared to write upon, called by us parchments, becauſe they were firſt found out and prepared in the City *Pergamus.*]

14 *Alexander* [Of him ſee 1 *Tim.* 1. 20.] *the Copper-ſmith* [Or *Copper-beater.*] *hath ſhewed me much evil*: [Namely, by reproching and withſtanding the ſound doctrine, as is declared *ver.* 15.] *The Lord reward him according to his works.*] This is no curſing proceeding from a revengefull heart, contrary to the doctrine of Chriſt, *Mat.* 5. 44. and alſo of *Paul* himſelf, *Rom.* 12. 14. but a prophetical threatning out of a godly zeale to Gods glory, and inſpiration of the holy Ghoſt, of the puniſhent which was approching

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proching him, seeing he shewed himself to be altogether impenitent and hardened. See the like, *Nehem.* 4. 4. &c. *Psal.* 5. 11.]

15 *Of whom take thou heed also,* [Namely, that he do not thee also the like evil, or do the Church no hurt.] *for he hath greatly withstood our words.*

16 *At my first defence* [Namely, made before the Emperour *Nero.*] *no man* [namely, of my fellow-helpers in the Ministry of the Word; Or who were wont to follow and accompany me. It seems that he excepts *Luke, ver.* 11. If *Peter* were then at Rome, as is pretended, it would have been a great shame for him; which is not credible.] *was with me,* [namely, to help me with counsel, intercession, testimony, or otherwise.] *but they all forsook me;* [that is, left me alone, unaccompanied.] *let it not be imputed to them.* [seeing they had done this out of weakness and fear of danger, he prayeth to God for them, whereas before he prayed against wilful and obdurate *Alexander, ver.* 14. See the like *Luke,* 23. 34. *Act.* 7. 60.]

17 *But the Lord assisted me,* [Namely, with the grace of his Spirit, as he hath promised, *Luke* 21. 14, 15. Or *stood by me,* as *Acts* 27. 23. and comforted and strengthned me.] *and strengthned me:* [namely, with wisdome, prudence, and courage.] *that by me the preaching might fully be assured of the preaching,* [Or *that by me the preaching might be fulfilled.* See *ver* 5.] *and all the Gentiles might hear* [*the same:*] [That is, that I might yet have time and opportunity further, to spread abroad the Gospel among the Gentiles, whose Apostle I am, *Rom.* 11. *ver.* 13.] *and I was delivered out of the mouth of the Lion,* [that is, out of a great and present danger of death, such as they are in who are already fallen into the mouth and jaws of a fierce Lion, *Psal* 22. 22. and 58. 7. Others by the Lion understand the Emperour *Nero,* who is so called because of his cruelty, as Tyrants and the enemies of the Church are every where, *Ps.* 35. 17. & 91. 13. *Prov.* 28. 15. *Jer.* 2. 15. and 4. 7. So Christ calls King *Herod* a Fox, because of his subtilty, *Luke* 13. 32.]

18 *And the Lord shall deliver me* [That is, I am assured of it by his promises, *Psal.* 34. 20. and 41. 3. and 55. 23.] *from every evil work,* [that is, from denying or weakening of the truth, and from doubting of his help.] *and keep me unto his heavenly kingdom,* [that is, until finally he shall give it me,] *to whom be glory to all eternity.* [Gr. *unto eternities of eternities,*] *Amen.*

19 *Salute Prisca.* [See of her *Acts* 18. 2. *Rom.* 16. 3.] *and Aquila, and the house of Onesiphorus.* [See of him *chap.* 1 16.]

20 *Erastus* [See of him *Act.* 19. 22. *Rom.* 16. 23.] *abode at Corinth: and Trophimus* [See of him *Acts* 20. 4. and 21. 29.] *I have left at Miletum* [See of this City *Acts* 20. 15, 17.] *sick.*

21 *Give diligence to come before winter. There salute thee* Eubulus, *and* Pudens, *and* Linus, *and* Claudia, *and all the brethren.*

22 *The Lord Jesus Christ be with thy Spirit* [That is, grant thee his grace, especially in respect of thy soul.] *Grace be with you,* [that is, not onely with thee *Timothy,* but also with all beleevers at Ephesus.] *Amen.*

The second [Epistle] to *Timothy,* who was the first chosen Overseer of the Church of the Ephesians, was written from Rome, when *Paul* was the second time brought before the Emperour *Nero.* [These subscriptions even as it is uncertain who set them down, so their truth is also uncertain. See the subscriptions of divers Epistles before going.]

The end of the second Epistle of Paul *to* Timothy.

THE

THE EPISTLE OF THE APOSTLE PAUL TO TITVS.

The Argument of this Epistle.

TItus *born of Grecian or Gentile parents,* Gal. 2. 3. *being converted to the faith, was a faithful companion of* Paul *in his travels, and employed for the Ministery of the word,* 2 Cor. 2. 12. and 8. 23. *sent unto* Corinth *to gather alms for the faithful in* Judea, 2 Cor. 7. 14. and chap. 8. ver. 6, 16, 23. and chap. 12. 18. *to* Dalmatia, 2 Tim. 4. 10. *and to the Island* Crete, *to furnish the Churches there with faithful Teachers,* chap. 1. 5. *for which end he writes this Epistle unto him, in which after the usual salutation contained in the four first verses, he shews first what manner of persons the Teachers and Overseers of the Churches must be as to their life and doctrine, and what gifts they must have. Afterward seeing there were many wicked people in that Island, and many seducers who maintained certain Jewish fables, and the difference of meats, he exhorts him to reprove them sharply and to stop their mouthes.* Chap. 1. *Afterward he exhorts* Titus, *seeing many abused the doctrine of the Gospel to loosness, to teach as well in general all sorts of men, old and young, men and women, parents and children, as in particular believing servants, how they ought to carry themselves, and that he himself should go before them by a good example: teaching that the doctrine of the Gospel and of the grace shewed us by Christ is revealed unto us, not to give us occasion to loosness, but to stir us up unto all virtues.* Chap. 2. *And forasmuch as some also abused the doctrine of the liberty wherein Christ hath set us, unto rebellion, he exhorts him in the third Chapter continually also to hold forth to the faithful, that they should be obedient to Magistrates, and carry themselves orderly; for that end shewing what manner of persons we were before our conversion, and how Christ delivered and saved us from it, not according to the merits of our works, but of grace, yet for that end that we should maintain good works. Exhorts him also to flee all foolish questions, contentions, and heretical persons. And giving him charge about some of his particular affairs, he concludes the Epistle with the usual salutation.*

THE

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THE EPISTLE OF THE APOSTLE PAUL TO TITUS.

CHAP. I.

1 *After the ſuperſcription of the Epiſtle, in which* Paul *deſcribes the dignity of his Apoſtleſhip,* 5 *he declares for what end he had left* Titus *in the Iſland Crete.* 6 *And deſcribes the qualifications and gifts which are required in a good Teacher or Overſeer.* 10 *Exhorts him to withſtand the vain ſpeakers and ſeducers, and to ſtop their mouthes:* 12 *and foraſmuch as the Cretians were bad people, according to the teſtimony of one of their own Poets, that he ſhould reprove them ſharply,* 14 *and exhort them to avoid Jewiſh fables, and humane inſtitutions,* 15 *eſpecially of the difference of meats;* 16 *and deſcribes the hypocriſie of theſe ſeducers, that they may the better avoid them.*

PAul *a ſervant of God* [See *Rom.* 1. 1. *Phil.* 1. 1. *Jam.* 1. 1. 2 *Pet.* 1. 1. *Jud.* ver. 1. *Rev.* 1. 1.] *and an Apoſtle of Jeſus Chriſt, according to the faith of Gods elect,* [That is, preaching the ſame doctrine which Gods elect have believed at all times. Or preaching the Goſpel, whereby alone the elect of God are brought to ſaving faith: as *Rom.* 1. 5. 2 *Tim.* 1. 1. See alſo *Acts* 13. 48. *Rom.* 8. 30.] *and the knowledge of the truth* [ſo faith is called, becauſe without knowledge of the truth of the Goſpel there can be no ſaving faith. See *Iſa.* 53. 11. *Joh.* 17. 3. *Col.* 1. 9, 10. 1 *Tim.* 2. 4. *Heb.* 10. 26. 1 *Joh.* 4. 16.] *which is according to godlineſs,* [that is, which is ſuch, that it muſt not onely be known, but alſo by exerciſing of true godlineſs be put in practiſe, and which preſcribes and requires true godlineſs, and ſtirs up and brings men thereunto. 1 *Tim.* 6. 3.]

2 *In the hope of eternal life* [Or, *unto the hope on the hope:* which is wrought and confirmed in the hearts of the faithful by this doctrine. *Rom.* 5. 4, 5.] *which* [namely, truth.] *God that cannot lye promiſed before the times of ages,* [Gr. *before ſecular times, i. e.* from the beginning of the world, before men began to number ages. See *Gen.* 3. 15. *Rom.* 16. 25, 26.] *but hath revealed* [namely, clearly, without the covering of ſhadowes and types, and among all nations. Others joyn theſe words to the following verſe, and tranſlate it thus: *But hath in due time revealed his word, by, &c.*] *in its own time:* [that is, in the fulneſs of time, *Gal.* 4. 4. namely, which God had appointed to ſend his ſon into the world.]

3 [*Namely,*] *his word,* [Namely, of the Goſpel, the preaching whereof is intruſted unto me] *by the preaching* [Gr. *in the preaching*] *which is intruſted unto me, according to the command of God our Saviour:* [See 1 *Tim.* 1. 1.] *To Titus my true ſon:* [See hereof alſo 1 *Tim.* 1. 2.] *after the common faith:* [that is, which is common to us both, and to all the elect: whereby he ſignifies that he is not his natural but ſpiritual ſon. See the Annotat. on 1 *Tim.* 1. 2.]

4 *Grace, mercy, peace be* [to thee] *from God the Father, and the Lord Jeſus Chriſt our Saviour.*

5 *For this cauſe left I thee in Crete* [This is an Iſland in the midland ſea, now called *Candia:* ſee of this Iſland *Acts* 2. 11. and 27. 7, 12. it is a great Iſland, having in former times had an hundred cities] *that thou mighteſt further teſtifie* [not amend that which was done amiſs, as ſome interpret, but further ſupply that which yet remained needful to be taken care of, for the edification of the Church] *that which* [yet] *was wanting,* [Gr. *that which is yet left.* Namely, undone] *and* [that] *thou mighteſt ſet Elders* [namely, who labour in the word, *i. e.* Teachers, 1 *Tim.* 5. 17. who are alſo called *Biſhops,* or *Overſeers,* ver. 7. from whence appears that by *Elders* and *Overſeers* here one kind of miniſtry is ſignified. See *Act.* 20. ver. 17, 28. *Phil.* 1. 1. 1 *Tim.* 5. 17. 1 *Pet.* 5. 1, 2.] *from city to city, even as* [that is, not by thine own authority and good pleaſure onely, but according to the order which I have preſcribed thee and obſerved my ſelf: ſee of this order, *Act.* 14. 23. 1 *Tim.* 4. 14.] *I commanded thee,* [Gr. *ordained.*]

6 *If any man be unblameable* [Gr. *unaccuſable, unreprovable.* See 1 *Tim.* 3. 10.] *the husband of one wife,* [See hereof the Annotat. on 1 *Tim.* 3. 2.] *having faithful children, who are not to be accuſed of exceſs, or are not diſobedient.*

7 *For an Overſeer* [Gr. *Epiſcopos.* Of which word ſee *Act.* 20. 28. *Phil.* 1. 1. 1 *Tim.* 3. 1.] *muſt be unblameable, as a ſteward of God, not ſelf-willed,* [or *not ſelf-conceited, pleaſing himſelf, i. e.* who will fol-

low his own head only, and proudly rejects the opinion of others, and who will yield to no man] *not inclined to anger, not inclined to wine, no ſtriker, no ſeeker of filthy lucre.*

8 *But ready to give entertainment, loving the good,* [Or, *that which is good*] *temperate,* [or, *prudent*] *juſt, holy, chaſte.*

9 *Holding faſt to the faithfull word* [Or, *the word that is worthy to be believed, and is received by Faith*] *that is according to the doctrine,* [that is, according to the pure doctrine of the holy Goſpel, ſee *John* 7. 17. *Rom.* 16. 17.] *that he may be able both to exhort by ſound doctrine, and to confute the gainſayers.* [that is, with ſolid reaſons out of the holy ſcripture to convince them of their errors.]

10 *For there are alſo many unruly,* [That is, who will be ſubject to no order. See 1 *Tim.* 1. 9. *Tit.* 1. 6.] *vain-ſpeakers,* [ſee of this word, 1 *Tim.* 1. 6.] *and ſeducers of mindes: Eſpecially they that are of the circumciſion:* [that is, who are Jewes, *Acts* 11. 2. *Rom.* 3. 30. *Gal.* 2. 12. *Col.* 4. 11. who moſt eagerly preſſed the obſervation of the Law, and mingled the ſame with the goſpel. That there were many Jews in Crete, appears from *Acts* 2. 11.]

11 *Whoſe mouthes muſt be ſtopped,* [Namely, by confuting of their falſe doctrines and ſlanders. See verſ. 9. and *Matth.* 22. 34.] *who pervert* [or, *overturn, i.e.* turn them away from the true Faith, and bring them to deſtruction] *whole houſes,* [that is, houſholds, as *Luke* 10. 5. *Acts* 16. 15. and 18. 8. 1 *Cor.* 1. 16. 1 *Tim.* 3. 4. and 5. 2. 2 *Tim.* 1. 16.] *teaching things unfitting for filthy lucres ſake.*

12 *One of them* [That is, one of the Cretians, who was born in Crete, namely, Epimenides, recited in Callimachus] *being their own Prophet,* [that is, Poet. For the Heathen held their Poets almoſt in the ſame eſteem, as the Jewes did their Prophets, and believed, (although perverſly), that they had ſome divine inſpirations: Wherefore they were alſo called *Vates,* that is, Prophets: Elſewhere he alſo calls ſuch Poets, *Acts* 17. 28.] *hath ſaid, the Cretians are alwaies liars, evil beaſts, lazy bellies.* [that is, gluttonous and lazy perſons.]

13 *This teſtimony is true.* [Namely, of the greateſt company of the Cretians, who are ſuch] *Therefore* [Gr. *for which cauſe ſake*] *reprove them ſharply,* [or, *ſeverely.* Gr. *cuttingly,* as *Rom.* 11. 22. 2 *Cor.* 13. 10. A ſimilitude taken from Phyſicians, who cut off the dead fleſh] *that they may be ſound in the Faith.*

14 *And not give themſelves to Jewiſh Fables,* [See hereof the annot. on 1 *Tim.* 1. 4. and 4. 7.] *and commandements of men, who turn away from the truth.* [or, *who turn away the truth.*]

15 *All things* [That is, all kind of meats. For the Jews maintained that men under the new Teſtament were bound ſtill to obſerve the difference of meats commanded in the old Teſtament, *Lev.* 11.] *are indeed pure* [that is, lawfull to be eaten. See 1 *Tim.* 4. v. 3, 4, 5.] *to the pure:* [that is, to believers, whoſe hearts are purified by faith, *Acts* 15. 9.] *but to the polluted* [that is, whoſe hearts are not yet purified by Faith, as the following word *unbelieving* further declares] *and unbelieving, nothing is pure,* [that is, they uſe no meat purely, as they ought. Or no abſtaining from any meat can make them pure] *but both their underſtanding and conſcience are polluted.* [that is, impurity conſiſts not in the outward abſtaining from any meat, but is inward in the ſoul of man, and in the faculties of the ſame; which in unbelievers are all impure and defiled with ſin, how much ſoever they may withhold themſelves from any meat. See *Mat.* 15. v. 11, 18.]

16 *They* [That is, theſe ſeducers, and maintainers of the difference of meats] *profeſs* [namely, with the mouth and outward ſhew] *that they know God,* [that is, that they exerciſe the true Religion and worſhip of God] *but they deny (him) by (their) works* [namely, which are evil and contrary to the true Religion, as is declared in that which followes] *they being abominable* [that is, committing not only ſmall faults, but alſo foul and abominable ſins. See *Job* 15. 16. *Pſal.* 13. 3.] *and diſobedient,* [that is, who will not give place to the truth, or who will not be moved to believe and embrace the ſame] *and unto every good work unprofitable.* [Gr. *rejectable,* or, *diſapproved.* That is, who becauſe they bring forth no good works, are juſtly diſapproved, that they are no true believers, but to be rejected.]

CHAP. II.

1 *The Apoſtle exhorts Titus rightly to hold forth the ſound doctrine, and to inſtruct* 2 *old men,* 3 *and old women,* 4 *and withall by them the young women,* 6 *and young men, how they they ought to carry themſelves, and to exhort them thereunto, both by words,* 7 *and alſo by his own example, in converſation and doctrine.* 9 *Afterward alſo believing ſervants, how they ſhould carry themſelves:* 11 *And adjoines reaſons, which ought to move every one to piety, and to all Chriſtian vertues, taken both from the end wherefore God hath revealed his Goſpel unto us,* 13 *and from the hope of reward at the coming of Chriſt,* 14 *and from the greatneſs, fruit, and end of the benefits of Chriſt beſtowed upon us;* 15 *willing him earneſtly to preſs and inculcate this.*

BUt thou [That is, do not as theſe ſeducers, but as a faithfull Teacher, leaving ſuch fables, vain ſpeakings, and commandments of men, preach the doctrine of the goſpel purely] *ſpeak that which becometh ſound doctrine:* [See 1 *Tim.* 1. 10. and chap. 6. 3.]

2 *That the old men be ſober, grave* [Or, *ſtayed, compoſed, decent*] *prudent,* [or, *temperate*] *ſound in Faith, in love, in patience.*

3 *The old women likewiſe that in (their) carriage* [Gr. *faſhion.* Namely, both in apparel, and in their whole converſation] *they be even as becometh Saints; that they be no ſlanderers, not giving themſelves to much wine,* [Gr. *not making themſelves ſlaves to much wine*] *(but) be teachers of that which is good:*

4 *That they teach the young (women)* [They, namely, the old women, by whom the young women may better and with leſs reproach, be inſtructed, then by men, namely, in private: For to teach openly in the church is forbidden women, 1 *Cor.* 14. 34. 1 *Tim.* 2. 12.] *to be prudent* [or *temperate;* as in the following verſe] *to love their husbands, to love their children.*

5 *To be temperate,* [Or, *prudent*] *to be chaſte, to keep the houſe,* [that is, not idle, to run from houſe to houſe, as 1 *Tim.* 5. 13. but to abide at home] *to be good,* [that is, kind, and of a good diſpoſition] *to be ſubject to their own husbands: that the word of God may not be reproached.* [namely, as is uſed to be done by the Enemies of the Truth; who from the ill life of thoſe who embraced Gods word, took occaſion to reproach the word it ſelf, as if that maintained an evil life, *Rom.* 2. 24.]

6 *Young (men) in like manner exhort to be temperate.* [Or, *prudent,* as v. 2. 4.]

7 *Shew thy ſelf in all things a pattern of good works, in doctrine,* [That is, in propounding and preaching the doctrine of the Goſpel] *(ſhew) ſincerity* [Gr. *incorruptedneſs, i.e.* without mingling any falſe ſophiſticated doctrine or humane inventions therewith, whereby the pure doctrine is corrupted and falſified] *gravity,* [or, *ſtaidneſs.* The former concerns the doctrine it ſelf, and this the manner in which the ſame muſt be propounded] *uprightneſs.*

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8 *The word* [See 1 *Tim.* 1.10. and 6.3. 2 *Tim.* 1. 13. and chap.4.3. *Tit.* 1.9,13. namely, that which thou shalt publickly preach, or shalt privately use amongst men] *sound and that may not be rejected,* [or, *unreproveable, uncondemnable, not to be despised;* which may be understood both of the word, and also of the person of *Titus*] *that he that is against it* [that is, who is yet a stranger, and an Enemy to the Evangelical doctrine] *may be ashamed,* [namely, in his reproaching of the doctrine or Teachers of the Gospel] *and have no evil thing to say* [namely, with rule] *of you.* [others read *of us.* Namely, us Ministers of the Gospel.]

9 (*Exhort*) *servants to be obedient to their own Masters, to be well-pleasing in all things,* [Namely, that are not contrary to the commands of the supream Lord Jesus Christ. See *Acts* 4.19. and 5.29. and the annotat on *Col.* 3.18,22.] *not gainsaying.* [namely, the commands or reproofs of their masters.]

10 *Not purloining;* [That is, privily, by craft, and by way of stealth, getting any of their Masters goods to themselves. See of this word *Acts* 5.2, 3.] *but shewing all good fidelity; that they may adorn* [which is done when they practise the same, and follow it in all things] *the doctrine of God our Saviour* [namely, which commands this, and which they have embraced, and profess] *in all things.*

11 *For* [Now the Apostle gives a reason why Titus must exhort all sorts of men, Old and Young, and even the slaves or servants also, to carry themselves piously] *the saving grace of God* [that is, the doctrine of the grace of God shewn us by Christ, and contained in the Gospel] *hath appeared* [namely, as a light in the darkness of the shadowes of the old Testament, and of the ignorance of Gentilism, *Isa.*42.7,16. *Acts* 26. 18. *Ephes.*5.8. 1 *Pet.*2,9. 1 *John* 2.8.] *unto all men:* [that is, all sorts of men; men, women, old, young, free, and bond-men, as appears from what goes before. See the like, 1 *Tim.*2.1.4. Some joyn these words *all men* to the word *saving,* in this sence, *the grace of God saving all men hath appeared*]

12 *And instructeth us that we denying* [See *Matth.* 16.24.] *ungodliness, and worldly lusts,* [that is, which are found and reign in worldly and unregenerate men, and are described, 1 *Pet* 4.3. 1 *John* 2.16.] *should live soberly,* [namely, in respect of our selves] *and justly,* [namely, in respect of our neighbour] *and godlily,* [namely, in respect of God] *in this present world:* [Gr. *age.*]

13 *Looking for the blessed hope,* [That is, salvation which the faithfull hope for] *and appearing* [namely, to judge the quick and the dead. For so is this word taken every where. See 2 *Thess.*2.8. 1 *Tim.* 6.14. 2 *Tim.* 4.1,8.] *of the glory* [for this appearing shall be with great glory. See *Mat.* 16.27. and 19.28. and 24.30. and 25.31. 1 *Pet* 4.13.] *of the great God, and our Saviour Jesus Christ;* [that is, of Jesus Christ our great God and Saviour: for both these Titles are here ascribed to Jesus Christ, as appears, forasmuch as here is spoken of his glorious appearing to judgement, and as the connexion of the Greek words also shewes. A clear demonstration of his Godhead.]

14 *Who gave himself* [Namely unto death] *for us, that he might redeem us from all iniquity,* [that is, not only to reconcile us unto God, by a perfect satisfaction for our sins by his bloud, *Eph.* 1.7. 1 *Pet.*1.18. 1 *Joh.* 1.7. *Rev.*5.9. but also by his spirit of regeneration to deliver us from the dominion of sin and iniquity, *Rom.* 6.3, &c. *Gal.*5.24. *Col.*2.11,12. 1 *Pet.*4.1, 2.] *and might purifie* [namely by his Spirit, whereby as by pure water the faithfull are purified from the filthiness of sin, and are separated to be a people of God. See *Ezek.* 36. 25,26.] *to himself a peculiar people,* [Gr. *Periousion;* by which word the Greek Translators of the Old Testament expound the Hebrew word *Segyllah, Exod.* 19. 5. and signifieth properly that which as somewhat singular, excellent, and precious, is laid up to be kept] *zealous in good works.*

15 *This speak, and exhort, and reprove, with all earnestness.* [Gr. *command, authority.* See of this word, *Rom.*16.26. 1 *Cor.* 7.6,25. 2 *Cor.*8.8. *i.e.* shew in teaching that thou speakest as an Ambassadour of God, whose commands thou must propound with earnestness] *Let no man despise thee.*

CHAP. III.

1 He exhorts Titus that he would inculcate to his hearers to be obedient to Magistrates. 2 Not to revile and contend, but use meekness towards all men. 3 For that end setting forth the corrupt estate, wherein they were before their conversion, 4 and in what manner, and for what end they were delivered out of it by Christ; 8 That he earnestly exhort them to maintain good works. 9 That he reject all foolish questions and contentions, 10 and shun heretical persons. 12 Chargeth him to come to him to Nicopolis, 13 to conduct and take care of Zenas and Apollo. 14 That believers be taught to maintain good works, 15 and concludes the Epistle with usual salutations.

EXhort [Gr. *put them in minde*] *them* [namely the Cretians thy hearers] *to be subject to Magistracies and powers* [namely, what manner of ones soever they be, not only believing ones, but also those that are unbelieving, as then they were yet most of them] *to be obedient (to them) to be ready unto every good work:* [namely, aswell that which is commanded them by the Magistrate, and is not contrary to Gods word, as also in general, as the following exhortations import.]

2 *That they revile no man, be no fighters* [Namely, neither in words nor else otherwise] (*but*) *be discreet, shewing all meekness towards all men.*

3 *For we also were formerly unwise,* [Namely, before our conversion to Christ, in spiritual things concerning salvation. See 1 *Cor.*2.14. *Ephes.* 4.17,18.] *disobedient, going astray, serving many kinds of lusts and pleasures, living in malice and envy, being hatefull, and hating one another.*

4 *But when the kindness of God our Saviour,* [Namely, which is, the first cause of our salvation, whereby God was moved to impart the same unto us. See *John* 3.16. *Rom.* 5.8. 1 *John.*4.9.] *and* (*his*) *love to men appeared.* [namely, by the preaching of the Gospel: as *Tit.*2.11.]

5 *He saved us, not by works* [Namely, as causes which should merit or be worthy of salvation] *of righteousness* [Gr. *which are in righteousness, i.e.* which are done according to the Law of God, which is the rule of all righteousness: So that here are clearly excluded all good works done, not only according to the ceremonial Law, but also according to the moral Law, or the ten commandements] *which we had done,* [namely, not only before our conversion and justification, as if by the same we had prepared our selves thereunto: But also which were done after conversion, seeing to these works are not opposed works after conversion, but Gods mercy, which excludes all works, *Rom.*9.16. and chap. 11. 6.] *but according to his mercy, by the bath of regeneration, and renewing of the Holy Ghost:* [that is, by regeneration and renewing of the Holy Ghost, which is as a bath, whereby the filthiness of our sins are washed and purified, *Ezek.*36.v.25,26,27. whereof the bath of baptism is a sign and seal. See the like phrase, *Rom.*9.11.]

6 *Which* [Namely, Holy Ghost] *he hath richly powred out upon us* [that is, imparted abundantly. He continues in the similitude of water. See the like *Isa.* 44.3. *Ezek.* 36.25. and 39.29. *Joel* 2.28. *Zach.* 12. 10. *Acts* 2.17. and 10.45.] *by Jesus Christ our Saviour.*

7 *That we being justified* [That is, absolved in the judgement of God, by imputation of the righteousness of Christ, and forgiveness of sins] *by his grace, might be heirs according to the hope of eternal life.* [that is, eternal life which believers hope for: as chap.1.2.]

8 *This is a faithfull word:* [See 1 *Tim.* 1.15. and 2 *Tim.*2.11.] *and these things I will that thou confirm earnestly,* [that is, inculcate them into thy hearers with firm and solid reasons out of the Scripture, that they may firmly believe this, and diligently pursue it] *that they who believe in God, take care to maintain good works:* [that is, chiefly to exercise themselves therein, and to go before others with good examples] *these things be they which are good and profitable unto men.* [namely, seeing God of grace will reward the same.]

9 *But withstand foolish questions, and genealogies, and contentions, and strivings about the law: For they are unprofitable and vain.*

10 *An Heretical man* [That is, who obstinately urgeth and maintaineth false doctrine, to the disturbing and rending of the Church. See of this word, *Acts* 5.17. and chap. 15.5. 1 *Cor.* 11.19.] *reject* [or *avoid, shun:* That is, have no communion with him: Let him go without disputing any more with him, and casting that which is holy before such dogs. *Mat.*7.6. Let him not remain in the external communion of the Church] *after the first and second admonition:* [namely, given him by the Church to depart from his errours, and making of schismes. See *Mat.*18.17.]

11 *Knowing that such a one is perverted,* [Namely, like as a house, which is broken down to the ground, and overturned] *and sinneth,* [namely, wilfully and grievously] *being condemned by himself.* [that is, convinced in his own minde, that he opposeth the truth.]

12 *When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis:* [There were divers cities of this name, wherefore some think that here is understood Nicopolis in Thracia, lying not far from Philippi: Others, Nicopolis in Epirus, built by Augustus in remembrance of the victory by Sea, which he had there against Antony, now called Prevesia] *for there* [it seems therefore that this Epistle was not written at Nicopolis, as the Postscript mentions] *I have purposed* [Gr. *judged,* that is, determined] *to winter.*

13 *Zenas the Lawyer,* [So they were called who were expert in the Law of Moses, and interpreted the same to the people. See *Mat.* 22. v. 35. *Luke* 7.30. and chap. 10.25. and chap. 11.45. and chap. 14.3.] *and Apollo conduct carefully* [Gr. *diligently*] *that nothing be wanting to them.* [that is, no money for their journey, and other necessaries needfull for their journey.]

14 *And let ours also* [That is, the Teachers themselves, who are of our calling and order] *learn to maintain good works* [this may be understood either in general of all good works, or in particular of the works of liberality towards them that are in need, as the following words seem to import] *for necessary use* [or, *uses which are necessary*] *that they be not unfruitfull.* [namely, in bringing forth the fruits of Faith and Love.]

15 *All they that are with me salute thee. Salute them that love us in the Faith,* [That is, with such love as the Christian Faith requires. Or *for the common Faiths sake*] *Grace be with you all,* [namely with all the Faithfull that are with you] *AMEN.*

*(The Epistle) to Titus, the First Elected Overseer [Gr. *EPISCOPON; That Titus was an Evangelist, sent to and fro by the Apostles to spread abroad the Gospel, is indeed collected out of the Scriptures; but not that he was any where a Bishop, as they are at this day called amongst the Papists*] of the Church of the Cretians, was written from Nicopolis in Macedonia. [*See hereof* verse 12. *from whence also appears that these Postscripts are not altogether certain, as hath been often noted.*]

The End of the Epistle of *Paul* to TITUS.

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THE EPISTLE OF THE APOSTLE PAUL TO PHILEMON.

The Argument of this Epistle.

ONesimus *a bond-man or servant of* Philemon (*who seems to have been a Teacher in the Church of* Coloss, v. 1, 17, 23. *and* Col. 3. 7. *and* 4. 9, 12, 17.) *was run away from his Master, and had also purloined and carried away somewhat from him: who being by* Paul *at* Rome *in his bands converted to the Christian Religion, according to the doctrine of the same, would return again to his Master, and for that end requested of* Paul *a letter of intercession unto him, that he might the better be reconciled, and received into favour with him. For this end therefore the Apostle wrote this Epistle, wherein after the superscription and salutation in the three first verses, with a fit introduction to procure the favour of* Philemon, *relating his love to him,* verse 4. *and* Philemons *vertues,* verse 5. *principally his love to the faithful, and his faith in Christ,* 8. *he declares that he would not command him this, as he might do, but friendly intreat it of him,* 10. *Afterwards he propounds this his request, shewing that the same was honest,* 11. *profitable for him,* 12. *and also in some sort necessary.* 15. *Excuseth* Onesimus *his fault of running away, seeing it was an occasion of his conversion, whereby he was now become a brother also,* 18. *and engageth that he should be satisfied for the dammage done him,* 20. *And finally concludes his request with very affectionate words,* 22. *adding that he should prepare him a lodging;* 23. *Salutes him in the name of some special fellow-labourers,* 25. *and addes also his usuall salutation.*

PHIL.

Chap. i.

PHILEMON.

CHAP. I.

PAul *a prisoner of Christ Jesus,* [Namely, at *Rome* for Christs sake, *Acts* 28, 16, 20. He relates here immediately his bonds, the better to move *Philemon* not to deny this his request] *and Timothy the Brother,* [him he often joyns with him in the superscriptions of his Epistles. See 2 *Cor.* 1. 1. *Phil.* 1. 1. *Col.* 1. 1. 1 *Thes.* 1. 1. 2 *Thes.* 1. 1. here he doth it also, that the intercession of two might have the greater force] *to Philemon the beloved, and our fellow-labourer,* [namely, either in the preaching of the Gospel, or that he did help to further the same by all good services, even as women also are so called in such a sence, *Rom.* 16. 3.]

2 *And to the beloved Apphia* [It is very probable that this was the wife of *Philemon*, who is joyned because the business concerned her also] *and to Archippus* [this was a Minister of the Church at *Coloss*, *Col.* 4. 17. and is here joyned, because he should help to further the reconciliation of *Onesimus* by his presence and esteem] *our fellow-souldier* [namely, in that war whereof the Apostle speaks, 1 *Tim.* 1. 18. and 2 *Tim.* 2. 3.] *and the Church which is at thine house:* [this is to be understood of the house of *Philemon*, to whom this Epistle is chiefly written.]

3 *Grace be to you and peace* [This is the usual salutation of *Paul* in almost all his Epistles] *from God our Father, and the Lord Jesus Christ.*

4 *I thank my God, being always mindeful of thee in my prayers:*

5 *For that I hear of thy love, and faith which thou hast in the Lord Jesus,* [This must be joyned with the word *faith*, as the following words to the word *love*] *and towards all the Saints:* [that is, believers being yet here upon earth, who are sanctified by the blood and the Spirit of Christ.]

6 *That the communion of thy faith* [That is, thy faith, which thou hast in common with us. Or the communication of the fruits of thy faith, especially thy liberality which springs from faith. See *Heb.* 13. 16.] *may be powerful* [that is, powerfully shew it self by the powerful operation of the same. See a like place, 1 *Cor.* 16. 9.] *in the making known,* [Gr. *acknowledgement, i. e.* that thereby all that good may be made known to all] *of all the good,* [that is, of all Christian vertues] *which is in you by Christ Jesus.* [Gr. *en, i. e. into Christ Jesus, eis* for *dia i. e.* by, as 1 *Cor.* 10. 1. You we have no good but by the gift of Christ and of his Spirit, *Joh.* 1. 5. Or, *shewed towards Christ.* For all the good that we do to the Saints, Christ reckons as done to himself, *Mat.* 25. 35. *&c.*]

7 *For we have great joy* [Gr. *charan i. e.* joy. For which others read *charin i. e.* acceptation] *and consolation for thy love, that the bowels* [that is, the hearts. Hebr. See 2 *Cor.* 6. 12. and 7. 15. and here verse 12. 20. 1 *Joh.* 3. 17.] *of the saints were refreshed* [Gr. *were brought to rest.* Namely, by thy liberality shewed unto them] *by thee, brother.* [this friendly word he addes, thereby to expresse the greatnesse of his affection unto him.]

8 *Therefore though I have great boldnesse in Christ,* [That is, by reason of my Apostolical office, wherein the Lord Christ hath put me, and which Christ hath furnished with such authority] *to command thee that which is convenient.*

9 (*Nevertheless*) *I rather beseech through love,* [Or *for loves sake.* This may be understood either of *Philemons* love towards *Paul*, or of *Pauls* unto him, which is most probable, for this love is opposed to authority] *I being such an one, to wit Paul an aged man, and now also a prisoner of Jesus Christ.* [See vers. 1.]

10 *I beseech thee* (*therefore*) *for my son* [Gr. *my childe.* See 1 *Tim.* 1. 2, 18. 2 *Tim.* 1. 2. and 2. 1.] *whom I have begotten* [*i. e.* have converted by the Gospel] *in my bands,* (*namely*) *Onesimus;*

11 *Who formerly was unprofitable to thee,* [Namely, through his unfaithfulnesse, when he ran away from thee, and carried away somewhat from thee] *but now very profitable to thee and me:* [It seems the Apostle alludes to his name *Onesimus*, whereof see verse 20. which formerly indeed he had not made good, but now doth it] *whom I have sent again.*

12 *But do thou receive him,* [That is, into favour, and into thy service] *that is my bowels,* [that is, whom I heartily love: Or who is as dear to me as mine own heart] *(again.)*

13 *Whom*

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13 *Whom I would indeed have kept with me, that he might serve me for thee* [That is, in thy stead, as who should account his service as if it were done by thy self] *in the bands of the Gospel:* [that is, which I suffer for the Gospels sake.]

14 *But without thy approbation I would do nothing, that thy bounty,* [Gr. *thy good.* Hebr.] *might not be as by constraint* [Gr. *necessity*] *but according to willingness.*

15 *For perhaps* [This word doth not make any doubtfulnesse here but mollifies that which is said] *he therefore for a little while* [Gr. *for an hour, or short while*] *was parted (from thee)* [So *Paul* mollifies *Onesimus's* fault of running away, the better to reconcile him to his Master] *that thou mightest have him again for ever.* [that is, all his life long, *Heb.* For seeing he was now become a good Christian, he would not once think of running away again, or of being unfaithful to his master. It seems that he hath in some sort respect to the Laws of perpetual bondage, *Exod.21. 6. Deut.15.17.*]

16 (*Now*) *hence forward not as a servant,* [That is not onely as a servant: For he requesteth here no setting of him free, but onely a reconciliation] *but more then a servant, (namely) a beloved brother,* [that is, a Christian whom Christians ought to love, and who is dear to me] *especially to me, how much more then to thee, both in the flesh* [that is, who concerning his outward and fleshly state is subject to thee, and will do thee much service in the things which concern the outward matters of this life in the flesh] *and in the Lord.* [namely, who now also believeth in the Lord Christ.]

17 *If therefore thou account me a companion* [Or *a co-partner.* Namely, in the faith, and also in the Ministery of the word] *receive him even as my self.* [That is, as thou wouldst deal with my self.]

18 *And if he have wronged thee ought,* [Thus he mollifies the misdeed of stealing or thievery, with a general and milder word, as also verse 11. 15. In like manner also *Joseph* comforts his brethren, *Gen.45.5.*] *or is indebted (to thee) impute it to me,* [or *put that upon my account,* namely, as if I ought it to thee. Here we see what the word *impute* properly signifies, which by a similitude from suretiship is used in the doctrine of a mans Justification before God, *Gen. 15. 6. Rom.4. 3,* &c.]

19 *I Paul have written it with this mine own hand, I will pay it:* [This is, as a writing or obligation, in which he promiseth to pay for *Onesimus,* the dammage which he had done his Master, that the reconciliation might not be hindred for that] *not to tell thee that thou owest me thy self also over and above.* [namely, forasmuch as by my preaching and instruction, I have converted thee to Christ and saved thee: for which great benefit thou owest me not onely thy goods, but also thy self. And therefore thou oughtest not to desire this payment of mee.]

20 *Yea,* [The Greek particle is used not onely to confirm the truth, but also to intreat: as also the Hebrew word *ana* or *na,* and the word I pray thee, I beseech thee. in our tongue. See *Mat.15.27. Rev. 22. 20.*] *brother let me (herein) enjoy* [he here useth a Greek word, from whence *Onesimus* had his name, which is as much to say as profitable, or one from whom a man receives fruit, help, or joy] *thee* [that is, this fruit or benefit from thee] *in the Lord:* [that is, according to the command and the will of the Lord: or in the Lords name, for the Lords sake, unto whom he is now converted] *refresh* [See of this phrase verse 7.] *my bowels,* [this may be understood either of *Paul* himself or of *Onesimus,* as verse 12.] *in the Lord.*

21 *I have written to thee, being confident in thine obedience,* [That is, that thou wilt hearken to me, and yield to my request] *and I know that thou wilt do even above that which I say.*

22 *And withall prepare me a lodging,* [This he adds because *Philemon* understanding that *Paul* would come thither himself, should the lesse deny him this] *for I hope that through your prayers* [which ye make for my deliverance] *I shall be freely given you.* [that is, shall be delivered by God of grace, and be given unto you again, even as from death. See the like phrase, *Acts 27. 24. Phil.1. 25.*]

23 *There salute thee Epaphras my fellow-prisoner in Christ Jesus,*

24 *Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.*

25 *The grace of our Lord Jesus Christ be with your spirit.* [That is, with the spirit of you. See *Gal. 6. 18. 2 Tim. 4. 22.*] *Amen.*

(*The Epistle*) *to* Philemon *was written from* Rome, (*and sent*) *by* Onesimus *the domestick servant.*

The End of the Epistle of *Paul* to PHILEMON.

THE

THE EPISTLE OF THE APOSTLE PAUL TO THE HEBREWS.

THE Epistle of the Apostle Paul [*Although some have doubted of the writer of this Epistle, and have ascribed it, or the translation of it out of Hebrew, to* Barnabas, *some others to* Luke *or* Clement, *notwithstanding all ancient Greek writers, and also divers Latine, have constantly acknowledged this Epistle for* Paul's *Epistle, as also almost all the superscriptions of the Greek Testaments, hold forth this title, and the Apostle* Peter, 2 Pet. 3. 15. *testifieth that the Apostle* Paul *had also according to his wisdom written to the Jewes, unto whom he writes: which cannot with any probability be understood of any other epistle then this. And it seems also by comparing* Heb. 13. verse 19. 23, *with* 2 Tim. 4. 16, 17. *that he wrote this epistle to the Hebrews from* Rome, *when, after his first defence before the Emperour Nero, he had received hope of his releasment, and then thought shortly to come again unto Jerusalem, with Timothy to visit them, unto which visit this epistle seems to be a preparation.*] to the Hebrewes. [*so the Apostle calls the Jewes, because they were descended from Abraham, who is called an Hebrew* Gen. 14. 13. *even as they loved to be called by this name. See* 2 Cor. 11. 22. Phil. 3. 5. *wherefore also Paul here gives them the same. And some think that therefore Paul here useth the name of Hebrewes, because he principally and in the first place writes to the Jewes which dwelt at Jerusalem and there round about, who were especially called Hebrewes, because they still used the Hebrew or Syriack tongue, opposed to those which dwelt among the Greeks, who are thus distinguished from each other* Act. 6. 1. *and* 22. 2. *Which some also think to be the cause why he hath not expresst his name in the beginning of the Epistle, like as he used to do in others, lest some Jewes should stumble at the beginning of this Epistle, and so be possessed with a prejudice, and not duly to weigh it, seeing they were made believe that Paul was an Enemy of the Law, as may be seen,* Acts 21. 20, 21. *which name nevertheless he sufficiently intimates in the end of the Epistle, when he makes mention of his imprisonment, and of Timothy, and the brethren of Italy, who daily come to visit him in his imprisonment at Rome.*

The Argument of this EPISTLE.

THis epistle is a very excellent writing of the New Testament, wherein the excellency of the Person and of the Offices of Jesus Christ our Saviour is described in a method usual with the Apostle Paul in almost all his epistles, and in a very divine stile unto the 19. verse of the 10. chap. from whence forward to the end of the epistle, several exhortations are propounded, serving for confirmation in the faith, and in a christian conversation. As concerning the Person of Christ, thereof he treates in the two first chapters. In the first chapter he proves his true and eternal Godhead, with a declaration of his excellency above all Angels; in the second chapter he proves his true humane nature which he assumed of the seed of Abraham for our Redemption. In the third and fourth chapters he speakes of his prophesicall office, and exalts that far above the Office of the Prophet Moses, and shewes that his doctrine is more worthy and powerfull, and therefore must be taken heed to with greater carefulnesse. In the fifth chapter he begins to speak of Christs calling to the priestly Office, and after he had made a digression from the eleventh ver. of the fifth chapter unto the end of the sixth chapter, serving to stir them up to attention and carefulness in holding fast this doctrine, he comes in the seventh chapter to declare the property of the kingly and priestly Office of Christ, by a continual comparison of Melchizedek and his Offices unto the end of the chapter. In the eighth chapter he sets the excellency of the priestly Office of Christ before our eyes, by comparing of the old covenant with the excellency of the new covenant, and finally from the beginning of the ninth chapter unto the nintteenth verse of the tenth chapter, he declares the properties and excellencies of the priestly Office of Christ by a comparison with the office of the Priests of the old Testament, and especially with the office of the High-priest, aswell in his other administrations as in his yearly entrance into the holy of holies: and therewith concludes the handling of the first part of the Epistle. In the nintteenth verse of the tenth chapter he cometh to the second part of the epistle and exhorts them in generall to obedience and stedfastnesse in this propounded doctrine, notwithstanding their tribulations and his bands, Afterwards he treats of faith and the properties of faith through the whole eleventh chapter, and of the properties of christian hope and patience in the twelfth chapter, and of several duties of love unto the twentieth verse of the thirteenth chapter, and from thence unto the end he concludes the epistle with an earnest prayer unto God for them, with a short exhortation and relation of Timothies releasment, and with the usual salutation.

HEB.

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HEBREWS.

CHAP. I.

1. The Apoſtle teſtifieth that God indeed ſpake formerly by the Prophets to the Fathers, but now unto us by his Son. 2 Whoſe Deity, Majeſty, and Office he briefly deſcribes. 4 Proves afterwards out of divers places of the Old Teſtament that the glory of the Son far excels the glory of the Angels. 8 That he hath a divine and eternal Throne, and that he is anointed above all his fellows, 10 Proves further that Heaven and earth were made by him, and ſhall have an end, but that he hath neither beginning nor end. 13 and that he onely ſitteth at the right hand of his Father, 14 but that all Angels are miniſtring ſpirits.

GOD [Namely, the Father, as appears by the name Sonne which is expreſt in the end of the verſe] *having in former times* [namely, in the times of the old Teſtament] *frequently* [that is, at various ſeaſons and opportunities. Gr. *in many parts*] *and variouſly* [namely, by ſpeeches, dreams, viſions, apparitions, ſee *Numb.* 12.6.] *ſpoken to the fathers by the prophets, hath in theſe laſt dayes* [ſo the Apoſtle calls the time of the new Teſtament, becauſe under the ſame there is no more alteration to be expected, but all things are to abide without adding or taking away, as was taught and ordained by Chriſt, until the laſt day. See alſo *Joel* 2.28. *Act* 2.17.] *ſpoken unto us* [namely, the Apoſtles, and other Hebrews, who have heard the word from his own mouth, and by whom the ſame is ſpread abroad throughout the whole world] *by the Sonne:* [Gr. *in the Sonne, i.e.* the proper and onely begotten Son of the Father, manifeſted in the fleſh, *John* 1.14. For otherwiſe the Prophets were alſo children of God, and ſo are alſo all believers, *Joh.* 1.12. 1 *John* 3.1.]

2 *Whom he hath made heir of all things,* [This right of being Lord and poſſeſſor of all things, the Son of God hath, not onely for that he created all things, as the following words import, but he is alſo made an heir of all things, for that he was choſen by the Father from all eternity to be a Mediatour, 1 *Pet.* 1.20. and was by him brought into the world, when he cauſed him to aſſume the humane nature. *Luke* 1.32. and 2.11. *Heb.* 1 6. And finally when having accompliſhed the work of our Redemption, he exalted him unto his own right hand. *Eph.* 1.21, 22. *Phil.* 2. 9, 10, 11.] *by whom alſo hee made the world.* [Gr. *the ages*; as *Heb.* 11.3. *i.e.* the world, with all that is therein, *John* 1.3. *Col.* 1.16. which the Apoſtle addes to that which goeth before, as the firſt reaſon why the Father made him an heir and a Lord of all things, namely, ſeeing he created all things by him: whereupon the other reaſons in the following verſe follow, taken from the glory of his perſon, and equality with the Father, and from the preſervation of all things.]

3 *Who being the ſplendor of* (*his*) *glory,* Namely, in whom the whole glory of the Father, *i.e.* his divine Eſſence and divine properties, perfectly are, and as in an expreſſe image are ſet before our eyes. Which ſome underſtand of Chriſt according to his humane nature, in which by his doctrine, works, and miracles he fully revealed unto us the wiſdom, righteouſneſs, omnipotency, and bottomleſs mercy of God, as is alſo ſhewed, *John* 1. 14. and 14. 9, 10, 11. But conſidering that theſe titles are here given to the Sonne of God as a Creator and preſerver of all things, which belongs to him onely according to his divine nature, therefore theſe two titles muſt be underſtood of Chriſt, foraſmuch as he is the eternal Son of God, and a light from the eternal light, of one eſſence and glory with the Father, nevertheleſs diſtinguiſhed from the ſubſiſtence of the Father, by whom the Father executes his operations, and ſhews his properties: even as the Son by its light doth ſhine] *and the expreſſe image* [Or *impreſſion*. Becauſe the perſon of the Son perfectly repreſents the perſon of the Father as an impreſſion doth the ſeal. wherefore he is alſo called the image of the inviſible God, *Col.* 1.15.] *of his ſubſiſtence* [Gr. *hypoſtaſeos i.e.* ſubſiſtence or perſon, whereby is underſtood the perſon of the Father, as he is diſtinct from the Son, and ſubſiſts of himſelf, and in himſelf, and is as the Original of the perſon of the ſon by an eternal and ineffable generation. See *Prov.* 8.22, *&c.* *Micah* 5.1. *John* 1. ver.14.18.] *and bears all things* [that is, ſupports or preſerves, or cauſeth to ſubſiſt, *Col.* 1.17.] *by the word of his power,* [that is, by his Almighty will or command, *Pſal.* 33.9.] *after that he by himſelf accompliſhed the purification of our ſins,* [this is a new reaſon why the ſon of God is made Heir and Lord of all things, namely, becauſe he accompliſhed the purification of our ſins, when now he hath aſſumed the fleſh, and offered up himſelf unblameable to his Father through the eternal ſpirit, as our only High Prieſt, and therefore is ſet at the right hand of God as our everlaſting King: whereof in the fifth and the following chapters will be treated more at large] *ſate at the right* (*hand*) *of the Majeſty in the higheſt* (*Heavens:*) [the expoſition hereof, ſee on 1 *Cor.* 15.25. *Eph.* 1. 20. and elſewhere.]

4 Being

4 *Being become ſo much more excellent then the Angels, as he hath inherited.* [Namely, according to his divine nature, by his eternall generation of the Father, with which the humane nature is united in unitie of perſon. For Chriſt is but one Son, in whom theſe two natures ſubſiſt] *a more excellent name above them.* [Gr. *a more different or more divers name,* i.e. more worthy or more excellent. See after chap. 8. 6. which name is the name of Sonne, as the following verſe ſhews.]

5 *For unto whom of the Angels did he ever ſay, Thou art my Son* [Namely, my proper and naturall Sonne, for otherwiſe the Angels alſo are children of God, in reſpect that they were created by God, and after his own image, and adopted to be children. See *Job* 1.6. *Pſa.* 89.7.] *to day* [That is, from eternitie, which is called *to day,* becauſe in eternitie there is neither beginning nor end, but a duration which is alwayes preſent. Others underſtand it of the time in which this eternall generation was manifeſted in the world] *I have begotten thee?* [*Or born,* namely, by an eternall, ſupernaturall and incomprehenſible generation. For he ſpeaks of ſuch a birth, in which manner no Angels nor men were brought forth, but only the Son. Wherefore he is alſo called *the only begotten of the Father, Joh.* 1. 18. and the *proper* Son of God, *Rom.* 8. 32. This place is alſo applyed to his reſurrection from the dead, *Acts* 13. 33. becauſe then he was powerfully ſhewed to be the Son of God, as *Paul* ſpeaks *Rom.* 1. 4.] *And again I will be for a Father to him, and he ſhall be to me for a Son?* [Theſe words are indeed uttered of *Solomon*, as a Type of Chriſt, who ſhould build the Temple at Jeruſalem, but principally underſtood of Chriſt Jeſus as the thing ſignified, who alone built the ſpirituall Temple, *i.e.* the Church of God, and is Lord thereof as the Apoſtle hereafter chap. 3, 4, 5, 6. teſtifieth, and who only hath a Kingdom without end; as the Angel declares, *Luke* 1. *ver.* 32, 33.]

6 *And when again he bringeth in the firſt-born into the world,* [Namely, in the 97. *Pſalm* where there is a deſcription of the coming of the Lord into the world, to ſet up a new Kingdom: which was fulfilled when Chriſt became man, and dwelt amongſt us, full of grace and glory, *Joh.* 1.14. when alſo the multitude of the heavenly hoſts worſhiped him, and magnified his name, *Luke* 2. 13, &c.] *he ſaith, And let all the Angels of God worſhip him.*

7 *And unto the Angels* [Or *of the Angels*, by an Hebraiſme. See Gen. 20. 2. Iſa 41. 7.] *he ſaith indeed, who maketh his Angels ſpirits,* [That is, as ſpirits, or winds, ſwiftly to obey him] *And his Miniſters a flame of fire;* [That is, as a flame of fire, as a fire and lightning to execute his commands powerfully.]

8 *But unto the Son* (*he ſaith*) [Or *of the Son*, as *Rev.* 7.] *Thy throne O God is to all eternitie;* [Theſe words in the 45. *Pſalm* muſt neceſſarily be underſtood of Chriſt the true Bridegroom and King of his Church. For that the *Jews* now ſay, that they muſt be underſtood of *Solomon*, is abſurd, foraſmuch as *Solomon* is no where called God, neither was his throne eternal, but endured only forty years, and his ſcepter, nor the ſcepter of his ſucceſſors was not alwaies a ſcepter of righteouſneſſe, ſeeing there were many faults and iniquities in the government of him and of his ſucceſſours, as the books of Kings teſtifie. And it is not probable that the mariage of *Solomon* with the daughter of *Pharaoh* muſt continually be praiſed and ſung in the Church of God, as the ſuperſcription of the Pſalm imports, which is ſo clear that the Jewiſh Rabbins themſelves acknowledge that this Pſalm muſt be underſtood of the Meſſias. But the authoritie of the Apoſtle herein is ſufficient, and beyond all contradiction. *By the throne* is underſtood the glory, and by *the Scepter* the power of this government] *The Scepter of thy kingdom is a right Scepter.* [that is, a ſcepter of right, or righteouſneſſe, where no crookedneſs or injuſtice hath place.]

9 *Thou haſt loved righteouſneſs & hated iniquitie, therefore O God thy God* [See the annotat. on *John* 20.17.] *hath anointed thee* [Namely, with the holy Ghoſt, which he hath received without meaſure in his humane nature, *Joh.* 3. 34.] *with oil of gladneſs* [So the gifts of the holy Ghoſt are called, becauſe they make the hearts of men chearful and joyfull in God, and ready and willing to their calling, *Acts* 10. 38.] *above thy fellows.* [That is, thy brethren, or other children of God, of whom Chriſt is the firſt-born: For all the members of Chriſts body, *i.e.* of his Church, are partakers of one ſelf-ſame ſpirit with Chriſt; yet ſo that the fulneſs of gifts is in Chriſt the Head, but in the other members, according to the meaſure of the gift of Chriſt. See *John* 1. 16. *Eph.* 4. 7.]

10 *And* [Namely, to or of the Son he ſaith, as ver. 8. which words the Apoſtle here teſtifieth that they are ſpoken of the Son of God: as alſo the ſcope of the Pſalm ſhews, ſeeing he there ſpeaks of the reſtauration of the kingdom of God, and of the inlarging of the ſame amonſt the Gentiles, both which were done by Chriſt, *Pſal.* 102. 14, &c.] *thou Lord in the beginning,* [Namely, of the creation of all things, as *Gen.* 1. 1. *Joh.* ver. 1.] *haſt founded the earth, and the heavens are works of thy hands.*

11 *The ſame ſhall periſh, but thou abideſt alwaies,* [Namely, from everlaſting to everlaſting without change: as is alſo teſtified of Chriſt, *Revel.* 1.8. and 22.13. See alſo *Heb.* 13. 8.] *and they all ſhall wax old, even as a garment;*

12 *And as a covering-cloth ſhalt thou roll them together,* [Namely, that is put about ſomewhat, to cover and preſerve ſomething againſt rain, wind, and heat: which when it is uſed enough, is wont to be rolled up, and to be laid aſide] *and they ſhalt be changed,* [See 2 *Pet.* 3. 10.] *but thou art the ſame, and thy years ſhall not ceaſe.*

13 *And unto which of the Angels did he ever ſay, ſit at my right* (*hand*) [See hereof ver. 3. and the annot. on 1 *Cor.* 15. ver. 24, 25.] *untill I ſhall have made thine enemies a foot-ſtool of thy feet?*

14 *Are they not all miniſtring ſpirits* [Or ſerviceable, *i.e.* which are alwaies at Gods ſervice, or ſtand ready before him to miniſter. See *Iſa.* 6.2. *Ezek.* 10. 1, 8. *Dan.* 7. 10. *Zac.* 1.8, &c. *Rev.* 5.15. *&c.*] *which are ſent forth for miniſtery,* [namely, by God, and by Jeſus Chriſt himſelf, *Revel.* 1. 1. &c. Here is none therefore of the Angels excepted which are not ſent forth by God for the ſervice of the faithful, as ſome think] *for the ſake of thoſe who ſhall inherit ſalvation.*

CHAP. II.

1 From the doctrine of the excellency of the perſon of Chriſt, propounded in the former chap. *the Apoſtle here draws a caution, that then we muſt be careful to take good heed to his word. 5 Afterwards proceeds, and ſhews firſt the meanneſs, and afterwards the dignity of the man-hood of Chriſt, by a place out of the eight Pſalm. 8 And applies it to Chriſt. 11 Proves out of yet other places of the old Teſtament that he is partaker of one and the ſame nature and affection with us. 16 And not with the Angels. 17 And that for that end that he might be a faithful and merciful High Prieſt for us.*

THerefore [That is, foraſmuch as we have now proved how excellent the perſon of Chriſt is, of whom we ſpeak] *we muſt the more attend to that which is heard* (*by us,*) *leſt at any time we run out* [this is by ſome underſtood of the word which we have heard,

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and must take care that the same in us do not run out, or leak through, as is wont to come to passe in forgetfull hearers. By others it is understood of the persons themselves, who are said to run out, when like water that runs out, they perish, or are lost. See 2 *Sam.* 14. 14. *Psalm.* 58. 8.]

2 *For if the word spoken by Angels* [Whereby are understood all the revelations which God in the old Testament made to the Prophets by the Angels: and especially also the giving of the Law, which was indeed given by God himself, but nevertheleste by the Ministery of the Angels, as *Stephen* testifies, *Acts* 7. 53. and *Paul Gal.* 3. 19.] *was firm, and every transgression and disobedience, received just recompense:* [Gr. *just recompense of reward.* Namely, of punishments, which therefore came upon them. See some examples thereof, 1 *Cor.* 10. 5, &c.]

3 *How shall we escape* [Namely, the just recompense of punishments] *if we regard not so great salvation?* [that is so clear and powerful a doctrine, which calleth us to salvation. Whereby is understood the Gospel, which is also called a ministry of the spirit and of life, whereas the Law is a killing letter: whereof see the exposition on 2 *Cor.* 3. 6, 7.] *which being begun to be published* [Gr. *having taken beginning to be spoken*] *by the Lord,* [Namely, Jesus Christ, when in the days of his flesh he preached amongst us as a Minister of the circumcision] *was confirmed to us* [that is, more and more strengthened] *by them that heard* (*him*). [From hence some would conclude that *Paul* wrote not this Epistle, forasmuch as he heard the Gospel and was called to be an Apostle, not by men, but by Christ himself, 2 *Cor.* 12. 4 &c. *Gal.* 1. 1. and 2. 6. But this is a very weak argument, seeing the Apostles by a figurative manner of speaking often include themselves in exhortations, although they do not properly concern them; as is done severall times in these three foregoing verses. See also a notable example, 1 *Cor.* 10. 8, 9. 1 *Pet.* 4. 3. Moreover although *Paul* learned the doctrine of the Gospel from none but Christ, nevertheleste he was also confirmed therein by *Ananias*, Act. 9. 17. and by mutuall treating with the other Apostles, as the other Apostles also by discoursing with him, as he himself testifies at large, *Gal.* 2. 2, &c.]

4 *God moreover testifying together with them* [Namely, with the Apostles and Evangelists, who published the Gospel unto us. See *Mark* 16. 20.] *by signs and wonders, and manifold mighty (works,) and distributions of the holy Ghost according to his will.*

5 *For he hath not subjected to the Angels* [After the end of the inserted exhortation the Apostle comes again to declaring of doctrine. For these words cohere with the end of the foregoing Chapter, where he had said that God the Father had subjected all things under the feet of Christ; and so proceeds to the declaration of the humiliation and exaltation of the manhood of Christ] *the world to come* [that is, of whose coming or state the Prophets spake so much, and whereof *David* speaks in the place alledged, *Psalm* 110. which world is called *to come* in respect of Gods promises in the old Testament, and of the rectifying of all things, which by Christs sitting at the right hand of his Father was begun through the whole world, and at the last day shall be finished] *of which we speak.*

6 *But one testified somewhere* [Namely, who is sufficiently known, to wit the Prophet *David* in the 8. *Psa.*] *saying, What is man* [This place *Psal.* 8. 5. some think is here only by some accommodation of the words of the Prophet *David* interpreted of Christ, although they be spoken by *David* in another sence, as that is often done by many Writers, and whereof there are examples, *Ro.* 10. *ver.* 5. 18. For that which is spoken of one thing or person, may also truly be well spoken of another by way of comparison: much more then may this be done by the inspiration of the holy Ghost. But seeing the Apostle brings in this place also as spoken of Christ, 1 *Cor.* 15. 27. *Ephes.* 1, 22. and there and also here takes a proofe out of the same, of that which he would teach concerning Christ, therefore it must necessarily be uttered by *David* also for that end for which the Apostle quotes it. For albeit that *David* in the first respect seemeth there to speak of man and his dignity in generall above other creatures, notwithstanding seeing the first man by his disobedience immediately lost this dignity, and for that cause hath no more right thereunto by nature: wherefore also many creatures have withdrawn themselves from his obedience, yea, are become enemies to him: therefore the Prophet looked higher, namely unto Christ, and the restitution of man in Christ, who hath received a compleat authority and power over all creatures great and small, even over the Angels in heaven, and all the beasts on the earth, *Ephes.* 1. 20, 21, 22. *Phil.* 2. 9, 10. Wherefore the Angels themselves ministred unto him, when he walked here in the flesh, and the fishes in the sea, and other beasts were subject unto him as an absolute Lord; even as examples shew and occurre every where in the Gospel. See *Mat.* 8. 31. and Chap. 21. verse 2. *Luke* 5. 6. *Joh.* 21. 6. of which dignitie also, all that believe in Christ are now again made partakers, 1 *Cor.* 3. 22. *Ephes.* 2. 6. &c.] *that thou remembrest him?* [this word *remembrest*, as also the following *visitest* or *observest*, respects as well Christs state of humiliation from whence he was exalted: as the miserable state of man, whereinto he fell by sin, wherein God with his mercifull eyes as it were looked upon him, and graciously purposed to bring him into a better estate, as this phrase every where imports thus much. See *Gen.* 8. 1. and *chap.* 21. 1. *Ezek.* 16. 4. &c.] *or the Son of man that thou visitest him?*

7 *Thou madest him a little lesser* [*Or a little while,* as ver. 9. also; for the word signifies both. And this is by the Apostle interpreted of believers, and especially of Christ their head, because they are here indeed *a little* or *a little while* lesser then the Angels; even as Christ also was in the state of humiliation before the eyes of men, but that by Christ they shall be like the Angels in the world to come, *Matt.* 22. 30. and that Christ their head, even according to his humanity after his ascension was exalted far above all Angels, as the Scripture testifies every where] *then the Angels: with glory and honour hast thou crowned him, and thou hast set him over the works of thine hands.*

8 *All things hast thou subjected under his feet. For in that that he subjected all things to him, he hath left nothing* [No not the Angels themselves then] *that is not subject unto him: But now we see not yet that all things are subject unto him:* [by these words the Apostle proves that this place must first and chiefly be understood of Christ, seeing in no other man in the world, this hath been yet fulfilled in all things.]

9 *But we see Jesus crowned with glory and honour,* [That is, we know and believe out of Gods word, and have experience of it in the governing of his Church, that now in Jesus Christ this is all fulfilled, and that therefore it shall be fulfilled in his members also in due time, according to their measure, as is expect in the following verse] *who was become a little lesser then the Angels, by reason of the suffering of death:* [that is, because he must suffer death, or, by the suffering of death; See *Luke* 24. 26.] *that he by the grace of God should taste death* [that is, suffer, as Christ himself compares his suffering to a cup, *Matt.* 20. 22. and 26. 39. See the like phrase in *Matt.* 16. 28. *Mark* 9. 1. *Luke* 9. 27. *Joh.* 8. 52.] *for all.* [namely, his members or brethren, whom he should make partakers of his glory, as *John* 10. v. 11. *Rom.* 8. 33, 34, &c.]

10 *For*

10 *For it became him,* [Namely God the Father, as *Rom.* 11. 36.] *for whom all things are, and by whom all things are, that he bringing many children* [Gr. *sons,* of whom Christ is called the first-born, to whose image the others must be conformed, *Rom.* 8. 29.] *to glory,* [that is, to the communion of the glory of his Son, whereof he had spoken in the former verse] *should consecrate* [Gr. *teleiosai*, which properly signifies to perfect, sometimes *consecrate* or *inaugurate*, which significations may here be applyed to Christ. Although the word *consecrate* is here retained, because Christ thus expounds this word of himself, *John* 17. 19. and the following verse also imports this. And by this word *consecrate* is here understood, that the Father ordained that Christ by his obedience even unto the death of the crosse should enter into his glory, and make us also fit for it with him] *the chief leader* [that is, author, or cause, as hereafter chap. 5. 9. and *Act.* 3. 15. he nameth him] *of their salvation, by suffering.*

11 *For both he that sanctifieth, and they that are sanctified,* [This rule is taken from the manner of consecrating in the old Testament, where the high Priest and the others whom he consecrated, were of one and the same nature and original. Where also the first-fruits were of one nature and original with the whole masse, which was consecrated thereby. See *Rom.* 11. 16. *Heb.* 5. 1.] *are all of one* [the Greek word *henos*, i. e. one, may either signifie *one Father*, or *one masse* and *nature*. But considering that the Angels also have one common father with believers, namely God, and the Apostle would here prove that Christ hath a communion with believers which he hath not with the Angels, the word *one* must here of necessity be understood of unitie of nature, even as the first-fruits and the whole masse were of one nature] *for which cause he* [namely, the Son of God, or the leader of their salvation] *is not ashamed* [that is, disdains not. Namely, although he be incomparably more worthy then they are] *to call them brethren.*

12 *Saying,* [Namely, in the 22. *Psalm*, which Psalm is a continual relation of the history of Christs sufferings as it was therefore always sung before the morning sacrifice according to the superscription of the Psalm, for a declaration of the thing signified by this sacrifice. And therefore there are more places rehearsed by the Evangelists when they treat of the suffering of Christ, out of this Psalm, then out of any other chapter of the old Testament] *I will publish thy name unto my brethren, in the midst of the Church will I sing praise to thee.*

13 *And again, I will put my trust in him,* [By this place taken out of *Psalm* 18. 3. the Apostle proves that Christ is partaker of one kind of affections of the mind, and consequently of one kind of nature with believers] *And again, behold I and the children,* [this place is taken out of *Isa.* 8. 18. where Christ the true Emmanuel speaketh to the prophet, and comforts him in his suffering, by his own example and that of all Gods children, who were alwaies subject to the like troubles; as that whole chapter from the eight verse and so forward is a prophesie of Christ] *which God hath given me.* [namely, out of the world, to sanctifie my self for them. See *Joh.* 17. 6. &c.]

14 *Forasmuch then as the children* [Namely, whereof *Isaias* speaketh, *i.e.* true believers, who are born of God, and members of Christ] *are partakers of flesh and blood,* [that is, consist of flesh and blood, or are partakers of the frail humane nature, as 1 *Cor.* 15. 50.] *he also in like manner became partaker of the same,* [that is, assumed the same into the unitie of his person, as he speaks afterward ver. 16. and *Phil.* 2. 7.] *that by death he might bring to nought* [that is, break and take away his power or tyranny over the children of God,] *him, who had the power of death,* [namely, by sin, whereunto he had brought men, and under which he still detained them: because of which sin man was subject to a cursed death, See *Rom.* 5. 12. and 1 *Cor.* 15. 56.] *that is the Divel:* [namely, with all his Angels, as Christ speaks *Mat.* 25. 41. For under this Prince all that are under him are comprehended.]

15 *And might deliver all those, who through fear of death* [That is, of an eternall and cursed death, which fear necessarily seizeth upon all sinful men, untill they be assured of their redemption. See *Luke* 1. 74.] *all (their) life long were subject to bondage.* [that is, to slavish fear, or to the spirit of bondage, as he speaks, *Rom.* 8. 15.]

16 *For verily he assumeth not the Angels,* [That is, the Scripture no where saith that he should assume the Angels, but the seed of *Abraham*, Gen. 12. 3. and 22. 18. as this actually appeared also in his becoming man,] *but he assumeth the seed of Abraham.* [that is, the humane nature of the seed of *Abraham*. For that some expound the word *assume* by *help*, it is absurd, seeing the good Angels have no need of help for their deliverance, forasmuch as they have not sinned.]

17 *Wherefore he must in all things* [Namely, excepting sin, as the Apostle addes *Heb.* 4. 15.] *be like unto his brethren, that he might be a mercifull and a faithfull High Priest, in the things which (were to be done) with God,* [namely to reconcile man unto God] *to expiate the sins of the people.*

18 *For in that he himself suffered being tempted,* [Namely, in the state of his humiliation with all manner of suffering and trouble] *he can be helpful to those that are tempted.* [namely, the better, seeing he hath also had experience of the same, and therefore is affected with the greater compassion towards them.]

CHAP. III.

1 *The Apostle goes forward unto the Offices of Christ, especially his Prophetical and Priestly Office, but mixt both speaking also of his Kingly Office: and beginneth from his Prophetical Office, teaching that they must be obedient unto his word.* 2 *Compares Christ with Moses, and declareth that he is so much greater then Moses as the builder of an house is greater then the house.* 5 *And as the Son of the house is greater then the servant.* 7 *Strengthens his exhortation with a like exhortation of* David *to the Israelites out of the* 95. *Psalm.* 12 *And warns the Hebrews that they do not also hearden their hearts.* 14 *But continue stedfast in the faith.* 15 *Interpreteth the recited place of the Psalm, and applies it to the Hebrews.* 17 *and warns them not to follow the example of their disobedience, if they would not be partakers of their punishments.*

FOr *this cause* [Namely, seeing we have understood that Christ is true God, and is made partaker of one nature with us, as is proved in the two former chapters] *holy brethren, who are partakers of the heavenly calling,* [that is, which is from heaven, *Phil.* 3. 14. and exhorteth and bringeth us unto heavenly things, 2 *Thes.* 2. 14. And so he distinguisheth the believing Jews from the unbelieving and stifnecked] *observe* [namely, so that ye continue obedient unto him. The Greek word signifieth an offering with great attention] *the Apostle* [that is, Ambassador of the Father, to reveal unto us the counsel of God concerning our salvation. See *John* 20. 21.] *and high Priest* [namely, to reconcile us unto God: of which Office he will treat more at large in the fifth and the following Chapters] *of our profession,* [that is, of the Doctrine of the Gospel, whereof we make profession] *Christ Jesus.*

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2 *Who is faithful to him that appointed him,* [Gr. *that made him* , Namely , an Apoſtle, Prophet and High Prieſt, See 1 *Sam.* 12. 6, *Act.*3. 36.] *even as Moſes alſo was in his whole houſe,* [that is, his Church which is called the houſe of God, becauſe he dwels in the ſame by his Word, Grace , and Spirit , See *Matt.* 18. 20. 1 *Tim* 3.15.]

3 *For this man,* [Namely, Chriſt,the Apoſtle and high Prieſt of our profeſſion] *was counted worthy of ſo much greater glory then Moſes, as he that built* [or *furniſhed, prepared*] *the houſe, hath greater honour then the houſe* , [namely , that is built by him, namely , his Church whereof *Moſes* was a member.]

4 *For every houſe is builded by ſome man, but he that built all this* [That is, accompliſhed what belongeth to the welfare of his Church] *is God.* [From whence then neceſſarily followeth that Chriſt alſo is the true God who built all this , as he had teſtified in the third verſe.]

5 *And Moſes indeed was faithful in his whole houſe, as a ſervant* 3 *for teſtifying* [Or *for a teſtimony.* This the Apoſtle ſaith of the predictions and ceremonies of the old Teſtament, which were propounded by *Moſes* and the Prophets,and afterwards by Chriſt and the Apoſtles, ſhould be further and more largely expounded ; as *Moſes* himſelf teſtifieth, *Deut.*18.15.] *of the things which (afterward) ſhould be ſpoken.*

6 *But Chriſt as the Son* [That is,as the proper Son and heir ; for otherwiſe *Moſes* alſo was a Son of God by faith] *over his own houſe : whoſe houſe we are,* [that is, Church, or of his houſhold, as ver. 2.] *if we do but hold faſt the courage,* [that is, faith or confidence in Chriſt, whereby we have a bold acceſſe unto God, as unto our Father. See afterward chap. 10. 22. and *Rom.* 8. 15. &c.] *and the glorying of hope* [that is, hope whereby we dare to boaſt of Gods favour , and our future glory,*Rom.*5.2,3;] *unto the end.*

7 *Therefore as the holy Ghoſt ſaith,* [Namely, by the mouth of the Prophet *David,* as is added *Act.*1. 16. See alſo 2 *Sam.*23. 2. and 2 *Pet.*1.21.] *To day if ye hear,* [Or *will hear,* whereby the Prophet ſheweth that he doth not only underſtand this of his voice who ſpake then, but of yet another voyce, namely, of the Meſſiah, who afterward ſhould yet ſpeak unto them] *his voyce,* [namely Gods, or the Meſſiahs voyce , whereby God ſhould alſo ſpeak unto them,*Heb.*1.1.]

8 *Harden not your hearts,* [Men are ſaid to harden their hearts,when they take not the Lords voice to heart, or let it not enter into their hearts,to believe and obey it. See *Zach* 7.11.&c.] *as* (*it came to paſſe*)*in the provocation,* [that is, in the time of that provocation , when the Iſraelites by their rebellion provoked God , which was done divers times in the the wilderneſs for the time of forty years , but eſpecially *Exod.*17.7. *Num.* 20. 13.] *in the day of the temptation,* [that is, in the time of the temptation, when they tempted me in the wilderneſſe. And the Apoſtle propounds this example unto them, becauſe they alwaies beaſted of their forefathers] *in the wilderneſſe :*

9 *Where your fathers tempted me :* [Man is ſaid to tempt God, when he wilfully calls Gods promiſes or power into queſtion, or deſpiſeth the ordinary means of Gods government,& deſireth extraordinary, as the Iſraelites here did,& the Phariſees tempt Chriſt,*Mat.*16.1.] *they proved me,* [ſome take this for an explication of the former word *tempt,* but is by others as fitly taken in good part, for having ſufficient proof or experience of Gods power and good will in delivering them, and feeding them all that foregoing time, as the following words alſo import the ſence] *and ſaw my works for forty years.*

10 *Therefore I was wroth with that generation , and ſaid, They alwaies erre with the heart* [That is, turn away from me as erring men , and from the obedience which they owe me] *and they have not known* [that is, not laid to heart : or not ſought to hold them in their knowledge, duly to acknowledge and obſerve them] *my wayes:*[that is, my commandements which I have given them, and my benefits which I have done them.]

11 *So then I ſware in my wrath, if they ſhall enter,* [A form of taking an oath uſual with the Hebrews. See *Mark* 8.12.*i.that they ſhall not enter*] *into my reſt.* [So the land of *Canaan* is here called , becauſe it was an end of the wandrings of the *Iſraelites* in the wilderneſſe ; & is herewithall propounded as a type of the reſt to come after this life, in eternal life,as *Paul* in the following chapter will further declare.]

12 *Take heed bretbren,* [So he here calls the *Hebrews* who made profeſſion of Chriſt, and exhorts them now each in particular,to take heed that they did not follow the greater part of the ſtif-necked *Jews* , as many of their Fathers had done in the wilderneſſe, and therefore were excluded out of the reſt of the land of *Canaan*]*leſt at any time there be in any of you, a wicked unbelieving heart,* [Gr. *a wicked heart of unbelief,i.e.* that under a ſhew of being a Chriſtian, neverthelleſſe is unbelieving, and conſequently eaſily to be brought to apoſtacy from his profeſſion. See *Matt.* 13. ver. 20,21.] *to turn away from the living God.*

13 *But exhort one another every day,* [Namely, to ſtedfaſtneſſe and increaſing in faith. It may alſo be tranſlated *exhort your ſelves* , but the following words *leſt any one of you* , ſeem to require the firſt tranſlation, as this Greek word *heautous* is alſo taken *Ephe*ſ 4.32. *Col.*3.16. 1 *Theſ.*5.13.] *whilſt it is called to day:* [that is, whilſt the Lord gives you time and opportunity for it,and calleth you thereunto,which calling we muſt take heed to. For otherwiſe the Lord by his juſtice ofcentimes ſends a power of error upon men who obey not the Goſpel, for a puniſhment of their unthankfulneſſe. See 2 *Theſ.*2.11,12.] *leſt any one of you ſhould be hardned through the ſeduction of ſin.*

14 *For we are become partakers of Chriſt* [Or *Chriſts partners.* Namely, in his heavenly inheritance, *Rom.* 8. 17.1 *Pet.*1.3,4.] *if ſo be we retain firm the beginning of this firm ground* [Gr. *hypoſtaſeos,* i. ſubſiſtence : ſo he calleth faith and firm confidence in Chriſt , becauſe the ſame confirms Gods promiſes to us, and cauſeth them to ſubſiſt in us. The like ſignification of this word, ſee 2 *Cor.*9 4. and chap 11. 17. and hereafter chap. 11. v. 1. although the ſame word before chap. 1. 3. be taken in another ſence] *even unto the end.*

15 *While it is ſaid* [Namely unto you alſo, by the Spirit of Chriſt and his meſſengers, as in former time it was ſaid by *Moſes* to your Fathers] *to day if ye hear his voyce, harden not your hearts, as* (*was done*) *in the provocation.*

16 *For ſome when they had heard the ſame , provoked (him,) yet not all that went out of Egypt by Moſes,* [Namely, as *Joſhua, Caleb,* many Levites and others : which the Apoſtle addes,to ſhew that God alſo alwaies kept his remnant among the people , and therefore will alſo preſerve the like among them , notwithſtanding the hardning of many.]

17 *Now with whom he was wroth forty years, was is not with thoſe that had ſinned?* [That is ,had murmured againſt God, and were become backſliders from him] *whoſe bodies* [Gr. *members.* Not that all that died in the wilderneſs,were thereupon neceſſarily excluded out of heaven : for *Aaron* and *Moſes* died there alſo : but they that died therein without ſorrow and amendment , after that they had tempted God, were of the excluſion out of the promiſed land , was but a type]*felt in the wilderneſſe?*

18 *And to whom did he ſwear that they ſhould not enter into his reſt , but to them who had been diſobedient ?*

19 *And we ſee that they were not able to enter in , by reaſon of* (*their*) *unbelief* , [That is, becauſe they truſted not in Gods promiſes, but murmured againſt him without repentance.]

CHAP. IV.

1. *The Apoſtle proceeds in the exhortation unto obedience of the Goſpel, and warns them by the foregoing example of the Iſraelites, who becauſe of their unbelief, entred not into the reſt of God.* 4 *Proveth that the place in the* 95. *Pſalm cannot be underſtood of the reſt of the ſeventh day.* 6 *Nor of the reſt in the land of Canaan.* 9. *But of another reſt which was ſignified by the foregoing.* 12 *Strengthens his exhortation by a deſcription of the piercing force of Gods word.* 13 *And of Chriſts omniſcience.* 14 *And foraſmuch as Chriſt is the Son of God, and a great and faithful high Prieſt.* 16 *Therefore he exhorts them that with a firm confidence they ſhould betake themſelves to him for refuge.*

LEt us therefore fear,[That is,with carefulneſs obſerve it, ſee *Phil.* 2.12. which is not repugnant to a firm confidence in Chriſt, as appears ver. 16.] *leſt at any time the promiſe of entring into his reſt being left behind,* [that is, being yet left remaining unto us. Others take the word *leave behind* for *forſake* or not take heed to : but the firſt Tranſlation agrees as well with the following verſe] *any of you ſhould ſeem to have fallen ſhort behind,* [that is, not to have come to the end or goal which was ſet before him : a ſimilitude taken from the Iſraelites in the wilderneſſe, who had indeed left Egypt to travel towards the land of *Canaan* , but were hindred by their unbelief that they came not thereunto. Or to be repelled from it , that we muſt go without it.]

2 *For unto us alſo was the Goſpel publiſhed , even as unto them,* [Namely, in the times of *Moſes* and *David,* of whom he had ſpoken before. From whence it appears that ſalvation was imparted to no man in the old Teſtament,but by the doctrine of the Goſpel. See alſo *Joh.*8. 56. *Act.*15.10,11. *Heb.*11.] *but the word of preaching,* [Gr. *of hearing, i. e.* of preaching whereby the hearing of the word cometh, as *Iſa.*53.1. *Rom.*10.16.] *brought them no profit, ſeeing it was not mixed with faith* [that is, joyned, accompanied, as things which men mix are joyned one with another] *in them which heard it.*

3 *For we that believe have entrance into the reſt,* [Namely, whereof *David* ſpeaketh *Pſal* 95. and the Apoſtle afterwards ver. 9. 10.]*even as he ſaid,* [namely, not in expreſſe terms , but by a neceſſary conſequence. For if God ſweares that unbelievers ſhall not enter into Gods reſt, then on the contrary he promiſeth that believers ſhall enter in] *So then I ſware in my wrath, if they ſhall enter into my reſt:*[See before cha. 3. 11. [*although*] Or, *whereas , notwithſtanding :* and the Apoſtle would thereby prove , that elſewhere in the Scripture a two-fold reſt is indeed ſpoken of, namely of the ſabbath day, and of the land of *Canaan*,but that *David* in the 95. Pſ. ſpeaks not properly of either of theſe two, but of another reſt which was ſignified by theſe two, and ſtood yet open to believers. The reaſon whereby the Apoſtle proves that, is,becauſe Gods reſt on the Sabbath after the creation of all things was ſo long,namely about three thouſand years paſt:and that the Iſraelites long before,namely about four hundred years, were by *Joſhua* brought into the reſt of the land of *Canaan,* whereas *David* here ſpeaketh of a reſt whereunto believers were yet daily invited, as he proves by the word *to day,* and which therefore was yet reſerved and kept open for them, as he concludes in the 9. verſ.] (*his*) *works were accompliſhed.* [Gr. *were made* or *done.* For in ſix dayes God created heaven and earth, and reſted from it on the ſeventh day] *from the foundation of the world.*

4 *For he ſpake ſomewhere* [Namely, *Gen.* 2. 2. *Exod.*20.11.] *of the ſeventh (day) thus , And on the ſeventh day God reſted* [that is, ceaſed from producing new ſorts of creatures. For God is not wearied nor tired, *Iſa.*40.28. therefore he needs no ſuch reſt againſt it] *from all his works* [namely, which he had purpoſed to create. For from the preſervation of all things, and reſtitution of that which decayeth therein, God never reſteth, *Pſ.*1 104.13,&c. *Joh.*5.17. *Acts* 17.25 &c,]

5 *And in this* (*place*) *again ,* [Namely , the 95. *Pſalm,* which is ſpoken of in that which goes before] *if they ſhall enter into my reſt.*

6 *Seeing then it remaineth* [Namely, by a neceſſary conſequence, as is noted on the third verſe,] *that ſome do enter into that* (*reſt*) *and they to whom the Goſpel was firſt publiſhed,* [namely , by *Moſes* in the wilderneſſe , as is noted on the ſecond verſe] *entred not in by reaſon of diſobedience :*

7 *He ſetteth again a certain day,*[Namely , God the Holy Ghoſt, as is expreſſed, chap. 3.7.] (*namely*) *to day, ſaying by David,*[Gr. *in David : i.e.* in the Pſalms of *David,* or *by David,* as this word *in* is alſo taken, *Rom.*9.25.] *ſo long time after* [namely, that the Iſraelites were delivered out of Egypt, and come into the land of *Canaan*] (*like as it is ſaid*) *To day if ye hear his voice, harden not your hearts.*

8 *For if Jeſus* [That is, *Joſhua* the ſon of *Nun* , who brought the children of Iſrael into the land of *Canaan,* See *Act.*7.45.] *brought them into reſt* , [or *ſet them in reſt.* Namely, in which the ſupreme happineſſe of man conſiſts, and which *David* ſets forth. For although the land of *Canaan* was alſo a place of reſt for the Iſraelites, yet their chief good conſiſted not in it, but it was only a ſhadow of this laſt and ſpiritual reſt, and therefore they muſt alſo give diligence by faith to come thereunto] *he had not afterward ſpoken of another day.*

9 *There remaineth therefore a reſt* [Gr. *Sabbatiſmos, i.e. a reſt* ,Namely, beſides the reſt of the land of *Canaan*,and of the ſeventh day, which is a ſpiritual and eternal reſt, which is ſignified hereby , and which he deſcribes in the following verſe] *for the people of God:* [that is, for true believers, which are the true Iſraelites and children of the promiſe.]

10 *For he* [By the word *he* is underſtood every one of the faithful, who are ſaid to enter into Gods reſt,when they here reſt from the fulfilling of the works of the fleſh, and hereafter ſhall fully reſt from all their labour, *Rev.* 14.13. of which reſt the Sabbath is here alſo conſidered as a Sacramental ſign and figure] *that is entred into his reſt, he himſelf alſo hath reſted from his works , even as God did from his own.*

11 *Let us then give diligence to enter into that reſt,* [Namely,by a ſtedfaſt faith, as the following words import] *leſt any man fall in that ſame example* [That is, be an example of diſobedience, as our Fathers were in the wilderneſſe. Others take the word *fall* for periſh] *of unbelief.* [or *diſobedience.*]

12 *For the word of God* [Some underſtand this of Chriſt,who is called the word of God,*Joh.*1. 1. *Rev.* 19. 13. and the whole deſcription which followeth alſo agrees well therewith. But ſeeing *Paul* in his other writings doth not call the perſon of Chriſt by this name, it may here be more fitly taken for the word of the Goſpel, the power whereof is elſewhere alſo deſcribed. See *Rom.* 1. 16. 2 *Cor.* 3. 8, 9. 1 *Pet.* 1. 23, 25.] *is lively and powerful* , [namely, by the operation of the holy Ghoſt , who thereby manifeſts this

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life and power in our hearts] *and sharper then any two-edged sword* [Gr. *above every two-edged sword.* The Greek word properly signifieth a sword that hath two mouthes, and bites or cuts on two sides : as a sharp sword is also said to go forth of Christs mouth, *Revel.* 19. 15. See also *Isa.*11.4. and *Eph.*6. 17. Whereby by a similitude is given to understand, that Gods word on the one side breaks the hearts, by conviction of sins and punishments which man hath deserved, and on the other side purifieth the hearts, and kils sinful lusts, that we may live from henceforward unto Christ. See an example *Act.*2.37,38.] *and goeth thorow unto the dividing of the soul and of the spirit,* [that is, unto the most inward motions of the will and of the understanding of man. See also 1 *Thes.*5.23.] *and of the joynts and the marrow,* [that is, of that which seems there to be most secret in man, as are the marrow and the joyning together of the members] *and is a judger of the thoughts, and of the yeasonings of the heart.* [Gods word is said to judge or discern the thoughts and reasoning of the hearts, because a man being informed and admonished by Gods word excuteth or accuseth himself before Gods judgement, and therefore humbles himselfe before God, or else is encouraged by it, to go boldly unto the throne of his grace. See 1 *Cor.* 14.24,25.]

13 *And there is no creature invisible before him :* [Namely, God ver.12. with whom we have to do, as in the following member is expreft. So then here he ariseth from the word of God unto God himself, who is a knower and judge of all. And it is a new reason why we must give good heed to his word, seeing this word hath such power over our souls from him that knoweth and judgeth all things] *but all things are naked and opened,* [The Greek word signifieth *to open the neck* or *the throat,* that we may see the parts or inward members which are in the breft : as the priests were wont first to open the breft of the beasts which were offered from the neck downward, to see if all parts therein were clean] *before the eyes of him with whom we have to do.* [Or. *to whom we must give an account,* Or *unto whom we speak.* Namely, in our prayers, Gr. *of whom we have the word,* or speak, namely in this our discourse.]

14 *Seeing then we have a great High Priest,* [Here the Apostle concludes his treating of Christs Prophetical Office, and goes forward to his Priestly and Kingly Office, even as he presently ascribes a throne to him also, and compares him with *Melchizedeck :* and calleth him *a great* High Priest. because he is greater then all the Priests of the Old Testament, which were but the shadows of Christs Priestly office, as shall more largely be declared in the five following chap.] *who is gone thorow* [namely, even into the third heaven which is the throne of God, and the glorious habitation of the holy Angels and Spirits, which was signified by the Holy of Holies, as is declared chap.9.24. See also 2 *Cor.*5. 8. and chap.12.ver.2,4.] *the heavens,* [namely, which are visible] (*namely*) *Jesus the Son of God, let us hold fast this profession.* [that is, by a true faith constantly professe the doctrine of this so great an High Priest, notwithstanding all troubles and persecutions which might come upon us thereby.]

15 *For we have not an High Priest, who cannot have compassion of our infirmities, but who was tempted in all things* [Namely, not only which man is naturally subject unto in this life, but also even to the troubles and punishments which by sin were added thereunto, sinne it self only excepted, which was to be done away by obedience, holinesse, and righteousnesse] *even as we,* [Gr. *according to similitude*] *yet without sin.*

16 *Let us therefore with boldnesse go unto the throne of grace,* [Namely, which God hath now erected in Christ. And the Apostle seems here to have respect to the Mercy-seat, which was upon the Ark of the Covenant, whereby the Tables of the Law, which required the exactest obedience or punishment in the first Covenant, were covered, as Christ also is so called, *Rom.*3.25.]*that we may obtain mercy, and find grace to be holpen* [Gr. *for timely help.* Or *for help at the fit time,*] *at the fit time.* Namely, when it is a furtherance or necessary to our salvation.]

CHAP. V.

1 *The Apostle having declared the Prophetical Office of Christ, proceeds in declaring of his Priestly Office, and rehearseth the properties which are necessary in an High Priest.* 4 *Even as he must also be lawfully called thereunto.* 5 *Testificth that Christ was by his Father called thereunto, after the order of Melchizedeck.* 7 *And that he in the dayes of his flesh offered prayers and supplications.* 9 *And so became a cause of our salvation, and an High Priest.* 11 *Of which mystery of Melchizedeck, seeing he would treat more at large, he stirs up their hearts thereunto.* 12 *Forasmuch as many of them were yet unexperienced, and had more need of milk as children, then strong meat as men grown.*

FOr *every High priest* [Namely, as they were who were lawful Priests of the posterity of *Aaron.* For *Paul* wrote this Epistle while the Temple yet stood, and alludes to the manner of doing, which was then yet sufficiently known] *taken out of men, is appointed for men* [that is, for mens sake, for their benefit and service, to reconcile men to God, or to procure some benefits from God] *in the things which (are to be done) with God, that he should offer gifts and sacrifices for sins :* [By this first fore are understood the offerings which were offered of fruits and such like things : by the second the offerings of cattel or beasts, which were slain at the Altar, and so offered.]

2 *Who can have due compassion* [Or *moderate, i. e.* in due measure. The Greek word *metriopathein* properly signifies *to have compassion in measure,* or *according to measure, i.e.* as much as is needful to help him that hath need of it] *on the ignorant and erring,* [that is, sinners. An Hebrew phrase : and by the first is understood the sin which is committed out of the ignorance or weaknesse of the understanding : by the second the sinne whereinto a man falls by reason he seduceth or gives way to himself, and not without his own will proceeds to sin, although there be error with it, when the understanding is darkned by lust, *Jam.* 1. 14, 15. Against both God ordained sacrifices of expiation. See *Levit.* ch. 4,5,6. but not for the wilful sin against the Holy Ghost. See *Heb.*10.26.27.] *forasmuch as he himself also is compassed with infirmity.* [that is with sin, as the following verse shews : wherein Christ was unlike to the other High Priests, seeing he indeed was in all things tempted in the like manner, yet without sin. See *Heb.*4. 15. and chap.7.26,27.]

3 *And for the same (infirmities) sake, must he* [Gr. *he ought*] *as for the people, so also for himself,* [See hereof *Levit.*4.3. and 9.7.and 16.6. when once a year he went into the Holy of Holies, and offered first for his own sins, afterward for the sins of the people, and when he himself had committed any scandalous sins] *offer for sins.*

4 *And no man assumeth this honour* [Namely, to be High Priest. He speaketh of them that were lawful Priests] *to himself,* [Namely, without a foregoing call] *but he that is called of God, in like manner as Aaron.*

5 *So also Christ glorified not himself to be High Priest, but he that spake unto him,* [That is, God his father. Namely, exalted him hereunto] *Thou art my Son, to day I have begotten thee.* [Some think that by these words is only described the person of the Father, who exalted

exalted the Son into the Priestly Office, and that the proof thereof followeth only in the sixt verse following. Others understand that arguments are also contained in this fift verse, that the Father lawfully made him an High Priest : first in the words which follow there in the Psalm, *desire of me, &c.* forasmuch as this is the proper work of a Priest to pray for the people : as also in the word *my Son ;* forasmuch as the first-born Sons, before the institution of the Levitical Priesthood, ordinarily administred the Priesthood in the families after the death of their Fathers. See *Gen.*25.31. and chiefly in the words *begotten by me this day.* whereby although the eternal generation of the Son by the Father be especially understood, *Heb,* 1. 5. yet they are also fitly applyed by *Paul* to the manifestation of the same, which was made in time, principally by his resurrection from the dead, *Act.* 13.33. which is a clear demonstration that he was lawfully made a Mediator by the Father, and consequently also an High Priest.]

6 *As he also saith in another (place)* [Namely, in the 110. Psalm, which Christ himself also interprets of the Messiah, *Matth.*22.44,45.] *Thou art a Priest for ever after the order of Melchizedeck.* [that is, after the manner and similitude of *Melchizedeck,* as is declared chap.7.15.]

7 *Who in the dayes of his flesh* [That is, when he had assumed our fraile nature, and therein walked and suffered among us, for although he have our nature in heaven also, yet notwithstanding he hath put off the infirmities thereof] *having offered* [that is, proposed to his Father, and having offered up his life for us into the hands of his Father] *prayers and supplications unto him who could deliver him from death, with strong crying and teares,* [the Apostle hath here respect indeed unto the whole humiliation of Christ, but principally unto the anguish and extream distresse of Christ in the garden, when he sweat drops of blood, and to his strong crying on the crosse, when he cryed *my God, my God, why hast thou forsaken me ?*] *and being heard out of (his) fear,* [Gr. *Eulabeias* : which word often signifieth fear ; as may be seen, *Acts* 23.10. and is the same which *Mark* chap.14.33. calls *thambos* and *ademonian,* i. e. *amazement,* and *great anguish,* which was in Christs humane nature, from the foresight and foretaste of the hellish torments which Christ should suffer in his soul for us on the crosse, nevertheless without sin ; considering that he always continued firm in faith, and in all these things perfectly subjected himself to the will of his Father. Out of which *fear* or *terror* he is here said to have been heard, because by his prayer he was strengthened and assured that by the power of his Divine Nature he should overcome all, and so bring the Divel and death it self under his feet. Others translate *because of (his) godlinesse,* or *for his godlinesse sake,* as this word *Eulabeia* also signifieth. But the Greek particle *apo,* i.e. *from* or *out of,* cannot well suffer this interpretation.]

8 *Although he were the Son (notwithstanding) he learned obedience* [That is, experienced what it is in such distresses, obediently to submit himself in all things to the will of his Father] *by that which he suffered :*

9 *And being sanctified* [Or *being become perfect,* Namely, in his obedience, or *being offered up,* namely, on the crosse through the eternal Spirit, as the Apostle speaks hereafter, chap.9.14. or *being perfectly consecrated.* For all these significations hath this Greek word *teleiotheis* in it] *to all that are obedient to him* [that is, who believe in him, and consequently also accompany this faith with the other parts of obedience, as the Scripture every where also calls faith obedience, as the ground of all true obedience. See *Joh.*3.36.] *he became a cause of eternall salvation :*

10 *And was by God named* [Or *by God sir-named, i.e.* made or ordained by God : for to whom God giveth the name, to them he also giveth the thing it self] *an high Priest after the order of Melchizedeck.*]

11 *Of whom* [Namely, Melchizedeck, Or *of which,* Namely, thing] *we have many things* [Gr. *speech*] *and difficult to be declared, to say : (seeing ye are become* [In these words the Apostle gives a reason of that which he had spoken, that the things which he purposed to write *were difficult to be declared.* Namely, not to much in respect of the thing it self, as in respect of their dulnesse, wherefore he hereby stirs them up to take notice] *dull to hear.* [Or *slow in hearing,* or *of hearing.*]

12 *For whereas ye ought to be teachers, by reason of the time* [Or *in respect of the time,* Namely, that ye have been exercised in the doctrine of Christ] *ye have need again to be taught, which are the first principles* [Gr. *the elements,* or *Alphabet of the beginning, i. e.* the first grounds and foundations of Christian doctrine, which he will rehearse in the following Chapter. Otherwise the Ceremonies of the Old Testament, whereunto the Hebrews easily fell relapsed, and which they alwaies hankered after, are also called the first beginnings of the world and weak elements, *Gal.* 4. 9. *Col.* 2. 8. because God by them as by an Alphabet had led them to the spiritual doctrine of salvation : from which the Hebrews must now go forward unto the thing signified thereby, and increase therein more and more] *of the words of God : and ye are become (as) those that have need of milk,* [The same similitude the Apostle useth also, 1 *Cor.*3.2. to cause them to understand their dulnesse and ignorance in the things of the mysteries of the Gospel, as the following verses declare] *and not strong meat.* [Gr. *food.*]

13 *For every one that is partaker of milk, he is unexperienced* [That is, not sufficiently instructed in the doctrine of the Gospel, wherein the true righteousnesse which stands in Gods judgement, and is required of us, is revealed] *in the word of righteousnesse : for he is a child.* [That is, as a child, namely, in knowledge. See 1 *Cor.*14.20. *Ephes.*4.14.]

14 *But strong meat* [That is, even the naked and deepest mysteries and points of doctrine of Gods word, opposed partly to the first principles of doctrine, partly to the Ceremonies, whereunto the Jews like children alwaies relapsed] *is for them that are perfect* [That is, for them that are full grown, as 1 *Cor.*2.6. and 14.20. *Eph.*4.13,] *who through custome,* [That is, by a habit which a man gets by much practising in any art or other thing] *have their senses exercised* [Or *have exercised senses.* The Greek word signifies the instruments by which the fences do their works and are exercised, as eyes, ears, tongue, &c. whereby the inward instruments of the soule are here understood, as reason, understanding, will, &c. which being enlightned and renewed by the power of the Spirit, must also by the exercise of Gods word be daily more and strengthened, to be able to reject that which is evill and false, and to be able to embrace that which is good, and truth] *for discerning both of good and evill.*

CHAP. VI.

1 *The Apostle testifies that he will goe forward to perfection, and not treat now of the first principles of Christian doctrine, the chief points whereof he briefly rehearseth.* 3 *But that notwithstanding upon another opportunity he will also do this.* 4 *Seeing it is impossible that they that fall from thence, after that they have tasted the gifts of the Spirit, should again be renewed unto repentance.* 7 *Declares this by a similitude of fruit full and barren ground.* 9 *Testifies that by the fruits of their love he hath a better opinion of them.* 11 *But that he speaks this to stir them up to diligence, and to more firm hope in Gods promises.*

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13 *Seeing God hath not only made them by words, but also by oath confirmed them to* Abraham *and his seed.* 16 *Which oath is an end of all contention amongst men, much more then with God who cannot lye.* 19 *Wherefore we must fasten our hope in heaven as an anchor of the soule.* 20 *Where Christ our High Priest entred for us.*

THerefore leaving the beginning of the doctrine of *Christ*, [Gr. *the word of the beginning of Christ*, *i. e.* whereby in the beginning we were received for members of Christ, and which is as it were the catechizing of children and novices, Chap. 5. 12.] *let us go forward unto perfection* [that is, go forward unto the perfect knowledg of the doctrine of Christ, Ep. 4. 13.] *not laying again the foundation* [Or *first ground*: whereof six articles are here rehearsed] *of repentance from dead works*, [that is, from sinfull or fleshly works, the end whereof is death, *Rom.* 6. 23. the knowledg whereof cometh especially by the Law, *Rom.* 3. 20.] *and of faith in God*, [Namely, the Father, Son, and Holy Ghost, the summe whereof is contained in the twelve articles of the faith.]

2 *Of the doctrine of Baptismes*, [That is, of the nature, institution, and use of Baptisme and of the Sacraments, whereby faith and repentance is strengthened in us. The word Baptismes he put in the plurall number, not because there is more then one Baptisme, *Ephes.* 4. 5. but either to signifie the outward and inward Baptisme, 1 Pet. 3. 21. or because in the Primitive Church those of full age who were converted to Christ, and had now for a while been instructed in the Christian religion, were oftentimes baptized in a considerable number together, so that there seemed many Baptismes to be performed in one day] *and of the laying on of hands*, [that is, of the gifts of the Holy Ghost, which in the Primitive Church were wont to be imparted to Believers in generall by imposition of hands, *Acts* 8. 16, 17. and especially in the institution of the Ministers of the Church, 1 *Tim.* 4. 14.] *and of the resurrection of the dead*, [of which article they which were admitted unto the communion of the Church of Christ must especially give an account, not only because the Gentiles scoffed at it, *Acts* 17. 32. but also the Sadduces among the Jews, *Matth.* 22. 23. and many Hereticks among the christians denyed the same, 2 *Tim.* 2. 18.] *and of eternall judgement*. [Namely, of the quick and of the dead, of unbelievers to eternall death, and of believers to eternall life. These are therefore the six chief points of the principles or foundations of Christian Religion, which were propounded by questions and answers to beginners, which also for the most part are contained in our Catechismes.]

3 *And this will we* (*also*) *doe* [Namely, the laying of the first foundations of Christian Religion, which *Paul* now indeed passeth by, because he would also bring them to more perfect knowledge of other points of doctrine, but nevertheless promiseth to handle the same upon other opportunities, if God should permit it, as he doth elsewhere also in his Epistles. Others understand this of the declaring of more perfect doctrine, which he is now about to propound] *if God permit.*

4 *For it is impossible* [Namely, in respect of Gods righteous judgement upon such unthankfull men, according to the declaration which Christ himself hath made of them who sin against the Holy Ghost, *Mat.* 12. 31, 32. even as the following verses also shew that here, as also hereafter, chap. 10 verse 26. that sin is spoken of. Wherefore the Apostle *John*, 1 *Joh.* 5. 16. commands that one should not pray for such. See the like phrase, *Joh.* 12. 39, 40.] *them which were once enlightned*, [namely, in the understanding by the preaching of the Gospel] *and have tasted the heavenly gift*, [That is, faith, which is here said that they have *tasted*, tot that ever they received the same it its true being, but because they felt a small beginning, and likenesse or shew thereof, as the word *taste* is also opposed to *lasting down* the meat, *Mat.* 27. 34. which *tasting* Christ in the similitude of a sower, *Mat.* 13. 20, 21. calleth a *receiving of the word with joy*, which notwithstanding hath no root, *i. e.* no true confidence in Christ, neither yeilds any fruible fruits in perseverance, seeing it fell on stony ground, *i. e.* into a heart that was not duly humbled before God nor prepared. And that this also is the meaning here, appears from the 7. ver. following and elsewhere, where these are compared to ground that drinketh not in the rain, and for that cause in stead of good hearbs, brings forth thorns and thistles] *and were made partakers of the Holy Ghost*, [that is, of some gifts of the Holy Ghost, which in the Primitive Church God imparted to the Disciples. See hereof 2 *Cor.* chap. 12. 14.]

5 *And have tasted the good word of God* [That is, the promises of the Gospel, whereof these had also received some tast,, as is said of the word of *John* the Baptist in some Jews, *Joh.* 5. 35. that they would for a short time rejoyce in his light] *and the powers of the age* (*or world*) *to come*: [This may fitly be understood of the powers of eternall life, whereof these men have also some small taste sometimes, by reason that they receive this word with joy, and for a while rejoyce in the promise of the same, as was shewed before ver. 4. and the word *taste* agrees well herewithall.]

6 *And falling away* [Or *falling*, whereby are not understood all kinds of sins whereinto true believers also sometimes fall, as *David*, *Peter*, &c. who afterward come to repentance, but a totall falling or Apostasie from the Christian Religion, and that done wilfully, as is expresly chap. 10. 26. and is joyned with blaspheming of the same, contrary to the testimony of the Holy Ghost in their conscience, as Christ testifieth, *Mat.* 12. 31.] *them* (*I say*) [This refers to the foregoing word *impossible* ver. 4. It is impossible then to renew them again: which impossibility is not only to be understood of the Teachers, who should labour in vain to renew them or bring them to repentance; but also in respect of Gods truth it self, who hath once passed this just judgement against them, and is not mutable, and will not be mocked, *Gal.* 6. 7. yea even in respect of Christs merit, which these men wilfully deny and reject, as it followeth. Wherefore also chap. 10. 26. it is said, that there remaineth no more sacrifice for the sins of such] *to renew again to repentance* [This word *again* hath a reference to the state from whence they are fallen, which state was a beginning of renovation, if they had continued and duly proceeded therein, unto which very estate they cannot be brought again. Others take these words *renew again* simply for to *be renewed*; as the Greek word *palin i. e.* again, by an improper manner of speaking called *Pleonasmus*, is oftentimes redundant. See an example *Joh* 4. 54. and chap. 13. 12. *Act.* 18. 21. and is added only to confirm the thing the more strongly] *as who again crucifie to themselves the Son of God, and put him openly to shame.* [In these words is given one reason more why such Apostates cannot be renewed unto repentance, namely, because they *to themselves i. e.* as much as in them lies, cast new reproach on Christ, whom the Father hath given for a propitiation for our sins, even as the Jews and Gentiles had once before outwardly done to Christ, and contrary to their conscience make him a spectacle or put him to shame before all the world, and to their own destruction, which God will not leave unrevenged: as this Greek word *paradigmatizein* also signifies, *Mat.* 1. ver. 19. for which word the word *blasphemein* is used, *Mar.* 3. 29.]

7 *For the earth* [By this similitude the Apostle shews the equity of this heavy judgment of God upon such men seeing

seeing the like used to be done even amongst men upon such earth] *which drinketh in the rain oftentimes coming upon it, and bringeth forth fit hearbs for them by whom it is also tilled, that receiveth blessing from God*: [Or *is partaker of blessing from God, i. e.* is by God made more and more fit to bring forth more fruits.]

8 *But that which beareth thorns and thistles, is to be rejected, and nigh unto cursing*, [That is, to be wholly forsaken, and as a cursed thing to be given up to burning] *whose end is for burning.*

9 *But beloved, we assure our selves better things of you*, [By these words the Apostle mollifies the former threatning, and declares in that which follows, why he set before them the grievous punishment of Apostates, Namely, not that he held them to be such, but to warn them, and to exhort them to hold fast to the doctrine of the Gospel, and Gods promises] *and joyned with salvation* [Or *cleaving to salvation*] *although we thus speak*, [that is, pronounce such heavy judgement against Apostates.]

10 *For God is not unjust* [That is, unfaithfull or unstedfast in the performance of his promises: even as Gods truth and constancy in the same, is every where also called the righteousnesse of God. See *Psal.* 143. 1. 1 *Joh.* 1. 9.] *that he should forget* [that is, that he should not perfect the same in you even unto the end, according unto his promise, *Phil.* 1. 6. and should not graciously reward it hereafter] *your work*, [namely, of true faith, which he hath already wrought in you, *Phil.* 1. 29.] *and the labour of love, which ye have shewed to his name*, [Or *in his name*, *i. e.* not only out of any humane affection towards the poor and afflicted, but because they suffered for the name of God, and for the profession of Christ, which is a property of true faith and true love, which Christ leaveth not unrewarded. See *Matth.* 10. 41, 42. and 25. 40. *Mar.* 9. 41.] *as who have ministred to the Saints, and* (*still*) *do minister.*

11 *But we desire that every one of you shew the same diligence unto the full assurance of hope* [For as hope of salvation proceeds from faith; so the same hope is also strengthened more and more by the true fruits of faith. See 2 *Pet.* 1. 10.] *even unto the end.* [namely of your life: for he that remaineth constant unto the end, he shall be saved, *Mat.* 10. 22.]

12 *That ye be not slothfull, but be imitators of them, who by faith and long suffering* [That is, patient expectation of the fulfilling of Gods promise, as he proves afterwards by the example of *Abraham* and all true believers] *inherit the promises.* [that is, now enjoy the promised inheritance in heaven.]

13 *For when God* [The Apostle proves by the example of *Abraham* the Father of all believers, that which in the former verse he had testified of all the believing Forefathers] *made promise to Abraham*, [namely, *Gen.* 22. 16. when *Abraham* had offered his son, in which promise all corporall and spirituall promises are contained. Namely of the promised seed, and of the multiplying of his seed, as the Father of all believers: whereof see further exposition, *Rom.* 4. 16. *Gal.* 3. 14. &c.] *seeing he had none that was greater to swear by, he sware by himself*,

14 *Saying, truly* [This word indeed is not in the Hebrew Text, but is herewith rehearsed by *Paul* out of the Greek translation, seeing it is comprehended in the sence it self. Others hold that the particle *ki*, which is in the Hebrew Text, sometimes signifies truly also, *Job* 8. 6. *Pro.* 30. 2.] *blessing I will blesse thee, and multiplying I will multiply thee*, [that is, very abundantly, and continually blesse, and greatly multiply thee.]

15 *And so having waited with long suffering* [Gr. *having been long suffering*] *he obtained the promise*, [that is; that which God had promised, as verse 12.]

16 *For men indeed swear by a greater* (*then themselves are*) [Namely, by God. For other Oathes are condemned in Gods word. See *Deut.* 6. 13. *Jer.* 4. 2. and chap. 5. 2. The reason is, because God only knows the hearts of men, and is able to punish all men how great soever they be, if they swear falsly] *and an oath*, [that is, a lawfull and due oath, of men against whom nothing can be said] *for confirmation* [namely, of the promises which are made to any man. For seeing there are two kinds of Oaths, one concerning things which are come to passe, to attest the truth thereof, and one concerning that which is promised, to assure others of the future observation, *Paul* here speaks chiefly of the latter kind of oathes] *is to them an end of all contradiction.*

17 *Wherein God willing more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed himself with an oath*, [Or *mediated by an oath, i. e.* used the means of an oath.]

18 *That by two immutable things* [That is, his promise and his oath, which are both unchangeable] *in which it is impossible that God should lye, we might have a strong consolation*, (*namely we*) *who have taken refuge, to hold fast the proposed hope.* [that is; the patiente expectation of the fulfilling of the promises by faith apprehended by us, *Rom.* 8. ver. 24, 25. so that the word *hope* is here taken in a proper signification.]

19 *Which we have* [Namely, which hope we believers have, &c.] *as an anchor of the soul* [that is, whereby the soul holds fast unto Gods promises, against all commotions and storms of the world: as a Ship by its anchor in the Sea against all tempests] *which is sure and firm, and entreth into the innermest of the vaile*, [that is, heaven, where Christ is sitting at the right hand of God, and Intercedeth for us: which was signified by the entrance of the High Priest into the holy of Holies, as is hereafter declared, Chapter. 9. 24.]

20 *Where the forerunner* [Namely, who is entred thereinto for us, to prepare a place for us, *Joh.* 4. 2, 3.] *for us, is entred*, (*namely*) *Jesus, being become an high Priest for ever, after the order of Melchizedek.* [This the Apostle adds, that so he may return to the declaration of the Royal Priesthood of Christ, which he had broken off, chap. 5. 11, &c. and resumes it again in the following chapter.]

CHAP. VII.

1 *The Apostle first relates the history of* Melchizedek. 2 *With some other properties more wherein he was like the Son of God.* 4 *Prefers him above* Abraham, *because* Abraham, *and consequently* Levi *also gave him Tithes, and that he blessed* Abraham. 11 *Proveth that perfection was not in the Priesthood of* Levi, *seeing according to* Davids *prediction, another Priest must arise after the order of Melchizedek.* 14 *Namely, our Lord, who is not of the Tribe of* Levi, *but of the Tribe of* Judah. 16 *Whose Law should not be weak nor changeable, but unchangeable and perfect.* 20 *Whose Priesthood therefore was also confirmed with an oath.* 23 *And endureth always, because he liveth always.* 25 *And therefore also can perfectly save his.* 26 *From all which he concludes the glory and dignity of our High Priest.* 27 *And the perfection of his sacrifice once made.*

FOr *this Melchizedek* [The Apostle relates this history of Melchizedek out of *Gen.* 14. 18. &c. as afterward also out of *Psal.* 110. in which places only of the

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old Testament mention is made of him. Some think that this was *Sem* the son of *Noah*, the forefather of *Abraham*, which *Sem* then lived still, as appears by comparing his age with this time when this happened to *Abraham*, in whose family without doubt the true knowledge and worship of God remained. But to this is repugnant that he is afterward said to have been *without Father, without Mother, and without Genealogie*, ver. 3.] *was King of Salem* [Almost all ancient teachers think, that this *Salem* was the City, which afterward was called Jerusalem: although *Jerome* with some others hold, that this was *Salem* about *Jordan* whereof mention is made, *Joh.* 3.23. about which City there were certain plain fields, whereof is spoken *Gen.* 14. 17. and *Hieronie* testifies that in his time the remainders of *Melchizedeks* palace were still shewed in this *Salem* by *Jordan*] *a Priest of the most high God*, [that is, of the true God possessor of heaven and earth, as *Melchizedek* speaketh, *Gen.* 14 19. by which title he distinguisheth him from the Priests of the false gods, wherewith the world was already filled; which even some of *Abrahams* Ancestors themselves served beyond *Euphrates*, Josh. 24. 14.] *who went to meet* Abraham *as he returned from smiting of the Kings, and blessed him:* [namely, as a Priest of the most High, and with Priestly authority, as the argument which *Paul* draws from hence verse 7. also importeth.]

2 *To whom also* Abraham *imparted the tithe of all:* [This was also an act of *Abraham* to *Melchizedek* as a Priest. Of other Priestly actings *Paul* speaks not any where here, who notwithstanding here considers all things, wherein the Priesthood of *Melchizedek* excelled the Priesthood of *Levi*. Therefore the offering of bread and wine is ill added hereunto by some, whereof here is no mention made. But *Gen.* 14. 18. is spoken not of offering, but of bringing forth bread and wine as of a kingly present, serving for this purpose, to refresh with meat and drink *Abrahams* company, who were wearied with the battell; as *Josephus* also thus relates this *Antiq. lib.* 1. *cap.* 11.] *who* [namely *Melchizedek* as a figure and type of Christ, of whom the Apostle so notes the properties, as well of his names, as of other qualities, that withall he shews them to be truly fulfilled in Christ the Son of God] *is first interpreted King of righteousnesse* [so Christ is called according to the type of *Melchizedek*, not only because he himself is righteous; but also because he is become the true righteousnesse before God for us, 1 *Cor.* 1.30. 2 *Cor.* 5. 21.] *and afterward also was King of Salem, which is a King of peace:* [wherein he was also a type of Christ, who hath procured eternall peace with God for us, *Rom.* 5.1.]

3 *Without Father, without Mother, without genealogie, having neither beginning of dayes, nor end of life:* [This that follows is spoken of *Melchizedek* as a type of Christ, because in the relation of the history, *Gen.* 14. and *Psal.* 110. no mention is made of any of these, but because he is brought in as a man (as we may say) fallen out of heaven, and without beginning and end; which is in truth fulfilled in Christ. For he is *without Father* in respect of his humane nature, and *without Mother and genealogie* in respect of his divine nature: as also *without beginning and end of life*] *but being become like unto the Son of God* [from hence it appears that *Melchizedek* was not the Son of God himself, who shewed himself to *Abraham* in humane shape, as some have also thought; but that he only bare a type and similitude of the Son of God] *abideth a Priest for ever.*

4 *Consider now* [From henceforth unto the 11. ver. the Apostle extols *Melchizedek* above *Abraham*, and from the 11. ver. forwards he exalts the Priesthood of Christ above the Priesthood of the Levites, and proves that this as being imperfect must have an end, but Christs Priesthood should endure always] *how great this (man) was to whom even Abraham the Patriarch gave tithe of the spoil.*

5 *And they of the children of Levi that receive the Priesthood, have indeed command* [Namely, from God. See the Law thereof *Num.* 18.24. *&c.*] *to take tithe of the people* [Gr. *to tithe the people*] *according to the Law, that is, of their brethren,* [that is, the other Israelites, who were also descended from *Abraham*] *although they come forth of the loines of* Abraham.

6 *But he who hath not (his) genealogie from them,* [Namely, from the Levites] *he took tithe of* Abraham, [Gr. *tithed* Abraham] *and him that had the promise,* [namely, *Abraham* the Patriarch, who had the promise that in his seed all generations should be blessed, *Gen.* 12. 3. and 22. 18.] *he* [namely, *Melchizedek*, Gen. 14. 19.] *blessed.*

7 *Now without any* [Gr. *all*] *contradiction, the lesse is blessed of the greater* [He speaketh here of a solemn and Priestly blessing, whereby any one blesseth another as a Priest and Ambassadour of God, as here *Melchizedek* did *Abraham*. For otherwise also one that is lesse, may indeed blesse one that is greater, or pray for him.]

8 *And here indeed the men who dye take tithes,* [That is, the Priests who are taken away by death, and make room for other successors] *but there he (taketh them) of whom it is witnessed that he liveth.* [this some understand of *Melchizedek*, because in the history, *Gen.* 14. no mention is made of his death, nor of any one that followed him in his Priesthood upon earth. See ver. 3. & 16. but this may also be taken out of *Psal.* 110. where it is said, *Thou art a Priest for ever*, which is understood of Christ, who liveth alway, and took tithe of *Abraham* in the person of *Melchizedek*. See ver. 16.]

9 *And, so to speak* [Or, *to speak in one word*] *even Levi, who taketh tithes, gave tithes by* Abraham: [or *in Abraham*, as this Greek word *dia* sometimes signifies. See *Rom.* 4. 11. and this exposition is confirmed also by the following verse.]

10 *For he was yet in the loynes of his Father* [Namely, *Levi*. For although Christ also sprung from the loynes of *David*, and consequently of *Abraham* also, notwithstanding that was only according to his humane nature, and done in an extraordinary manner, which therefore freed him from this subjection, as also from sin, whereby all sinned in *Adam*, Rom. 5. 12.] *when Melchizedek went to meet him.*

11 *Now then if perfection* [Or *sanctification*: namely, not only the outward according to the flesh, but also the inward according to the spirit, and which stands before God: under which is contained also the true reconciliation with God. See chap. 10. ver. 14.] *were by the Levitical Priesthood: (for under the same* [or *together with, i. e.* with the institution of that Priesthood. Others translate it *of* or *concerning the same*] namely Levitical Priesthood, the people of Israel received the Law by *Moses, i.e.* God by *Moses* obliged the people of Israel to the Law of the Levitical Priesthood, & its whole Ministry, so that the people in their sanctification, were to use only the Ministry and conduct of this Priesthood] *the people received the Law*] [some understand this only of the Law of the Priestly administration, and of the Ceremonies, which were bound to the Levitical Priesthood, as also afterwards, ver. 12. Others take it more largely for the whole Law of *Moses*, as well Moral as Ceremonial, because God instituted the Priesthood among the *Levites*, that they might be keepers, interpreters and Ministers of this Law. See *Hagg.* 2.12. *Mal.* 2.6,7.] *what need was there yet that another Priest after the order of* Melchizedek *should arise* [as God by *David* in the 110. *Psalm* testifies with an oath] *and who should not be said to be after the order of* Aaron? 12 *For*

12 *For the Priesthood being changed, there is also of necessity a change made of the Law.* [Some take this also only of the Law of the Priesthood in the tribe of *Levi* with the Ceremonies, as was noted in the former verse. Others take it for the whole Law of *Moses*, because the Levitical Priesthood and its Ministry with the whole Law, were by Gods Ordinance so joyned one to another, and so involved one with the other, that the one could not be changed without the other, seeing this Priesthood of *Levi*, or *Aaron*, contained a great part of that Law, as in almost all the institutions of the Law may be seen. And this sence the 18. and 19. verses seem to confirm.]

13 *For he of whom these things are spoken* [Namely, in the 110. *Psalm*] *belongeth to another tribe* [Gr. *was partaker of another tribe*. Namely, of the tribe of *Judah*, as *Jacob* had foretold, *Gen.* 49.10. that the Silo or Messias must come forth out of the tribe of *Judah*: which that it was fulfilled in the person of Jesus Christ, was known unto all christians, unto whom *Paul* here writeth, as is declared in the following verses] *of which no man gave himself to the altar.* [namely, lawfully. For when King *Ozias* of the tribe of *Judah* would attempt this, he was by God punished with leprosie for it, 2 *Chro.* 26.18.]

14 *For it is manifest that our Lord sprung out of* Judah: *of which tribe* Moses *spake nothing concerning the Priesthood.* [That is, concerning the administration of the Priesthood. For otherwise the Kings were also to take care that the Priests rightly administred their Office, as may be seen in *David, Solomon, Hezekiah, Josias* and others.]

15 *And (this) is yet much more manifest, if there arise another Priest after the likenesse of* Melchizedek, [Hereby the Apostle expounds that which heretofore he called the order of *Melchizedek*.]

16 *Who became not (this) after the law of the carnall command,* [That is, by the Law of the ceremoniall commandements, which consisted in outward and carnal or transitory purifications, and sanctifications, as there were concerning the garments of the Priests, anointing, watching, sacrifices, &c. whereby they were consecrated unto their Ministry, and which reached only to the body, and the outward state of man. But it is here to be observed that the Apostle speaks of these ceremonies according to the common opinion of the Jews, who sought sanctification in these outward things: whereas they ought to have looked upon them only as types and shadows of Christ, as is taught in the following chapters] *but according to the power* [that is, by the power of God, and anointing of the holy Ghost, which should perpetually remain upon him, and make him an everlasting Priest, who should always live to intercede for us, and also to apply unto us the vertue of his sacrifice unto an incorruptible life. See hereafter ver. 25. *Rom.* 6.9,10. *Revel.* 1.18.] *of an incorruptible life.* [Gr. *indissoluble.*]

17 *For he testifieth, thou art a Priest for ever,* [That is, without Christs Priesthoods being subject to any alteration. For although some ceremonies of the old Testament are also said to be instituted for ever, as is said of circumcision, *Gen.* 17.30. of the Passeover, *Exod.* 12.14. of the Sabbath, *Exod.* 31. 16, of the Sacrifices, *Num.* 18.19, notwithstanding that cannot be understood of the ceremonies considered in themselves, but only in respect of the thing signified by them in Christ, and unto the time of the coming of Christ, by whom the ceremonies were to be abolished, as the Apostle here, and the Scripture every where else testifieth] *after the order of Melchizedek.*

18 *For a disannulling* [Or *setting off*] *of the foregoing commandement is made, because of the weaknesse and unprofitablenesse of the same* [Namely, to be purified thereby according to the Spirit, as the Jews sought their holinesse and perfection in the use thereof: although these ceremonies served the true Israelites, thereby to be brought to Christ, and his sanctification, which was a great profit, but ended with the coming of Christ.]

19 *For the Law* [Namely, of ceremonies, whereof he here properly speaks. No nor the Moral Law it self, because it was impotent thereunto by the flesh, as *Paul* testifieth, *Rom.* 8. 3.] *perfected nothing, but the introduction of a better hope* [or *bringing in of a better hope*. Namely, perfects all things, whereby is understood the power of the new Covenant, and of the Priesthood of Christ, which is called *a better hope*, because it powerfully accomplisheth the true sanctification in us. Others translate it, *but was a manuduction unto a better hope*, namely, the Law it self, which is therefore also called a conducter unto Christ, *Gal.* 3.24. But the proper signification of the Greek word *epeisagoge* requires rather the first sence, seeing it imports a bringing in or carrying on of any matters, beyond what was before] *by which we approach unto God.* [for by Christ and his Priesthood we have an open accesse unto God himself, *Rom.* 5.2.]

20 *And forasmuch as it (was) not (done) without an oath* [Namely, that Christ is become an eternal Priest] *(for they indeed* [namely, the Levitical Priests] *were made Priests without an oath:*

21 *But he* [Namely, Christ] *with an oath, by him who said unto him, the Lord hath sworn, and it will not repent him, Thou art a Priest for ever after the order of Melchizedek.)*

22 *Of so much a better Covenant* [Or *for so much Jesus became surety of a better Covenant*. Namely, seeing it is confirmed by an unchangeable oath of God, and therefore also is unchangeable, and powerfull to save us, as is declared in that which follows] *is Jesus become surety.* [that is, Mediator as he is also called, *Heb.* 8.6. and 9.15. and 12.24.]

23 *And they indeed were made many Priests, because they were hindred by death to continue always:*

24 *But this man because he remaineth for ever, hath an untransitory Priesthood.* [The Greek word *aparabaton* signifieth properly, that which passeth not over to any other man, as the Levitical Priesthood was to passe over to the eternal Priest after the order of *Melchizedek*; and therefore the first to perish, and this to abide for ever. Or that passeth not over from him to another successor, as the Levitical Priesthood did.]

25 *Wherefore also he is able perfectly to save* [Or *to the full, even unto the full end* so that there wanteth nothing, which the Greek word imports, so that out of him no part of salvation is to be sought or found, either in our selves or in any other] *them who go unto God through him,* [namely, by a true and lively faith. See chap. 10. ver. 19 &c.] *seeing he always liveth* [namely, in heaven, in his glory, at the right hand of his Father, there always fulfilling the other part of his Office of High Priest, intercession] *to intercede for them.* [See the exposition hereof, *Rom.* 8. 34. and hereafter chap. 9.24.]

26 *For such an high Priest became us, holy, innocent, undefiled, separate from sinners, and become higher then the heavens.* [That is, exalted above all visible heavens into the throne of his Father, unto the highest glory, *Eph.* 4.10. *Revel.* 3.21.]

27 *To whom it is not needfull every day* [That is, often, or upon all appointed dayes. See also *Heb.* 9. 7.] *as to the high Priests, to offer up sacrifices, first for his own sins, afterward (for the sins) of the people: for that he did once* [Namely, offer for the sinnes of the people; for he himself had no sin of his own to offer for,

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as is teſtified in the foregoing verſe] *when he offered up himſelf.*

28 *For the Law* [Namely, given by *Moſes*] *maketh men that have infirmity high Prieſts: but the word of the oath* [namely, declared by *David* Pſal. 110. after that the Law was given ſome hundreds of years before, which the Apoſtle adds, to ſhew that the laſt inſtitution makes void the former] *which (followed) after the Law (maketh) the Son, who is hallowed* [or *perfected, conſecrated*, as divers times before. See chap.2.10.] *for ever more.*

CHAP. VIII.

1 *The Apoſtle relates from that which is now proved what an excellent high Prieſt we have.* 3 *And alſo what kind of offering we muſt have.* 4 *Proveth that his adminiſtration muſt not be like that of the other Prieſts, who adminiſtred the type here upon earth, but that the ſame muſt be in heaven according to the heavenly repreſentation.* 6 *Cometh afterwards to the deſcribing of the excellency of the new Covenant whereof he is Mediator.* 8 *And rehearſeth out of* Jerem.31. *the inſtitution and promiſes of the ſame.* 13 *And from hence concludes that the old is done away.*

NOw *the capital ſumme* [Or *the head point among*, or *in the things*, i.e. the principal: for the Greek word *kephalaion* ſignifies both] *of the things whereof we ſpeak, is, (that) we have ſuch an high Prieſt, who is ſet at the right (hand) of the throne of the Majeſty in the heavens:* [that is, at the right hand of God who is ſet on the throne of his Majeſty, or glory, in the third or higheſt heaven. See before chap. 1. 3. *Act*.3.21.]

2 *A Miniſter of the Sanctuary* [Gr. *of the Holies:* whereby the heaven is underſtood, whereof the holy of Holies was a type, as afterward chap. 9.ver.8.12. which is here diſtinguiſhed from the firſt part of the Tabernacle, into which the Prieſts went every day, but the high Prieſt went but once a year into the Sanctuary, or holy of Holies, as is further declared in the beginning of the following chapter] *and of the true* [the word *true* is here oppoſed to the ſhadows, as *Joh.* 1.17.] *Tabernacle* [as by *the holy of Holies* heaven is repreſented, *Heb*.9.24. ſo by this Tabernacle is underſtood the humane nature of Chriſt, which is alſo compared thereunto, *Joh.* 1. 14. and 2. 19. *Heb.* 9. 11. and in which the fulneſſe of the Godhead dwelleth bodily, as in its Temple or Tabernacle, *Col.* 2. 9. which was conceived by the power of the holy Ghoſt, and was ſet up by no man, and by the offering up and bloud whereof, Chriſt went into the holy of Holies: which well agrees with the following verſe. Whereof Chriſt may alſo be ſaid to be a Miniſter, becauſe he ſanctified the ſame humane nature of his for a meet ſacrifice, therein to expiate the ſins of his people, and to accompliſh the work of our ſalvation. See *Joh.* 17.19. and hereafter chap.9.11. where this is thus declared at large] *which the Lord ſet up, and no man.*

3 *For every high Prieſt* [This word *for* gives a reaſon why he ſaid in the former verſe that Chriſt is a Miniſter of the true Tabernacle of his body. Namely, becauſe as an high Prieſt he alſo muſt have ſomewhat to offer] *is appointed to offer gifts and ſacrifices: wherefore it was neceſſary that this man alſo had ſomewhat* [namely, himſelf or his own body, as heretofore, chap. 7. 27. and hereafter, chap. 9. 14. is expreſſed] *to offer.*

4 *For if he were on earth, he ſhould not be a Prieſt,* [Namely, becauſe he had now fulfilled all things on earth, that were to be done by him on earth, as Prieſt. Therefore he ſhould have finiſhed his Miniſtry: but he muſt yet fulfill the remaining part of his Prieſtly Office in heaven in the true holy of Holies] *while there are Prieſts, which offer gifts according to the Law.* [That is, duly, and legally. And in theſe words is alſo a reaſon contained, why Chriſt ſhould now be no Prieſt on earth, namely, who ſhould legally and according to the ordinance of God adminiſter the Prieſthood here, becauſe the Law maketh no Prieſt, but of the tribe of *Levi*, and no ſacrifices but of ceremoniall gifts, whereof Chriſt was made no Miniſter, but a Miniſter of that which was repreſented hereby, as the following verſe alſo imports.]

5 *Who miniſter to the type and the ſhadow of heavenly things* [That is, of the things, which muſt alſo be adminiſtred and fulfilled by Chriſt in heaven, and which are neceſſary for us for an entrance into heaven] *even as Moſes was admoniſhed by a divine oracle, when he was to perfect the Tabernacle. For ſee, ſaith he, that thou make all things, according to the repreſentation* [or *preſcript, mould*, pattern, example, according to which men do or build any thing] *which was ſhewed thee* [namely, in a viſion, either on the mount, or much rather in heaven opened, as afterward, chap.9.23. is declared: for *Moſes* being in the mount ſaw this pattern in heaven it ſelf] *on the mount.* [Or *in the mount.* i.e. on the mount, namely, *Horeb.*]

6 *And now hath he* [Namely, the Lord Jeſus Chriſt] *gotten ſo much the more excellent Miniſtry, as he is alſo Mediator of a better Covenant* [namely, then the Covenant of the Law and the ceremonies was] *which was confirmed* [Gr. *was legitimated*] *in better promiſes.* [namely, which hereafter ver. 10. 11, 12. are expreſſed.]

7 *For if that firſt (Covenant) had been blameleſſe,* [That is, there had been nothing wanting in it, or wherein nothing more could be required. For that which is perfect is not to give place to any other thing of the like condition. For the Law of *Moſes*, whereof the ceremonies are here conſidered as an appendix, was indeed perfect in it ſelf if any man had perfectly obſerved the ſame, but by reaſon of the impotency of the corrupt nature of man, which the Law could not take away, it could bring no man to ſalvation, *Rom.* 8. 3. *Gal.*3.21. Therefore God would make this new Covenant with man through Chriſt, in the room of the firſt, that the defect of the firſt might hereby be amended: of which new Covenant the ceremonies were alſo ſhadows and types, *Col.*2.17. as ſhall be ſhewed in the following chapter, and of which the ancient Fathers had indeed alſo received the promiſes, *Gal.*3.17.*&c.* but the fulneſſe thereof was revealed unto us by Chriſt, as the Apoſtle ſhews in that which follows out of *Jerem.*31.] *there ſhould no place have been ſought for the ſecond.*

8 *For blaming* [Or *ſhewing them the defect*, or *complaining of them*, i.e. ſhewing the weakneſſe which through their corruption was in that covenant, and complaining of it] *(them)* [namely, the Iſraelites: or *the ſame*, namely, Covenant] *he ſaith unto them, Behold the dayes come* [namely, in the times of the Meſſiah] *ſaith the Lord, and I will ſet up* [Gr. *conſummate.* See the annotat. on ver. 10.] *a new Covenant,* [or *Teſtament*] *over the houſe of Iſrael, and over the houſe of Judah:* [hereby are alſo underſtood all the elect of the Gentiles, as may be ſeen every where in the Prophets, who ſhould by faith be ingraffed into this Olive tree. See *Rom.* 11.17, 25, 26. *Gal.* 4. 26,*&c*]

9 *Not according to the Covenant that I made with their Fathers* [Namely, by *Moſes* in the wilderneſſe] *in the day when I took them by the hand to lead them out of the land of Egypt: for they abode not in that my Covenant, and I regarded them not,* [or *I eſteemed them not*: In the Prophet it is, *ſhould I have remained*

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in mariage with them, or *as a Lord?* which hath one ſenſe with theſe words. But the Apoſtle would retain the Greek tranſlation, becauſe there was no difference in the matter] *ſaith the Lord.*

10 *For this is the Covenant that I will make* [That is, fully reveal and ſpread abroad throughout the whole world. For the promiſe of this Covenant was not made void by the Law of Moſes. *Gal.*3.17. but was firſt fulfilled, fully revealed and ſet up in its perfection, by Chriſt] *with the houſe of Iſrael, after thoſe dayes ſaith the Lord, I will give my Lawes into their underſtanding,* [that is, not only in tables of ſtone or parchments. See 2 *Cor.*3.3.&c.] *and in their hearts I will inſcribe them: and I will be unto them for a God, and they ſhall be to me for a people.*

11 *And they ſhall not teach every one his neighbour,* [Namely, by words, or by writings onely, as was done in the legall Covenant, but they ſhall principally be taught of God (namely by his ſpirit) as Chriſt ſpeaketh *Joh.*6.45. 65. who notwithſtanding preached the Goſpel unto them alſo with his own mouth, and exhorted them unto the knowledge of God. This therefore is not abſolutely or altogether denyed, but by compariſon with the manner of inſtruction which was in the old Teſtament; as ſuch phraſes divers times occurre. See examples thereof *Joh.*5. verſ.30.45. 1 *Theſ.*4.9.] *and every one his brother, ſaying, Know the LORD: for they ſhall all know me* [namely, who ſhall have learned it of God, as Chriſt teſtifies in the place forementioned, *Joh.* 6.45. For that here is ſpoken onely of the ſaving knowledge, and of true faith, appears from the following verſe, ſeeing ſins are forgiven to no man in the new Covenant but by true faith. *Rom.* 3.30. Some underſtand this of the ſtate of the life to come, where there ſhall be no more need of any outward inſtruction, when we ſhall ſee him face to face, 1 *Cor.*13.12. 1 *Joh.*3. 2. But from the whole ſcope of the Apoſtle appears that theſe promiſes concern all elect believers of the New Teſtament even in this life] *from the little among them, unto the great among them:*

12 *For I will be gracious to their iniquities, and their ſins, and their tranſgreſſions I will in no wiſe remember any more.* [Namely, to puniſh them. Therefore God in the New Covenant retaineth no more puniſhment, when he hath once forgiven ſin as ſome urge. Although he yet ſometimes out of fatherly love chaſtiſeth his for their good. See *Heb*, 12.6.7.]

13 *When he ſaith* [Thus far the words of the Prophet are rehearſed: now the Apoſtle ſpeaketh again. Gr. *In ſaying*] *A new (Covenant) he hath made the firſt old:* [Or, *cauſed to wax old.* i.e. declared to be old] *now that which is made old, and waxeth old, is nigh to vaniſhing.* [That is, taking away, ſo that it is removed and uſed no more.]

CHAP. IX.

1 *The Apoſtle further to ſhew the excellency of Chriſts Prieſthood above the Levitical, deſcribes the form of the outward Tabernacle, and of that which was therein.* 6 *together with the miniſtry of the Prieſts in the ſame.* 8 *Declareth that theſe were onely ſhadowes and types, as alſo the purifications which were made therein.* 11 *But that Chriſt by his ſacrifice and entrance into the true Sanctuary hath fulfilled all this, and brought to paſſe an eternal redemption.* 15 *Teſtifieth that by his death the New Teſtament is confirmed.* 16 *even as the death of the Teſtator confirms all Teſtaments.* 18 *That therefore in the old Teſtament alſo, all things were ſprinkled with blood, and that without ſhedding of blood there was no remiſſion.* 23. *But that the heavenly things muſt be purified by better ſacrifices.* 24 *That therefore Chriſt is gone into heaven, there to appear before God for us.* 25. *After that he had once offered up himſelf upon earth.* 27 *and that he ſhall come again from heaven to deliver them that wait for him.*

THerefore *alſo the firſt (Covenant)* [Many Greek copies have *the firſt Tabernacle*. But from the laſt verſe of the former chapter, as alſo by the following verſe of this chapter, it appears that it is better read here *the firſt Covenant*] *had indeed judgements* [Or, *inſtitutions*, i.e. manners of doing, according to which the worſhip of God was to be regulated, in which the ceremonial juſtification conſiſted] *of (Gods) worſhip, and the worldly* [Or *that worldly Sanctuary.* i.e. that is earthly, and made of corruptible matter, as all things in the world are: whereof ſee *Exod.*chap.45.26,36,57. And is here oppoſed to the heavenly and uncorruptible, which was ſignified hereby, as the Apoſtle will declare hereafter] *Sanctuary.* [So the building is called, which by Gods Ordinance was conſecrated to Gods worſhip in the old Teſtament, in whoſe place afterward came the Temple of Solomon. But Paul here deſcribes not the Temple but the Tabernacle, becauſe that was firſt built by Moſes, according to the pattern ſhewed him by God on the mount, and that Solomon afterward made the Temple according to this Tabernacle, yet ſo as that he added ſome other things thereunto.]

2 *For the Tabernacle was prepared: (namely) the firſt,* [That is, the firſt part of the Tabernacle: For the Court of the people and of the Prieſts, wherein the Aſſemblies and ſacrifices were performed, the Apoſtle here paſſeth by, and declares onely the things which were in the covered Tabernacle or Tent, and the rites which were uſed therein: whereof the firſt part was called *the holy place*, the other part *the Holy of Holies*] *in which was the candleſtick*, [this candleſtick, Table, and ſhew bread were in the firſt part of the Tabernacle, *Exod.* 25. 23.&c.] *and the Table and the ſhew-bread,* [Gr. *the ſetting forth of bread*] *which is called the Holy (place.)*

3 *But behind the ſecond vail* [This was the vail that ſeparated the Holy place from the Holy of Holies, and is called the ſecond in reſpect of the firſt vail, which covered the entrance into the Holy place in the Tabernacle. See *Exod.* 26.36. for in the Temple this was ſeparated with wals from the Courts, in which therefore there was but one vail, which rent when Chriſt died on the Croſs, *Luke* 23.45.] *was the Tabernacle,* [that is, the part of the Tabernacle: for both theſe parts were under one roofe] *called the Holy of Holies,*

4 *Having a golden cenſer,* [Gr. *thymiaterion*, whereby ſome underſtand the altar of incenſe it ſelf, which ſtood in the holy place, into which the Prieſts went every day to burn incenſe thereon, as is alſo ſhewed *verſ.*6. and may be ſeen *Exod.*30.6. which as it ſtood cloſe by the holy of Holies, therefore they think that it is here ſaid, that the holy of Holies had it. But this manner of ſpeaking would be very improper, ſeeing it ſtands here expreſly that the holy of Holies which was behind the ſecond vail had this *thymiaterion*, as alſo the Ark of the Covenant. Therefore it is more fitly taken *for the cenſer*, wherewith the High Prieſt went once a year into the Holy of holies to burn incenſe, which therefore alſo was kept in the Holy of holies, as *Joſephus* witneſſeth *lib.*2. *contra Appion.* And although Moſes makes no mention thereof expreſly; yet the ſame may be gathered alſo from *Lev.*16.12.] *and the Ark of the Covenant, covered over all about with gold, in which* [ſome think that theſe words *in which* refer to the word Tabernacle, whereof is ſpoken in the third verſe, becauſe 1 *Kin.*8.9. and 2 *Chro.*5. 10. it is expreſly ſaid that in the Ark of the Covenant nothing was contained, but the two Tables of the Law. But others underſtand it of *the Ark* it ſelf, in or about which the golden pot with manna, and Aarons rod were in the time of the Tabernacle, as may be ſeen *Exod.*16.

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3, 3, 4. and *Num.* 17. ver. 10. although in the times When the Temple of *Solomon* was built, they were no more in or about it, either because they were perished, or because they were brought somewhere into another part of the Temple, as also the authentick book of the Law, whereof mention is made, *Deut.*31.26. 2 *Chron.* 34 14.] *was the golden pot wherein was the manna, and* Aarons *staffe which had budded, and the Tables of the Covenant.*

5 *And above over this* (*Arke*) *were the Cherubims of glory* [These were two shapes of Angels, with their heads bowed one towards the other, and touching one another with their wings, as may be seen, *Exod.* 25. 18. from betwixt which God gave answer unto *Moses* from the upper part of the Mercy-seat, as is testified, *Num.* 7. 89.] *which shadowed the propitiatory* [or *Mercy-seat*, which was the covering of the Ark, wherewith the two stone-Tables of the Law were covered: and was a type of Christ who covered the Law, because he subjected himself to the Law for us, and delivered us from the curse of the Law, even as Christ also is therefore called by the name of *propitiatory* or *propitiation*, Rom. 3. 25. and the Angels are said to be desirous to behold these mysteries, 1 *Pet.* 1.12.] *of which things we shall not now speake in particular.*

6 *Now these things being thus prepared, the Priests indeed went into the first Tabernacle* [That is, into the first part of the Tabernacle called the holy place, as ver. 2.] *alwaies* [that is, every one in his daily course, as may be seen, *Luke* 1.8.9.] *to accomplish the services* (*of God:*)

7 *But into the second* (*Tabernacle*) [That is, into the second part, namely, the holy of Holies, as before] (*went*) *the High Priest once a year* [namely, on the tenth day of the seventh moneth *Thisri*, on the solemn day of fasting and of the atonement of all the people. See *Levit.*16.29,&c.] *not without blood* [namely, of the sacrifice of atonement, which was slain and offered without the Tabernacle on the great Altar in the court: the blood whereof, after the kindling of the incense in the aforesaid Censer, was brought by the Priest into the holy of Holies before the Arke and Mercy-seat, and the Mercy-seat was sprinkled therewith seven times, after that it was covered over with the incense as with a cloud: as may be seen, *Levit.*16. 11. &c. Which shadow and type the Apostle goes to declare from point to point in that which follows] *which he offered for himself and* (*for*) *the misdeeds of the people.* [Gr. *ignorances* or *incogitancies*: whereby are understood, not only the sins, which properly are done out of ignorance, but also all sorts of sins, as sufficiently appears by the place, *Lev.*16. 16. whereunto *Paul* here hath respect, and heretofore, chap. 7. ver. 27 and divers other places. And sins are so called also, because all sins (except the sin against the holy Ghost) are alwayes joyned with some error of the understanding, by the deceit of Satan.]

8 *(Whereby) the holy Ghost* [Namely, who was the institutor of all these worships, and therefore one true eternal God, with the Father and the Son, and yet a distinct person] *signified this, that the way of the Sanctuary* [that is, of the holy of Holies, or of heaven, as hereafter, ver. 12. and 24. is declared] *was not yet made manifest* [that is, was not yet so clearly and perfectly made known, as was afterward, when Christ in his first coming accomplished the things signified hereby: even as 1 *Joh.* 3.2. it is said *that it is not yet manifested*, or *made manifest what we shall be.* Namely, after Christs second coming, although notwithstanding even he also were in some sort informed thereof, but not so clearly and perfectly as it shall be known to us, when the thing it self shall be fulfilled in us] *as long as the first Tabernacle was yet standing.* [that is, as long as the Church under the Old Testament was instructed only by these ceremonies and Rites of the first Tabernacle, and consequently also of the first Temple, without the Gospels being propounded to them in its nakednesse and full clearnesse; as was done after the fulfilling. For whereas some interpret this thus, as if the faithfull in the Old Testament had no accesse unto heaven, before Christ was ascended up to heaven, it is contrary to the example of *Elias*, 2 Kin. 2.11. and of *Lazarus*, Luk. 16. 22. compared with *Matth.*8.11. and of the murtherer on the crosse, *Luk.*23.43. compared with 2 *Cor.* 12. ver. 2, 3, 4. and with the hope of the believing Fathers, *Heb.* 11. 16. and is also contrary to Christs promises, *Matth.*5.10,11, 12. which were made long before his resurrection.]

9 *Which was a representation* [Gr. *parabole*, *i. e.* a similitude which signifies somewhat else] *for that present time, in which were offered gifts and sacrifices, which could not sanctifie* [or *could not perfect*. Namely, considered in themselves or by their own power: otherwise in their right use they could serve to direct the faithfull Fathers unto Christ, by whose sacrifice the consciences should be purged, as hereafter ver. 14. is declared] *him who performed the service* [Gr. *him that served*, *i.e.* him that was exercising the worship of God] *according to the conscience.*

10 *(Consisting) only in meats and drinks, and diverse washings* [Gr. *Baptismes*] *and justifications of the flesh* [That is, outward institutions, which justified or hallowed a man only according to the outward or bodily state. See ver. 13.] *imposed* [namely, as a yoke, which the Fathers themselves were not able to bear, and is taken away by Christ, *Acts* 15. 10.] *untill the time of reformation.* [Gr. *rectifying*, *i. e.* in which it shall be brought to right; Namely, untill the times of the new Testament, whereof *Jeremy* had spoken, in which the thing signified should be fulfilled, these ceremonies taken away, and other shorter worships instituted, whereby the holy Ghost should work more powerfully, 2 *Cor.*3.]

11 *But Christ the High Priest of good things to come,* [That is, of all the spiritual benefits which were procured by the sacrifice of Christ on the crosse, and by his entrance into heaven: such as are forgivenesse of sins, regeneration, the Spirit of Adoption, and eternall salvation, which being figured in the Old Testament, were procured by Christ in the New] *being come,* [namely, in the flesh, or into the world] *by a greater and more perfect Tabernacle* [hereby is understood the humane nature of Christ, in which the fulnesse of the Godhead dwelleth, as in a Temple or Tabernacle, *Joh.*1.14. and chap. 2.19. as is also shewed, chap. 8.2. And Christ is said by this Tabernacle of his flesh to have entred into heaven, because by the spirituall power and worthinesse of his sacrifice performed for us, the accesse into heaven was opened for him, and a name was given him above all names, *Phil.*2.8,9. with which exposition agrees that which he saith hereafter, chap. 10. 20. of the new way which is opened unto us *to go into the holy place, through this vale, that is, the flesh of Christ.* For Christ is gone before us, to prepare a place for us, *Joh.* 14.2. He would say therefore that even as Christ by himself, and by his own bloud is entred into the Sanctuary, we also must come thereinto by the same way] *not made with hands, that is, not of this making:* [Gr. *of this creation*, or *of this creating.*]

12 *Neither by the blood of Goats and Calves* [For both these sorts of beasts were sacrificed, when the High Priest was to enter into the holy of Holies, *Levit.*16. 11, 15. with the blood of both which, he also went in the holy of Holies, ver. 18.] *but by his own blood, once entred into the Sanctuary, having accomplished an eternall,* [that is, alwaies enduring, and of eternal vertue, as chap. 10. ver. 14.] *redemption.* [Gr. *having found a ransoming*, *i.e.* deliverance which is procured by ransome.]

14 *For*

13 *For if the blood of Bulls and Goats, and the ashes of the young Cow* [This was yet another Ceremony, whereby the unclean according to the Law in the Old Testament were purified, which also had respect unto Christ and the sprinkling of his blood: whereof see *Num.*19. ver. 2. &c.] *sprinkling the unclean,* [namely, according to the Law, by touching of any dead, or bones, or graves, *Num.*19. ver. 16. Gr. *who were made common*] *sanctifieth* (*them*) *unto the purity of the flesh.* that is, to be clean outwardly according to the Law, and that they might have accesse to the Assemblies, and other outward worships of the Old Testament.]

14 *How much more shall the blood of Christ, who by the eternal Spirit* [That is, by his eternal Godhead from whence the vertue and dignity of the sacrifice of Christ proceeded, as is also shewed, *Act.* 20. 28. and as the eternal Godhead of Christ is also called a Spirit, *Rom.*1.4. 1 *Tim.*3.16. 1 *Pet.*3. 18.] *offered up himself unblameable unto God, purge your consciences* [that is, your souls, understanding, will, and affections, of which the consciences have the feeling also, to know that which is freely given us of God, 1 *Cor.* 2.12. Others read *our consciences*] *from dead works* [that is, sins. See chap. 6.1.] *to serve the living God?*

15 *And therefore he is the Mediator of the New Testament,* [The Hebrew word *berith*, which *Jeremy* useth, chap. 31. signifies in generall any kind of Covenant or contract, whether the same be made betwixt two parties, or by one party only, as Testaments use to be, whereof examples may be read, *Gen.* 6. 18. and 9. 9. *Job* 31. 1. Now that this Covenant is a Testament, the Apostle sets down as certain, because it comes from Gods side alone, even as the place *Jer.* 31. rehearsed in the former chap sufficiently shews; and because all types thereof shewed this, which were sprinkled and sealed with the blood of the slain sacrifices] *that death being come* (*between*) *for expiation* [Gr. *ransoming*.] *of the transgressions which were under the first Testament,* [that is, which were committed, and remained unexpiated in the time of the Old Testament, but were passed by and forgiven by God for the sacrifice and satisfaction of Christ, which was to be performed afterwards. See *Act.*15.1. *Rom.*3.25,26.] *they that are called* [namely, with an effectuall calling unto faith, as *Abraham* and his spiritual seed were, *Rom.*4.16.] *might receive the promise of the eternal inheritance.* [that is, the promised eternal inheritance. See hereafter chap. 11. ver. 8, 9, 10.]

16 *For where a Testament is, there it is necessary that the death of the Testator intervene.* [Gr. *be brought*, namely, before it be firm, as the following verse declares.]

17 *For a Testament is firm in the dead: seeing it hath yet no force, when the Testator liveth.*

18 *Whereforce also the first* [Namely, Covenant made by *Moses*] *was not consecrated* [that is, publiquely instituted, solemnized, and declared to be firm and valid] *without blood.* [namely, of the beasts that were slaughtered or killed; which had their aim at the death of the Mediator of the New Testament. For seeing the transgression of the Law deserved death, and God by his grace according to the tenor of the new Testament would absolve the transgressor from it, so that his justice should also be satisfied, therefore Christ the Mediator interposed, and as a surety of *Heb.* 7. 22. tooke upon him the making of satisfaction, and afterward by his death paid the debt of our transgression, and also procured for them the eternal inheritance, which belonged unto him as the Son of God.]

19 *For when all the commandements* [This relation of *Paul* is taken out of *Exod.* 24.3. &c. only that the Apostle adds hereto *water, purple wooll, and hyssope* out of *Levit.*14.6. and *Num.*19.6. where these things were used in the like sprinklings] *according to the Law, were uttered by* Moses *unto all the people, he took the blood of Calves and Goats* [whereof mention is made often in other places] *with water and purple wool and hyssop, sprinkling both the book it self* [this is not indeed expressly said, *Exod.*24. but nevertheless may sufficiently be collected from *Moses* his relation there] *and all the people.* [that is, the twelve pillars which *Moses* erected there, to represent the twelve Tribes of Israel, and that before, and in the presence of all the people. See the annotat. on *Exod.*24.8.]

20 *Saying, this is the blood of the Testament* [That is, a sign and seal of the Covenant or Testament. For it was the blood of calves and goats, which was used for the sanction or confirmation of this Covenant. A Sacramental phrase, as *Luke* 22. 19. 1 *Cor.* 11. 24. 25.] *which God hath commanded unto you.* [that is, hath made with you, according to, or concerning all these words or commandements, as is expressed, *Exod* 24.8.]

21 *And he sprinkled also in like manner the Tabernacle* [This is taken out of divers other places of the Law, especially out of *Exod.*29. 12. *Levit.*16.14,&c.] *and all the vessels of the Ministry with the blood.*

22 *And all things almost* [This is added because some purifications of the Law were made only with water, which also aimed at the sacrifice of Christ, seeing in his death there flowed out blood and water. See *Joh.*19.34. and 1 *Joh.*5.6.] *are purified by blood according to the Law, and without shedding of blood there is no remission.*

23 *It was therefore necessary* [Namely, according to Gods unchangeable command and ordinance. See afterward chap.10.ver.9,10.] *that indeed the types* [or *representations, figures.*] *of the things which are in the heavens, should be purified* [that is, separated from common use, and made fit to have religious communion therewith] *by these things: but the heavenly things themselves* [that is, the entrance into heaven it self, and the spiritual gifts which are needfull for us to come thereinto, and which were signified by these outward purifications. See *Ephes.*1.3. *Col.*3.1, 2.] *by better sacrifices then these.* [that is, by the sacrifice of Christ, which is better and of greater dignity. And it is here put in the plural number, although it be but one, and once offered, because it contains in it self the vertue of all the typical sacrifices, and things signified thereby.]

24 *For Christ is not entred into the Sanctuary that is made with hands, which is an anti-type of the true,* [Namely sanctuary, *i.e.* of heaven, which was figured by this other, as followeth] *but into heaven it self, now to appear before the face of God for us.* [namely, with his victorious sacrifice, which here upon earth, he had unblamedly offered up to his Father, for a satisfaction for all the sins of his faithfull ones: and with an everlasting desire that that might alwaies be applyed to us for our salvation. See *Rom.*8.34. 1 *Tim.* 2. 5. and 1 *Joh.*2.1.]

25 *Nor yet that he should often offer up himself, as the High Priest enters into the Sanctuary every year with strange blood:* [or anothers, *i. e.* with blood of slain beasts, which are of another nature then himself.]

26 (*Otherwise he must often have suffered.* [Namely, if he must often have offered up himself, considering that his sacrifice was performed by suffering and with suffering, and could not be accomplished without suffering] *from the foundation of the world*) [that is, since men began to sin, From whence appears that God never forgave sins, but in respect of this sacrifice of Christ] *but now once in the consummation of the ages* [that is in the fulnesse of time which God had appointed thereunto. See *Gal.*4.4.] *he is manifested, to do away sin by the sacrifice of himself.*

27 *And*

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27 *And even as* [Gr. *for as much as*] *it is appointed unto man once to dye* [namely, by Gods ordinance, after that man sinned, *Rom.*5.12. For that some men dyed not, as *Enoch* and *Elias*, and that some dyed twice, as they did that were miraculously raised up into this life, was a special priviledge and exception from this general rule] *and afterward the judgement* : [namely, of each one in particular immediately after death, and of all in general hereafter at the last day.]

28 *So also Christ being once offered, to take away the sins of many* [Namely, of all his elect and faithfull ones, or *to take upon him*, or *bear the sins of many*] *shall the second time be seen without sin* [that is, without bearing any more the imputation and punishment of our sins, but in glory to judge all things] *by those that look for him* [namely, by faith and hope. See 2 *Tim.* 4. 8.] *unto salvation.*

CHAP. X.

1 *The Apostle declares that the Law had but a shadow of the good things to come, and by its manifold and yearly sacrifices, was not able to perfect any thing.* 5 *And that therefore David testifieth in the fortieth Psalm, that Christ should come into the world to do the will of God.* 10 *And by the only sacrifice of his body to perfect us for ever.* 85 *The same he proves again by the contents of the new Covenant,* Jerem.31. *in which the perfect taking away of sins is promised.* 18 *And concludes therefore that there is no more need of any sacrifice for sin.* 19 *Afterward he cometh to the other part of the Epistle, namely, to exhortations unto their duty: and first he exhorts the Hebrews, to go unto God with a confident faith, by the way which Christ hath consecrated for us.* 23 *Afterwards he exhorts them to stedfastnesse in the profession of this hope, and to unwavering love.* 25 *And to the keeping of their assemblings together.* 26 *To this end sets before their eyes on the one side the fearfull judgement of God which Apostates are to expect.* 32 *And on the other side their former patience, and compassion on the afflicted, even on his own hands also.* 36 *Together with the promises which those that are constant shall receive.* 37 *Both which he proveth by a place out of* Habak.2.4. *which he rehearseth and applyeth.*

FOr *the Law* [Namely, of the Ceremonies under the Old Testament] *having a shadow* [that is, a rude draught, as Painters use first rudely to make out or delineate with certain lines and shadowes a picture, which they intend afterward to perfect] *of good things to come,* [that is, of the spiritual and heavenly things, which should be procured and imparted to us in the new Testament, *i. e.* of Christ himself and his benefits] *not the image it self of the things.* [Some hereby understand the perfect way of the outward worship of God, which God should institute by Christ in the new Testament, which differed from the institution of the old Testament as a shadow or first draught, from the perfect image of any thing: even as they are also therefore called the first principles or elements and alphabet of the world, *Gal.*4.3.9. But seeing the Apostle no where in this and in the former chapter, maketh any opposition betwixt the outward worship of God of the old and of the new Testament, but only betwixt the shadowes of the old Testament, and Christ himself with his sacrifice and benefits, which he hath procured for us, therefore others by these words *the image it self* more fully understand the thing signified it self, or the pattern according to which these shadowes were held forth, even as we are said to be created after Gods image or likenesse. Which sence the words adjoyned *the image it self of the things* also require, *i.e.* the things themselves in their full proportion or shape even as they ought and should be] *can never with the same sacrifices* [that is, of one sort, or of one and the same condition and nature] *which they offer up every year continually,* [Gr. *in continuance,* or *perpetuity, i. e.* without omission, as long as this Priesthood and this Law was to endure] *sanctifie* [or *perfect.* Namely, according to the conscience, by the taking away of sin, and the guilt of sin, as is declared heretofore, chap. 9. ver. 9.] *them who go thereunto.* [or *go unto God.* Namely, with their sacrifices.]

2 *Otherwise they should have ceased to be offered* [Others read, *should they not otherwise have ceased?* by way of interrogation: but the sence comes all to one] *because they that used the service, should have no conscience more of sins,* [that is, be no more conscious of sin, or should have no accusation of conscience for sin 3 and should no more acknowledge themselves guilty of any guilt of sin, seeing they should at once be purged or delivered from it] *having been once purged:*

3 *But (now) in the same (there is made) every year again remembrance of sin.* [Namely, not only of the sinnes which were done that year, but of all the sins that were committed before. See *Levit.*16.21.]

4 *For it is impossible that the blood of bulls and goats should take away sin.* [Namely, by its own worth and vertue, forasmuch as that is but a corporal and transitory thing, whereas sin is a spiritual evil, and hath its place chiefly in the soul which is immortal.]

5 *Therefore* [Namely, Christ the High Priest of good things to come, in whose name *David* speaketh in this Psalm, and of whose coming he prophesieth, as *Paul* here testifieth, and the thing it self shews] *coming into the world* [namely, when he assumed the humane nature, and united it in one person with himself, as heretofore, chap.1.6. and chap. 9.11.] *he saith, sacrifice and offering thou wouldest not* [namely, to accept it for an expiation and satisfaction for sin, as the Jews imagined: otherwise God willed it also to be used for the faithfull of the old Testament, as types and Sacramental signs, which directed them to the future satisfaction of the sacrifice of Christ: but that also no longer then untill the sacrifice it self should now be accomplished, when as these shadowes must cease, as is proved in this and other places] *but thou hast prepared me a body.* [the Hebrew Text, *Psalm* 40.7. saith, *Thou hast bored through mine ear.* But the Apostle here followes the Greek translation, as almost every where in this Epistle, seeing the same sence is contained in both. For the words *thou hast bored through mine ears,* signifie that Christ now becoming man, gives up himself to be a willing servant of his Father, to obey him unto the death of the crosse. And it is a similitude taken from the servants of the Hebrews, who after that they had served their Masters six years, would not depart out of their masters service the seventh year, but abide in it continually untill death, for a testimony whereof, their ear was bored thorow on the post of the door as may be seen, *Exod.* 21. 6. Even so then also God the Father is here said, *to have prepared Christ a body,* because Christ having received of his Father the humane nature out of the flesh and blood of the Virgin *Mary*, by the power of the Holy Ghost, here gives up the same unto the service of his Father, to serve him willingly in all things, even unto the death, to be a sacrifice of expiation for our sins. It is therefore as much as if he should say, Thou hast given me a body, that is willing and ready in thy service even unto death.]

6. *Burnt-*

6 *Burnt-offerings, and (offerings) for sin pleased thee not.*

7 *Then spake I, Behold I come, (in the beginning of the book* [Gr. *in the head*, or *in the roll of the book.* Namely, of thy Law. For the book of the Law was wont with the ancients to be written in a roll, as Mapps are with us, and as the Jews still have them, in their Synagogues. Now there are many places in the book of the Law which testified of the coming of Christ, yea even in the beginning of the Book, when God promised the seed of the woman, which should tread upon Satans head. *Gen.*3.15.] *it is written of me) to do thy will, O God.* [that is, to be obedient to thee unto the death of the Crosse for the reconciliation of all believers.]

8 *When he had said before, Sacrifice and offering and burnt-offerings, and (offering) for sin, thou wouldst not, neither did they please thee (which are offered according to the Law.)*

9 *Then said he, Lo I come to do thy will O God. He taketh away the first* [Namely, all sorts of propitiatory offerings, which were used in the old Testament] *to settle the second.* [Namely, his obedience unto the will of his Father.]

10 *In which will* [That is, by the obedience of which will: as *Rom.*5.19.] *we are sanctified,* [that is, have all that is needful to our perfect sanctification, Namely, forgiveness of sins, renovation of the spirit, and eternal salvation] *by the offering of the body of Jesus Christ once* (*performed*) [that is, which will of God consisted therein also, that Christ should give up his body on the Crosse for a propitiatory sacrifice for our sins. *Phil.*2.8.]

11 *And every Priest stood indeed every day ministring, and offering oftentimes the same sacrifices,* [That is, of the same sort and nature] *which are never able to take away sins:*

12 *But this man having offered* [Namely, on the wood of the Crosse] *one sacrifice for sin, is for ever* [this word *for ever* is by some joyned to the word *having offered*, but the first conjoyning is the fittest] *set down on the right* (*hand*) *of God:*

13 *Henceforward expecting* [That is, in this his Kingly and Priestly office, even as he now administers it, as Mediator, persevering so long, and continually attending to the execution of the same, until by his mediation and his Fathers power all the enemies of our salvation, and at the last death also, shall be abolished, when he shall lay down this form of governing, and with the Father and the Holy Ghost remain all in all. See 1 *Cor.*15.24.&c.] *until his enemies be made a footstool of his feet.*

14 *For by one offering he hath perfected for ever those that are sanctified.* [Those that by his word and spirit believe in him, and are regenerated. And hereby is made a definition of those who are perfected by Christs sacrifice; for although his sacrifice in it self is sufficient for all men, nevertheless it perfects no man, but those that are sanctified by him.]

15 *And the Holy Ghost* [Namely, in his word, and especially in the form of the new Covenant which he hath made with us, *Jer.*31. From whence appears then that the Holy Ghost is the true God, and a distinct person in the Divine essence] *also witnesseth it to us.* [Namely, that which he said in the former verse. For although in the form of the New Testament, *Jer.* 31. there is no mention made of sacrifice, nevertheless seeing perfect remission of sins is there promised, and the Apostle had proved hitherto that the death of the Testator must come between, that the New Testament might be firm, and he had proved this also out of the fortieth Psalm; therefore he concludes beyond all contradiction that this must be accomplished in the new Covenant by this one sacrifice. Thus then the Apostle here teacheth us to compare the Scripture with it self, to make him conclusions in matters of faith]

16 *For after that he had said before, This is the Covenant that I will make with them after those dayes, saith the Lord,* [That is, *Thus saith the Lord*: which words may here be taken for Pauls words, although the like are also in the Prophet. Otherwise there would want somewhat in the beginning of the following verse, to fill up Pauls conclusion; Namely, *Thus saith he*: or the like; which some copies also have set before the 17 verse, because they took these words, *saith the Lord*, for the words of the Prophet] *I will give my Lawes into their hearts, and I will inscribe them in their understandings:*

17 *And their sins, and their unrighteousnesses, I will in no wise remember any more.*

18 *Now where forgivenesse of the same is, there is no more sacrifice for sin.* [Namely, of expiation: but onely spiritual sacrifices of thankfulness, which are required of us in the New Testament. See *Rom.* 12.1. Heb.13.5. 1 *Pet.*2.5.]

19 *Seeing therefore brethren,* [Here the Apostle begins the second part of this Epistle, namely, the exhortations to the duties of believers. And exhorts them in the remaining part of this chapter, to boldnesse in the faith, to stedfastnesse in profession, and to patience in tribulations] *we have boldnesse, to enter into the sanctuary* [Gr. *unto the entrance of the sanctuary, i.e.* by faith, hope and prayers to go directly unto God in heaven. *Rom.*5.2. *Ephes.*3.12.] *by the blood of Jesus.*

20 *By a new* [The Greek word properly signifies *that which is newly slain*: which he refers to the sacrifice of Christ, which was newly slain, and remaines always in full force] *and living* [that is, quickning, as *Joh.*6.57. for Christs death is our life] *way,* [so he calls Christ offered for us, because through him, and his merits we have accesse unto God. See *Joh.* 14.6.] *which he hath consecrated for us* [Or *newly prepared* or set forth. See ch.9.v.18.] *through the vail, that is, (through) his flesh* [that is, his humane nature, by which his Divine nature was covered, as the Ark of the Covenant and the Mercy seat, with all the Holy of Holies, was by the vail]

21 *And (seeing we have) a great Priest over the house of God:* [That is, the whole Church of God. See before chap.3.6.]

22 *Let us approach with a true heart,* [That is, an unfained, upright minde] *in full assurance of faith, (our) hearts* [That is, our souls, or thoughts, will, and affections] *being purified* [Gr. *sprinkled. i.e.* being purified and freed from an evil conscience by the sprinkling of the blood of Christ. See before chap.9.14.] *from an evil conscience, and the body* [that is, our outward actions or works which are done by the body] *being washed with pure water:* [that is, by the operation of the Spirit of Christ, which is every where set forth by pure water See *Ezek.*36.25. 1 *Joh.*5.6.]

23 *Let us hold* (*fast*) [That is, stedfastly retain, without turning from it, or being seduced from it] *the unwavering profession of hope:* [namely, which is in us. 1 Pet.3.15.] *for he that hath promised it, is faithful:* [namely, in performing of what he hath promised.]

24 *And let us heed one another* [Or *observe one another*] *for stirring up of love and of good works.*

25 *And let us not neglect our mutual coming together* [Namely, in the Christian Assemblies, which are kept for the hearing of Gods word, publique prayers, and use of the holy Sacraments. See *Act.*2.42. and 20.7.1 *Cor.*11. 20.&c.] *as some are wont,* [namely, they that fall away from the truth, either for fear of the Jews or else through negligence, or out of a great opinion of themselves, or for other causes grow remiss herein. See *Mat.*18.20.] *but (exhort) one another: and (that) so much the rather, as ye see that the day drawes nigh.*

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26 *For if we sin willingly,* [That is, wilfully fall away from this faith, which the Apostle hath here described, as hereafter in the 29 verse this sin is more largely declared, which the Apostle also heretofore cha. 6. vers. 6. called *a falling away.* He speaketh not here then of every kind of sin or falling away, but of that sin which Christ calleth the sin or blasphemy against the Holy Ghost, *Mat.* 12.32. and of the sin unto death, whereof John speaketh. 1 *Joh.*5.16.as appears by the following properties which are rehearsed hereafter] *after that we have received the knowledge of the truth, there remaineth no sacrifice for sin any more:* [Namely, seeing such persons wilfully reject and despise the only sacrifice of the New Testament, namely, the Lord Jesus and his merit. And the Apostle Paul seemeth also here to allude to the place, *Numb.* 15.30.31. where,even according to the Law it self, no sacrifice of expiation was permitted for those who sinned with an high hand, and reproached the Lord, but must without mercy be rooted out of the people.]

27 *But a fearful expectation of judgement and heat of fire, which shall devour the adversaries:* [That is, the enemies of Gods truth, and persecutors of the same.]

28 *If any man made void the Law of Moses* [That is, rejected, forsook, denyed, apostatized from it, as is declared *Deut.*13.5,6,7. For although there were more wilful sins, which were punished with death; neverthelesse the Apostle especially respects this sin of wilful Apostacy, as the Greek word *athetein i.e.abrogate*,or *make void*,and comparing of the following verse imports] *he died without mercy under two or three witnesses:*

29 *Of how much heavier punishment think ye shall he be accounted worthy, who hath trampled upon* [That is, wilfully despised and rejected. For that which a man tramples upon, they use with much contempt and rejection] *the Son of God, and hath esteemed the blood of the Testament* [that is, the blood of Jesus Christ, by which the New Testament is confirmed. *Mat.*26.28.] *unclean,* [Gr. *common: i.e.* prophane, unholy, as *Mar.*7.2. *Act.*10.14. For that which a man rejects or denies, that he accounts unclean or unholy in matters of Religion] *whereby he was sanctified,* [namely, outwardly, in regard of his former profession or confession, concerning the hearing of Gods word, use of the holy Sacraments, and separation from other common men, namely Jews and Gentiles. Although such a person was not partaker of true regeneration as John testifieth, 1 *Joh.*2.19. and as such still neverthelesse 2 *Pet.*2.22. are called *dogges* and *swine*, although they were washed from their outward filth and had left the impurity of idolatry, and other unholiness] *and hath reproached the spirit of grace?* [that is, the holy Ghost, which began to work in them some taste of Gods grace, for which they also rejoyced for a while. See hereof more at large chap.6.5.]

30 *For we know him who hath said* [Namely, *Deut.*32. vers.35.36. where the Lord promiseth that he *will revenge* his people upon their enemies, and *judge, i.e.* right and defend them against all persecutors and oppressors. And here it is to be observed, that the Apostle alters and amends the words of the Greek interpreters, according to the Hebrew Text] *Vengeance is mine, I will recompense saith the Lord. And again, the Lord shall judge his people.*

31 *It is a fearful thing to fall into the hands of the living God.* [Namely, when he taketh vengeance upon his enemies. Otherwise it is better to fall into the hands of God then of men, when he graciously chastiseth his own, 2 *Sam.*24.14.]

32 *But remember the former days, in which after ye were illuminated* [Namely, first when ye became believers, and by Baptisme were ingraffed into the Church of Christ. How much more then,he would say,much ye be stedfast, and armed against all tribulation, now after that ye have long professed Christ and served him] *ye underwent much combate of suffering:*

33 *Partly, when by reproaches and afflictions ye became a spectacle:* [This may be taken either properly, seeing the Christians were oftentimes cast before beasts in the publique shewes. 1 *Cor.*15.32. or by a similitude, because they were publiquely in the Synagogues and Judgement halls, shamefully made a spectacle, and evil intreated,as Christ foretels *Luke* 12.11. and chap.21.12. and Paul speaketh concerning himself and other Apostles. 1 *Cor.*4.9.] *and partly when ye had communion* [that is, had compassion, and afforded all brotherly assistance] *with them that were so used.*

34 *For ye had compassion upon my bands,* [Namely, when I was fallen upon, and apprehended at Jerusalem and was necessitated to appeal unto Cesar to escape the violence of the Jews: when doubtless the believing Jews had great compassion on Paul, and afforded him him all help. See *Act.* 21.33.] *and received with joy* [namely according to the exhortation and promise of Christ. *Mat.*5.11,12. and according to the example of the Apostles. *Act.*5.41. See also 1 *Thess.*2.14.] *the spoiling of your goods,knowing that ye have in your selves* [that is, in the hope which is in you] *a better and abiding substance in the heavens.*

35 *Cast not away therefore your boldness,*[That is,your bold confession, springing from the boldness of faith,and hope in God, as is exprest heretofore vers. 23. Or your confidence] *which hath a great recompense of reward:* [namely of grace, and for Christs sake. See *Rom.*11.35. *Col.*3.24.Heb.13.21.]

36 *For ye have need of patience*; [That is, stedfastness and patient expectation of the fulfilling of Gods promise, as the proof which the Apostle here relates out the place of *Habakuk*, imports] *that ye having done the will of God, may carry away the promise:* [That is, the thing promised or inheritance. See *Gal.*3.22.]

37 *For, yet a very little (while,)* [Namely, there remaineth. These words are taken out of *Hab.*2.3.*Hag.*2.7.which the Apostle bringeth not word for word, but relateth the sense of them,and applies them to his purpose] *(and) he*[namely,the Messias,Christ]*who is to come,shall come and not tarry.*

38 *But the just shall live by faith:* [See further of this translation on *Rom.* 1.17.] *and if (any one) withdraw,* [namely, from this faith and patient expectation, by apostacy, and denial of Christ and his truth,] *my soul hath no pleasure in him.*

39 *But we are not* [Hereby the Apostle mollifies the former threatning, namely that he hath not such an opinion of them, although he speaketh thus, as he also did heretofore in the like warning,chap.6.vers.9.]*of them that withdraw themselves,* [Gr.*of the withdrawing*] *unto destruction, but of them that believe* [Gr. *of faith*] *unto preservation* [Gr. *obtaining, purchasing*] *of the soul:* [that is, of the salvation of the soul: as Christ speaketh also *Mat.*10.39.]

CHAP. XI.

1 The better to move the Hebrews to stedfastness in the faith, he describes faith to them, with its properties and operation. 4 And to that end produceth the examples of the faith of the ancient Fathers of the Old Testament, and first of all of Abel. 5 And of Enoch. 7 and of Noah. 8 Afterward of Abraham. 11 And of Sarah. 13 Who with their seed received indeed the promises of the land of Canaan,but the fulfilling of them they obtained not upon earth, but in heaven,17 Further he rehearseth the example of the faith of Abraham,in offering of his son Isaac. 20 And of Isaac in blessing of his son Jacob. 21 And of Jacob in blessing of the sons of Joseph. 22 And of Joseph on his death-bed. 23 Afterward of the parents of Moses. 24 And of Moses himself, in despising of his honour and ease in Pharaohs Court. 27 And in departing out of Egypt, keeping of the Passeover, and going through the red Sea. 30 Afterward of Joshua and of Rachab, in the taking of Jericho. 32 And withall of the Judges and Kings, who performed great things by faith. 35 Afterward of certain women, who endured great difficulties thereby. 36 as also divers other Prophets and Martyrs. 39 Concludes that all these died in faith, although they obtained not the thing promised without us.

N*Ow faith is a firm ground* [Or *a firm confidence, i.e.* that which causeth to subsist, or stand firm, and as it were present, the things which are promised by God in Christ, and which therefore are expected by hope. which is not done only by an assent to Gods promises in our understanding, but also by a trusting to the same in our will. See *Rom.*4. 18, &c. and above, chap.3.14. Gr. *hypostasis*, i.e. *subsistence*,of which word, see also 2 *Cor.*9.4. and 11.17.] *of the things which are hoped, (and) an argument* [or *conviction*: For faith respecting Gods revelation and promise, convinceth and assureth the heart of man more strongly of the truth of a thing, then any other argument brought forth from naturall reason] *of things which are not seen.* [That is, even which are not comprehended by us, by natural sence or reason; Or which are not present before our eyes. For although the things which are seen, are indeed believed also, as Christ speaketh to *Thomas*, Joh. 20.29. notwithstanding this is not properly divine faith, which is wrought in us by the Holy Ghost, which looks only at Gods promise or revelation, whether the things be now past, present or to come: as will appear by the examples which *Paul* produceth.]

2 *For by the same the Ancients* [Namely, Forefathers, from whom we are descended, and whose examples we must imitate] *obtained testimony.* [Namely, that they pleased God, as is expressed, ver.5.]

3 *By faith we understand that the world* [Gr. *the ages*, as chap. 1. ver. 2.] *was prepared* [That is, created, and brought into such order and form, as now we see it] *by the word of God,* [that is, by the powerfull command of God. See *Gen.* 1. *Psalm* 33. 6.] *so that the things which we see, were not made of things which are seen.* [or, *were made not of visible,* or *seen things, i.e.* out of nothing. For this is proper to faith, that it believes out of Gods word, that the world was created *out of nothing*: whereunto no Philosopher by natural reason was able to attain.]

4 *By faith Abel offered to God a greater sacrifice then Cain,*[Some take this word *greater* for *of greater price,* because *Abel* made his offering of his fattest beasts, and *Cain* but of some slight fruits. But the same word is here as fitly taken for *more worthy*, and *more acceptable to God*, which the Apostle thence concludes, because God respected *Abel* and his offering, and not *Cains*, which the Apostle testifieth that it was done by the faith of *Abel*: namely, because *Abel* in this offering looked to that seed of the woman, which should tread upon the Serpents head, *i.e.* unto Christ, who by his death should destroy the Devil, *Heb.* 2. 14.] *by which* [namely, faith] *he obtained witness that he was righteous.* [this is not in so many words indeed, *Gen.* 4. 4. but the Apostle concludes the same out of that which is there exprest, that God respected him and his sacrifice, which title of righteousnesse Christ also therefore gives to *Abel*, Mat.23.35.] *seeing God gave testimony of his gifts,* [namely, by *Moses*, Gen.4. 4. or by an extraordinary sign from heaven concerning his sacrifice, as was done concerning *Aarons* sacrifice, *Lev.*9. 24. concerning *Elias's*, 1 Kin.18.38. *Davids*, 1 Chron. 21. 26. *Solomons*, 2 Chron. 7. 1. by sending of fire from heaven: which is therefore very probable, because *Cain* seeing the same, was kindled with wrath and envy towards his brother] *and by the same (faith) he speaketh still,* [namely, not only by his good example in Gods word, but also by his blood, which after his death cryed unto God for vengeance. See *Gen.*4.10. *Heb.* 12. 24.] *since he is dead.*

5 *By faith Enoch was taken away* [Gr. *translated*, Namely, from earth into heaven,as is expressed concerning *Elias*, 2 Kin.2. 1.] *that he should not see death,* [that is, suffer or feel: as this word *see* is also taken, *Psal.*16.10. *Joh.*8.51. From whence it appears that his body put off immortality in this taking up into heaven, and was changed into an immortal and glorified body: as may be read concerning *Elias*, Luk.9.30. and of all believers at the last day, 1 *Cor.* 15, 51. and 1 *Thes.* 4.15.] *and he was not found, because that God had taken him away: for before his taking away he had testimony that he pleased God.* [This indeed the Text saith not, *Gen.* 5. 22. but the Apostle concludes this front that which is there exprest, *that he continually walked before God.*]

6 *For without faith it is impossible to please (God)* [Or *it is impossible that he pleased God*, namely, to eternal salvation. The reason is, because no man can so please God without Christ, *Joh.*14 6. *Act.*12.4.] *for he that cometh to God* [that is, he that stedfastly walketh before God, as *Moses* speaketh of *Enoch*, Gen. 5. 22, 24. Or he that serveth God, and seeketh to enjoy his favour] *must believe that he is,* [namely, not onely an essential being, but also such a one as he hath revealed himself in his word, not only according to the Law, but also according to the Gospell, which the faith whereof *Paul* here speaketh properly respecteth, *Rom.*1.ve.16, 17.] *and is a rewarder* [or *reward-giver, recompenser, i.e.* performer of his promises in rewarding of them which seek him. For this reward cannot be hoped for but by a promise going before, which faith looketh at. Which here must necessarily be, not a promise of the Law, but of the Gospel, forasmuch as no man can be partaker of the promise of the eternall inheritance by the Law. See *Gal.* 3. 18.] *of them that seek him.* [namely, by the way revealed in the Gospell, *Joh.*17.3.]

7 *By faith Noah, being admonished by a divine oracle of the things which were not as yet seen,* [That is,which were not yet present. Namely of the flood, and of his preservation in the Ark] *(and) being afraid* [namely, with a reverential and filial fear of Gods threatnings against the world, and of Gods promises unto him] *prepared the Ark for the preservation of his houshould: by which (Ark) he condemned the world* [namely, by his example, in the presence of all, as *Matth.* 12. 41, 42.] *and became an heir of the righteousnesse which is according to faith:* [that is, partaker or possessor, not only of his life whereof the ungodly *Cham* was also partaker, but also of eternal life,which is obtained only by the righteousness of faith,Rom.4 13.&c.]

8 *By faith Abraham being called* [Namely, out of *Ur* in *Chaldea.* See *Act.* 7.2,&c.] *was obedient, to go forth unto the place* [that is, to the land of *Canaan*, although this was not yet made known to him at his first calling. See *Gen.* 12. 1.] *which he should receive for an inheritance: and he went forth not knowing whither he should come.*

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9. *By faith he was an inhabitant in the Land of promiſe, as in a ſtrange (Land) and dwelt in Tabernacles* [Namely, as ſtrangers and travellers uſed to do, that they might be able to take them up again, and carry them to other places: as with us tents are wont to be uſed for this purpoſe] *with Iſaac and Jacob who were co-heirs of the ſame promiſe:* [Namely, of the future poſſeſſion of the Land of Canaan, and conſequently alſo of eternal life.]

10 *For he expected the City* [That is, heaven or the heavenly Jeruſalem, whereof the Land of Canaan, and afterward Jeruſalem alſo, were but ſhadowes] *which hath foundations,* [namely, which are firm and unmoveable, And the Apoſtle oppoſeth this to the Tabernacles which had no foundations. See hereafter chap.13.14. *Revel.*3.12. and 21.2,&c.] *whoſe artificer* [that is, delineater, or orderer according to art, as uſed to be done before men proceed to building of Cities] *and builder is God.*

11 *By faith Sarah her ſelf alſo received power to give ſeed* [Gr. *for caſting*, or *laying a foundation of ſeed:* which is not underſtood of Abraham onely, from whom Sarah received ſeed: but alſo of Sarah her ſelf, who in this conception by the power of faith gave her own ſeed thereunto, that as is done in all natural conceptions. See alſo *Levit.*12.2.] *and beyond the time (of her) age* [namely, ſeeing ſhe was now ninetie years old, and beſides that barren. See *Gen.* 16.1.*Rom.*4.19.] *ſhe brought forth: foraſmuch as ſhe eſteemed him faithful who had promiſed it.* [For although Sarah laughed at it in the beginning, yet nevertheleſs afterwards ſhe alſo held faſt to the promiſe.]

12 *Therefore alſo from one, and that one dead* [Namely, not onely in reſpect of Sarah, but alſo of himſelf, as Paul declares, *Rom.* 4.19. That Abraham therefore after the death of Sarah, got divers children more by Ketura, muſt be aſcribed to the new youth, which he received by this new promiſe] *were born (ſo many) in multitude as the ſtars of heaven, and as the ſand that is on the Sea ſhore,* [Gr *lip*] *which is innumerable.*

13 *Theſe all died in faith, not having obtained the promiſes,* [That is, the thing that was divers times promiſed them, of the proprietie of the Land of Canaan, and the ſeed wherein all generations of the earth ſhould be bleſſed] *but ſaw the ſame afar off, and believed and embraced them, and confeſſed that they were gueſts and ſtrangers upon earth:* [as is expreſly teſtified of Jacob, when he ſtood before Pharaoh, *Gen.*47.9.& of others before and after him, *Gen.*15.13.and 28.4. *Pſal.*39.13.]

14 *For they that ſay ſuch things,* [Namely, that they are ſtrangers and gueſts upon earth] *ſhew clearly that they ſeek a country.* [Namely, that is out of this world in heaven; as is declared verſ.16.]

15 *And if they had been mindful of that (country) from which they had gone forth,* [Namely, here upon earth, as was the *Land* of Meſopotamia or Chaldea, from whence Abraham with his family was gone forth] *they might have had time to return.*

16 *But now are they deſirous of a better, that is, of the heavenly. Therefore God is not aſhamed of them* [That is, diſdaineth not] *to be called their God:* [namely, even after their death; as he is every where called the God of Abraham, Iſaac, and Jacob. See *Exod.*3.6. From whence Chriſt himſelf concludes that therefore theſe were not children of God onely while they lived upon earth, but that their bodies ſhould alſo riſe again, ſeeing God is not a God of the dead but of the living, *Mat.*22.31,32.] *for he had prepared them a City:* [namely, which had foundations in heaven, wherein God himſelf revealed his glory, and ſhould receive them as true Citizens. *Phil* 3.20]

17 *By faith Abraham when he was tempted* [That is, was tried, or was required by God to give a firm evidence of his obedience. *Gen.*22.] *offered Iſaac* [that is, was ready to offer him, or was buſied in offering him] *and he that had received the promiſes, offered (his) onely begotten,* [ſo Iſaac was called, becauſe he only was born of the free woman, and Iſmael of the bondwoman was no true heir.]

18 *(Unto whom* [Or *of whom*, as this Greek word *pros* may alſo be ſo taken, ch.1.v.7,8.] *it was ſaid, In Iſaac ſhall the ſeed be called thee) reaſoning* [that is concluding or conſidering with himſelf by faith, which ſtood faſt on Gods promiſes] *that God was able to raiſe (him) even from the dead.*

19 *From whence he alſo by ſimilitude got him again:* [This the Apoſtle addes, becauſe he was already to account him dead, whom God commanded to be ſlain: out of which ſtate, as a ſtate of death, he afterwards received him again, when God hindred him from this.]

20 *By faith Iſaac bleſſed (his ſons) Jacob and Eſau concerning things to come:* [That is, in his bleſſing ſo divided the Land of Canaan and parts adjacent, and ſo ſubjected Eſaus poſterity to Jacobs poſteritie, as if he had already had the full poſſeſſion thereof.]

21 *By faith Jacob dying* [That is, being neer unto death, on his death bed] *bleſſed each one of the ſons of Joſeph, and worſhipped* [namely, not his ſtaff, as ſome perverſly think, but on his ſtaff, the God of his Fathers, and the Angel, *i.e.* the Son of God: who had ſtood by him even until that time, and delivered him from many troubles: as may be ſeen *Gen.*48.3.15.] *(leaning) on the top of his ſtaff:* [the Hebrew Text *Gen.*47.31. ſaith *on the head* or *head-end of the bed.* But the Greek tranſlators, for *Mittah i.e. bed,* read *Matteh i.e. rod or ſtaff:* which tranſlators the Apoſtle here followed, ſeeing both may be true. For by comparing *Gen.*48.31.with *Gen.*48.2. it appears that Jacob when he bleſſed the ſons of Joſeph, and afterwards alſo his own ſons, ſat on his bed, and by reaſon of his weakneſs reſted upon a ſtaff, ſeeing his legs hung from the bed, which after the bleſſing he plucked in again, *Gen.*49.33.]

22 *By faith Joſeph dying made mention of the going out of the children of Iſrael,* [That is, teſtified that God would fulfill his promiſe of delivering of the children of Iſrael out of Egypt. See *Gen.*50.24 &c.] *and gave commandment concerning his bones:* [that is, of taking his bones with them into the Land of Canaan, not out of any ſuperſtition, or to have his bones worſhipped there, which was never done, but hereby to teſtifie the communion which he had with his brethren in the promiſe of God, and his hope of the fulfilling of the ſame, even after his death; and to confirm their poſterity therein.]

23 *By faith Moſes when he was born was hidden three moneths of his parents,* [Gr. *fathers, i. e.* parents. Namely, Amram and Jochebed, *Exod.* 6.19. who by the fairneſs of the child were moved to expect ſome ſpecial thing from him, which the Apoſtle here aſcribes to their faith in Gods promiſes: *Joſephus* the Hiſtorian teſtifies, *Antiq.lib.*2.*cap.*5. that it was made known to the Father of Moſes by a Divine revelation, that this ſon ſhould deliver them out of Egypt] *foraſmuch as they ſaw that the child was fair: and they feared not the Kings commandment.* [namely, not ſo that they would kill the child according to the Kings commandment, although there was ſome weakneſs in their faith, when nevertheleſs afterward they laid it as a foundling by the river, yet with hope that ſome one would finde it and bring it up, as came to paſſe. Faith then although it be joyned with weakneſs, is here alſo accounted for a true faith.]

24 *By faith Moſes being now become great,* [Namely, being now fortie years old, as Stephen teſtifies *Act.*7.23.] *refuſed to be called a ſon of Pharaohs daughter:* [For ſhe had adopted him for a ſon. *Exod,*2.10. *Act.*7.21.]

25 *Chuſing rather to be ill-intreated with the people of God, then for a time to have the enjoyment of ſin:* [That is, the delights and accommodations of Pharaohs Court, which he could not enjoy without ſinning againſt God.]

26 *Eſteeming the reproach of Chriſt* [That is, which he muſt ſuffer for the expectation of Chriſt, and after the example of Chriſt. See the like 2 *Cor.* 1.5.*Col.*1.24. For Moſes alſo ſaw Chriſts day, & rejoyced therein, as is ſaid of Abraham *Joh.*8.56.] *to be greater riches, then the treaſures in Egypt: for he reſpected the recompenſe of the reward.* [Namely, which ſhould be eternal and unperiſhing in heaven, 1 *Pet.*1.verſ.4,5,6. to which believers alſo may have reſpect, as to a reward, not which God oweth them, or which they do merit, but which God their father promiſeth of grace that he will give unto them, as unto his children. See *Mat.*5.verſ.10,11,12.]

27 *By faith he forſook Egypt* [Namely, with the whole people of Iſrael, notwithſtanding the Kings threatnings. See *Exod.*10 29.] *not fearing the wrath of the King. For he kept himſelf faſt* [namely, to Gods commandment, without turning from it by any fear. Or *he was couragious, ſtedfaſt*] *as ſeeing* [namely, by faith] *the inviſible:* [namely, *God.* See *Pſalm* 56.12. and 118 6. *Rom.*8.31.]

28 *By faith he kept the Paſſeover, and the ſprinkling of blood,* [Gr. *powring on.* Namely, on the threſholds and poſts of the doors of the Iſraelites. *Exo.*12.21,&c.] *that the deſtroyer of the firſt born, ſhould not touch them.* [that is, not harm or hurt them.]

29 *By faith they went thorow the red Sea,* [Namely, Moſes, Aaron, and the other Iſraelites. For although ſome among them had no true faith, as the Apoſtle teſtified before, chap.3.18 yet there were alſo many true believers with him. See before chap. 3.16. to whom here reſpect is properly had] *as through the dry (Land) which the Egyptians (alſo) trying* [Or *whereof the Egyptians having made proof*] *were drowned.*

30 *By faith* [Namely, of Joſhua and the other upright Iſraelites: as in the former verſe] *the walls of Jericho fell, when they had been compaſſed about* [namely, by the army of the Iſraelites with ſound of trumpets. *Joſh.*6.20.] *for ſeven dayes.*

31 *By faith Rahab the harlot* [The Hebrew word *zonah*, ſignifieth alſo *an hoſteſſe:* and the ſpies went into her houſe to lodge. *Joſh.*2.1. But ſeeing the Apoſtle here, as alſo James in his Epiſtle, chap.2.25. calleth her *an harlot*; it ſeems that ſhe made profeſſion of both, as was uſual among the Gentiles; there being alſo no mention made of her husband *Joſh.*2.18. But afterward being converted unto God, ſhe became an example of faith and uprightneſs, and amongſt the Iſraelites maried with Salmon the father of Booz, one of the forefathers of David, and conſequently of Chriſt alſo. See *Mat.*1.5.] *periſhed not with the diſobedient,* [that is, the other obſtinate and impenitent men within Jericho] *when ſhe had received the ſpies with peace:* [that is, courteouſly, and being helpful to them in all things.]

32 *And what ſhall I yet ſay (more?) For the time will fail me, ſhould I relate of Gideon, and Barak, and Sampſon, and Jephthe, and David, and Samuel, and the Prophets:* [Namely, which were among the people of Iſrael after Samuel and David.]

33 *Who through faith overcame Kingdoms,* [Namely, as Joſhua one and thirty Kings, and David overcame all that lay round about the Land of Canaan] *practiſed righteouſneſs,* [namely, not only in leading a righteous life, but alſo in the exerciſing of publique juſtice, as many godly Judges and Kings did] *obtained the promiſes,* [that is, the fulfilling of the promiſes which were made unto them, as there was the poſſeſſing of the Land of Canaan, and of ſome ſpecial benefits, as to Sarah, Anna &c. and alſo in general of forgiveneſs of ſins, adoption to children, and the inheritance of eternal life. See before verſ.16.*Act.*15.11.] *ſtopped the mouths of Lyons:* [namely, as Sampſon *Judg.*14.6. David 1 *Sam.*17.34. and Daniel, *Dan.*6.22.]

34 *Quenched the power of fire,* [Namely, as Daniels companions, *Dan.*3.25.] *eſcaped the edge of the ſword,* [Gr. *the mouthes of the ſword.* Namely, as David the ſword of Saul, 1 *Sam.* 20. Elias the ſword of Ahab, 1 *King.*19. Elizeus the ſword of the Syrians, 2 *Kin.*6.] *out of weakneſs got abilities,* [namely, as Job, *Job.*42. David *Pſal.*6. Hezekiah *Iſa.*38.] *became ſtrong in war,* [namely, as many Judges and Kings] *put to flight Armies of ſtrangers:* [Namely, as Jonathan 1 *Sam.*14.]

35 *Women* [As the widow of Sarepta by Elias, 1 *King.*17. and the Shunamitiſh woman, 2 *King.*4. by Elizeus] *got their dead (again) from the reſurrection:* [that is, after that they were raiſed up from the dead by the Prophets] *and others were wracked,* [Namely, as the head of a drum, to be afterwards beaten with ſtaves and tortured to death, as the Greek word imports. And the Apoſtle here alſo hath reſpect to the example of Eleazar, and ſuch like torturings, under the Tyrant Antiochus, whereof may be read 2 *Macch.* 6. 18. &c.] *not accepting the (offered) deliverance,* [namely, which was offered by the ſervants of Antiochus; if he would but do contrary to the Law of God, as they deſired] *that they might obtain a better reſurrection:* [Namely, *hereafter at the laſt day, Dan.*12.2.]

36 *And others underwent the trial of mockings* [Namely, as Micah, 1 *King.*22. Amos, Jeremy &c.] *and ſcourges, and alſo bands and impriſonment.*

37 *Were ſtoned,* [As Zacharias the ſon of Jojada, 2 *Chron.*24.] *ſawed in pieces,* [As the ancient Jewiſh hiſtories teſtifie of Iſaiah under the Tyrannie of Manaſſe. From whence it appears that the Apoſtles relate hiſtories, not onely out of the divine writings, but alſo out of other hiſtories known to the Hebrewes: as is alſo noted on the 35 verſe] *tempted,* [Namely, by grievous threatnings and tortures] *put to death by the ſword:* [Gr. *by the death of the ſword:* as many, in the the time of Manaſſe, 2 *King.* 21.16. and under other Tyrants] *walked* [Gr. *went about.* Namely, wandering here and there] *in ſheeps skins (and) in goats skins:* [As is teſtified of Elias 2 *King.*1.8. and as was the habit of the Prophets in general, as may be ſeen, *Zach.*13.4.] *being forſaken, afflicted, ill-intreated:*

38 *(Of whom the world was not worthy)* [Worldly men accounted ſuch believers for the off-ſcouring of the world, but on the contrary the Apoſtle teſtifies, that the world was not worthy of them, and that therefore God ſuſtained them as out of the ſocietie of the world: as David long wandred in the wilderneſs, 1 *Sam.*cha.22,23,24. Elias under Ahab, 1 *King.*19. and thoſe hundred Prophets which were hidden in caves, 1 *King.*18. as alſo many others whereof hiſtories make mention] *they wandred in wilderneſſes, and (on) mountains, and (in) caves, and (in) the holes of the earth.*

39 *And theſe all,* [Namely, of whom mention is made in this chapter] *having had teſtimony by faith, obtained not the promiſe:* [that is, the thing promiſed, namely Chriſt manifeſted in the fleſh, with the fulfilling of all the ſhadows of the old Teſtament, and the ſtate of the Church promiſed under him, throughout the whole world. See *Luke* 10 23,24.]

40 *Seeing God had provided ſomewhat better concerning us,* [Namely, that all this ſhould be accompliſhed in our time] *that they* [or *ſo that they without us, &c.*] *without us ſhould not be made perfect.* [Some underſtand this of their ſalvation in heaven: but this ſhould be contrary to that which is noted on the example of *Enoch*, ver. 5. and contrary to that which is ſpoken of their hope heretofore, ver.16. and contrary to the promiſe of Chriſt, *Mat.* 5. 12. and other places of Scripture, alſo contrary to the time in which *Paul* wrote this, when as Chriſt was now long agoe aſcended into heaven,

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heaven, and therefore the forefathers also, even according to their opinion were brought into heaven. Therefore this is understood of Christs coming in the flesh, and of the perfecting of the ſtate of the Church under the new Teſtament, as was ſhewed before. For had perfection been in the old Teſtament, the new ſhould not have been neceſſary, and they ſhould have had their perfection from another cauſe then we. *Without us* therefore may fitly be taken for *by another cauſe then we.*]

CHAP. XII.

1 *From the examples of the former Chapter, the Apoſtle exhorts the Hebrews to conſtancy in the Chriſtian hope, and to patience in afflictions.* 2 *To this end propoſeth Chriſts example unto them, who through ſuffering entred into his glory.* 5 *Alſo the example of all true children, who were not without chaſtiſement of their Fathers.* 9 *Shews them the fruits of chaſtiſements.* 12 *Afterward exhorts them to quickning up of themſelves from their ſluggiſhneſſe.* 14 *And withall to peace and holineſſe.* 15 *Warns them againſt apoſtacy, and againſt whoredom and prophaneneſſe by the example of Eſau.* 18 *To that end alſo ſets before their eyes the dignity of the aſſembly in heaven and on earth, whereunto they are come, with an oppoſition of the terribleneſſe of all things in the giving of the Law.* 25 *Warns them again of Apoſtacy, by a place taken out of* Hag. 2. 7. 28 *And exhorts them to hold faſt to the grace of God by propounding the puniſhment which ſhall come upon Apoſtates.*

THerefore alſo, *ſeeing we have ſo great a cloud of witneſſes* [That is, ſuch a company or multitude of witneſſes as are rehearſed in the former chap. who have ſtedfaſtly and patiently perſevered in faith and hope] *lying round about us,* [ſo the Apoſtle ſpeaketh, becauſe even as a cloud that hangeth round about us in the ayre, is alwaies ſeen by us, whereſoever we turn: ſo alſo whereſoever we turn our ſelves in Gods word, we finde theſe examples before our eyes] *let us lay aſide every burden* [namely, of worldly care, encumbrance, and voluptuouſneſs, as Chriſt alſo exhorts his, *Luk.* 21. 34.] *and the ſin* [he underſtands here eſpecially the ſinne of concupiſcence, which eaſily ariſeth in us of it ſelf, out of the remainders of corrupt nature, or by the occaſions which outwardly happen, &c. brings forth impediments to us in our Chriſtian courſe, which we muſt withſtand and caſt from us. See *Rom.* 8. 1, 13.] *which eaſily compaſſeth (us)* [Gr. *which eaſily ſtands about us*] *and let us with patience run* [or, *by patience run.* For when the race is long, and there are difficulties on the way, there is need of patience in running; that we may not faint] *the race,* [or, *the ſtrife of running.* For the Greek word *agon* ſignifieth both; And the holy Scripture elſewhere alſo compares the ſtate and the life of a Chriſtian to a running for a prize, or a ſtrife in running, 1 *Cor.* 9. 24. 2 *Tim.* 4. 7.] *which is ſet before us:*

2 *Looking unto the chief Leader and finiſher of faith Jeſus,* [Namely, before all, for although we alſo doe well looking unto the foregoing witneſſes, neverthleſſe we muſt before all herein caſt our eyes upon Chriſt, who is the leader unto faith, and the perfecter of the ſame] *who for the joy* [that is, inſtead of the joy, namely, the uſe whereof he might have retained, if he had not humbled himſelf for our ſake, and choſen the croſſe, *Phil.* 2. 6, &c. Others tranſlate it, *for the joy.* Namely, unto which by his ſuffering he ſhould not only come himſelf, but alſo bring the faithfull, *Luk.* 24. 26. 1 *Pet.* 1. 11.] *which was ſet before him, endured the croſſe, and deſpiſed the ſhame,* [namely, which was caſt upon him by ſinners, both in life and death, as is declared in the following verſe] *and is ſet at the right (hand) of the throne of God.* [namely, afterward, when he had ſtedfaſtly, and patiently overcome all this, for an example unto us alſo of an happy iſſue.]

3 *For take notice of this man* [Namely, Jeſus, who is ſo great and glorious, that we cannot be compared to him] *who endured ſuch a contradiction* [hereby is underſtood all contempt, reproach and infamy which was caſt upon Chriſt, even unto the ſhamefull death of the croſſe] *of ſinners* [that is, of ungodly and unrighteous men, whom he was able to have ſtriken down with one word, as this word is alſo taken, *Pſal.* 1. 1. *Job.* 9. 25, 31.] *againſt him, that ye do not languiſh* [or *grow remiſſe*] *and faint in your ſouls.* [that is, in the conſtant hope and patience of your ſoul.]

4 *Ye have not yet reſiſted unto blood* [That is, to the utmoſt, or even unto death] *ſtriving againſt ſin:* [Some take the word *ſin* here for *ſinners*, as is expreſt ver. 3. Others for ſin it ſelf which is in us, whereof he ſpake, ver. 1. which we muſt lay aſide with grievous conflict, even by chaſtiſements and afflictions themſelves, as is declared, ver. 10, 11.]

5 *And ye have forgotten* [Or, *and have ye forgotten, &c.* by way of queſtion] *the exhortation* [namely, of wiſdom, *Prov.* 3. 11, 12.] *which ſpeaketh unto you as unto children, My ſon, ſleight not the chaſtiſement of the Lord,* [The Greek word *paideia* ſignifies properly a chaſtiſement which is given to children for their amendment] *neither faint thou, when thou are rebuked of him.* [or *gainſaid, chaſtiſed with words.*]

6 *For whom the Lord loveth he chaſteneth: and he ſcourgeth every ſon whom he receiveth.* [That is, acknowledgeth and holds for his ſon.]

7 *If ye endure chaſtiſement* [Namely, patiently, or willingly, as before] *God carrieth himſelf toward you as ſons:* [that is, this is a certain ſign to you that ye are true children, and that God ſends them to you as a Father. For the ungodly alſo are indeed puniſhed by God, but as by a Judge, and oftentimes ſpeak blaſphemies againſt the God of heaven in theſe puniſhments. See *Revel.* 16. 10, 11. or fall into deſpair as *Saul, Judas, &c.*] *(for what ſon is there whom the father chaſteneth not?*)

8 *But if ye be without chaſtiſement, of which all are made partakers,* [Namely, true and right children] *then ye are baſtards* [namely, whom the fathers oftentimes put far from them, and for whom many times they take no right care, becauſe they are not their right heirs] *and not ſons.*

9 *Furthermore we have indeed had the Fathers of our fleſh* [That is, of our bodies, as the oppoſition of the the Father of Spirits requires] *chaſtiſers, and we reverenced them: ſhall we not (then) much rather be ſubjected to the Father of Spirits* [that is, the Father of ſoules, as this word ſpirits is alſo taken hereafter, ver. 23. And God is peculiarly called a Father of Spirits, becauſe our ſouls are immediately created by him in our bodies. See hereof alſo, *Num.* 16. 22. and 27. 16. *Eccle.* 12. 7. *Zac.* 12. 1.] *and live?*

10 *For they indeed chaſtiſed (us) for a ſhort time,* [Gr. *for a few dayes, i. e.* in the years of our youth] *as it ſeemed good unto them: but he chaſtiſeth (us) for (our) profit, that we might be partakers of his holineſſe.* [For by mortifying of ſins, and by the exerciſe of patience, we increaſe more and more in holineſſe, whereof chaſtiſements are means and inſtruments.]

11 *And*

11 *And all chaſtiſement when it is preſent, ſeemeth to be no (matter) of joy, but of grief, but afterward it yields from it a peaceable fruit of righteouſneſſe* [That is, of righteouſneſſe which brings our conſciences peace and joy, inſtead of the grief which the chaſtiſement procured us. Namely, ſeeing we are thereby aſſured that we are true children] *to them who are exerciſed by the ſame.* [namely, with patience and ſufferance as before.]

12 *Therefore raiſe up again the ſlow hands and the feeble knees,* [Namely, to run with joy in the race unto the end. And is the concluſion of this exhortation propounded in the firſt verſe.]

13 *And make right paths for your feet* [Or *ſteps with your feet*] *that that which is lame may not be wrenched,* [That is, turn not more and more out of the way, or out of the joynt. The Apoſtle proceeds in the ſimilitude begun of running in the right path even unto the end, and that without turning away to the one ſide or the other. For many among the Jews converted to Chriſtianity, looked alwaies about toward Judaiſme, and went not ſtraight forward. See *Act.* 15. 1. *Gal.* 2. 14.] *but (that) much rather it may be healed.*

14 *Follow after peace with all* [Namely, as much as is poſſible, and as much as in you is, alwaies keeping a good conſcience and peace with God. See *Rom.* 12. 18.] *and ſanctification, without which* [namely, ſanctification, as the Greek word neceſſarily imports, although it be true alſo of both. See *Matth.* 5. 8, 9. *Job.* 13. 35.] *no man ſhall ſee the Lord.* [namely, in the life to come. See 1 *Cor.* 6 9.]

15 *Looking to it leſt any one ſtay behind* [That is abide behind, turn away] *from the grace of God: leſt any root of bitterneſſe* [ſo the Apoſtle eſpecially calls ſeducers, and thoſe who ſeek to bring others to apoſtacy, having reſpect to the like exhortation of *Moſes*, Deut. 29. 18. becauſe the end of ſuch is trouble and bitterneſſe in ſoul] *ſpringing upwards make diſturbance,* [namely, in your Congregation] *and by the ſame many be made impure.* [that is, defiled alſo and brought to apoſtacy.]

16 *Leſt any one be a fornicatour, or an unholy one,* [That is, profane, who looketh not after any holy or divine things] *as Eſau, who for one meſſe of meat, gave away his right of firſt-born.* [namely, which not only gave advantage in the family above the other brethren, but was alſo a type of all ſpiritual advantage in the houſe of God, as is ſhewed hereafter, ver. 23.]

17 *For ye know that afterward alſo when he would inherit the bleſſing he was rejected,* [Or *thruſt away*, Namely, by his Father *Iſaac*, in reſpect of his firſt and ſpiritual bleſſing, which *Jacob* had now carried away] *For he found no place of ſorrow* [namely, with his Father *Iſaac*, ſo that *Iſaac* ſhould have ſorrowed for bleſſing *Jacob*: for this ſorrow was that which *Eſau* ſought with tears, as may be ſeen, *Gen.* 27. 36.] *although he ſought the ſame with tears.* [namely, the bleſſing. Or *the ſame*, namely, ſorrow of his Father. For that *Eſau* ſought no ſorrow of his own mildeed appears from thence, that preſently after he ſought after *Jacobs* life.]

18 *For ye are not come* [This depends upon the foregoing exhortation to peace, ſanctification, &c. becauſe the Iſraelites when they were to hear the Law, *Exod.* 20. 1 muſt ſanctifie themſelves, waſh their clothes and abſtain from their wives three dayes before. See *Exo.* 19. 10, &c. Muſt they doe this then when they heard God pronounce the Law, how much more muſt ye purifie your ſelves according to the Spirit, now ye come to the aſſembly of the new Teſtament, to hear the voice of Chriſt] *to the mount that may be touched,* [that is, the viſible mountain.] Namely, *Sinai* or *Horeb*: of which, ſee *Exod.* 19. 17, &c. and 20. 18. *Deut.* 5. 2.] *and the burning fire, and blackneſſe, and darkneſſe, and tempeſt:*

19 *And unto the ſound of the trumpet, and the voice of words* [That is, of the ten words or commandements: for thereupon followed this deſire of the people, *Exod.* 20. 19. and *Deut.* 5. 25.] *which they that heard it, beſought that the word might not be prepounded to them any more.*

20 (*For they could not bear* [That is, endure, without being aſtoniſhed and afraid at it] *that which was commanded, if even a beaſt* [that is, not only any man, but even any beaſt, *Exod.* 19. 13.] *touched the mountain, it ſhall be ſtoned, or ſhot through with an arrow.*

21 *And Moſes,* [Theſe words of *Moſes* are not found indeed, *Exod.* 19. but the Apoſtle inferred them from that which is there ſpoken, ver. 19. of the ſpeech of *Moſes* unto God in this dread. Or he hath it out of ſome Hiſtorical Traditions, as that which he ſaith of *Jannes* and *Jambres*, 2 Tim. 3. 8. Or by a ſpecial Revelation, as *Moſes* had the whole order of the work of creation] *ſo terrible was the ſight, ſaid, I am greatly afraid and trembling.*)

22 *But ye are come unto the mount Sion* [That is, unto the univerſal Church, or the true congregation of Jeſus Chriſt, whereof the mount Sion was a type. See *Pſalm* 2. 6. *Iſa.* 2. 3. and 49. 14. *&c.* which immediately after is alſo called the City of God, and the heavenly Jeruſalem, becauſe it is ſet up, eſpecially governed, and glorified by God out of heaven. See *Revel.* 3. 12. and 21. 27. See alſo *Zach.* 2. 7, &c.] *and the City of the living God, unto the heavenly Jeruſalem, and the many thouſands of Angels,* [namely, who are alſo Miniſters of Chriſt, and fellow ſervants of believers, as the Angel ſpeaketh, *Rev.* 19. 10. and 22. 9.]

23 *To the general aſſembly and Church of the firſt-born,* [That is, of the elect, who by the ſpecial grace of God have received many heavenly priviledges above other men] *who are written in the heavens,* [Namely, in the book of life. See *Luk.* 10. 20. *Phil.* 4. 3. *Rev.* 13. 8.] *and to God the Judge over all, and the ſpirits* [that is, the ſouls of thoſe who poſſeſſe perfect holineſs and ſalvation in heaven. See 1 *Cor.* 13. 10. although they expect yet another perfection with their bodies at the laſt day, 2 *Tim.* 4. 8.] *of perfected* [Or *ſanctified*] *juſt ones.*

24 *And unto the Mediator of the New Teſtament Jeſus,* [Namely, oppoſed to *Moſes*, who was but a type of the true Mediator Jeſus Chriſt] *and the blood of ſprinkling,* [namely, wherewith the new Teſtament is confirmed, and our conſciences are purified. See cha. 9. 11, &c.] *that ſpeaketh better things then Abel:* [that is, then the blood of Abel, which cried for vengeance before God, *Gen.* 4. 10. whereas the blood of Chriſt cryes for reconciliation and peace with God.]

25 *Take heed that ye reject not him that ſpeaketh:* [Namely, Chriſt, who ſpeaketh by his Spirit and word] *for if they eſcaped not* [namely, the wrath or judgement of God] *who rejected him, that gave divine anſwers on earth* [namely *Moſes*. For the Apoſtle continually ſets before their eyes the example of the Iſraelites in the wilderneſſe, their rebellion againſt *Moſes*, and the judgements following thereupon] *much more (ſhall) not we (eſcape) if we return away from him who (is) from the heavens.* [namely, Jeſus Chriſt the Son of God, who came down from heaven, *Joh.* 3. 13. and is the Lord from heaven, 1 *Cor.* 15. 47. and who now being in heaven at the right hand of his Father, continually ſpeaketh unto us by his Spirit and Miniſters.]

26 *Whoſe voice* [Namely Jeſus Chriſt: For he was that Angel of Gods face that ſpake to *Moſes*, Exod. 3. ver. 2. 4. &c. and by whom alſo the Law was given, *Act.* 7. 38.] *then moved the earth* [namely, in giving of the Law: whereof ſee *Exod.* 19.] *but now he hath* [namely,

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namely, the ſame Jeſus Chriſt, as the eternal Son of God, and Mediator betwixt God and men. For the whole contexture of the words requires this interpretation] *declared* [namely, by the prophet *Haggai* ch.2.7. where he propheſieth of the coming of Chriſt, and of the calling of the Gentiles] *ſaying, yet once more I will move not only the earth but alſo heaven.* [namely, partly by great wonders and miracles in heaven and earth, as happened in the coming of Chriſt, and at the time of his ſuffering and of his reſurrection: but eſpecially by the powerfull preaching of the Goſpel, and the ſending of the Holy Ghoſt over the whole earth, whereby the Ceremonial worſhip of the Law, and the Idolatry of the Gentiles was aboliſhed, and the ſpiritual worſhip of God ſet up every where: which cauſed a great commotion and alteration, not only upon earth, but alſo in heaven, ſeeing even the Angels wonder at it, and are deſirous to look thereunto, *Epheſ*.3.10. 1 *Pet*.1.12.]

27 *And this (word) yet once more ſhews the changing of the moveable things,* [That is, of the mutable, as the firſt Tabernacle and the worſhip of God thereunto belonging were] *as which were made* [namely, with mens hands, of periſhing matter] *that the things which are not moveable* [that is, the ſpiritual things which were ſignified thereby, and accompliſhed in the new Teſtament. Unto which alſo belongeth the new heaven and earth, of which *Iſaiah* propheſieth, chap. 65. 17. &c.] *might remain.* [namely, unchangeable in the Church of God.]

28 *Therefore, ſeeing we receive an unmoveable kingdom,* [Namely, which begins in us here, and ſhall be perfected hereafter] *let us hold (faſt) the grace* [namely, which we have already received] *by which we may ſerve God acceptably* [namely, not by Ceremonial and outward things, but in Spiritual, which alwaies pleaſe God in Chriſt. *See Rom.* 12.1. and 14.17, 18. *Heb*,13.21,&c.] *with reverence and piety.* [or, *ſhamefaſtneſs and fear.*]

29 *For our God is a conſuming fire.* [That is, as a conſuming fire. Namely, towards them that are diſobedient or Apoſtates. See *Deut.* 4. 24. *Heb.* 10. 31.]

CHAP. XIII.

1 *The Apoſtle exhorts them to brotherly love.* 2 *To hoſpitality.* 3 *To remembrance of thoſe that are in priſon.* 4 *Declares that mariage is honourable among all.* 5 *Warnes them of covetouſneſſe, and exhorts them to contentment.* 7 *And propounds to them the example of their Guides.* 9 *Warnes them alſo of ſtrange doctrine, and in particular of difference of meats.* 10 *For that end ſets before their eyes a type in the propitiatory ſacrifices, of which no man might eat.* 15 *Exhorts them to ſacrifices of thankfulneſſe, eſpecially to confeſſion of the name of God, and to liberality.* 17 *And to obedience unto their guides.* 19 *Exhorts them to pray unto God for him, for his releaſe.* 20 *And prayeth God to perfect them in all good works.* 22 *Concludes the Epiſtle with a new exhortation.* 23 *And promiſeth that he will ſpeedily ſee them again with Timothy, and ſets down certain ſalutations from one ſide to the other.*

LEt *brotherly love continue.* [That is, perſevere, even as ye have well begun therein. See chap. 6. 10.]

2 *Forget not hoſpitality,* [Namely, towards ſtrangers and baniſhed Chriſtians, who were oftentimes conſtrained to forſake their country, and knew not where to turn in. See alſo, *Rom.* 12. 13. 1 *Pet*.4. 9. which vertue is eſpecially commended to Paſtors, 1 *Tim.* 3. 2. *Tit*.1.8.] *for hereby ſome have unawares entertained Angels.* [namely, even as *Abraham*, Gen.18.1. and *Lot*, Gen.19.1.]

3 *Remember the priſoners, as if ye alſo were priſoners: (and) thoſe that are ill-intreated, as if you your ſelves alſo were (ill-intreated) in the body.* [Namely, ſo ill handled, or ill at eaſe as thoſe. Or, *as who your ſelves alſo are in the body, i. e.* in this corporal life, which is ſubject to many aſſlictions. Others underſtand it of the body of Chriſt, *i. e.* of his Church, in this ſence, *as who are alſo in the body, i. e.* members of the ſame body. See 1 *Cor*.12.ver.25,26.]

4 *Mariage (is) honourable among all* [Gr. *in all, i.e.* in all things, or among all perſons. For both waies it may be taken: *in all things*, namely, which the maried eſtate according to Gods inſtitution brings with it and requires. Or *among all perſons*, Namely, of what ſtate and calling ſoever they be; ſo they do this lawfully and in the Lord, *Lev.* 18. 1 *Cor.* 7. 39. Others tranſlate it, *let mariage be honourable*, ſo that the Apoſtle ſhould here give the maried a rule, according to which they ought to carry themſelves. But the particle *but* which followeth ſuffers not this interpretation. The Apoſtle therefore here oppoſeth this exhortation to the abuſe of many men, who ran into fornication, or by divorce into adultery, to avoid the burdens and inconveniences of mariage: and alſo againſt ſome falſe Teachers, who in the time of the Apoſtles, and alſo afterward rejected the maried eſtate, as diſhonourable and defiled, of whom the Apoſtle admoniſheth *Timothy*, 1 Tim. 4. 3.] *and the bed undefiled: but Whoremongers and Adulterers God ſhall judge.*

5 *Let (your) walking* [Or *your manners, i. e.* your converſation and dealing among men] *be without covetouſneſſe: and be ſatisfied with that which is preſent*, [Namely, that the Lord affords you by your labour and in your calling, without ſeeking after greater riches by unlawfull wayes, or too great diſtraction. See *Mat.* 6. 31, &c. 1 *Tim*.6.6.] *for he* [namely, God to *Joſhua*, Joſh. 1. 5. and therefore in his perſon to all believers] *hath ſaid, I will not leave thee, neither will I forſake thee.*

6 *So that we dare boldly ſay* [Namely, with *David* by faith, *Pſal.* 118. 6.] *the Lord is a helper to me, and I will not fear what man can doe unto me.*

7 *Remember your guides* [Or *leaders*, as ver. 17. He ſpeaketh eſpecially of the Apoſtles and other faithfull teachers, who had ſealed their doctrine with their blood, without regarding any worldly recompenſe, but looked only to the eternal and heavenly, as the following words ſhew. He would therefore that they ſhould alwaies remember their Guides, Doctrine, ſtedfaſtneſſe in the faith, and patience in ſuffering, but not that they ſhould give them any religious honour] *who have ſpoken to you the word of God (and) imitate their faith, beholding the iſſue (of their) converſation.*

8 *Jeſus Chriſt is yeſterday, and to day, the ſame, and for ever.* [That is, as he was their helper in all troubles, and even as they put their truſt in him, even as their doctrine held Jeſus Chriſt only for the firm foundation of ſalvation, even ſo he was alſo alwaies the ſame, and is ſtill the ſame, and ſhall ſo abide for ever: as being one ſelf ſame God, and one ſelf ſame Mediator, as well in the old as in the new Teſtament. See 1 *Cor*.3. 11. *Epheſ*.2.20. *Rev*.1.8. and 22.13.]

9 *Be not carried about* [That is, therefore be not. For it is a concluſion drawn from the exhortations of the two foregoing verſes] *with divers and ſtrange doctrines. For it is good that the heart be ſtrengthened by grace.* [that is, by the thing it ſelf which was ſignified by the ceremonies of the old Teſtament, and not by theſe ceremonial ſhadows, whereof he reheārſeth one ſort, namely, the difference of meats, comprehending the reſt under it. See the like ſignification of the word *grace*, Joh.1.17. *Act.* 15. 10. 11.] *not by meats, by which they got no profit* [namely, for the ſoul, and conſidered in themſelves. For the kingdom of heaven is neither meat nor drink, but righteouſneſſe and peace, and joy by the holy Ghoſt, *Rom*.14.17.] *who walked (therein)*

10 *We have an altar* [Whereby is underſtood no altar of ſtone or outward altar; for then the Apoſtle muſt have ſaid, that we have or muſt have many altars, namely in all Temples or corners of temples; But he ſpeaketh of a ſpiritual Altar, namely Chriſt Jeſus himſelf who through the eternal Spirit offered up himſelf unblameably, *Heb*.9. 14. Therefore as Chriſts fleſh is the ſacrifice, ſo is, Chriſt alſo the High Prieſt, and the Altar it ſelf which ſanctified this ſacrifice, even as the altar uſed to ſanctiſie the offering, according to the teſtimony of Chriſt, *Mat.* 23. 19. And Chriſt is alſo called our Altar, becauſe on him we muſt offer up our prayers and thankſgivings unto God. See *Revel.* 6. 9. and 8. 3.] *of which they have no power to eat* [that is, in which they have no power to have ſpiritual communion as *Paul* declares, 1 *Cor*.10.16.] *who ſerve the Tabernacle.* [that is, who will ſtill have communion in the Ceremonies of the Old Teſtament, to ſeek part of their ſalvation therein. See *Gal*.5.2.]

11 *For what beaſts blood, for ſin* [That is, for an offering for ſin] *is carried into the Sanctuary* [that is, into the holy of Holies, on the day of atonement, which was the tenth day of the ſeventh moneth, *Lev*.23. 27.] *by the High Prieſt, the bodies of the ſame* [namely, ſlain beaſts] *were burnt* [namely, by Gods command, whereof ſee *Levit*.16.7.] *without the camp.* [namely, of the Iſraelites in the wilderneſſe. From whence the Apoſtle as from a Type concludes; that believers who have communion in the blood of Chriſt and his merit, muſt have no communion in their external worſhip with that carnal Iſrael or Jeruſalem, now after that our High Prieſt hath accompliſhed his ſacrifice without it, and is entred into the true holy of Holies with his blood.]

12 *Therefore Jeſus alſo* [This is the ſecond concluſion of the Apoſtle from the foregoing Type of burning of the bodies of the beaſts without the camp. Namely, that Chriſt without the gate of the City of Jeruſalem, in which all the Ceremonies of the Old Teſtament were exerciſed, muſt ſuffer the fire of Gods wrath to reconcile us unto God] *that he might ſanctiſie the people,* [namely, the ſpiritual Iſrael, the children of the promiſe, which the Angel calls *the people of Chriſt*, Mat. 1,21. and Chriſt *his ſheep*, Joh. 10. 15, 16. and thoſe *that the Father hath given him*, Joh. 17. 9, &c.] *by his own blood, ſuffered without the gate.*

13 *Let us therefore go forth* [Namely, by a true faith, without binding our ſelves any more to any other Ceremonies] *unto him* [namely, only] *without the Camp* [namely, in which all the Ceremonies of the Iſraelites and the Prieſts were adminiſtred and uſed] *bearing his reproach*; [this is adjoyned for two reaſons. Firſt, becauſe without the Camp, as alſo afterward without the City of Jeruſalem, was the place where Malefactors, as from thenceforth unworthy of the ſociety of men, uſed to be brought forth to be put to death, as may be ſeen, *Levit*.24. 14 *Joſh*.7. 24. *Act.* 7. 58. *&c.* Moreover alſo, becauſe the Jews accounted it a great reproach to have no communion in the Ceremonies of the Law. See *Act*.10, ver.14, 15, 28. *Gal.* 2. 12, 13. *Paul* therefore exhorts them that notwithſtanding all reproach and perſecution of the Jews, and alſo of the world, for this cauſe, they ſhalll betake themſelves unto Chriſt alone and his ſacrifice, and continue ſtedfaſtly therein.]

14 *For we have here no continuing city* [That is, no firm city, which hath firm foundations: or where we muſt make it our work to continue long and to ſeek our happineſſe] *but we ſeek that to come.* [that is, which hath firm foundations, and is eternal in heaven. See before chap. 11. v.10,16.]

15 *Let us therefore by him* [Namely, Jeſus Chriſt, *i.e.* relying by faith upon him on his merit and interceſſion. See 1 *Pet*.2 5. and 1 *Joh.* 2. 1.] *alwaies offer up to God a ſacrifice of praiſe, that is, the fruit of the lips* [that is, not as the Iſraelites of the firſtlings or fruits of the earth, but the fruit of our lips, which *Hoſea*, chap. 14. 3. calls *the calves of the lips, i.e.* thankſgiving for the benefits procured] *which confeſſe his name.* [that is, praiſe and thank, as *Mat.* 11. 25. *Rom.* 14. 11.]

16 *And forget not liberality, and communicativeneſſe: for in ſuch ſacrifices* [Namely, of thankfulneſſe. For Chriſt alone is the ſacrifice of our reconciliation with God, as the Apoſtle hath divers times teſtified. See before, *Heb*.29.25,26,27,28. and 10.14,18.] *God taketh pleaſure.* [namely, in Chriſt Jeſus as is expreſt hereafter, ver. 21. As therefore the obedience of a child, although it merits not of his Father, and of a ſubject to his Magiſtrate, neverthleſſe is acceptable, ſo alſo our bounty is well-pleaſing and acceptable to God in Chriſt, although we cannot boaſt of any merit for it before him. See *Luk*.17.10. *Rom*.11.35.]

17 *Be obedient* [Namely, in all things that they command you out of Gods word, and according to Gods word, as is expreſt, *Ezek.* 3. 2. Otherwiſe Chriſt commands his Diſciples alſo that they ſhall take heed of the leaven, that is evil doctrines, of the Phariſees, *Mat.* 16. 6,12.] *to your guides* [that is, Paſtors and Teachers as before, ver.7. Whereby is expreſt not only the dignity of the Office of the Teachers, but alſo their duty, as alſo in the following words *that they watch for their ſouls, i. e.* for the ſalvation of their ſouls. See *Ezek.* 3. 18.] *and be ſubject to them. For they watch for your ſouls, as who ſhall give account:* [namely, if any one periſh by their negligence or ill example. See *Ezek*.3. 28. 1 *Tim.* 4. 16.] *that they may do that with joy, and not ſighing.* [namely, for the unthankfulneſſe or ſtiffeneckedneſſe of the people] *For that is not profitable for you.*

18 *Pray for us, for we truſt that we have a good conſcience* [Namely, in all our doing and teaching: eſpecially as concerning the rejecting of the Ceremonies, of which he had ſpoken a little before, and unto which the Jews could hardly give way. See the like, *Act.* 23. 1. 1 *Cor*.4.4. 2 *Cor*.1.12.] *as who in all things* [or, *amongſt all*, as ver.4.] *would walk honeſtly.* [that is, uprightly, according to Gods will and command; as is declared, 2 *Cor*.1.12.]

19 *And I intreat (you) the more to do this, that I may the ſooner be reſtored unto you.* [As the Apoſtle not only here, but alſo elſewhere, teſtifieth this his hope that he ſhall be delivered out of his hands. See *Phil.* 2. 24. *Philem*.v.22.]

20 *Now the God of peace* [With this prayer the Apoſtle according to his cuſtome concludes the Epiſtle, and calls God *a God of peace*, as alſo *Rom.* 15. 33. and 16.20. 2 *Cor*.13.11. in reſpect of the Goſpel of peace, whereby peace with God and men is publiſhed unto us, and actually imparted. See *Luk.* 2.14. *Rom*.5. 1. *Epheſ.* 2.14,15.] *who hath brought again from the dead the great Shepherd of the ſheep* [namely Jeſus, Chriſt as it followeth, whom the Apoſtle ſo calleth, not only becauſe he redeemed his ſheep in an eſpecial manner, but alſo becauſe he is a Paſtor of all Paſtors. See *Joh.* 10. 11,&c. 1 *Pet*.5.4.] *by the blood* [that is, by which the new, and conſequently alſo ever-enduring Teſtament, is confirmed, *Heb*.9.12. And theſe words *in the blood* or *by the blood* may be joyned, either to the words *great Shepherd of the ſheep*, ſo that he is therefore a great and good Shepherd, becauſe he hath for ever reconciled his

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his sheep by his blood: or else to the words *hath brought again from the dead*, because he having confirmed the everlasting Testament by his blood, according to the prediction of the Prophets, could no longer be detained by death, as *Peter* testifies, *Act.*2.24, &c.] *of the everlasting Testament*, [that is, which is never changed, as the first was changed: and consequently is of an ever-enduring vertue] (*namely*) *our Lord Jesus Christ*:

21 *He perfect you* [Or *prepare you, make you fit in all good works*, *i.e.* finish in you that which may yet be wanting, as the Greek word properly imports] *in every good work, that ye may do his will: working in you*, [Gr. *making in you*: Namely, by his holy Spirit. See *Phil.* 2.13.] *that which is well pleasing before him by Jesus Christ: to whom be glory* [namely, to Jesus Christ. This praise is never given to any in Gods word, but to the true and eternal God] *to all eternity*, [Gr. *unto ages of ages*] *Amen.*

22 *But I beseech you brethren, bear the word of this exhortation*; [The Apostle speaks thus here, to mollifie the sharpnesse of some exhortations which occur in this Epistle, especially chap. 6. and 10.] *for I have written unto you briefly.* [this is said, not in respect of other Epistles, but in respect of the abundance and difficulty of the matters, which the Apostle here briefly handles.].

23 *Know ye that* (*our*) *brother Timothy is released*, [From hence it seems that *Timothy* had been imprisoned somewhere in *Asia*, as some also conclude from 1 *Tim.* 6.12, although *Luke* makes no mention thereof in the Acts of the Apostles, seeing he goes no further in his histories, then unto the imprisonment of *Paul* in Rome] *with whom (if he come speedily) I will see you.* [From hence some conclude that *Paul* was now free from his imprisonment when he wrote this Epistle, as this is also gathered by many from 2 *Tim.*4. 17, 18. and many ancient teachers write, that after his first enlargement at Rome, he made one journey more into *Syria* and other places: but these words may also be understood of the good hope which he then had of his enlargement, whereof is spoken before in the 19. verse.]

24 *Salute all your Guides* [that is, Pastors and Teachers, as heretofore, ver. 7 17.] *and all the Saints*, [that is, believing Christians, as may be seen every where in the titles of *Pauls* Epistles] *they that are of Italy* [that is, not only of Rome, but also they that oftentimes visited him in his imprisonment out of all *Italy*. See *Act.*28.30,31.] *salute you.*

25 *Grace* [Namely, of Jesus Christ, as the Apostle adds in other of his Epistles] *be with you all, Amen.*

(*The Epistle*) *to the Hebrews was written from Italy (and sent) by* Timothy. [*This postscript is not sure here neither, as was also noted divers times in other Epistles. For how could this Epistle be sent by* Timothy, *whereas it is said, ver.* 23. *that* Timothy *was not yet come unto him, and that as soon as* Timothy *should be come unto him, he would come unto them.*]

The End of the Epistle of *Paul* to the *Hebrews.*

THE

THE GENERAL EPISTLE OF THE APOSTLE JAMES.

THE general Epistle [*This and the following Epistles are by the ancient Greek Teachers called* Katholikai; *i. e. generall, because they are written, not to any particular Churches, as the Epistles to the* Romans, Corinthians, Ephesians, &c. *nor to particular persons, as the Epistles to* Timothy, *to* Titus, *and to* Philemon: *but in general to all believers, especially Jews, except only the second and third Epistles of* John] of the Apostle [*Some ancient Greek Teachers think that this Epistle was written, not by the Apostle* James, *but of one* James *firnamed* Justus, *and also* Oblias *one of the* 70. *Disciples of Christ, who was by the Apostles made overseer of the Church of* Jerusalem. *But almost all superscriptions and titles of the Greek Copies, have the title of Apostle: and it is not very probable that while the Apostles yet lived and to whom this properly belonged, a Disciple should have written unto all the Churches*] James, [*Seeing there were two* James's *amongst the Apostles,* Mat.10.2,3. *one that was the son of* Zebedee, *and a brother of* John, *Mat.*4.21. *Mar.*1. 19. *who was made away by* Herod, *Act.*12.2. *And one who was the son of* Alpheus, *a brother of* Joses, *Matt.* 13. 55. *and* 27.56. *Gal.*1.19. *who for distinction was firnamed the* lesse, Mar.15.40. *and called the* brother of the Lord, *Gal.*1. 9. *i. e.* Kinsman, *seeing he was a son of* Mary, *the sister of the Lords Mother,* Mark 15.40. *and* 16.1. *who was the chief speaker in the Synod of Jerusalem:* Act.15.13. *one of the two wrote this Epistle. Now that this was not done by the first is probable, because he was made away very early before the Apostles began to write*; *see the annotation on* Act.11.2.]

The Argument of this EPISTLE.

THE *Apostle* James, *seeing he wrote this Epistle to the believing dispersed Jews, who had already learned and embraced the Christian Religion, doth not here so much handle the Articles of the Christian doctrine, as indeed others do, but forasmuch as some among them by the grievous persecutions began to faint, and also some among them did not rightly live according to the Christian faith, his principall scope in this Epistle is, partly to comfort and confirm them against persecutions and afflictions: and partly to exhort them that to the profession of faith they must joyn a godly and Christian life. To which end, after the superscription, he first exhorts them to patience in the crosse, which commonly follows the profession of the faith, and teacheth what fruits proceed from thence: that true wisdom cometh from God, and must be sought for from him. That when any one is tempted to sin, this cometh not from God, but from his own concupiscence: that man must not only hear Gods word but also do it, and wherein true Religion consists*; chap.1. *Afterward he exhorteth that we must not respect the person of the rich to the contempt of the poor: and teacheth that the faith whereby we are justified and saved, must be accompanied with good works, and thereby be shewed to be a true and lively faith*, chap.2. *Furthermore he reproves in particular those that would rashly teach and reprove others: exhorts to refrain the tongue, shewing the evil and right use of the same. And teacheth that true wisdome consists in meeknesse and peaceablenesse, and in laying aside of envy and strife*, chap.3. *Withall he exhorts them earnestly to flee sinfull lusts, shewing the hurtfull fruits of the same: to humble themselves and heartily to repent, and not to speak evil of one another. Reproves those also who in their purpose to do any thing, look not unto the providence of God*, chap.4. *Finally he greatly threatneth the rich, who abuse their riches, and wrong the poor, and exhorts the poor by many reasons patiently to bear the injury of the rich: dehorts them from vain swearing: teacheth the afflicted and sick, what they must do for their comfort, and how we must carry our selves both in joy and heavinesse: as also towards those who do erre from the truth.*

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JAMES.

CHAP. I.

1 *After the superscription,* 2 *The Apostle exhorts the scattered believing Jews, patiently to bear their trials by the crosse.* 3 *Because of the fruits which proceed from thence.* 5 *And those that have not the wisdom to doe this, he teacheth to beg the same of God.* 6 *But with faith, seeing otherwise they shall not obtain it.* 9 *Comforts the lowly.* 10 *Exhorts the rich to humility, because of the instability of riches, and of life.* 13 *Teacheth that when any one is tempted to sin, this cometh not from God, but from his own concupiscence, which conceiveth and bringeth forth sin.* 17 *That all good cometh from God, and especially regeneration.* 19 *Exhorts to long-suffering,* 21 *And meeknesse.* 22 *And not only to hear Gods word, but also to do it, seeing otherwise it is heard in vain.* 23 *Which he declares by the similitude of one that beholds himself in a glasse.* 26 *Finally he teacheth that the exercise of true religion consists most in bridling of ones tongue.* 27 *In exercising of charity, especially towards widows and fatherlesse, and in living holily.*

JAmes [See the Annotation on the title] *a servant of God,* [namely, in the service of the Apostleship. See *Rom.* 1. 1. *Phil.* 1. 1. 2 *Pet.* 1. 1. *Jude* v. 1. *Rev.* 1. 1.] *and of the Lord Jesus Christ, to the twelve tribes* [namely, of the Israelites or Jews, who were divided into twelve tribes or families: namely, those among them who had embraced the Gospel. See *Gen.* 49. 28. *Exod.* 24. 4. *Josh.* 3. 12. *Act.* 26. 7.] *which are in the dispersion,* [The Israelites or Jews were oftentimes dispersed out of their own countrey, into other lands, the ten Tribes by the *Assyrians*, and the two by the *Babylonians*, which afterward indeed were brought back again, yet some remained in the dispersion; whereof see further, *Act.* 2. 5. and finally they were wholly scattered by the Roman warre under *Vespasian* and *Titus*, in which scattering they have continued hitherto. This last dispersion itseems then was not yet come to passe when this Epistle was written: so that here are understood those who by the first dispersions remained in the lands of *Pontus, Galatia, Cappadocia, Asia* and *Bithynia*, &c. as the same are expressed, 1 *Pet.* 1. 1. and it appears also that the Jews were scattered into those and other far countries, and some of them converted to the Christian Religion, *Act.* 2. v. 9, 10, 11, 41.] *salvation.* [Gr. *chairein, i. e.* to be joyfull; which was a form of salutation usuall with the Greeks. See *Matth.* 26. 49. and 27. 29. *Joh.* 9. 3. *Act.* 15. 23.]

2 *Esteem it for great joy* [Gr. *all, i. e.* meer joy, nothing else but joy. This joy ariseth not from the feeling of afflictions, but from the feeling of Gods grace in the midst of afflictions, and from the consideration of the profits and fruits of the same, which are expressed in the following verses] *my brethren, when ye fall* [the Greek word signifieth to fall into the midst of them, as being seized by them on all sides round about] *into manifold temptations.* [that is, afflictions, which are so called, because thereby God tries, and makes known our stedfastnesse in the faith, as is declared in the following verse. So it is said also that God tempted *Abraham*, Gen. 22. 1. *i. e.* tried his faith. See also 2 *Pet.* 2. 9. *Rev.* 3. 10.]

3 *Knowing* [That is, seeing ye know, namely, for what end God suffers these afflictions to befall you, and what advantages the same bring to believers. This knowledge therefore is the cause of the joy unto which he exhorteth] *that the triall of your faith* [that is, afflictions whereby your faith is tryed, even as gold by the fire, 1 *Pet.* 1. 7.] *worketh patience*, [namely, not of it self, seeing in unbelievers it brings forth impatience and murmuring against God, but because God by his Spirit so enlightens the understanding of believers, that they understand that by the same he will try and make known their faith, and thereby prepare them for eternal joy. And this doth not contradict that which *Paul* saith, *Rom.* 5. 4. *patience worketh triall*; For by the word *triall*, Paul doth not understand afflictions whereby faith is tryed, as *James* doth here, but the proof and experience, namely, of Gods help, assistance, comfort, and faithfulnesse in his promises.]

4 *But let patience have a perfect work,* [That is, an upright, sincere, and a work enduring even to the end, *Mat.* 10. 22.] *that ye may be perfect* [as before. For that the Apostle doth not understand this of an altogether compleat perfection according as the Law requires, appears hereafter, *Jam.* 3. 2.] *and wholly upright,* [that is, that ye doe not only suffer for a good cause, 1 *Pet.* 4. 15, 16. but also in your whole life shew all uprightnesse, that every one may see thereby that ye suffer unjustly] *defective* [that is, omitting that which ye are obliged and ought to do as good Christians] *in nothing.* [Namely, that the Christian calling requires of us. Or in no *temptation*. Namely, how grievous soever the same might be.]

5 *And if any one of you* [Namely, as we all want it by nature] *want wisdom,* [this may well be understood of all wisdom, but the Apostle here principally understands the wisdom of spiritual and heavenly things, the beginning whereof is the fear of God, and especially that wisdom which must be used in afflictions, to understand the true causes of the same, and the manner how we must carry and comfort our selves in the same, which

which requires great wisdome] *let him ask it of God who giveth to every one* [namely, who rightly prayes to him for this wisdome] *liberally,* [Gr. *simply, i.e.* without difficulty or niggardlinesse] *and upbraideth not,* [namely, that he hath given us so often and so much as men commonly do, who are not willing to give] *and it shall be given him.* [namely, wisdome: which promise may also be extended to all other things, needfull to our salvation. See *Matth.* 7. 7. *&c. Luke* 11. 9. *John* 16. 23.]

6 *But let him ask it in faith,* [That is, with a firm confidence that he shall be heard, *Mark* 11. 22, 23, 24.] *not doubting:* [namely, whether he shall be heard or not. Or whether God is faithfull in his promises or not. Of this word see *Acts* 10. 20. and 11. 12. *Rom.* 4. 20.] *for he that doubteth is like a wave of the Sea, which is driven by the winde, and cast up and down.*

7 *For let not that man* [Namely, that prayeth so, without confidence, and with doubting] *think, that he shall receive any thing of the Lord:*

8 *A double hearted man,* [Gr. *a two-fouled man, i.e.* who hath his soul or heart as it were parted in two, betwixt God and his lusts, and so will serve both, as the Israelites had divided their heart betwixt the Lord and Baal, 1 *Kings* 18. 21. *Hos.* 10. 2.] (is) [this word *is*, is not in the Greek Text, wherefore some joyn these words to the foregoing words of the seventh verse, thus, *As being a double hearted man &c.*] *unstedfast* [that is, not only changeable in his mind, but also unquiet in his conscience] *in all his wayes.* [that is, in all his thoughts, consultations, and dealings. *Hebr.*]

9 *But let the brother who is of low degree,* [That is, who by crosses, poverty and afflictions, is in a low and miserable condition. For so lowlinesse is often taken for affliction. See *Psalm* 116. 6. and 119. 71.] *boast* [that is, rejoyce, as vers. 2. and 1 *Pet.* 1. 6.] *in his exaltation:* [that is, in that glorious estate whereunto God hath called him, that he is by faith become a child and an heir of God, *John* 1. 12. *Rom.* 8. 17.]

10 *And the rich* [Namely, who is not subject to such afflictions, but hath riches, honour, and all other commodities of this life in abundance] *in his humiliation:* [namely, let him boast. That is, although he be not in a low but an high estate according to the world, let him not boast so much herein, but in this especially, that he hath an humble heart, that doth not therefore lift up it self above others, but being mindfull of the changeablenes of the things of this world, carries himself humbly before God and men] *for he* [namely, such a rich man, as is expresst in the following verse] *shall pass away, as a flower of the grass.*

11 *For the Sun* [That is, like as the Sun *&c.*] *is risen with heat, and hath withered the grass, and its flower is fallen off, and the fair shew of its face is perished, so also shall the rich man* [this is indeed true of all men, but is spoken especially of the rich, because they can very hardly be drawn off from trusting in their riches. See 2 *Tim.* 6. vers. 17.] *fade away* [that is, loose his greatnes and glory, as a flower that fades] *in his wayes.* [See the annotat. on vers. 8. Gr. *poreiais i.e.* walkings.]

12 *Blessed is the man that endureth* [That is, patiently, and constantly] *temptation:* [that is, affliction see vers. 2.] *for when he shall have been tried* [namely, by afflictions, and found that nevertheless he continueth stedfast in the faith] *he shall receive* [that is, obtain, not as a deserved reward: for the suffering of the present time is not to be weighed with the glory to come, *Rom.* 8. 18. but as a gracious gift, *Rom.* 6. 23.] *the crown of life,* [that is, eternal life, whereby after the fight and conquest, he shall be glorified as with a crown] *which the Lord hath promised to them that love him.* [that is, who believe in Christ, *John* 3. 36. and 5. 24. and shew forth their faith by a stedfast love of God and their neighbour. See 2 *Tim.* 4. 8.]

13 *Let no man when he is tempted* [Here the word *tempt* is taken in another signification then before, namely, for inticing or stirring up to evil or sin, which seeing Satan alwaies doth, he is therefore also called the *Tempter. Mat.* 4. 3. 1 *Thes.* 3. 5.] *say,* [namely, as it seems that some did, who because afflictions (whereby men are inticed or stirred up to apostacy and other sins, to avoid them) are sent unto us by the providence of God, *Gen.* 45. 7. 2 *Sam.* 16. 10. from thence concluded that therefore God must also be an author of stirring up to evil happening by afflictions, which the Apostle here strongly confutes] *I am tempted of God: for God cannot be tempted with evil,* [Gr. *is untemptable by evils, i.e.* cannot by reason of his perfect goodnes, neither be stirred up to evil himself, nor yet stirre up any man thereunto, seeing he cannot do that which is contrary to his own nature, and which his nature abhors] *and he himself tempteth no man.* [that is, stirs up no man to evil.]

14 *But every one is tempted* [That is, inticed to evil, as before] *when by his own concupiscence* [that is, by the sinfull lusts of his flesh, which all men have by nature, and since the fall of our first parents are inbred in them. For althought Satan and the world do also intice us to evil, nevertheless they would effect nothing, if these evil lusts, as the inward and principal causes were not added thereunto] *he is drawn away* [namely, from good] *and inticed.* [namely, unto evil, being allured thereunto by the sweetnes of the same, as by a baite. This is the first evil motion in the heart of man, when he is tempted or stirred up to evil, which motion also is sin, forasmuch as it departeth from that uprightnes which the Law requires, 1 *John* 3. 4. and the Apostle *Paul* oftentimes calls it *sin, Rom.* 7. 7, 8, 9, 11. *&c.* and it is contrary to the tenth Commandement, *Thou shalt not covet.*]

15 *Afterwards concupiscence having conceived* [He declares this further by similitude of a woman, which first conceives, afterwards brings forth her fruit. By the conceiving of lust is understood a second motion in the heart, whereby now also the will consents to this, even as *David* by beholding the wife of *Urias*, was first inticed to desire her, and afterwards determined in his heart, that he would make use of her. Whereby sin was now as it were conceived. 2 *Sam.* 11. 2. *&c.*] *bringeth forth sin:* [that is, bringeth forth and actually accomplisheth outward sin, which therefore is commonly called *actuall sin*, and here *accomplished sin*. From whence therefore cannot be concluded, that concupiscence is no sin, but indeed the contrary, because it brings forth such evil fruits, that it must be an evil tree, *Matth.* 7. 17, 18.] *and sin being accomplished* [that is, being outwardly committed. This is a description of actuall sin] *bringeth forth* [the Apostle here useth a Greek word, which is properly spoken of a woman, which is delivered of her fruit, and brings forth the same out of her body, to continue in the former similitude] *death.* [namely, temporal and eternal. See *Deut.* 27. 26. *Ezek.* 18. 4. *Rom.* 1. 32. and 6. 23. From whence cannot be concluded that actuall sins only deserve death, and not the inward sinfull lusts. For that these also deserve death, expressly testifie, *Moses, Deut.* 27. 26. Christ, *Matth.* 5. 22. 28. *Paul, Rom.* 5. 14. and 7. 7. 1 *John* 3. 15. but the Apostle teacheth only, how sin by little and little, more and more brings us unto death.]

16 *Erre not* [Namely, especially in this point: that ye should hold God for an author of temptations or inticements to sin: for that is blasphemous] *my beloved brethren.*

17 *Every good gift, and every perfect gift* [That is, which is needfull and useful to perfect a man more and more

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more, and to bring him to ſalvation] *is from above,* [that is, from God, who hath his throne above in heaven, and from thence ſends down his gifts unto us. See *John* 3.31.] *coming down from the Father of lights,* [that is, who is not only light himſelf, 1 *John* 1.5,7. and inhabiteth an inacceſſible light, 1 *Tim.* 6.16. but alſo enlighteneth every man that cometh into the world. *John* 1.9.] *with whom there is no alteration* [Gr. *in whom there is no alteration*; namely, in his eſſence, nature, and properties] *or ſhadow* [Gr. *ſhadowing,* a ſimilitude taken from the ſun, whoſe ſhining is oftentimes darkned by certain clouds as ſhadows] *of turning.* [Namely, of his will from good to evil.]

18 *According to his own will* [Gr. *willing,* or *having willed, i. e.* according to his good pleaſure, which is the original of our regeneration and ſalvation, *Phil.* 2.13.] *he brought us forth* [the Greek word properly ſignifies, even as a mother brings her childe into the world, as verſe 15.] *by the word of truth* [that is, by the preaching of the Goſpel, as the outward meanes neceſſary thereunto: See *Rom.* 10. 14,17. 1 *Pet.* 1.23.] *that we might be (as it were) firſt fruits* [Gr. *a certain firſt-fruit, i. e.* even as the firſt of the fruits were firſt conſecrated to God, ſo alſo the believing Jewes, were conſecrated to God before other people] *of his creatures.* [That is, of other men aſwell Gentiles as Jewes, who ſhould yet believe in Chriſt.]

19 *So then my beloved brethren, let every man be ſwift to hear,* [Namely, the word of truth to learn the ſame; or elſe in general to learn ſomewhat that is good] *ſlow to ſpeak,* [that is, to utter your judgment of any things or perſons] *ſlow to wrath.*

20 *For the wrath of man, worketh not the righteouſneſs of God.* [That is, when it is too vehement, and ſtirs a man up, not to do that which is right before God, but to revenge, reviling, fighting and ſuch like wicked works: See *Pſalm* 4.5. *Mat.* 5. 22.]

21 *Therefore having laid aſide* [This is the firſt part of true converſion, to leave that which is evil, *Pſal.* 35.15. *Iſa.* 1. 16.] *all filthineſs* [that is, ſin which is foul and ſtinking before God, and eſpecially thoſe foul and abominable ſins which are rehearſed by the Apoſtle Peter, 1 *Peter* 4. 3.] *and abundance of wickedneſs,* [that is, all overflowing and eminent wickedneſs. Chriſtians muſt lay aſide all wickedneſs, of what ſort ſoever it be, 1 *Cor.* 5. 7. 1 *Pet.* 2 1. but eſpecially that which is eminent and overflowes] *receive* [namely, by faith and obedience] *with meekneſs the word* [that is, the doctrine of the Goſpel] *that is planted in (you).* [Gr. *implanted,* namely, by the miniſtery of the Teachers, who plant and water, 1 *Cor.* 3.6. and ſow the word in the hearts of men, as an incorruptible ſeed, whereby they are born again and grow up. See *Luke* 8.11. 1 *Peter* 1.23. and 2.2.] *which is able to ſave your ſoules.* [Namely, being accompanied with the power and working of the holy Ghoſt, *John* 3. 5. and received by faith, *Hebrews* 4. 2.]

22 *And be doers of the word,* [Whereby the Apoſtle underſtands, not thoſe, of whom Paul ſpeaketh, *Rom.* 2. 13. who would be juſtified by doing of the Law; but thoſe who with their hearts believing unto righteouſneſs, frame their lives according to the doctrine of Chriſt, and ſhew their faith by the fruits of repentance] *and not only hearers, deceiving your ſelves with falſe reaſoning.* [Gr. *paralogizomenoi, i. e.* makeing falſe arguments, whereby they deceive themſelves, concluding that they ſhall be ſaved, becauſe they are hearers of the word: for Chriſt ſaith *Luke* 11.28. that they are bleſſed, who do not only hear Gods word, but alſo keep it.]

23 *For if any one be a hearer of the word, and not a doer; he is like a man, who obſerveth his natural face* [Gr. *face of his nativity*] *in a glaſs.* [For Gods word is like unto a glaſs: the Law for to ſee therein our ſpots and ſins; and the Goſpel to behold therein the grace of God in Chriſt. Now he that looketh on the Law only, and doth not reform and leave his ſins ſhewn therein, and he that by a true faith embraceth not the grace propounded in the Goſpel, he is like ſuch a man; and ſuch beholding ſhall not profit him if the other do not follow.]

24 *For he obſerved himſelf, and went away, and preſently forgot what manner of one he was.*

25 *But he that narrowly looketh* [Gr. *he that ſtoopeth down, i. e.* he that ſtooping down looketh; as men uſe to do when they will diligently look into any thing. See *Luke* 24.12. *John* 20. 5. 1 *Peter* 1.12.] *into the perfect Law,* [that is, the implanted word, namely, of the Goſpel, as it is ſpoken verſe 21. For the word *Law* is here taken in general for a doctrine, as Paul alſo calls the doctrine of the Goſpel, *the Law of faith, Rom.* 3.27.] *which is of liberty,* [that is, which teacheth us, that we are truly made free from ſin by the Son, and by which we receive the ſpirit of liberty and not of bondage. See *John* 8.36. *Rom.* 8.2, 15.] *and continueth in it* [that is, in that Law, or doctrine] *he not being become a forgetful hearer, but a doer of the worke, he (I ſay) ſhall be bleſſed, in this his doing.* [That is, when he continueth in this doctrine, and putteth it in practiſe, which indeed is not a meritorious cauſe of bleſſedneſs, which is obtained by faith alone, *Hab.* 2. 4. *Romans* 3. 22. &c. *Galat.* 2. 16. and 3. 8. &c. but is a way to come unto the ſame, *Pſalm* 1. 1, 2. *Eph.* 2. 10.]

26 *If any man among you think* [That is, imagines with himſelf, perſwades himſelf] *that he is Religious, and bridleth not his tongue,* [namely, from reviling, lying, unclean-ſpeaking, *&c.* for out of the abundance of the heart the mouth ſpeaketh, *Mat.* 12. 34. one ſort of ſin is named, under which all other the like are alſo underſtood] *but ſeduceth his own heart;* [namely, by this vaine imagination] *this mans Religion* [namely, which he ſhews outwardly, and whereof he boaſteth] *is vain.*

27 *The pure and unſpoted Religion before God, and the Father* [That is, which God the Father requires of us and is acceptable to him] *is this, to viſite* [that is, *to have overſight of Orphans and Widows*] *orphans and widows in their affliction,* [under this one ſort of charity towards our neighbour, are underſtood all other, whereby faith muſt be effectual, *Gal.* 5.6.] *(and) keep himſelf undefiled* [namely, from the uncleanneſſes of which he ſpake verſe 21. See alſo 2 *Tim.* 2. 21.] *from the world.* [Namely, from ungodly men, whereof the world is full, 1 *John* 5. 19. and from worldly luſts, which reign in worldly men. See 1 *John* 2.25,26.]

CHAP. II.

1 The Apoſtle reproves accepting of perſons among Chriſtians. 2 The honouring of the rich only for his riches and fine garment, and the deſpiſing of the believer becauſe he is poor and meanly clad. 5 Proves that this is unfitting, conſidering the dignity of believers with God, and the wickedneſs of many rich men. 8 That it is alſo contrary to the love of our neighbour, and makes a man a tranſgreſſor of the Law. 10 Yea though he kept all other commandements; 13 and declareth that ſuch a one ſhall have an unmerciful judgment to expect. 14 Teacheth further againſt verbal Chriſtians, that a faith which bringeth forth no good works, is no ſaving faith. 15 Even as love is no true love, when it is ſhewn only with words, and not in deed, 17 becauſe ſuch a faith is dead, 18 and cannot be ſhewed, 19 that the Devils alſo have ſuch a faith, 20 and teſtifieth that men cannot be juſtified by ſuch a faith, which he proves by the examples of Abraham, 25 and of Rachab, 26 and by the ſimilitude of a dead body without a ſoul.

My brethren, have not the faith of our Lord Jeſus Chriſt;* [That is, the Chriſtian faith, whereof Chriſt is the foundation, 1 *Cor.* 3.11.] *(the Lord) of glory* [hereby is ſhewn the dignity of the Chriſtian faith, as which hath not only reſpect to Chriſt crucified for us, 1 *Cor.* 2.2. but alſo who was God from everlaſting, and now ſitteth in glory at the right hand of God in the higheſt place. See 1 *Cor.* 2.8. *Heb.* 1.3. 1 *Pet.* 3.22. Others joyn this word *of glory,* to the word *faith*; becauſe faith hath chiefly reſpect to this, that Chriſt by his ſuffering is entred into his glory, and ſhall alſo bring all believers into the ſame, and make them partakers of the ſame] *with accepting of perſons.* [That is, of the outward condition of men, which maketh nothing to the matter, as riches, powers, *&c.* See hereof the annot. on *Acts* 10. 34. *Rom.* 2. 12.]

2 *For if there come into your aſſembly* [Gr. *Synagoge,* whereby are underſtood not the Jewiſh ſchools or ſynagogues, where the Chriſtians came no more to exerciſe their worſhip of God, but all manner of places where the Chriſtians came together to exerciſe the worſhip of God] *a man with a gold ring on his finger* [that is, rich men who are preferred only by reaſon of their riches, and worldly pomp, amongſt whom are oftentimes found ſuch as are deſcribed verſ. 6, 7.] *in gay clothing,* [or, *gliſtring*] *and there come in alſo a poor man* [namely, although he be honeſt and faithful] *with mean habit.* [Gr. *in ſordid clothing.*]

3 *And ye ſhould reſpect* [That is, caſt your eyes upon him altogether with reverence] *him that wears the gay clothing, and ſay unto him, ſit thou here in an honourable place:* [Gr. *well,* or *honorable*] *and ſhould ſay to the poor,* [namely, who cometh into the aſſembly, ſee verſ. 2.] *ſtand thou there, or ſit here under my footſtool:*

4 *Have ye not then made a difference in your ſelves,* [*Or are ye not condemned in your ſelves? i.e.* convinced in your conſciences that ye do ill therein] *and are become judges of evil reaſonings?* [that is, ye have judged that your evil reaſonings in this accepting of perſons were good and fitting. Or *ill reaſoning judges, i. e.* perverſe judges.]

5 *Hear my beloved brethren, hath not God* [That is, have you not read, heard, or underſtood that God, *&c.*] *choſen* [namely, from everlaſting before the foundation of the world, *Ephe.* 1. 4. and called in time] *the poor of this world,* [not all, but more poor then rich, 1 *Cor.* 1. 26.] *(to be) rich in faith,* [or *to become rich in faith, &c.* See the like phraſe, *Rom.* 8.29. even as the following words neceſſarily require this ſence] *and heirs of the kingdom* [namely, of heaven, and all heavenly good things, although they have not the goods of this world] *which he promiſeth to them that love him?* [namely be they poor or rich; which he adds, that the rich might not think that they were wholly excluded from election, and from this Kingdom.]

6 *But ye have done diſhonor to the poor:* [Namely, thereby, that ye give more honor to ſuch a rich man then to a poor believer, whom ye deſpiſe] *do not the rich offer violence to you?* [he proveth that ſuch rich men are not worthy of ſuch honor, becauſe of their wickedneſs, ſeeing they violently oppreſſe the faithful] *and do they (not) draw you unto the judgment-ſeats?* [Namely, there, by ſhew of right, falſly to accuſe the faithful, and unmercifully to cauſe them to be condemned. See *Mat.* 10. 17.]

7 *Do they not blaſpheme the good name* [Namely, of the Lord Jeſus Chriſt, the Son of God] *which is invocated upon you?* [namely, when ye were baptized in his name, or after which ye are Sirnamed, namely, Chriſtians: an Hebrew phraſe; ſee the like, *Gen.* 48. 16. *Iſa.* 4. 1.]

8 *If therefore ye fulfil* [Or *obſerve;* for ſuppoſing that a man obſerved the whole Law of the love of our neighbour, and he accepted the perſon as was ſaid; he is a tranſgreſſor of the ſame Law: foraſmuch as the love of our neighbour can have no place, where our neighbour is deſpiſed; as is declared in the following verſe] *the Royal Law,* [that is, the chiefe and univerſal law, under which all other are comprehended; as alſo a common high-way, is called the Kings-way, *Num.* 21. 22. or which God, a Lord and King over all, hath preſcribed and commanded us] *according to the Scripture, thou ſhalt love thy neighbour as thy ſelf, ye do well.*

9 *But if ye accept the perſon,* [Namely, as is declared before verſ. 1.2. *&c.*] *ye commit ſin* [Gr. *ye work, i. e.* do a work which is ſin, as being contrary to the love of our neighbour] *and are reproved of the Law* [namely, reherſed in the former verſe] *as tranſgreſſors.*

10 *For whoſoever* [Not that any man can perfectly keep the whole Law, but this is ſpoken conditionally, if there were any man, or if any one boaſt thereof, as the young man, *Mat.* 19.20.] *ſhall keep the whole Law,* [namely, except this one thing wherein he ſteps aſide] *and ſhall ſtumble in one,* [that is, ſin, a ſimilitude taken from them, who in walking or running ſtumble with their foot and fall. See afterwards chap. 3.2.] *he is become guilty of all.* [That is, hath made himſelf guilty of the puniſhment, which the Law pronounceth againſt tranſgreſſors, *Deut.* 26.27. *Curſed is he that continueth not in all things, &c.* for he that dare contemn the Law-giver in one, he dareth to contemn him alſo in the other, and he that woundeth one member of the body, is ſaid to have wounded the whole body.]

11 *For he that ſaid, thou ſhalt not commit adultery, he alſo ſaid,* [That is, it is one and the ſame Law-giver, who hath forbidden one as well as the other] *thou ſhalt not kill. Now if thou ſhalt not commit adultery, but ſhalt kill, thou art become a tranſgreſſor of the Law.*

12 *So ſpeak* [Namely, without accepting of perſons] *and ſo do, as being to be judged by the Law of liberty.* [That is, by the Goſpel, whereby is publiſhed that we are by Chriſt made free from the ſeverity of the Law. See before chap. 1.25. and conſequently ſhall have the heavier judgment to expect, if we abuſe this grace to unmercifulneſs. Others tranſlate it, *as who* henceforward *ſhall judge* your brethren *by the Law of liberty, i. e.* according to the doctrine of the Goſpel, without reſpect of perſons.]

13 *For an unmerciful judgment* [That is, which is not mollified or tempered with mercy, or grace of forgiveneſs] *(ſhall paſſe) upon him who hath ſhewed no mercy;* [that is, who ſhall have uſed or ſhewed no love towards his neighbour, among whom alſo are they, who by accepting of perſons deſpiſe the poor. See *Mat.* 25.] *and mercy boaſteth againſt judgment.* [This ſome underſtand of the mercy of God, which boaſteth againſt the ſevere judgment of the Law, as having overcome and taken the ſame away from all believers by Chriſt. But the foregoing words ſeem to require that it be underſtood of the mercy of man, which he hath ſhewed to his neighbour. This boaſteth, *i. e.* cauſeth the man who hath ſhewed it, to boaſt and rejoyce in Chriſt, againſt the judgment of condemnation, that it ſhall not come upon him, ſeeing it is certain that it ſhall not

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not come upon true believers, *Joh.*5.24. *Rom.*8.1. 1 *Cor.* 15.55. and he by the works of mercy and love is assured of the truth and uprightnesse of his faith, *Matth.* 25.35. *Gal.*5.6.]

14 *What profit is it* [Namely, for a mans comfort and salvation] *my brethren, if any one say* [that is, outwardly professe and boast, whereas indeed he hath no true faith] *that he hath faith, and hath not works? can that faith* [that is, such a faith which is without works] *save him?* [that is, justifie him before God? he would say, *in no wise.*]

15 *If now there should be a brother or sister naked, and should have need of daily food:*

16 *And any one of you should say unto them* [That is, should shew love to them only in words] *goe thy way in peace, be thou warm, and be satisfied, and ye should not give them the necessaries of the body, what profit is that?* [he meaneth *none*, neither to the poor, nor to him that loveth only with words.]

17 *Even so faith also, if it have not works, is dead by it self:* [Or *in it self*, i.e. hath no profit to justification, nor no more power to save, then a dead body without a soul hath power to produce any operations of life. See ver.26.]

18 *But some one* [Namely, who hath a true and lively faith, which is effectuall by good works] *will say,* [namely, to an Hypocrite, who boasteth of faith, and bringeth forth no good works] *Thou hast faith,* [namely, a faith that is without good works. Or thou saist that thou hast faith. Be it so] *and I have works:* [that is, a faith with works, or effectual by good works] *shew me thy faith,* [that is, go to, if thou have a true faith, as thou boasteſt and imagineſt, shew it by works, even as a tree by good fruits sheweth that it is a good tree, *Mat.*7.17,18.] *by thy works,* [others read *without thy works*, which hath also a good sence. But most Greek copies have *by thy works*] *and I will by my works* [namely, as by the fruits of a true faith, and a certain evidence of the same] *shew thee my faith.* [namely, that it is a sincere and true faith.]

19 *Thou believest that God is an only* (*God*) [That is, thou believest not as the Gentiles doe that there are many Gods, but that there is but one God who hath revealed himself in his word, *Deut.*6.4. 1 *Cor.*8.6.] *thou dost well:* [namely, so far, that thou believest that article to be true, as it is also: but such a knowledge and assent to the Articles of the faith, is not enough to an upright and true faith. The proof followeth] *the Devils believe it also* [that is, know and assent also that there is but one God: and notwithstanding have not therefore a true faith] *and they tremble.* [or *quake.* Namely, because of the fearfull judgements of God whereunto they are reserved, 2 *Pet.*2. 4. and trust not in the grace of God, neither seek to serve him as their father.]

20 *But wilt thou know* [That is, wilt thou be yet more clearly instructed in this point, I will yet prove it to thee more clearly by the examples of *Abraham* and *Rachab*] *O vain man* [that is, thou dissembling man, who vainly boasteſt of faith, without shewing the same by works] *that faith without works* [that is, if it be without good works, as ver. 17.] *is dead?*

21 *Abraham our father* [That is, who is a father of all true believers, *Rom.* 4. ver.1, 11, 16. whose spiritual children therefore are justified by no other faith, then whereby *Abraham* was justified] *was he not justified by works?* [this seems to contradict that which *Paul* saith, *Rom.*4. and *Gal.*3. where he teacheth and proveth that *Abraham* was justified, not by works, but by faith: which hath caused some, yea of the ancient Teachers, to doubt whether this Epistle of *James* ought to be acknowledged for holy Scripture. But if the matter be well looked into, there is no contradiction at all. For *Pauls* scope is to teach contrary to the false Apostles, that a man is not justified before God by his own righteousnesse, consisting of the works of the Law which we have done, but only by faith, that is, by the righteousnesse of Christ received by true faith, *Rom.*3.28. *Gal.*2. 16. *Phil.* 3.9. *Tit.*3.4,5. *Heb.*10.38. and this he proves by the example of *Abraham*, Rom. 4 but the scope of *James* is to teach, contrary to the verbal Christians, that faith whereby we are justified before God, is not only a knowledge with assent, or an outward profession of the articles of faith, but also a firm confidence of the heart in the grace of God in Christ, which stirs up and brings forth good works in true believers, whereby they are assured, and shew before others, that they have true saving faith, and are justified before God. And to this end he also here produceth the example of *Abraham*, and shewes that his faith whereby he was justified before God, was such a faith, and that this appears principally by that great work of faith, when he would have offered up his sonne *Isaac*. Both these doctrines, as well of *Paul* as of *James*, are true and agreeable to Scripture, and are in no wise contradictory. Therefore when *James* saith here that *Abraham* was justified by works, *i.e.* as he himself declares, by that work when he offered up *Isaac*, he understands by these words, *by works*, that *Abraham* by his works shewed that he had a true and lively faith, and that by good works as fruits of the same, he shewed before God and men, that he was truly justified before God. So that *James* doth not take the word *justified* in that signification which *Paul* doth, when he speaketh of mans justification before God; but for a shewing forth of that justification before God and men: as also by the word *faith*, when he denieth that we are justified thereby only, ver. 24. he understandeth a naked assent and profession of the Christian Faith, which is not accompanied with affiance, nor with good works, like as the true saving faith. For that, to speak properly, *Abraham* was not justified before God by that work, appears clearly out of *Gen.*15.6. where it is said, that for some years before, ere he offered up his son, when he believed the promise of this son, *Abraham* was justified by God through faith, as *James* testifies here also, ver. 23.] *when he offered his son Isaac upon the altar?* [that is, would have offered, or was about to offer him: which work was a clear evidence of a true and very strong faith, *Rom.* 4. ver. 18, 19, 20.]

22 *Seest thou* [Or *thou seest then*] *that faith wrought together* [Namely, powerfully to shew and to testifie by good works, that he was justified before God] *with his works, and faith was perfected by works?* [that is, declared and shewed to be a faith that had all its parts, and was perfect and upright: as this word *to be perfect* is also taken for, to be shewed so, 2 *Cor.* 12. 9.]

23 *And the Scripture was fulfilled* [That is, by that work he shewed to be true that which the Scripture saith of him, that he was justified by faith, forasmuch as by this work it appears that he had the true justifying faith, and was justified before God by faith. And it appears here also that *James* ascribes justification before God properly not to works, but to faith which shews it self by works] *which saith, and Abraham believed God, and it was counted unto him for righteousnesse,* [See the exposition hereof, *Rom* 4.3.] *and he was called a friend of God.* [These words are not found, *Gen.*15. but the thing may be collected from that which is said, *Gen.* 22. ver.12,16,18. and he is so called, 2 *Chron.* 20.7. *Isa.* 41.8.]

24 *Seest thou now then* [Or *thou seest now then*, as ver.22.] *that a man is justified by works* [that is, is testified and shewn to be justified by good works] *and not only by faith?* [that is, not only by such a faith, which is without good Works, or that bringeth not forth good works withall.]

25 *And*

25 *And likewise also Rahab the harlot* [See of this word, *Heb.*11.31.] *was she not justified by works* [See the exposition, ver.21. And it appears also from hence, seeing she could not properly be justified before God by this one good work; that therefore these words must be improperly understood, namely that by this work she shewed that her faith was a true and justifying faith. See *Heb.*11.31.] *when she received* [namely, with peace, *Heb.*11.31. without mentioning or discovering them, but affording them all help] *those that were sent* [or, *messengers*, namely, who were sent to spy out the land of Canaan] *and let them out by another way?* [namely, to escape the danger. See *Josh.* 2.]

26 *For as the body without the spirit* [That is, without the enlivening soul, which moves it, and produceth operations of life, as *Psal.*104.29. *Isa.*2.22. *i.c.* without breath or motion] *is dead, even so also faith* [that is, the knowledge and assent to the articles of faith: or the outward profession of the same] *without works* [that is, when it is not accompanied with good works. See ver. 17.20.] *is dead.*

CHAP. III.

1 *The Apostle further reproves those who as Masters easily reprehend others, whereas they themselves also oftentimes do amisse.* 2 *And teacheth that he that can bridle his tongue, can also well govern all other members.* 3 *as horses are governed with a bridle.* 4 *and ships with a helme.* 5 *But when the tongue is not restrained that then it is as a fire, which how little soever it be, can kindle a great deal of wood.* 7 *That the restraining of the tongue is much more difficult then the taming of any wild beast, and that an unbridled tongue brings forth much evil.* 9 *That it is absurd that with one and the same tongue a man should bless God and curse his neighbour.* 11 *Even as a fountain doth not together yeild salt and sweet water, nor a tree divers fruits.* 13 *Afterward he admonisheth to meeknesse, and to laying aside of envy and desire of contention.* 15 *And describes the nature and property of earthly and heavenly wisdom.* 18 *And the fruit obtained thereby.*

BE *not many masters* [Hereby he doth not reprove them that desire the office of teaching, 1 *Tim.* 3.1. but those that take upon them, as great Masters, rashly to judge and reprehend others: of which sort *many* are found, seeing it is the nature of men, that they easily see and find fault with the failings of others, and see not their own. See *Matth.*7.1. *Luk.* 6. 37.] *my brethren, knowing that we shall receive the more* [Gr. *greater*, *i.e.* very great and heavy] *judgement.* [that is, punishment, seeing the same used to follow after sentence given. See 1 *Cor.* 11. 31. This punishment is expresst, *Mat.*7.2. and is just, forasmuch as they condemn others in that wherein they were guilty themselves, and so pronounce sentence against themselves also.]

2 *For we all offend* [Or *stumble*, as chap. 2.10. *i.e.* sin, commit the same or the like sins oftentimes, which we reprove in others, *Gal.*6.1.] *in many (things.)* *If any man offend not in words* [Gr. *in word*, *i.e.* in saying, speaking] *he is a perfect man.* [that is, indued with true wisdom and prudence. For that this is not understood of a compleat perfection which the law requires, is manifest, seeing nevertheleſſe he can sin inwardly in his heart by sinfull lusts, and outwardly with the other members, although he restrain his tongue. And seeing no man restrains his tongue as he ought, ver. 8. that is also a manifest argument of mens imperfection] *able also to bridle* [that is, to restrain, that they transgresse not the rule. A similitude taken from horses, which are by the bridle constrained to go the right way. So that he that can restrain the tongue, which is the most difficult, can also restrain the other members, which is easier, as is declared in the following verse] *the whole body.* [That is, the workings of all the other members of the body.]

3 *Behold, we put* [That is, even as we put, &c. Gr. *we cast*] *bridles in the horses mouthes, that they obey us, and (thereby) we guide their whole body* [namely, how great and strong soever it be] *about.* [that is, whither soever we will. So namely the tongue governs the whole man, and all his actions, whether it be to good or evil.]

4 *Behold also the ships, although they be so great, and driven of hard windes, they are turned about by a very little helm, whithersoever the desire* [Gr. *the driving*, *i.e.* the motion of the minde] *of the steersman will:*

5 *Even so also the tongue is a little member, and not-(withstanding) boasteth great things* [That is, doth great things. Or *lifts up it self greatly.* A similitude taken from horses, which lift up their necks, *Psal.* 12.3.] *behold a small fire* [that is, like as a little fire, although it be but a spark of fire] *how great an heap of wood* [Gr *hylen*, which signifies indeed in general all kind of matter, but especially which may be burnt, wherefore also a wood is so called] *it kindles.*

6 *The tongue* [Namely, when it is not restrained but abused] *is also a fire,* [that is, although it be a little member, yet when it is abused, there is oftentimes a great fire of strife, uprore, warre, &c. kindled thereby, whereby Churches, Countries, and Cities are laid waste] *a world of iniquity:* [that is, even as the world is full of all sorts of iniquity, so also an unbridled tongue produceth all manner of iniquity, as chiding, reviling, fighting, killing, &c. A figurative speech, whereby is signified a very great multitude; as we say, an Ocean, or an abysse of evils] *so is the tongue set amongst our members, which defileth the whole body,* [that is, produceth many evils and sins whereby a man is defiled. See *Matth.* 15. 18,19,20.] *and inflames* [namely, even as a fire to destroy and consume] *the wheele (of our) nativity,* [Or *the course of our life even from our nativity*; which is a wheele that alwaies runs about from morning to evening, from youth, to age, from birth, to death] *and is inflamed* [that is, stirred up, and set a going to be abused] *of Hell.* [that is, by the Devil, whose place of torment Hell is. Gr. *Gehennes*, of which word, see *Mat.*5.22.]

7 *For every nature both of wilde beasts* [That is, every sort of wilde beasts, how wilde soever they be by nature] *and of fowles, both of creeping, and of Sea-creatures, is tamed* [that is, made tame, that they do men no hurt] *and hath been tamed by the humane nature:*

8 *But the tongue can no man* [Namely how holy soever he be, and what pains and care soever he use about it] *tame* [that is, so restrain it that it never do any more evil; as the following words declare. Therefore men must use the greater and more carefull diligence, and the more fervently pray to the Lord for his grace, that this evil may more and more be restrained by us] *it is an unrestrainable evil: full of deadly poyson.* [namely, which is spit by the hellish Serpent. For when the tongue is abused, that it doth as it were spit forth the poyson of reviling, backbiting, reproaching, cursing, & c. thereby the reviler brings himself unto death, if he doe not repent thereof, *Rom.* 1.30, 32. 1 *Cor.* 6.10. and thereby is also the good name of our neighbour killed, as it were with poyson, *Psal.*140.4.]

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9 *By it praise we God,* [Gr. *in it.* The Apostle now shews that the abuse of the tongue is also a very absurd thing, and altogether unseemly, that with the same tongue wherewith men praise God, they should revile or curse their neighbour, created after Gods own image, and that so from one and the same tongue works wholly contrary should be brought forth] *and the Father,* [that is, God, who is our Father, as before chap. 1. 27.] *and by it we curse men, who are made after the likeneſs of God.*

10 *Out of the same mouth, cometh forth bleſſing and curſing. This muſt not* [That is, these abuses of the tongue, which were shewed before] *my brethren, be ſo done.*

11 *Doth a fountain also out of the same vein* [Gr. *out of the same hole. i. e.* Source] *bubble out ſweet and bitter?* [or, *ſweet and bitter water.*]

12 *Can also a fig-tree, my brethren, bring forth* [Gr. *make*] *olives?* [that is, figs and olives together, *i. e.* sweet and bitter fruits] *or a vine figs?* [that is, grapes and figs together, as before] *even ſo no fountain* (*can*) *bring forth ſalt and ſweet water.* [See the former verse. Even so then also in like manner the tongue ought not to bring forth good and evil, contrary to the nature of the other creatures.]

13 *Who is wiſe and underſtanding among you?* [That is, if there be any one among you that perswades himself that he is wise and understanding, or will be accounted so, let him shew his wisdom *&c.* The Apostle now henceforward shews the right remedies against masterly condemning, and against the abuses of the tongue, whereof he hath spoken thus farre] *Let him ſhew by* (*his*) *good walking* [that is, conversation amongst men aswell in the Church, Common-wealth, and family, as also in particular with all men] *his works* [that is, let him not boast of his wisdom, but shew the same really by his works, leaving such mastership, and restraining his tongue] *in meek wiſdom.* [Gr. *in meekneſs of wiſdom, i. e.* in such wisdom as is alwaies accompanied with meekness.]

14 *But if ye have bitter envy* [Or *zeal*: as *Rom.* 10. 2. This is the fountain from whence the former sins commonly spring. Which therefore the Apostle seeks first to stop] *and contentiouſneſs in your heart, boaſt not,* [namely, that thou art a sincere Christian] *and ly not* [namely, when thou boastest thus] *againſt the truth.* [namely, of the Gospel; which teacheth every where that such sins cannot stand with the Christian calling. Or against the truth of the thing; forasmuch as thou art no true Christian, nor truly understanding as thou boastest to be.]

15 *This is not the wiſdome which cometh down from above;* [That is, from heaven, from the father of lights, chap. 1.17. from whom the true and saving knowledge proceeds, and is obtained. See also *John* 3. 5.] *but is earthly,* [that is, worldly, such as earthly and worldly men have] *natural,* [Gr. *animal*, as 1 *Cor.* 2. 14. That is, which cometh from the soul of man, such as it is by nature, and yet unregenerate, corrupt and ignorant in spiritual things] *deviliſh.* [that is, such as the Devil hath, and which he suggests unto men.]

16 *For where envy and contentiouſneſs is, there is confuſion, and every wicked dealing.*

17 *But the wiſdome which is from above, that is firſt pure,* [Or, *clean*: not defiled with such reigning faults and sins] *afterward peaceable, moderate,* [that is, not dealing according to extremity of right, but willingly parting with its own right. See *Phil.* 4. 5.] *perſwaſible,* [that is, willingly giving way to good instructions and admonitions, and not obstinately standing to their own] *full of mercy and of good fruits, not judging partially,* [the Greek word signifies also one that doth not too narrowly search or discern a thing. Heavenly wisdome indeed makes also a difference, and judgeth betwixt truth and untruth, betwixt good and evil, 1 *Cor.* 10. 15. 1 *Theſ.* 5. 21. 1 *John* 4. 1. *Jude* verſ. 22. but judgeth not rashly, or too severely, of his neighbours words or works: which the Apostle meaneth here] *and unhypocritical.*

18 *And the fruit of righteouſneſs* [Namely, eternall life. See *Rom.* 6. 21, 22. *Gal.* 6. 8.] *is ſown* [that is, laid up and kept. See of this similitude *Pſalm* 97. 11. *Gal.* 6. 8.] *in peace,* [that is, is sown by peace. *Or the fruit of righteouſneſs which conſiſts in peace. i. e.* in true blessedness, *is ſown &c.*] *for them that make peace.* [or *exerciſe it. i. e.* who not only make peace betwixt contending parties, but also use all diligence and means, as much as is possible, to live in peace with all men.]

CHAP. IV.

1 *The Apoſtle further rehearſeth the remedies againſt the foregoing ſins, and exhorts them to lay aſide carnal luſts, which are the original of them: for this end ſhewing the hurtfull fruits of them, ſuch as are ſtrifes,* 2 *hindering them from obtaining that which they deſire and pray for.* 4 *And enmity with God.* 5 *Which he proveth by the Scripture.* 7 *Exhorting them to ſubmit themſelves to God, and to reſiſt the Devil.* 8 *Thereto he addes an earneſt exhortation unto true repentance, which he deſcribes with its parts.* 11 *And eſpecially of not condemning our neighbour, ſeeing that belongs only to God.* 13 *Reproves thoſe alſo who in that which they purpoſe to do have no reſpect to the providence of God, nor to the frailty of this life.* 17 *And concludes that he that knows what he muſt do, and doth not the ſame, ſins the more grievouſly.*

FRom whence (*come*) *wars and debates among you?* [Hereby are not understood open wars, carried on with Souldiers and Armis, for those were not amongst Christians at that time, but the special vehement contentions and quarrellings, which were *among them*, and were carried on aswel with words as otherwise, to the great shame of the Christian Religion, and scandal of the Gentiles: which are opposed to the peace, whereof he had spoken in the last of the former chapter] (*come they*) *not from hence,* (*namely*) *from your pleaſures,* [that is, from your wicked and carnal lusts, in which ye take your pleasure] *which make war* [that is, do as it were make war upon the soul, to bring the same to destruction and ruine. See 1 *Pet.* 2. 11.] *in your members?* [thereby he understands not only the outward members of the body, as tongue, hands, feet, eyes, *&c.* but also the inward powers and affections of the soul, in which lust most reigns. See *Matth.* 15. 19.]

2 *Ye deſire* [Namely, honour, riches of this world *&c.*] *and have not:* [that is, either ye attain not thereunto, or if ye do attain this, it shall not be beneficiall but hurtfull to you] *ye envy* [that is, grudge your neighbour the good that the Lord hath given him. In many Greek copies it is read *phoneuete, i. e. ye kill,* for *phthoneite, i. e.* ye *envy*. But the word *kill* fits not so well here: except it should be understood of hating our neighbour, which is murder before God. 1 *John* 3. 15.] *and are zealous* (*after things*) [that is, ye seek even with great zeal and affection after honour and riches of this world. The Greek words which are here used, both signifie envy, but with this difference, that the first properly signifies to grudge ones neighbour that which God hath given him, namely, his honour, goods, or good name; and the second, out of jealousie, and by evil waies to seek after this, that we may have the

the same too, and not be less then he] *and cannot obtain them;* [namely, those things which ye grudge others, or which ye would have also aswell as your neighbour. For God gives these things to whom it pleaseth him] *ye fight and make war* [that is, ye strive and quarrel out of envy against one another, for these things, as in the former verse] *yet ye have not,* [that is, ye obtain nothing thereby. See *Hag.* 1. 6.] *because ye aſk not.* [that is, seek not these good things of God by prayer, by whom the same must be given.]

3 *Ye aſk* [That is, although you may sometimes pray to God for these good things, yet nevertheless ye get them not, and that through your own fault] *and ye receive not, becauſe ye aſk amiſs;* [namely, not only because your prayer comes forth from an envious heart, but also because ye seek not these things for a good end, to use them as you ought] *that you might waſte it upon your pleaſures.* [that is, that ye might satisfie and feed your sinfull lusts therewith.]

4 *Adulterers and adultereſſes,* [So he calls all those, who shew the love to the world which they owe to God and Christ their Bridegroom and Saviour, and which they have also promised him in baptism: A similitude taken from corporall adultery, which is, when maried persons, shew the conjugal love which they owe to one another, unto others. See *Jer.* 13. 27. *Ezech.* 23. 43, 45. *Hoſ.* 2. 1. This name he gives them the better to shew the abominableness of sin] *know ye not* [that is, ye cannot, neither ought ye to be ignorant hereof] *that the friendſhip of the world* [that is, of worldly and unbelieving men, to please or imitate them in evil: and of worldly things and lusts, to seek after them by transgressing of Gods Commandements, or denial of the Christian doctrine. See 1 *John* 2. 15.] *is an enmity of God?* [that is, cannot consist with the love service and friendship of God, but makes God an enemy. Or *is enmity againſt God*, as *Paul* speaketh, *Rom.* 8. 7.] *whoſoever therefore will be a friend of the world, he becomes an enemy of God.*

5 *Or think ye* [That is, I pray do not think] *that the Scripture* [the following words indeed stand no where in so many words in the holy Scripture of the Old Testament, but the sence is found therein. Wherefore some think that the Apostle hath respect to the places *Gen.* 6. 5. and chap. 8. 21. Others as fitly think that he hath respect to the place *Numb.* 11. 29.] *ſaith in vain,* [Gr. *vainly i. e.* that this should not be so, or that it is not written for our edification. *Rom.* 15. 4.] *the ſpirit which dwelleth in us* [or *the ſpirit that dwelleth in you.* Some understand this of the spirit of the corrupt man, or of the thoughts of mens hearts. *Gen.* 6. 5. and then it must be translated, *luſteth unto envy, i. e.* by nature extends it self to envy and such like wickednesses. But it is more fitly understood of the spirit of God, whereby we are regenerated, because it is also said *which dwelleth in us*, which is oftentimes in the Scripture spoken of the spirit of God, *Exod* 25. 8. and chap. 29. 45. *Rom.* 8. 11. 1 *Cor.* 3. 16. So then the sence is, *the ſpirit of God which dwelleth in us*, fights against the inclination of envy: as *Gal.* 5. 17. and stirreth up holy desires in us (as *Rom.* 8. 26.) repugnant to envy. And therefore they in whom the spirit of God dwels, *Rom.* 8. 9. 1 *Cor.* 3. 16. ought not to love the friendship of the world] *doth it luſt unto envy?* [Or, *the ſpirit which dwelleth in us deſireth againſt envy.* See the foregoing exposition.]

6 *Yea he giveth* [That is, shall give, namely, the spirit of God. *i. e.* He is so far from lusting unto envy, that he gives greater grace also] *greater grace,* [that is, very great grace, as chap. 3. 1.] *Therefore (the Scripture) ſaith, God reſiſteth the proud, but to the humble he giveth grace.*

7 *Therefore ſubmit your ſelves to God:* [Namely, by willing obedience to his commandements, framing all your thoughts, desires, and inclinations, words, and deeds, according to the rule of his will prescribed in his word] *Reſiſt the Devil* [namely, when he tempteth and inticeth you to fulfill your fleshly lusts, and to seek the friendship of the world. See the same exhortation, 1 *Pet.* 5. 5. *&c.*] *and he ſhall flee from you.* [namely, then, when ye resist him.]

8 *Draw nigh to God* [Namely, by true repentance, faith, obedience, and prayers] *and he will draw nigh to you.* [namely, by his grace and benefits] *Cleanſe your hands* [that is, all your outward members, which are instruments of the soul, for which purpose the hands are most used. See *Pſalm* 26. 6. *Iſa.* 1. 15, 16. 1 *Tim.* 2. 8.] *Ye ſinners, and purifie your hearts ye double hearted.* [or double minded. See of this word chap. 1. 8.]

9 *Carry your ſelves as afflicted ones,* [Namely, not only outwardly, as hypocrites many times do; but especially inwardly in the heart: being grieved for your sins and miseries] *and mourn and weep: let your laughing be changed into mourning, and* (*your*) *joy into heavineſs:* [the Greek word properly signifies casting down of eies or countenance for grief or shame.]

10 *Humble your ſelves before the Lord, and he ſhall exalt you.*

11 *Brethren ſpeak not evil of one another:* [Gr. *againſt one another, i. e.* speak not that which is contrary to one anothers repute and good name] *he that ſpeaketh evil of* (*his*) *brother and judgeth* [that is, condemneth as *Matth.* 7. 1.] *his brother, he ſpeaketh evil of the Law and judgeth the Law.* [that is, condemneth it, namely because by this evil speaking he shews, that he doth not hold that the Law hath justly forbidden evil speaking, *Lev.* 19. 16.] *Now if thou judge the Law, thou art no doer of the Law, but a judge.* [namely, of the Law: which is a great and foolish arrogance of a man.]

12 *There is one only Law-giver,* [Namely, God the Lord, in whose place then they all arrogantly set themselves, who rashly judge their neighbour, and thereby as it were condemn the Law of God which forbids this] *who can ſave and deſtroy. But who art thou that judgeſt another?*

13 *Go to now ye that ſay, To day or to morrow we will* [Or, *let us to day &c.*] *travel unto ſuch a City, and there paſs over* [Gr. *make*] *a year, and drive Merchandiſe, and get gain:* [under this one sort of humane purposes and cares, all others are also understood, and this only is named, because herein commonly men fail most.]

14 *Ye that know not what (ſhall happen) to morrow: for of what kind is your life?* [That is, how short, frail, and uncertain] *For it is a vapour,* [that is, like unto a vapour] *which is ſeen* [or *appeareth*] *for a little (while) and afterwards vaniſheth.*

15 *Inſtead of ſaying* [That is you ought to say, namely, both in your heart and also in words, thereby to shew, that ye do rightly understand and acknowledge the providence of God and the frailty of your life] *If the Lord will, and we ſhall live, we will do this or that.* [or, *we ſhall live and do this or that.*]

16 *But now ye boaſt in your high-min ledneſs:* [That is, ye speak so arrogantly, as if the event of things, and your life, stood in your own hand and power] *all ſuch boaſting is evil.*

17 *He therefore that knoweth to do good,* [That is, knoweth what is good and what is evil: what men ought to do, and what they ought to leave undone] *and doth it not, to him it is ſin:* [that is, he sins more grievously then he that knoweth it not, and he can by no means excuse himself. See *Luke* 12. 47. *John* 9. 41. and 15. 22.]

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CHAP. V.

1 The Apostle proceeds in the exhortations to a Christian conversation, and shews the miseries which are coming upon the rich. 4 Who with-hold the poores wages from them. 5 Woo abuse riches to voluptuousnesse. 6 And who oppresse the poor. 7 Admonisheth the oppressed to long-suffering patience, by the coming of Christ, and by the examples of an husbandman. 10 Of the Prophets, and especially of Job. 12 Dehorts from vain swearing. 13 Teacheth how men must carry themselves in adversity and prosperity. 14 And what the sick ought to doe, as also what service should be done to them, especially by anointing them and praying for them. 7 Shewing by the example of Elias, how powerfull the prayer of the faithfull is. 19 And finally he exhorteth to reduce those that are gone astray into the right way and to repentance. 20 And teacheth what a glorious work that same is.

GOe to now ye rich [Namely, who gather riches unjustly, or abuse the same: as that which follows shewes. For otherwise riches in themselves are not evil, but a blessing of God, *Prov.*10.22. But are commonly and very easily abused to the hindrance of our salvation. See *Matth.*13.22. and 19. ver. 23, 24. and here are understood not only the common rich covetous persons and prodigals, but also those that are in publique authority, as Kings, Princes, Governours, Judges, and the like, who abuse their power and authority to the oppression of the poor, as appears out of ver. 6] *weep and howl for your miseries, which come upon you* [or, *which shall come upon you*, namely, as well in this life as especially after this life. See *Luke* 16. 23.]

2 *Your riches* [Namely, which ye ought to have bestowed for the sustentation of the poor] *are corrupted*, [that is, you rather let them rot by you, then impart them to the poor] *and your garments* [namely, with which ye ought to have clothed the naked. See *Isa.* 58. 7.] *are moth-eaten.*

3 *Your gold and silver* [Namely, which ye ought to have given for the sustentation of your neighbour: as before] *is grown rusty*, [namely, in your Chests, or treasuries, wherein ye have covetously kept it, without imparting thereof to the poor] *and their rust shall be for a witnesse* [that is, to convince you of your covetousnesse, and of your just condemnation. See *Mat.*10. 18. *Mar.*1.44.] *unto you*, [that is, against you. See the like phrase, *Mar.*8.4. and 10.18. and 23.31. namely, in the day of judgement] *and shall consume your flesh as it were fire:* [that is, shall be as a fire, with which ye shall be tormented] *ye have gathered treasures* [some understand this of the treasure of Gods wrath, which shall befall the covetous in the last dayes, of which *Paul* speaks, *Rom* 2.5. but is better understood of the treasures of temporal goods, in the gathering of which, covetous persons are alwaies and only imployed. See *Mat.* 6.19.] *in the last daies:* [namely, of the world, or of your life, *i. e.* even unto the end of your life, when ye are now come unto great age, yet nevertheleste ye give not over yet, covetously to gather treasures. See *Luk.* 12.ver.19. Or *against the last dayes.*]

4 *Behold, the reward of the labourers, who have reaped your Lands,* [By this one sort of injustice he understands all other the like] *which is with-held by you, cryeth:* [namely, unto God, that he would take vengeance upon it. See *Gen.*4. 10. *Heb.* 12. 24.] *and the cry* [Gr. *the cryes, i.e.* the complaints of the workmen, of this your injustice] *of those who have reaped, is come even into the ears of the Lord* [this must be understood by a similitude taken from men, whereby humane members are oftentimes ascribed unto God, not properly (for he is a Spirit, *Joh.* 4. 24.) but after the manner of men; and hereby is understood that God heard their complaints. See *Psal.*18.7. *Isa.* 37. 17] *Sabaoth.* [Or *Tsebaoth*, as the Hebrews read. This is an Hebrew word, and signifies *hosts*, namely, of heaven and earth, which are at his service, and fight for him against his enemies: which title is often ascribed to God in the Old Testament. See *Isa* 1.9. *Jer.*11. 20. *Rom.* 9.29. and is here expressed by the Apostle, thereby to shew his great power which he hath to punish the oppressors of the righteous.]

5 *Ye have lived delicately upon earth* [That is, you have consumed your riches in excesse, gluttony, and epicurisme, and let the poor suffer hunger. See an example of it, *Luk.* 16. ver.19, 20, &c.] *and followed pleasures:* [See also 1 *Tim.*5.6.] *ye have fed your hearts* [that is, not only so fatted your bodies, but also done this with great desire of your hearts, to satisfie them] *as in a day of slaughter*, [that is, even as on the great feast days, when the thank-offerings were slain, men use then to make good chear, so ye do daily. See *Prov.* 7. 14. *Isa.*22.13.]

6 *Ye have condemned* [That is, by force and cruelty persecuted the innocent. Which therefore must be understood of such rich men, which are also placed in eminency and Magistracy] *ye have killed the just, (and) he doth not resist you.* [that is, he suffers you to oppresse him without doing any thing against it. See an example in *Naboth*, 1 Kin. 21. 13. and in *Stephen*, Act. 7. 59, 60]

7 *Be ye therefore long-suffering, brethren,* [That is, endure patiently the injury and violence that these rich men offer you] *unto the coming of the Lord.* [namely, to judgement, who shall then revenge the injury done to the upright and justly recompense it to their oppessors, 2 *Thes.*1. ver.5.6. and then perfectly deliver them from the same, *Luk.*21.28.] *Behold the husbandman expecteth the precious fruit of the Land, patiently waiting for the same* [that is, expecting the same with long patience] *untill it shall have received the early* [that is, which is necessary when the land is first sowen] *and latter rain.* [that is, which is usefull to the fruits afterwards, towards the time of the harvest. See *Deut.*11. 14.]

8 *Be ye also long-suffering,* [Namely, even as the Husbandman. Or *be ye therefore long-suffering*] *strengthen your hearts:* [namely, with a firm confidence, that the Lord will in his own time certainly fulfill his promises made to the faithfull] *for the coming of the Lord* [namely, to judgement, as before] *draweth nigh.* [that is, will not tarry long: in which he shall deliver you from the company and violence of the ungodly.]

9 *Sigh not against one another, brethren,* [That is, give one another no occasion by uniting words or deeds, to sigh therefore one against another, *i. e.* to be grieved, or to complain unto God] *that ye may not be condemned. Behold the Judge* [namely, Jesus Christ, who as Judge of the world shall punish all injury] *standeth before the doore.* [that is, his coming is nigh, as one who is come to the door or gate, being ready to enter in. See *Mat.*24. 33.]

10 *My*

10 My brethren take for an example of suffering, [Gr. *of suffering of evil, i. e.* of afflictions] *and of long-suffering, the Prophets* [the example of the same, the Lord Christ also propounds for the end, *Mat.* 5.12.] *who have spoken (in) the name of the Lord.* [that is, by order, command, and inspiration of the Lord. See 2 *Pet.*1. 20,21.]

11 Behold, we count them blessed that endure. Ye have heard of the patience of Job, and ye have seen the end of the Lord, [That is, the good issue which the Lord afforded *Job* out of all his evils, which he patiently endured. See of the same, *Job* chap.42. ver.10.] *that the Lord is very mercifull* [Gr. *is of many bowels.* And by *bowels* is understood, an inward moving of the mind unto mercy. See *Luk.*1. 78. *Phil.* 2.1. *Col.* 3. 12.] *and compassionate.*

12 *But above all things, my brethren, swear not,* [Namely, rashly: or out of despondency, as men in adversity many times use to doe. See also *Mat.* 5. 34. and 23. 16, 18. for otherwise a lawfull oath by the name of God is not forbidden, *Heb.* 6. 16.] *neither by the heaven, nor by the earth,* [that is, not by any creatures, as many were accustomed to doe, who thought that if they did not expresse the name of God in their discourse, then they did not profane it, or rashly abuse it: as the Pharisees also taught. See *Matth.* 5. 34, &c.] *nor any other oath,* [made rashly or by any other creature] *but let your yea, be yea, and your no, no,* [that is, simply expressing the truth with *yea*, and in like manner when any thing is denyed, simply expressing the same with *no*, without adding any oath thereto in your common speech, conferences, or dealings] *that ye fall not into judgement.* [that is, punishment, which God hath threatned to them that vainly abuse his name, *Exod.* 20. 7. See of this phrase, *Matth.* 23. 14. *Luke* 23. 40. *Rom.* 2.3. and 13. 2. 1 *Cor.* 11. 29. *James* 3. 1. Others read *into hypocrisie*: whereby then should be shewed that such vain oathes, or by the creatures, are made out of hypocrisie, or bring men to hypocrisie, as appears in the Pharisees, *Matth.* 23.19.]

13 *Is any man among you suffering?* [Namely, of any evil, as the Greek word imports] *let him pray: is any man chearfull, let him sing Psalmes.*

14 *Is any man sick among you?* [Namely, of bodily sickneste] *Let him call unto him the Elders of the Church,* [namely, who have the gift of healing by miracles, which at that time was given to some Teachers and Elders. See 1 *Cor.* 12. 9.] *and let them pray* [namely, that God will forgive him his sinnes, and restore him his health] *over him,* [or *for him.* So *Elizeus* prayed over the widows sonne, 2 *Kin.*4.33. Christ over *Lazarus*, Joh. 11. 41. and *Paul* over *Eutychus*, Act. 20. 10.] *anointing him with oyl* [namely, after the example of the Disciples, who having received of Christ, the gift of miraculous healing, used Oyl thereunto, *Mark* 6. 13. not that in the Oyl there was any secret vertue to cure diseases, but they used the same as an extraordinary sign, from whence it was known that such a miracle was wrought by God by their Ministry, for the confirmation of their Doctrine: as we see that Christ and his Apostles, in healing of diseases, sometimes used spittle, clay, touching, laying on of hands, at other-times their shadows, girdles, and handkerchiefs for this purpose. Which gift of miraculous healing, seeing it hath now ceased many hundred years, as being no more needfull, forasmuch as the doctrine of the Gospel is sufficiently confirmed by miracles, therefore this outward sign is in vain, and by way of mockery used still at this day as a Sacrament, and it is yet more superstitiously abused, while men think that such anointing hath power to take away sinne, and that it is usefull to the salvation of the soul] *in the name of the Lord.* [that is, calling upon the name of the Lord, who is the Authour of such miraculous healing.]

15 *And the prayer of faith* [That is, which is made to the Lord, both by the Elders, and by the sick person out of a true faith] *shall save the sick* [that is, shall deliver the sick person from the bodily disease, according to the will of the Lord] *and the Lord* [namely, as being the principal worker of this miraculous healing. Which is expressly added that men should not think, that the Oyl or the prayer uttered should have such power in themselves] *shall raise him up,* [or *help him up*, namely, out of his sickneste] *and if he have committed sinnes,* [namely, for which God may have sent him that sickneste, as *Job.* 5. 14. 1 *Cor.*11. 30.] *they shall be forgiven him.* [namely, by the Lord, if men duly pray unto him for it.]

16 *Confesse your misdeeds one to another* [The Apostle will not hereby teach, that the faithfull must reveal and confesse all their sinnes in the ear of a Minister, to obtain a discharge or forgivenesse from him, as is perversly thought. For he speaketh here expressly of a confession which must be made *one to another, i. e.* one believer to another, and that also mutuall according to occasion of things. *And by sinnes* are understood, first, those sinnes which one believer committed against another, whereby the love of our neighbour is violated, and discord raised: of which the Apostle would have him that hath trespassed against his neighbour, to confesse or acknowledge his fault, and be reconciled with him about it, as Christ also teacheth, *Math.* 5. 23. which as it ought to be done at all times, so is it especially needfull when men are sick. Besides if any man should be fallen into any sinne, about which he is so troubled, that he alone cannot well comfort himself, that then he should reveal that sinne to another, whether it be a Minister or any other good friend, to be comforted by him out of Gods word, and to help him to pray that that sinne may be forgiven him of God: as the following words import] *and pray for one another*, [namely, aswell for forgivenesse of the sinnes which men have confessed one to another, as for the health of the body when any one is sick, as in the former verse] *that ye may be healed.* [namely, in body and soul] *A powerfull prayer* [that is, fervent and sincere: or pressing strongly] *of a righteous man* [that is an upright believing person] *availeth much.*

17 *Elias was a man of like passions* [Or *suffering*: See *Acts* 14. 15. which is added, that men might not think that *Elias* by reason of his great zeal and piety merited of God by praying, seeing he had also his infirmities, and was heard by God only of grace] *as we, and he prayed a prayer* [or, *prayed with a prayer.* An Hebrew phrase, by which repetition was given to understand that he prayed very earnestly] *that it might not rain: and it rained not on the earth* [that is, upon the land of the Israelites. For it was no universal drought over the whole world] *in three years and six moneths.*

18 *And he prayed again and the heaven gave rain, and the earth brought forth her fruit,*

19 *Bre-*

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19 *Brethren, if any man among you hath erred from the truth,* [Namely, of the doctrine of the Gospel, whether it be in opinion or practice] *and one convert him,* [namely, by informations in the sound doctrine, and earnest exhortations to repentance, which are means whereby God converts men: and that is ascribed to these means which is Gods proper work, because he worketh effectually thereby.]

20 *Let him know, that he that converteth a sinner from the error of his way, shall save* [Namely, as being an instrument of this saving. See the like, 1 *Tim.* 4. 16.] *a soul* [namely, of him that erreth, *Jude* ver. 23.] *from death,* [namely, from eternal death] *and shall cover* [that is, shall bring it to this, that God shall cover the sinnes of him that erreth, and not impute them to him: and also that his sinnes shall be forgotten and forgiven by men] *a multitude of sinnes.* [namely, of the erring person.]

The end of the general Epistle of the Apostle JAMES.

The

THE FIRST GENERAL EPISTLE OF THE APOSTLE PETER.

The Argument of this EPISTLE.

THE *Apostle* Peter *seeing he administred his Apostolical Office chiefly amongst the circumcision,* Gal. 2. 9. *writes this Epistle to the Churches of the scattered Jewes which were brought to the faith in* Pontus, Galatia, Cappadocia, Asia, and Bithynia, *and that on the one side to confirm them in the truth received, and on the other side to exhort them to their duty, as he testificth, chap.* 5. 12. *And this Epistle contains especially these parts. First, after the superscription of the Epistle contained in the two first verses, the Apostle makes a short declaration of the doctrine of the Gospel, and relates the principall benefits which we obtain by Christ unto the* 13. *verse of the* 1. *chap. Afterwards from the consideration of the redemption wrought by Christ, he exhorts them unto a Christian conversation, as well in generall unto the* 13. *verse of the* 2. *chap. as in particular, namely subjects to obedience to their Magistrates, servants to obedience to their Masters, and maried women and men unto their mutuall duties, unto the* 8. *verse of the* 3. *chap. from which* 8. *verse forward he returns unto general exhortations, and especially to love, patience, and temperance, unto the end of the* 4. *chap. In the beginning of the* 5. *Chap. he admonisheth Elders of their duty in feeding of their flocks, and young persons of their duty, and both of them to sobriety and watching against the Devil unto the* 10. *verse. From whence he concludeth the Epistle, with an earnest prayer unto God for them, and with mutuall salutation.*

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Chap. i.

I. PETER.

CHAP. I.

1 *After the superscription of the Epistle,* 3 *the Apostle thanketh God that he hath regenerated us unto an incorruptible inheritance:* 5 *and withal that he keepeth us by faith unto salvation,* 6 *and makes us joyful in the midst of all trials:* 8 *wherefore we also love him with joy, although we see him not.* 10 *Testifieth further that the doctrine of this grace is not new, nor mean, but that the Spirit of Christ in the old Prophets foretold the same:* 12 *and the Angels are desirous to look into it.* 13 *Cometh afterwards to divers exhortations, and before all to firm hope in this grace,* 14 *to holiness,* 17 *to further laying aside of all vain conversation, from whence we are redeemed by the blood of Christ.* 20 *Teacheth that God indeed chose Christ to this office of Mediator from Eternity, but that he is now revealed for our sake.* 22 *Again draweth from thence an exhortation to mutual brotherly love,* 23 *seeing we are born again thereunto by the unperishing seed of the Gospel.*

PEter [This Apostles proper name was Simon, or Simeon, *John* 21.2.2 *Pet.* 1.1. but the name *Peter*, or in Syriack *Cephas*, *Joh.* 1.43.1 *Cor.* 1.12. he received from Christ, when he called him to the Apostleship, as may be seen, *Mark* 3.16. *Luke* 6.14. See the reason hereof in the annot. on *Matth.* 16.18.] *an Apostle of Jesus Christ, to the strangers scattered* [Gr. *to the strangers of the dispersion.* Some hereby understand those, who because they professed faith in Christ, were driven out of the land of Judea by the unbelieving Jewes, as may be seen, *Acts* 8.4. and chap. 12.1,2. But it seemeth not that these banished Christians in so short time departed into Countries lying so far from the land of Judea, but that much rather they remained in the Countries lying round about Judea. Therefore their opinion is more probable, who hereby understand the Jewes who had long before been scattered into those Countries of Asia, by the carrying away of the Assyrians, and by the persecution that formerly happened under Antiochus, as the Greek word *Parepidemois* imports: which were strangers indeed, but dwelt among those nations; as the Greek word *Diaspora, i. e. scattering*, is also so taken, *John* 7.35. of whom also many being come to Jerusalem on the day of Pentecost, were converted by the preaching of Peter and other Apostles, *Acts* 2.10. who afterward returned home, and spread abroad the faith, although not without great trouble from the other stifnecked Jewes. And this opinion is confirmed also by the title which James gives the same Jewes in his Epistle, when he calls them, *the scattered of the twelve Tribes*, to whom he writes his Epistle. See *Jam.* 1.1. For their confirmation therefore, Peter, as also James wrote his Epistle] *in Pontus, Galatia, Cappadocia,* [all these were Provinces lying in Asia, in which many Jewes had formerly taken their habitation, as may partly be seen also, *Acts* 2. vers. 9: 10. and by the travels of Paul] *Asia* [this was a part of Asia, called Asia the lesse, whereof Ephesus was the chief City. See *Acts* 2. 9.] *and Bithynia.*

2 *To the elect* [Hereby is not properly signified eternal election (which is understood by the following title) but election in time out of the common heap of men, and especially of the Jewes: which election in Scripture is otherwise also termed calling, or calling according to Gods purpose. See *John* 15.19. *Rom.* 8. 28. 1 *Cor.* 1. 26.] *according to the foreknowledg* [that is, according to the eternal decree, or purpose. See *Rom.* 8. 26. and hereafter vers. 20.] *of God the Father, in sanctification of the Spirit,* [or *by*: for this election or calling consists in sanctification of the Spirit, and is made by the holy Ghost, forasmuch as the operation of the holy Ghost only, separateth us from the common heap of corrupt men] *unto obedience* [namely, of faith; for by faith we obey the Gospel of Christ. See hereafter vers. 22. and *Rom.* 1. 5.] *and sprinkling of the blood of Jesus Christ:* [that is, reconciliation with God through the blood of Christ, which we receive by faith, and whereof the sprinkling of the blood of the sacrifices in the old Testament was a type. See *Heb.* 9. 18. *&c.* so then here are briefly rehearsed all the principall causes of our salvation] *Grace and peace be multiplied unto you.* [This the Apostle saith, because they had already received the beginnings of this grace and peace.]

3 *Praised*

3 *Praised* [Gr. *Blessed*, as *Ephe.* 1.3.] *be the God and Father of our Lord Jesus Christ,* [see hereof, 1 *Cor.* 15.24.] *who according to his great mercy hath regenerated us* [that is, renewed us by his Spirit, or delivered us from the corruption of our first birth, and from the dominion of indwelling sin. See *John* 3.5,6. *Rom.* 6. 11. &c.] *unto a living hope,* [that is, an hope of eternal life, or an enlivening hope, a hope which is wakeful and firm in us, and overcomes all difficulties, under which faith also, from whence this hope ariseth, is contained] *by the resurrection of Jesus Christ from the dead.* [The Apostle here ascribes our regeneration to the resurrection of Christ, not to exclude his death, for thereby we are reconciled unto God, and by the power of the same death our old man is also mortified: but because this reconciliation is applied unto us by Christs resurrection, and the new man is raised up in us, even as Paul more largely declares, *Rom.* 6.4. and the following verses. See also the annot. on *Rom.* 4.25.]

4 *Unto an incorruptible, and undefiled, and unfading inheritance, which is kept in the heavens for you.* [This the Apostle saith, because many Jewes looked for an earthly Kingdome under the Messiah.]

5 *You who are kept* [The Greek word imports a keeping by set watches. The power of God therefore is like unto a watch and fortresse, whereby we are guarded round about against our Spiritual enemies. See *Psalm* 34. 7,8. and 91. 1,2. *John* 10. 28, 29.] *in* (*or by*) *the power of God, by faith, unto salvation, which is prepared to be revealed* [that is, openly given and imparted unto you. See 1 *John* 3.2.] *in the last time.* [That is, in the last day, when he shall come to judge the quick and the dead.]

6 *In whom* [Namely, God. Or *in which*, namely, thing] *ye rejoyce now a little* (*while*) *if it be needful* [namely, if it be Gods will, to which we must willingly submit our selves, as he speaketh hereafter chap. 3.17. and if this be useful for our salvation, 1 *Cor.* 11. 32.] *being in heavinesse, by many fold temptations.* [That is, tribulations, or persecutions, as *Jam.* 1.2.]

7 *That the trial of your faith, which is much more precious* [That is, of greater vertue and worth then the trial of gold by fire. See *Job* 23.10. *Jam.* 1.3.] *then of gold that perisheth, and is tried by fire, may be found* [namely, when ye are tried thereby, and have remained stedfast in the faith, notwithstanding all trials. See *Mat.* 24.13.] *to be unto praise, and honour, and glory,* [namely, in heaven before God, as *Rom.* 2.7. and this is opposed to the reproach and dishonour, which worldly men think they bring upon the faithful by persecution] *in the revelation of Jesus Christ.* [See before vers. 5.]

8 *Whom ye have not seen* [Others read, *have not known*: Namely, after the flesh, which is also made a sign of the fruit of true faith, *John* 20. 29. and 1 *Joh.* 4.20.] *and* (yet) *love, in whom ye now, although not seeing* (*him*) *but believing rejoyce* [the faithful grieve also in afflictions as is said vers. 6. because they are not insensible in chastisments; but rejoyce in the comfort of the Spirit, which they feel thereby, *Rom.* 5.3,4. and in the consideration of the joyful issue of the same. See *Heb.* 12.11.] *with an unspeakable* [that is, which is better felt by believers by the operation of the holy Spirit, even in the midst of afflictions, then can by the mouth be uttered before others. See *John* 14. 17. *Phil.* 4.4.] *and glorious* joy. [Gr. *glorified joy. i. e.* which springs from good and glorious causes in this life, and shall be joyned with eternal glory in that to come. And this property is here opposed to worldly joy, which is oftentimes mingled with dishonour, and commonly ends in shame, *Phil.* 3.19.]

9 *Obtaining the end of your faith,* [Or, *the reward of your faith*, so called because it shall be given us of grace at the end of our labour. See hereof in the similitude, *Mat.* 20.1. *&c.*] (*namely*) *the salvation of* (*your*) *soules.* [Although this salvation which we obtain by Christ, belongs to the whole man, yet nevertheless it is called *of the soules*, because in this life and after this life, this salvation beginneth in the soul, which afterwards, after the resurrection of the dead shall be communicated to the body also, *Phil.* 3.20,21.]

10 *Of which salvation* [Namely, procured us by Christ, to enjoy both here and hereafter. See *Acts* 3. 24. and 10. 43. *&c.*] *the Prophets have enquired and searched,* [for the Prophets being informed thereof by the Spirit of God, have alwayes endeavoured to know more and more thereof. See examples hereof *Isa.* 63. vers. 1. *&c. Dan.* 9. 24. *&c. Luk.* 10.24.] *who have prophesied of the grace* (*given*) *unto you.* [So the Apostle calles the fulfilling of the promises, which came to passe in the Gospel, opposed to the bare types and predictions of this grace. See *John* 1.17.]

11 *Searching in what or what manner of time* [That is, not only the grace it self was searched after by them, but also the time when it should come upon the house of Israel. See *Gen.* 49.10. *Isa.* 11.1. *Dan.* 9.24.] *the Spirit of Christ* [that is, the holy Ghost, by whom the holy men of God were acted and spake; 2 *Pet.* 1.21. which is therefore called the Spirit of Christ, because he proceeds from Christ, and he sent him from the Father, not only to the Apostles, but also to the Prophets. See *John* 12.25,26. *&c.* wherefore he is also called the Spirit of the Son, *Gal.* 4.6.] *which was in them signified, and fore-testified the sufferings* (*that should come*) *upon Christ, and the glory* (*following*) *after it.* [Gr. *the glories*, compared with *Acts* 28.25.]

12 *To whom it was revealed that they administred these things, not unto themselves but unto us,* [The Apostle speaketh here of the thing it self; namely, Christs coming in the flesh, his suffering and his glory, as is expressed in the former verse: not of the fruits and operations of the same in us, which the faithful of the old Testament received as well as we, as was shewed divers times before] *which are now declared unto you, by those who have preached the Gospel unto you, by the holy Ghost which is sent from heaven,* [namely, on the day of Pentecost, according to the prophecie of Joel, *Joel* 2.28. *Acts* 2. vers. 4,16,17.] *into which things* [namely, whereof he spake in this verse and in the foregoing] *the Angels are desirous to look.* [namely, by reason of the admiration and the delight that they have in acknowledging of Gods manifold wisdom which he useth in the work of our Redemption, and in the distribution of his grace unto the Church, as Paul declares, *Ephe.* 3.10. And the Apostle seemeth here to have respect to the type of the Arke of the Covenant, over which two Cherubims with stretched-out wings and bowed heads continually looked towards the Mercy-seat, or the propitiatory. See *Exod.* 25.20. and *Heb.* 9.5.]

13 *Therefore girding up the loines of your understanding,* [Seeing the Apostle ver. 4. had said, that this hope is kept in heaven, he cometh in this second part of the Epistle, to exhort them that therefore they should endeavour to attain thereunto by the way proposed, and to gird up, and put away from them all hinderances, or impediments, which might prevent them in their understanding, as the people of that time girded up their long garments with girdles to their loines, to go their way the more readily] (*and*) *being sober* [this the Apostle adds, as Christ doth also, *Luk.* 21.34. because a man that is over charged with meat and drink, is as unfit to seek after spiritual things, as to go forward speedily on his way. See also, 1 *Thes.* 5.6.] *hope perfectly* [that is, firmly and uprightly] *in the grace which is brought unto you* [Gr. *brought*, *i. e.* brought unto, or is

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offered] *in the revelation of Jesus Christ.* [namely, at the last day, as before, ver.7. Others understand it of the grace which is now revealed and offered unto us by the Gospel.]

14 *As obedient children* [Namely, of God. Gr. *as children of obedience*] *be not conformed to the lusts,* [That is, walk not as ye did before when you made your selves conformable to the lusts which were in your ignorance. See the like, *Rom.* 12.2. *Eph.* 2.3.] *which were before in your ignorance.* [that is, Jewish and worldly blindnesse before your conversion to Christ.]

15 *But as he who hath called you is holy,* (*so*) *be ye your selves also holy, in all* (*your*) *walking,*

16 *Because it is written, Be ye holy, for I am holy.*

17 *And if ye call Father* [Namely, as genuine children, *Jam.*2.7.] *him,* [that is, God the supreme Judge] *who without accepting of persons* [Gr. *accepting of the face,* whereof see the annotat. on *Act.*10.34.] *judgeth according to every ones work, walk in fear the time of your inhabitation:* [the Greek word *Paroikia* signifies an inhabiting for a time in a place which is not our Country; as may be seen, *Luk.*24.18. *Heb.*11.9. Our inhabiting therefore is here in the body upon earth, without heaven, which is properly our Country. See 2 *Cor.*5.1,6.]

18 *Knowing that ye are not redeemed by perishing things, silver or gold, from your vain conversation, which* (*was*) *delivered over (to you) from the fathers:* [He speaketh partly of the evil examples of many of their forefathers, as *Ezek.*20.18. *Act.*7.51.partly of many vain and Pharisaical traditions, according to which they conformed themselves more then according to Gods commandements, as may be seen every where in the Gospel.]

19 *But by the precious blood of Christ,as of an unblameable and unspotted lamb:* [That is,as who is an unblameable and unspotted lamb: a Sacramental phrase,whereby that which was spoken of the Paschal Lamb is interpreted of Christ, because the Paschal Lamb was a type of Christ, 1 *Cor.*5.7. as also the other Lambs, which were to be chosen without spot for daily propitiatory sacrifices. See *Num.*28.3. *Joh.*1.29.]

20 *Who indeed was fore-known* [That is, fore-ordained, namely, for a Mediatour and propitiation for our sins. See also of this word, *Rom.* 8.29. and 11.2. and above,ver.2.] *before the foundation of the world, but is revealed* [namely in the flesh, 1 *Tim.*3.16. *]in these last times, for your sake.*[that is, for your salvation sake. See hereof, *Heb.*11.40. and the annotat there.]

21 *Who by him believe in God* [Namely, Christ. For we can have no confidence in God, but by faith in Christ, who only is our Mediatour and the way to the Father, *Joh.*14.6.] *who raised him up from the dead, and gave him glory, that your faith and hope might be in God.*

22 *Having* (*then*) *purified your souls in the obedience of the truth* [That is, by faith, which was wrought in you by the hearing of the Gospel, and by the holy Ghost. See *Act.*15.9.] *by the Spirit, unto unfeigned brotherly love, love one another fervently,* [Gr. *extentively, i.e.* with an extended or inlarged love] *out of a pure heart.* [that is, upright, unfeigned.]

23 *Being born again, not of corruptible* [Namely, as your first birth was. For whatsoever is born of the flesh that is flesh, *Joh.*3.6.] *but* (*of*) *incorruptible seed,* [so the word of the Gospel is called, because it is joyned with the operation of the holy Ghost which is without repentance, and that regeneration which is thereby effected in us, is incorruptible. See *Rom.*11.29. *Phil.*1.6. 1 *Joh.*5.4,18,&c.] *by the living, and eternally abiding word of God.* [or by the word of God, who liveth and abideth for ever.]

24 *For all flesh* [That is, all men born of flesh: or all natural men] *is as grasse,* [that is, fadeth or perisheth as grasse] *and all the glory of man* [In *Isaiah,* chap.40.6. out of whom this place is rehearsed, it is, *all the grace of man, i.e.* all the glory wherewith God of his grace still adorns the natural man, namely, in things concerning worldly wisdom and honour] *is as a flower of grasse.* [namely, which indeed shewes fair for a short while, but soon vanisheth, as is presently declared.] *The grasse is withered, and the flower of it is fallen off.*

25 *But the word of the Lord* [Namely, of the Gospel, whereof *Isaiah* propheseies in that place] *abideth for ever;* [namely, in respect of its renewing, regenerating, and saving vertue, as is above noted, ver.23. See also *Joh.*3.6. *Jam.*1.21.] *and this is the word,* [namely, of the Gospel. See 2 *Cor.*3.6,&c.] *which is published among you.*

CHAP. II.

1 *The Apostle further exhorts them to the putting off of divers vices.* 2 *And to a desire of the unsophisticated milk of Gods word, to grow up in that which is good.* 3 *And to taste Gods goodnesse.* 4 *Afterwards admonisheth them that as living stones they are built up in Christ unto a spiritual house and Priesthood.* 6 *Forasmuch as Christ is by God made a corner-stone, precious to believers, but a stumbling block to the disobedient.* 9 *Testifieth that they are now this chosen generation and people of God, on whom he hath mercy.* 11 *Therefore exhorts them to a holy conversation, that they may glorifie God thereby.* 13 *And further exhorts them to obedience to their Magistrates, high and low.* 18 *And servants to their Masters, even unto hard ones.* 21 *To this end sets before their eyes the suffering of Christ, and his patience.* 24 *And comforts them with the fruits of the same suffering, as a cause of their conversion.*

THerefore lay afide all wickednesse [Namely, seeing ye are born again of this incorruptible seed of the living God: for this exhortation flowes from the former doctrine] *and all guile, and hypocrisie, and envy, and all backbitings,*

2 *And as new born babes* [That is, as men who are now newly regenerated by Gods Spirit and word] *be very desirous* [namely, for your Spiritual food, and strengthening of the new man, which is already in you] *after the reasonable* [that is, the spiritual milk, opposed to the corporal milk which the new-born babes desire, as this Greek word *logicon* is also taken, *Rom.* 12.1. Others take it for *verbal milk, i.e.* which consisteth in Gods word, to shew that as the word of God is the spiritual seed of our regeneration, the same word also is the spiritual food in the same] *sincere milk* [this *Peter* adds because as pure milk gives the true nourishment, even so also the word of God which is unfalsified, gives the true nourishment for the soul, and the spiritual man] *that ye may grow by the same.*

3 *If so be that ye have tasted* [That is, have felt, have percieved in your mind, namely by the power of Gods word and spirit. He proceeds still therefore in the similitude of children, who use easily by their taste to discern the true milk of their nurses, from that which is counterfeit, to receive the one, and reject the other. See *Joh.*10.4,5.] *that the Lord* [namely, Jesus Christ as the following verse imports] *is kinde.*

4 *Unto whom* [Namely, Lord Jesus, as the following verses require] *coming* (*as unto*) *a living stone,* [that is, a spiritual stone. And Christ is so called in opposition to the liveleſſe stones of the Ceremonial Temple, which was a representation of the spiritual house of God, *i.e.* of his Church; in which God dwelleth by his Spirit and grace, 1 *Cor.* 3.16. of which Christ is the foundation stone, 1 *Cor.*3.11. and the corner stone,upon which both Jews and Gentiles are built unto a Temple of God. See also *Ephes.*2.20. &c.] *rejected indeed of men,* [that is, of a great part of men, worldly and unbelieving, especially the Jews and their Rulers] *but chosen by God* (*and*)*precious:*

5 *Be ye also your selves, as living stones* [That is, spiritual stones, as is declared in that which followeth] *built* (*unto*) *a spiritual house,* [that is, more and more united by faith] *(unto) a holy Priesthood, to offer up spiritual sacrifices* [namely, of thankfulneſſe, which now in the new Testament are only required of all believers, as there are the sacrifice of our bodies, *i.e.* of our selves, to be the Lords peculiar, *Rom.*12.1,2. and the offering of praise and of our prayers before God, and withall of liberality towards our neighbour, *Heb.*13. ver. 15, 16. *Revel.*8.3,4. and hereafter ver. 9.] *which are acceptable to God by Jesus Christ.* [For even as our persons are not acceptable to God, but by faith in Jesus Christ, *Rom.*5.1. and 8.39.so neither can our works, by reason of their imperfection,be pleasing unto God but in Christ Jesus, and for his sake. See *Heb.* 11.4. and 13.15,21.]

6 *Therefore it is also contained in the Scripture,* [Namely, partly *Isa.*8.14. and 28.16. and partly *Psal.* 118.22. out of which places the Apoſtle *Peter* rehearseth these words, leaving out some words which served not for his purpoſe, but sincerely relating the sence of them. Others translate it, *Therefore he* (namely God) *also containeth in the Scripture*]*Behold I lay in Sion an utmost corner stone,* [see before the annotat. ver.4] *which is elect* (*and*) *precious: and he that believeth in him, shall not be ashamed.* [that is, not be deceived of his expectation, as *Rom.*5.5. and 10.11.]

7 *To you then,that believe,he is precious,*[or, *honourable,* Gr. *preciousneſſe,* or, *honourableneſſe, i.e.* very honourable or precious] *but to the disobedient* (*it is said*) [namely, in *Psal.* 118.22. and *Isa.*8.14. the exposition whereof see on *Mat.* 21.42. *Eph.* 2.20.] *The stone which the builders rejected, this is become an head of the corner,* [namely,for Gods Church,notwithstanding all the resistance and tumult which the disobedient made against it] *and a stone of stumbling, and a rock of offence.* [namely, for the disobedient themselves, who opposed themselves against this stone by unbelief, as the following verse declares.]

8 *To them* (*namely*) *who stumble at the word, being disobedient, whereunto they were also set,* [That is, whereunto they were also ordained; as the word *set* or *put* is also taken, *Job.* 15.16. *Acts* 13.47. 1 *Thes.* 5.9. Not that God doth set or ordain any man to be disobedient to his word, as farre forth as it is sinne. For this should be contrary to Gods nature, *Psal.* 5.5. *Jam.* 1.13. but because God by his just judgment hath given up these obstinate men unto their obstinacy, to discover this their disobedience against Christ more and more, *Luk.* 2.34. and so by their disobedience more and more to pull down the deserved judgement and wrath of God upon their own heads. See *Isa.*8.14. *Mat.*21.44. and the annotat. on *Rom.*1.24.and 9.17.]

9 *But ye* [Namely, who have received Christ by a true faith] *are a chosen generation,*[that is, all those privileges and titles of honour do really belong to you, which are every where, and especially, *Exod.* 19.5,6. *Deu.*26.v.18,19.given to all the people of Israel,in respect of the outward Covenant. See also *Malach.*3.16,17. and *Rom.* 9.8.] *a Royal Priesthood,* [that is, Kings and Priests as *John* speaketh, *Rev.* 1.6. Moses, *Exod.* 19.5.saith a Priestly kingdom.But the Apostle followeth the Greek translation, the sence being all one] *a holy people, a purchased people:* [Gr. *a people for purchase, i.e.* which God hath purchased to himself by his blood for a propriety, *Act.*20.28.] *that you might publish the vertues of him* [that is, the properties. Namely, the wisdom, power, justice, grace, and mercy of God] *who hath called you out of darknesse* [namely, of ignorance and natural wickednesse] *into his marvellous light.* [that is, unto holinesse and true knowledge of God. See *Act.* 26.18.]

10 *You that formerly were no people* [This place is taken out of *Hosea* 2.22. which the Apoſtle here expounds of the scattered Jews which were converted unto Christ, and *Paul,* Rom.9.25. of the converted Gentiles also, who are now both one people of God in Christ, *Ephes.*2.13,&c.] *but are now the people of God: who* (*formerly*) *were not pitied, but now are pitied.*

11 *Beloved, I exhort* (*you*) *as sojourners* [Or, *cohabitants,* of which word see the annotat. on chap.1. 17.] *and strangers, that ye abstain from fleshly lusts, which make war against the soul:* [that is, against the salvation of the soul, namely, to destroy it. It is another thing of which *Paul* speaketh, *Rom.*7.23. and *Gal.* 5.17. when he describes the combate of the flesh and spirit one against the other.]

12 *And have your conversation honest amongst the Gentiles:that in that which they speak evil of you as of evil doers,by the good works which they see in you,they may glorifie God, in the day of visitation.*[that is, in that time when the Lord shall visit them by his grace unto repentance. Se the like, *Luke* 1.68. and 19.44. Others take it for the day wherein believers are visited or persecuted by unbelievers: because it oftentimes comes to passe that the persecutors beholding the godlinesse and patience of the persecuted, are thereby brought to bethink themselves, and begin to praise that God themselves, whose children before they persecuted.]

13 *Be subject therefore* [Namely, in all that they command you; if it be not contrary to God and his command. See *Act.*4.19.] *to every humane Ordinance,* [Gr. *humane creature:* which words some take for Magistracy it self, which is so called, because it consists of men, and is ordinarily appointed by men. Others understand it of the Ordinances and Laws which Magistrates make for the preservation of civil unity and welfare. But the first exposition agrees as well with the following words] *for the Lords sake,* [that is, because it is Gods will to govern you by them. See *Rom.* 13.1. and 1 *Tim.* 2.2.] *whether it be to the King* [by whom here the Roman Emperor is understood, under whose command those Provinces then were] *as having the supreme power.*

14 *Or to Governours, as being sent by him, for the punishment indeed* [Or *vengeance*] *of evil doers; but* (*for*) *praise of them that do good.*

15 *For so is the will of God, that by well-doing ye should stop the mouth of the ignorance of foolish men:* [That is, that he may have no occasion to reproach you. A similitude taken from horses, or bullocks, in whose mouthes men put a bit, or muzzle them, to hinder them from doing hurt. See *Matth.* 22.34. 1 *Cor.* 9.9.]

16 *As free* [That is, as being indeed made free by Christ from the dominion of the Devil and of sinne: but not under this pretext to withdraw your selves from obedience to Magistrates, or to do evil: but to serve God, and to obey his Laws] *and not having liberty as a covering of wickednesse, but as servants of God.*

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17 *Honour every one,* [Namely, with the honour which belongs unto him, according to his ſtate and calling] *love the brotherhood,* [that is, the brethren and their Chriſtian Aſſemblies: as hereafter, chap. 5. 9.] *fear God, honour the King.*

18 *Ye ſervants, be ſubject to your Maſters* [Namely, *in the Lord,* as *Pauls* adds, *Eph.6.* 1.] *with all fear,* [namely, not only of puniſhment, but alſo of tranſgreſſing of their commandements, and with care not to provoke them as much as lyeth in you] *not only to the good and moderate, but alſo to the hard.* [Gr. *to the meeke, crooked, froward, perverſe.*]

19 *For that is grace* [Namely, with God, as is added thereunto in the end of the 20. ver. *i. e.* it is acceptable to God] *if any one for conſcience before God* [Gr. *for conſcience of God, i.e.* becauſe he holds himſelf bound in his own conſcience, to ſerve and obey God above all] *endure trouble* [Gr. *griefs*] *ſuffering wrongfully.*

20 *For what praiſe is it* [Namely, before God, as in the end of the verſe] *if ye endure when ye ſin* [that is, when ye deſpiſe or tranſgreſſe the lawful command of your Maſters] *and are beaten* [Gr. *ſmitten with fiſts*] (*for it* ?) *But if ye endure when ye do well* [that is, ſerve God, and obey his commandements] *and ſuffer (for it) that is grace with God.*

21 *For hereunto ye are called* [Namely, as Diſciples of Chriſt, that ye ſhould bear his croſſe, *Matth.* 10.38. and 16.24,&c.] *ſeeing Chriſt alſo ſuffered for us, leaving us an example* [Or *pattern, copy.* A ſimilitude taken from Painters or Writing-Maſters] *that ye might follow his footſteps.* [namely, not only in his ſuffering, but alſo in his patience, as followeth.]

22 *Who did no ſin, neither was there guile found in his mouth.*

23 *Who when he was reviled, reviled not again, and when he ſuffered, threatned not: but gave it up,* [That is, gave up his cauſe, or committed his cauſe. Or *gave up himſelf,* or *gave up revenge*] *to him that judgeth righteouſly.*

24 *Who himſelf bare our ſins in his body* [Namely, as a ſacrifice for our ſins, by the puniſhment which he ſuffered for the ſame in body and ſoul to aboliſh ſin, as the ſins of the people were laid upon the goat of expiation, *Levit.*16.21. and as *Iſay* prophecieth of it, *Iſa.* 53. 4. and *Paul* declares, 2 *Cor* 5. 21.] *on the wood,* [or *in the wood, i. e.* on or in the croſſe] *that we being dead to ſin* [Gr. *being come off,* or *being ſeparated,* Namely, by the power of his death and his ſatisfaction] *might live to righteouſneſſe: by whoſe ſtripes* [Gr. *ſtripe.* Namely, which he bare for our ſake: which word the Apoſtle the rather uſeth here, foraſmuch as ſervants, becauſe they were Chriſtians, were conſtrained oftentimes to bear the like ſtripes from their hard Maſters] *ye are healed.*

25 *For ye were as ſtraying ſheep* [Namely, in your ignorance and blindneſſe. And the Apoſtle here hath reſpect to the 6. ver. of the 53. chap. of *Iſaiah*] *but ye are now turned unto the Shepherd and Overſeer of your ſouls.* [Gr. *Epiſcopon, i. e.* looker to, or Overſeer, *i. e.* who taketh care for the ſalvation of your ſouls, although your bodies are oftentimes abuſed here. See *Matth.* 10. 28.]

CHAP. III.

1 *Peter exhorts wives to ſubjection to their husbands.* 3 *And to adorning, not of the outward but of the hidden man.* 5 *To this end propounds unto them the example of the holy women in the old Teſtament, and eſpecially of Sarah.* 7 *Exhorts hu bands alſo that they dwell with their wives with underſtanding.* 8 *Afterward comes again to exhortations to mutual love.* 9 *And eſpecially to forbearance and peaceableneſſe, with a promiſe of Gods bleſſing out of the* 34. *Pſal.* 13 *Sheweth that they need not fear when they ſuffer innocently, and how they muſt alwaies be ready to give a reaſon of the hope which is in them.* 18 *Sets before their eyes the example of Chriſts ſuffering, and his coming forth out of the ſame.* 19 *As alſo the contrary example of the puniſhment of the diſobedience of the firſt world, in the times of Noah, and of the deliverance of Noah by the Ark from the water, when he had with patience waited for it.* 21 *Whereof now alſo Baptiſme is an Antitype, which directs us to the reſurrection and glory of Chriſt.*

LIkewiſe ye wives, *be ſubject to your own husbands, that alſo if any be diſobedient to the word* [Namely, of the Goſpel] *they may be won* [that is, be converted unto Chriſt, as this word *winne* is uſed, *Matth.* 18.15. 1 *Cor.* 9.19. and elſewhere. Not that a good life without the word is enough to convert a man or bring him to the faith; for that the holy Ghoſt doth by the word of God only, *Pſal.*19.8. *Rom.*1.16. and 10.17. but becauſe ſuch husbands ſeeing the good converſations of their believing wives, get a good opinion of that word, and of the Religion which they profeſſe, and a deſire to hear the ſame alſo, and by the grace of God to order themſelves according to it] *by the converſation of the wives without the word:*

2 *When they ſhall have looked into your chaſte converſation in fear:* [That is, reverence and carefulneſſe, namely, in the ſervice of God and of their husbands,]

3 *Whoſe adorning* [That is, their chief adorning, for *Paul* 1 Tim. 2.9. permits women alſo a decent or comely habit: but *Peter* here reproves all immoderate and too curious adorning, to which the female ſex is oftentimes inclined, and all pride and vanity in the ordinary and otherwiſe allowed adorning] *let it not be that which is outward,* (*conſiſting*) *in plaiting of hair, and hanging about of gold, or of putting on of garments,*

4 *But the hidden man of the heart* [That is, the inward man, which is daily renewed according to the image of God, 2 *Cor.*4. 16.] *in the incorruptible* (*adorning*) *of a meek and quiet ſpirit, which is precious before God.*

5 *For ſo alſo the holy women* [Namely, who are praiſed in the Old Teſtament for their godlineſſe, prudence, and humility, as *Rebecca, Anna* the mother of *Samuel, Abigail, Heſter,* and the like] *who hoped in God, formerly adorned themſelves, and were ſubject to their own husbands:*

6 *As Sarah was obedient unto Abraham, calling him Lord, whoſe daughters* [Gr. *children.* Namely, after the Spirit, as *Abraham* is the Father of all believers, *Rom.* 4.16.] *ye are become* [that is, you are really ſhewed to be, as *Joh.* 15.8.] *if ye do well, and fear not for any affrighting.* [or, *with.* The Greek word ſignifies a ſpeedy or ſuddain amazement, as a bird or any other beaſt is amazed, when it ſeeth or heareth any thing that is terrible to it. The amazement which eaſily befalls the female ſex, by reaſon of the weakneſſe of their nature, the Apoſtle declares that they may eaſily avoid in the ſervice of their husband, if they do but do well, and keep a good conſcience before God.]

7 *Likewiſe ye husbands, dwell with (them) with underſtanding,* [Gr. *according to underſtanding, i. e.* uſing your dominion with prudence and moderation] *giving honour* [namely, not above the husband but with the husband, or next to the husband above all the reſt of the family, joyned with a ſingular care and compaſſion, as the word honour alſo imports, *Matth.*15.4. 1 *Tim.* 5. 17. which alſo the love of the husband, and her care of the houſe requires. See *Pſal.* 45. 10, &c. *Prov.* 31. 27, 28. *Epheſ.*5.25,&c.] *to the female veſſel* [an Hebrew phraſe, whereby is ſignified any inſtrument, whether it be a perſon, or being any other thing: and the woman is ſo called here, becauſe ſhe was created for an help of the man, *Gen.* 2.18.] *as the weakeſt, as being alſo coheires* (*with them*) [namely, of eternal life. Some copies have, *as being coheires with you,* which agrees well with the ſenſe] *of the grace of life; that your prayers be not hindred.* [Namely, by ſtrife or diſſenſion. And under prayers here are alſo underſtood, all manner of exerciſes of Religion.]

8 *And finally* [The Apoſtle now returnes to exhortations which concern every one] *be all of one minde, compaſſionate,* [namely, towards one another. The Greek word properly ſignifies to have a fellow feeling of the ſuffering of an other] *loving the brethren, moved with inward pity,* [the Greek word ſignifies a vertue, whereby the bowels or the heart are eaſily moved at the diſtreſſe of another] *kinde.* [This word ſignifies properly one that conſidereth, or deviſeth that which is acceptable to another.]

9 *Recompenſe not evil for evil, or reviling for reviling: but contrariwiſe bleſſe;* [That is, pray for them, and do well to them, who revile or do evil to you, even as Chriſt commands, *Mat.* 5.44. But here it is to be obſerved, that Peter, as alſo Chriſt, ſpeaketh not of the office of a Magiſtrate towards open evil doers, but of the duty of an ordinary Chriſtian towards every one in particular] *knowing that ye are called thereunto,* [namely, by God, whom ye alſo daily provoked by your ſins, and of whoſe bleſſing therefore ye were alſo unworthy. It may alſo be joyned with the former: namely, that ye are thereunto called, not to recompence evil with evil] *that ye might inherit bleſſing.* [Namely, temporal and eternal, as the place here produced for proofe imports.]

10 *For he that will love* [This place is taken out of *Pſalm* 34.13. *&c.* and the Apoſtle therein moſtly follows the Greek tranſlation, which well expreſſeth the ſenſe of the Hebrew. But that which the Prophet propounds by way of queſtion, the Apoſtle ſets down by way of rehearſal] *life* [Hebr. *who is the man that willeth life, and loveth or deſireth to ſee good?*] *and ſee good dayes,* [that is, lead a happy life: for although the godly are many times afflicted, yet neverthelеſſe they alwayes keep a good conſcience, and may expect a happy iſſue. Wherefore alſo they rejoyce in tribulations, *Rom.* 5.3. *Jam.* 1.2. *&c.*] *let him quiet his tongue from evil, and his lips that they ſpeak no guile.*

11 *Let him depart from evil, and do good, let him ſeek peace and purſue the ſame.*

12 *For the eyes of the Lord* [That is, the favourable and careful eyes of the Lord] *are over the righteous, and his ears unto their prayer: but the face of the Lord* [That is, the wrathful or abhorring face of the Lord] *is againſt them that do evil.*

13 *And who is it that will do you hurt, if ye be followers of good?* [That is, either no man will do you hurt, if ye be followers of that which is good, or if nevertheleſſe any one do ſo, he cannot hurt you in your happineſs, ſeeing ye ſuffer for righteouſneſs.]

14 *But if ye alſo ſuffer for righteouſneſs ſake, ye are happy: and fear not for fear of them.* [Gr. *fear not their fear, i. e.* as they fear and are diſturbed, becauſe they have an evil conſcience, as *Eſa.* 8.12. from whence Peter applies theſe words to his purpoſe] *neither be ye troubled.*

15 *But ſanctifie the Lord God in your hearts,* [That is, aſcribe all praiſe and glory to him, depend on him alone, and truſt in him, as *Job* 33.4. *Rom.* 4 20. for then we give God his higheſt honour, when we aſcribe all to his grace, faithfulneſs, wiſdom and power] *and be always ready for anſwer* [Gr. *Apologian, i. e.* open confeſſion and defence of your hope out of Gods word, according to the meaſure of the gifts which ye have received] *to every one that asketh an account of you,* [namely, by vertue of his office, or to be informed, or when the defence of the truth requires this: for otherwiſe Chriſt alſo ſaith, that we ſhall not caſt that which is holy unto dogs, nor pearls before ſwine, leſt they turn about and tear us, *Mat.* 7.6.] *concerning the hope which is in you,* [that is, of the ground of your faith, and conſequently alſo of your hope upon which you rely] *with meekneſs and fear.* [That is, with careful prudence, that nothing fall from you, which might be prejudicial to the Church of God, or to the Goſpel. See an example in Chriſt, *Joh.* 18. ver. 19, 20. when he ſtood before the Judges.]

16 *And have a good conſcience,* [Or *keep,* namely, in all your actions, and in all this fear or prudence, that under this pretence ye do not neglect openly to confeſſe that which God commands you in his word, or that which maketh for his glory] *that in that wherein they ſpeak evil of you, as of evil doers, they may be aſhamed, who reproach your good converſation in Chriſt.* [That is, according to Chriſts doctrine and command.]

17 *For it is better that ye well doing* (*if the will of God pleaſe*) *ſhould ſuffer,* [Namely, for trial of your faith, *Jam.* verſ. 2, 3, 4.] *then doing evil.*

18 *For Chriſt alſo once ſuffered for ſins, he the righteous for the unrighteous, that he might bring us unto God, who indeed was put to death in the fleſh,* [Or, *according to the fleſh, i. e.* according to his humane nature, as this word *fleſh* is every where underſtood of Chriſt. See *John* 1.14. *Rom.* 1.3. 1 *Tim.* 3.16. for although they that kill the body, cannot kill the ſoul, *Mat.* 10. 28. notwithſtanding the whole man is ſaid to killed, when ſoul and body are ſeparated one from another by a violent death; although no violence could ſeparate the ſoul nor the body of Chriſt from his Godhead] *but quickned by the ſpirit:* [that is, by his divine nature, by which he raiſed his manhood from the dead; as this word *ſpirit* is alſo elſewhere taken for the divine nature of Chriſt. See *Rom.* 1.4. *Heb.* 9.14. *&c.* Others tranſlate it *according to the ſpirit,* and underſtand it of Chriſts ſoul which remained alive, although his body was put to death. But ſo Peter ſhould here ſay nothing elſe of Chriſt, then what belongs to all believers, *Mat.* 10.28. and this is contrary alſo to the propriety of the Greek word *Zoopoietheis,* which doth not ſignifie one that remaineth *alive* but *is made alive:* which making alive is the proper work of the Holy Ghoſt. See *John* 5. 21. *Rom.* 4.17. 1 *Tim.*6.13. That alſo which is afterwards ſpoken of this ſpirit of Chriſt, that by the ſame he preached to the ſpirits being in priſon, in the time of Noah, cannot alſo be ſpoken of the ſoul of Chriſt, which before his conception of the Virgin Mary, was not yet in being.]

19 *In which* [Or *by which,* namely, ſpirit, or his Godhead] *he* [namely, Chriſt, of whom Peter here ſpeaketh] *alſo being gone,* [or *being come, i. e.* being come down from heaven, namely, by his revelations and operations, as he himſelf ſpake unto Abraham, when he came down to deliver Lot, and to puniſh Sodom and Gomorrah by fire, *Gen.* 18.21. and to deliver his people Iſrael out of Egypt, and to puniſh the Egyptians, *Exod.*3.8.] *preached* [namely, by Noah the preacher of righteouſneſs, 2 *Pet.* 2.5.] *to the ſpirits which* (*are*) *in priſon,* [this place is difficult, and therefore is diverſly interpreted. Some by theſe ſpirits underſtand the Gentiles, who ſate in the ſhadow of death, and as it were in Hell, to whom Chriſt by his Apoſtles preached the Goſpel. But the Gentiles are no where called *ſpirits,* and the circumſtance of time when this preaching happened to them, agrees not to this interpretation, ſeeing the Apoſtles preached the Goſpel, not in the times of Noah, but after Chriſts Reſurrection. Others by theſe *ſpirits* underſtand the damned ſoules in hell, to whom Chriſt ſhould have revealed himſelf after his death

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in an extraordinary manner, to declare his victory to them to their terror, and to convince them of their unthankfulnesse and just punishment. But of such an extraordinary appearing of Christ in hell, no mention is made any where in Scripture; neither was it needfull, and the word *preach* which is here used, is no where taken in such sence. Others thereby understand the souls of the faithful of the Old Testament, who were kept somewhere under the earth in the suburbs of hell as in a prison, untill Christ was dead, and appeared unto them in his soul, to declare unto them their deliverance out of this prison, and afterward to carry them up into heaven with him. Which interpretation, besides that it is repugnant to that which Christ said to the penitent thief on the crosse, to day shalt thou be with me in paradise, *Luk.* 23.43. it is also repugnant to the salvation of the souls of the ancient Fathers, which before Christs death and resurrection were in heaven, as is noted on *Heb.*11.5,16,40. and 12.23. and divers other places. Neither is a place any where called *a prison*, wherein any one is kept to make him more blessed, but so is a place wherein any one is kept to his judgement or punishment. The word *preach* also hath alwaies in Gods word respect to the invitation to faith and repentance, which was no more needfull for the souls of the deceased believers of the old Testament; as neither can it be applyed to those souls, when it is said that Christ by his Spirit preached to the souls *which were disobedient in the time of Noah.* Therefore this interpretation is the fitest and the most certain, that by *Spirits* here are understood the souls of those persons, to whom the Spirit or Godhead of Christ formerly caused repentance to be preached by *Noah*, namely, while they were yet alive, which *Noah* therefore is also called *a Preacher of righteousnesse*, 2 Pet. 2.5. which persons, notwithstanding this preaching of *Noah* and Gods long-suffering towards them, remained alike disobedient and ungodly, as is also testified, 2 *Pet.* 2.5. Who also for their disobedience and ungodlinesse, were *in prison* or hell when *Peter* wrote his Epistle, even as hell is also called a prison, *Revel.* 20.7. and the cursed Spirits, which are therein, are said to be kept therein unto the day of judgement, 2 *Pet.* 2.4. *Jude* ver. 6.]

20 *Who in former time were disobedient, when the long-suffering of God once waited in the daies of Noah,* [Namely, an hundred and twenty years long, whether men would repent, before he executed the judgement threatned, *Gen.*6.3. See also of this long-suffering of God towards the disobedient, *Rom.*2.4. and 9.22.] *when the Ark was prepared: wherein few (that is eight) souls,* [that is, persons, as *Acts* 2 41.] *were saved by the water.* [or *in the water, i. e.* in the midst of, and by the water, as the Greek word *dia* is also taken, *Rom.* 4. 11. 1 *Tim.*2. 15.]

21 *The Antitype* [Baptism, is so called because it is a Sacrament of our preservation from the common destruction of worldly men, even as the Ark was a means of the corporal preservation of *Noah* and his from the destruction of the first world] *whereof* [this hath respect to the Ark, and entrance of *Noah* into the Ark, by which *Noah* remained safe in the water of the flood, in which the rest perished] *Baptism, now also saveth us, not that which is a putting off of the filthinesse,* that is, that Baptisme doth not properly save our souls, which is outward, and whereby the filthinesse of the flesh is washed away, of which many Hypocrites, and verbal Christians are also partakers, but he would say, that which is inward, and is performed on our souls by the blood and Spirit of Christ] *of the body,* [Gr. *of the flesh*] *but that which is a question* [or, *questioning.* The Greek word here signifies such a questioning, as is joyned with an earnest desire of that which men enquire after, even as men ask or request one for counsel or help] *of a good conscience unto God* [that is, which is purified by the blood and the Spirit of Jesus Christ, *Heb.* 9. 14. And hereby is understood the bold accesse & speaking of the faithful in their confidence and in their prayers unto God, as unto their Father. See *Rom.*8. 15. and *Gal.* 4.6. which is an inseparable fruit of the forgivenesse of our sins, & of our renewing or regeneration. Others think that here respect is had to the custom of the Baptisme of men grown in the primitive Church, who were asked whether they would from thencefoth abjure the Divel and the world, & walk before God in a new life with a good conscience, whereunto they answered yea: which question and answers is to be understood by this Greek word *eperotema.* This answer therefore springing from a good or purified conscience before God, testifieth also the inward Baptisme of the heart] *by the resurrection of Jesus Christ.* [Namely, which is a perfect argument of Christs satisfaction for our sins, and a pledge of the raising up of the new man, and of our blessed resurrection hereafter. See *Rom.*6.3, &c.]

22 *Who is at the right (hand) of God,* [See hereof, and of that which followeth, *Eph.* 1.20, &c. *Col.* 3.1.] *ascended into heaven, the Angels, and authorities, and powers, being made subject unto him.*

CHAP. IV.

1 *From the consideration of Christs suffering, the Apostle draws an exhortation that they must not live according to the lusts of the flesh, but according to the will of God.* 4 *And teacheth that they that do the contrary, or seduce others thereunto, shall give an account to God.* 6 *That therefore also the Gospel was preached to the dead.* 7 *Afterward exhorts them to sobriety, prayer, love, and other vertues.* 10 *And withall to right imploying of the gifts and administrations, which every one hath received.* 12 *Teacheth again that the lot of the faithful is to suffer affliction, and that this is happy for them.* 15 *But warnes them that no man suffer as an evil doer, but that he suffer as a Christian.* 17 *Forasmuch as Gods judgement begins from his own house.* 18 *But that the other have a heavier judgement to expect hereafter.*

SEeing therefore *Christ hath suffered for us* [Namely, for the expiation and taking away of our sins] *in the flesh,* [that is, in his humane nature, as chap. 3.18.] *arm ye your selves also* [that is, strengthen your selves. Namely against all temptations and seductions of the flesh, of the Devil, and of the world] *with the same thought*; [namely] *that he that hath suffered in the flesh,* [that is, he that is dead to sin, or he that hath crucified and mortified his flesh and corrupt nature: so that the word *flesh*, and the word *suffer*, are here taken otherwise then in the foregoing words, by a form of speech, by the Greeks called *Antanaclasis*, which is very usual in the Scripture] *he hath ceased from sin,* [namely, to serve it no more henceforward. See hereof more largely, *Rom.*6.3, &c. as the following verse also declares.]

2 *No more now to live according to the lusts of men,* [That is, of natural and unregenerate men. See *Eph.* 2.3.] *but according to the will of God, the time which is remaining in the flesh.* [namely, after our Baptisme and conversion.]

3 *For it is sufficient for us, that the former time of our life* [Namely, which went before our conversion in our ignorance] *we have fulfilled the will of the Gentiles,* [that is, although we were Jews, notwithstanding we have lived according to the custome or lusts of the Gentiles, among whom we lived: not as if the Apostle himself had so lived, but he speaks thus by a figure called *Communication*] *and have walked in lasciviousnesses, lusts, wine-bibbings, gluttonies, drinkings, and abominable idolatries.* [or *unlawful, unjusting.* This is not added as if there were any idolatry that was not abominable, or *unlawful*, but to expresse the detestablenes of the idolatry, whereunto the Jewes oftentimes also suffered themselves to be seduced by the Gentiles amongst whom they dwelt, to please them.]

4 *Wherein they carry themselves strange,* [Namely, the unconverted Jewes and Gentiles] *when ye run not with them to the same profusenesse of excesse, and reproach (you:)* [that is, revile and reproach you and your doctrine, because ye following the same, do not even as they.]

5 *Who shall give account, to him who is ready to judge the quick and the dead.* [That is, all men, see *Acts* 10.42.]

6 *For for this purpose also was the Gospel published,* [Namely, by Noah the preacher of righteousnes, namely, thereby to bring them to repentance, from such a secure life] *to the dead,* [namely, who lived in the time of Noah, and are now dead, of whom he spake before chap. 3. vers. 19,20. who also reviled Noah, because he did not even as they, namely, marry, eat, drink, *&c.* without consideration of Gods judgment to come, as Christ also speakes of it, *Mat.* 24.37,38.] *that they might indeed be judged* [that is, be punished or chastised; as 1 *Cor.* 11.31,32. namely, by the flood, which God was bringing upon all mankinde. Others understand this of the killing of the flesh, and of the spiritual life of the spirit. But the first exposition agrees better with the words here, and with the 19. verse of the former Chapter] *according to man* [Gr. *according to men, i. e.* according to the outward condition of man in this world] *in the flesh,* [that is, in the body, by the taking away of their temporal life] *but might live* [namely, if they should hear Noah, and observe his exhortation, and thereupon be converted] *according to God* [that is, before God, or according to the grace of God which was offered them] *in the spirit.* [That is, according to the soul and in their spiritual state: as it may be, though Peter doth not clearly say this, that yet some repented in the end, seeing that God already sent his judgment upon them. Certainly from hence it appeares that God therefore sent Noah for a preacher unto them, to invite them to repentance, that if their bodies perished, at least their soules might be saved.]

7 *And the end of all things* [Namely, in this world. And therefore the Apostle would say, we must be on our guard, that the last judgment may not fall upon us, as the flood fell upon the first world, see the like *Matth.* 24. 37. *Luke* 21.34.] *is nigh; be therefore sober, and watch in prayers.*

8 *But above all have fervent love unto one another; for love shall cover a multitude of sins.* [Namely, among men, seeing love beareth all things; makes the best construction of all things, forgiveth all things. And this sense the place *Prov.* 10.12. remarkably requires, from whence the Apostle taketh these words. For it is only the merit of Christ, which covers our sins before the judgment of God, 1 *John* 2.1,2.]

9 *Be hospitable towards one another, without murmuring.* [Namely, that this falls out troublesome or burdensome unto you, as men are apt to do.]

10 *Every one as he hath received a gift,* [Namely, of God. Under which the divers calling to the use of the same gifts is also understood, as *Ephe.* 4.7.] *(even so) let him minister the same to another, as good dispensers of the manyfold grace of God.*

11 *If any man speak* [Namely, hold forth and interpret Gods word to the Church, either in publique and general, or in private and particular, for doctrine, comfort and exhortation, *&c.*] *(let him speak) as the words of God* [that is, with all earnestnes and reverence, as it becometh to speak Gods word] *if any man minister,* [or *administer, let him administer.* For he speaketh here of the Office of Deacons and Deaconnesses, see the like *Rom.* 12.6,7,8.] *(let him minister) as by the power which God affordeth:* [that is, with earnestnes and zeal, as doing this in Gods behalf liberally, as who by Gods blessing doth that which he doth, and in humility, as doing it not by his own abilities, but obtaining abilities thereunto from God, the authour of all good] *that God in all things may be praised through Jesus Christ, to whom belongeth the glory and the power to all eternity. Amen.*

12 *Beloved, count not strange* [Gr. *be no strangers, i. e.* let it not seem strange to you, or wonder not, as strangers use to do when any thing unusual befals them, as also ver. 4.] *at the heat (of affliction)* [the Greek word *pyrôsis*, signifies an operation of fire for trial] *among you, which happens to you for temptation, as if some strange thing befel you.*

13 *But as you have communion in the suffering of Christ,* [That is, in the afflictions which we suffer after the example of Christ, and for his sake. Or which Christ suffers in his members, See *Rom.* 8.17. 2 *Cor.* 1.5. *Col.* 1.24. *Heb.* 11.26.] *(so) rejoyce,* [namely, that ye are counted worthy to suffer for Christs sake, and after his example. See *Mat.* 5.12. *Acts* 5.41.] *that in the revelation of his glory, ye may rejoyce and exult.*

14 *If ye be reproached for the name of Christ, ye are happy; for the spirit of glory* [That is, which adorns you with glory as children of God; as he is also elsewhere called the spirit of truth, of wisdom, *&c. Isa.* 11.2. *John* 16.13.] *and (the spirit) of God* [that is, which God through Christ and for Christs sake imparts unto us, dwelleth in us as his members, and therefore in this makes us conformable unto Christ] *resteth upon you; as concerning them* [namely, your oppressors] *he is indeed reproached,* [namely, this spirit which bringeth forth this boldnes in you] *but as concerning you he is glorified.* [Namely, while in the midst of tribulation, ye feel his power and consolation in you, and thereby shew your steadfastnes unto others. See *Mat.* 10. 19. *Luke* 12. 11. *John* 14. 16, 17.]

15 *But let no man of you suffer as a murtherer, or thief, or evil doer,* [Namely, of any other sort of evil, for which the civil lawes use to punish men] *or as one that troubles himself with other mans affaires.* [That is, with anothers office, or matters out of curiositie, or pragmaticalnes, from whence many times proceed confusions, strifes and divisions, and therefore also is punishable.]

16 *But if (any one suffer) as a Christian, let him not be ashamed,* [Namely, at the suffering, or at the shame which is laid upon him for it] *but let him glorifie God in this behalfe.*

17 *For it is the time that judgment begin* [That is, chastisements. For as afflictions are trials of the faithful, so they are also chastisements to them, in respect of Gods hand, who useth these rods for their good. See *Heb.* 12.6. *&c.*] *from the house of God;* [that is, from the houshold of God, or from his Church, *Heb.* 3. 2. *&c.*] *and if it first (begin) from us, what shall the end be* [that is, how fearfull shall, *&c.*] *of them that are disobedient to the Gospel of God?*

18 *And if the righteous (man) scarcely be saved* [That is, not without much strife, many tribulations, distresses, trials and chastisements, *Matth.* 7. 13. 14. Otherwise the salvation of believers, who are justified by faith in Christ, and sanctified by his Spirit, according to Gods promise is certain and sure. See *Rom.* 8. 33.] *where shall the ungodly and*

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and sinner [that is, the impenitent sinner, as *Psalm* 1.11. *John* 9. 31.] *appear* ? [namely, to stand in Gods judgement, *Psalm* 1.5.]

19 *Therefore also they that suffer according to the will of God, let them commit their soules (to him) as to the faithful Creator, by well doing.*

CHAP. V.

1 *Peter exhorts the Elders that they duly feed the flock of God,* 4 *and promiseth them the Crown of glory for recompense.* 5 *Afterwards he exhorts the young to subjection and humility;* 7 *and every one that he should cast his care upon God.* 8 *Sets before their eyes the subtilty and the power of the Devil, and exhorts them to watch against it.* 10 *Prayeth to God to strengthen them,* 11 *and praiseth him.* 12 *Declares the reason why he wrote to them briefly,* 13 *and concludes the Epistle with mutual salutation, and, a wish of peace.*

THe *Elders which are among you,* [That is, the Teachers and Pastors of the Church, as *Tit.* 1.5.] *I exhort who am a fellow-Elder* [namely, together with you, Peter therefore doth not exalt himself above all, as the head of all Teachers] *and witness of the suffering of Christ, and partaker of the glory which shall be revealed.* [This may be understood of the hope of the Apostle, as also of all believers, *Rom.* 8.24. or else of the special beholding of Christs glory, which was shewed him with the two other Apostles on the mount, *Mat.* 17. 1. 2 *Pet.* 1. 16, 17, 18. which hereafter shall be perfectly revealed before the whole world, 1 *John* 3. 2.]

2 *Feed the flock of God which is among you,* [That is, teach the Church of God, and as true shepherds, provide them with all that is necessary to salvation. Or take heed to them, as Paul speaketh, *Acts* 20.28. A similitude taken from the care of shepherds over their sheep, whereof see more at large, *John* 10.] *having oversight (thereof) not of constraint* [that is, not for fear of reproof or punishment] *but willingly: nor for filthy lucre, but with a ready minde.*

3 *Nor as exercising dominion over the (Lords) heritage,* [Gr. *klerôn, i. e. lots,* or *heritages*; so called, because the inheritances of the land of Canaan, as also other inheritances in general, were divided by lot. And the particular Churches of the faithful are so called because God hath chosen them for his peculiar, out of the common multitude of men, and taken them to be children and heirs. See *Acts* 26. 18. as God also so calls his people in general, *Deut.*9 29. 1 *Kin.* 8. 51. *Psalm* 28.9. by reason of his special love and care over them, whom he had taken to himself as it were by lot for a propriety] *but (as) being become patterns to the flock.* [That is, examples in doctrine and life.]

4 *And when the chief shepherd* [So Peter here calls not himself but Christ. For he only is the shepherd of all shepherds, and of all the sheep both Jewes and Gentiles, which title can belong to none else] *shall have appeared, ye shall receive the unfading Crown of glory.* [The Greek word *Amarantinon,* cometh from *Amarantus,* which is an herb that fadeth not, of which garlands were made in former time. See 1 *Cor.* 9. 24, 25.]

5 *Likewise ye yong ones be subject to the old; and be ye all subject one to another:* [This the Apostle saith, not in respect of every ones office, spiritual or temporal, wherein alwayes due difference must be kept, but in respect of common love, wherein every one must give place and yeeld to the other as much as is possible. See *Rom.* 12.10.] *be clothed* [or *adorned*] *with humility; for God resisteth the proud, but he giveth grace to the humble.*

6 *Humble your selves therefore under the mighty hand of God,* [Namely, before all, and in all things, *i. e.* submit your selves with an humble and believing minde to the will and the government of God, as the following verse also declares] *that he may exalt you in his own time.*

7 *Cast all your care upon him, for he careth for you.*

8 *Be sober (and) watch; for your adversary the Devil goeth about as a roaring Lion, seeking whom he may devour.* [That is, cause you to stumble or fall away, and thereby come to destruction.]

9 *Whom resist, being firm in faith: knowing that the same suffering is fulfilled* [Gr. *finished, i. e.* happens aswell to them every where as to you: for this is the lot of all believers. See *Acts* 14.22.] *in your brotherhood that is in the world.* [That is, in all the brethren, which are one with you in faith, as heretofore chap. 2. 17.]

10 *Now the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after that ye shall have suffered a litle (while,) the same perfect, confirm, strengthen (and) ground you.*

11 *To him be glory and power to all eternity.* [Gr. *to ages of ages*] *Amen.*

12 *By Silvanus,* [Who is also elsewhere called Silas, a companion and fellow-traveller of Peter and Paul, as here and in the Epistles of Paul is every where to be seen. See *Acts* chap. 15, 16, 17. 2 *Cor.* 1.19. 1 *Thes.* 1. 1.] *who is a faithful brother to you, as I judge,* [some joyn this to the former word *faithful,* because one cannot judge so of another, but out of a good hope. Oth. joyn it to the following word *few,* in this sense. *As I think I have written unto you with few words.* But men use not easily so to speake of their own actions] *I have written with few (words) exhorting and testifying that this is the true grace of God in which ye stand.* [That is, the true doctrine of the grace of God, which is preached unto you, and ye have received by faith.]

13 *There salute you the co-elect (Church) which is in Babylon,* [Some hereby understand the City of Rome, thereby to prove that Peter was at Rome, which by a comparison should by Peter be called Babylon, because it was an idolatrous City, full of confusion, idolatry, and persecutions against the faithful, as the City of Rome is also so called in the Revelation of John, ch. 14.8. and chap. 16.19. and chap. 17.5. and chap. 18. vers. 2. 10, 21. But it is much more probable, that here is properly spoken of the true Babylon lying in Caldea or Assyria, where the Apostle Peter, as a special Apostle of the Jewes then was: seeing in the same there had still remained great multitudes of Jewes after the deliverance out of the Babylonish Captivity; even as there also were the chief Synagogues of all the dispersed Jewes: from whence Peter wrote to all other in the dispersion. The rather because it is not the manner to speak otherwise then properly in subscriptions; as Paul also in several Epistles, no lesse expresseth the name of the City of Rome, then of other Cities. It is an other matter with the Revelation of John, which consists most in figurative phrases] *and Marcus* [see of him *Act.*12.12, 25 and 15.37. *Col.*4.10. 2 *Tim.* 4 11. *Philem.* vers. 24.] *my son.* [Namely, not in respect of his birth, but of Peters especial love towards him, as Paul also so calls Timothy every where.]

14 *Salute one another with a kisse of love. Peace be to you all which are in Christ Jesus. Amen.*

The end of the first general Epistle of PETER.

THE SECOND GENERAL EPISTLE OF THE APOSTLE PETER.

The Argument of this EPISTLE.

A*Lthough formerly it was doubted by some concerning the Author and authority of this Epistle, as may be seen* Euseb. Hist. lib. 3. cap. 3. 22. *notwithstanding seeing the superscription bears the name of* Simon Peter, *and the Author declares, chap.* 1. 18. *that he was one of the three Disciples of Christ, who saw his glory on the mount, and especially that the doctrine propounded in this Epistle wholly agrees with the former Epistle of Peter, and with the writings of the other Apostles, there is no cause to doubt of either of the two: and the Christian Church hath also acknowledged this Epistle for a divine writing. The Apostle* Peter *therefore writes this second Epistle to the same believing scattered Jews, to whom he had written the first, as appears, chap.* 3. 1. *The cause why he writes yet this second Epistle unto them he shews, chap.* 1. *ver.* 12. 13. *&c. And this Epistle consists chiefly of three parts according to the number of the chapters. In the first after the superscription and salutation, he rehearseth the grace and spirituall benefits which God had bestowed upon them for their salvation, and exhorts them to increase therein more and more, and to adde one Christian vertue to another, thereby to be the more assured of their election, shewing the cause why he yet again gives them this exhortation, and that they ought to receive the same, seeing he himself saw Christs glory on the mount, and his doctrine also agrees with the doctrine of the Holy Prophets, and who were moved by the Holy Ghost, Chap.* 1. *In the second he exhorts them to stedfastness in the Christian doctrine, which they had received from the Apostles, not to be seduced from it by false teachers, who rose up already, and should yet more arise: shewing the destruction whereinto they will certainly bring themselves, and those who are seduced by them: and describing their actions and perverse conversation, that thereby they might be the better known and avoided, chap.* 2. *In the third he warns them of Mockers and Epicures, who deny the coming of Christ to judgement, and the destruction of the world, against whom he shews the certainty of this coming of Christ, and describes in what manner, and how fearful the destruction of the world shall be. And finally concludes the Epistle with the testimony of* Paul, *with an earnest rehearsal of the principal exhortations, and with a thanksgiving unto Christ, chap.* 3.

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II. PETER.

CHAP.I.

1 *The Apostle Peter after the superscription and salutation.* 3 *Relates first what exceeding great grace and benefits God hath bestowed on the believing Jews for their salvation.* 5 *Wherefore he exhorts them to increase more and more in faith and godliness, and to saith to joyn other vertues also.* 8 *Teaching that then they shall be rightly fruitful.* 10 *And that thereby they shall be more and more assured of their election, and of an entrance into the kingdom of Christ.* 12 *He declares that although they will know these things, nevertheless he would stirre them up by this exhortation.* 14 *Seeing he should shortly be taken out of this life, according to Christs prediction, that they might remember it after his death.* 16 *Testifieth that the doctrine of Christ and his coming which was preached unto them, are no fables, but that he himself and the two other Apostles, beheld his glory on the mount, and heard from heaven the testimony of the Father concerning him.* 19 *And that the same is witnessed also by the writings of the Prophets.* 21 *Which were inspired by the Spirit of God.*

SYmeon [Or *Simon.* See *Matth.*4.18. *Mar.*1.16.] Peter [of this name, see 1 *Pet.*1.1.] *a servant* [see *Rom.*1.1. *Phil.* 1. 1. *Jam.*1.1.] *and Apostle of Jesus Christ,* [see *Luke* 6. 13.] *to them*[that is, to the believing and scattered Jews, to whom he also wrote his first Epistle. See chap. 3. 1.] *who have obtained like-precious faith* [that is, the same precious faith: for although the faith of one is oftentimes greater and stronger then of another, notwithstanding every faith, if it be but a true faith, is alike precious in respect of that on which faith relyeth, and of that which is obtained by faith: wherefore it is also called *one* faith, *Eph.*4.5.] *with us,* [namely, Apostles and other Jews, who here or at Jerusalem and in the land of *Judea* believe in Christ. Gr. *obtained by lot with us,* Luk.1.9.] *by the righteousnesse* [Gr. *in the righteousnesse, i. e.* by the truth and constancy of God in his promises, that at his coming in the flesh he would effectually call some of the Israelites. Faith then is not obtained by our own abilities or according to our merits, but by the gracious gift of God, according to his promise and his purpose. See *Eph.*2.8.] *of our God and Saviour Jesus Christ.* [See of these two titles the annotat. on *Tit.*2.13.]

2 *Grace and peace be multiplied unto you* [See the annotat. on 1 *Pet.* chap. 1. 2.] *by the knowledge* [Gr. *in the knowledge*; for in and by this knowledge is eternall life, *Joh.*17.3.] *of God* [namely, the Father; for he is here in that which followeth distinguished from the Lord Jesus: as also *Joh.*17.3.] *and of Jesus our Lord.*

3 *Even as his divine power* [Namely God the Fathers] *hath given us* [namely, of meer grace, without any our worthinesse or merits, as ver. 2.] *all things that (belong) unto life* [that is, that are needfull and usefull unto eternal life, for the obtaining of it] *and godliness,* [that is, to serve God aright, and to lead a godly conversation] *by the knowledge of him who hath called us* [namely, of the Lord Jesus Christ, to whom our calling by the preaching of the Gospel is every where ascribed] *unto glory and vertue.* [or *by his glory and vertue.* But the Greek word *dia* doth not always signifie *by,* but sometimes also *to,* as *Rom.* 6. ver. 4. And it seemeth that that which immediately before the Apostle called *life,* he now here calleth *glory:* and that which he called *godlinesse,* he now calleth vertue.]

4 *By which* [Or *for which,* namely, fore-rehearsed benefits of God. Others read *by whom,* namely, Jesus our Lord] *the greatest and precious promises* [namely, forasmuch as thereby the greatest and most precious good, namely eternal salvation, is promised, and that it is the most high God, who cannot lye, that promiseth it] *are given unto us,* [that is, made of grace, and the good promised given of grace. See before, ver. 3.] *that by the same* [namely, fore-recited benefits and promises] *ye might be partakers of the divine nature,* [that is, of such divine properties, as can be imparted to creatures, and wherein the image of God consists, such as are goodnesse, holinesse, wisdom, glory, and other the like, *Ephes.*4. 23, 24. *Col.* 3. 10. For otherwise the essence of God it self cannot be imparted to any created

ted beings] *since ye are escaped* [or, *if ye are but escaped*] *from the destruction that is in the world through lust.* [namely, which shall come upon unbelievers and ungodly ones. And *destruction* is here opposed to *glory,* as also *lust* to *vertue,* ver. 3. Others understand it of the corruption of the humane nature.]

5 *And ye* [From the foregoing rehearsal of Gods benefits shewed unto them, as being the cause and ground whereby we ought to be moved to progresse in godlynesse, he now draws an exhortation to a diligent progresse in the same. So that this exhortation hath respect to the word *even,* as ver. 3. as if he should say, *seeing his divine power, &c. therefore adde diligence, &c.* See the like, 1 *Tim.*1.3.] *also adding* [namely, besides the former benefits and gifts of God, give all diligence to preserve and increase them] *all diligence to the same* [others read *according to the same*] *adde to* [Gr. *in* : so also in the following] *your faith vertue,* [a vertuous and godly conversation. See ver. 3.] *and to vertue knowledge,* [that is, Christian prudence and discretion.]

6 *And to knowledge temperance,* [That is, abstinence from excesse in meat, drink, and from the lusts of the flesh] *and to temperance patience, and to patience godlinesse,* [or, *religiousnesse,*]

7 *And to godlinesse brotherly love, and to brotherly love, charity* (*towards all*) [This is added, because Christians must love not only their fellow Christians, and those of the houshold of faith (although them principally, *Gal.*6.10.) but also all men, even their very enemies, *Matth.*5.44. *Rom.*12.18. See the like rehearsal of the principal Christian vertues, *Gal.*5.22. *Phil.*4.8.]

8 *For if these things be with you, and be abundant (in you) they will not leave you idle* [Namely, as they are who work not] *nor unfruitful* [namely, of good works, which are fruits of the holy Ghost and of faith, *Matth.*3.8. *Joh.*15.2, 16. *Gal.* 5. 22.] *in the knowledge of our Lord Jesus Christ.* [that is, in the Christian faith. Or unto the knowledge, *i. e.* unto the greater and more abundant knowledge, as chap. 3. 18.]

9 *For with whom these things are not, he is blinde,* [Namely, in his understanding as touching the things which concern the true Religion and worship of God. See *Matth.*15.14. *Revel.*3.17.] *not seeing afar off* [that is, purblinde who can see nothing but that which is held or brought close before their eyes, and almost shutting his eyes. Thereby he giveth to understand that if such might see any thing in the Christian Religion, that it is but very little and dark sight, which cannot discern heavenly things] *having forgotten the cleansing* [Gr. *having taken forgetfulnesse, i. e.* not remembring whereunto Baptisme, whereby cleansing from sin is signified and sealed, obligeth him, or what he promised in his Baptisme] *of his former sins.* [Gr. *which were formerly committed.* Namely, before conversion to Christianity, or before Baptisme in his ignorance and blindnesse: which therefore afterwards he ought the more diligently to avoid, being now become a Christian.]

10 *Therefore brethren give the more diligence to make your calling and election* [Although calling in respect of time followeth election which is from eternity, *Ephes.*1.4. whereas calling is effected in time; notwithstanding calling is here set before, because by the same we are assured of our election, *Rom.* 8. 30.] *sure,* [namely, not in respect of God, *Isa.* 14. 27. and 46. 10. *Rom.*11.29. 2 *Tim.*2.13. but in respect of our selves, that we may be the more firmly assured, that we are by God chosen to salvation. In some copies there is yet more *by good works.* Namely, as by the fruits whereby a good tree is known, *Matth.* 7.18, 18.] *for so doing ye shall never stumble.* [namely, so as wholly to fall away from the grace of God. See *Psal.* 37. 24. *Jude* ver. 24. for otherwise we *all* stumble *in many things,* Jam. 3.2. A similitude taken from them that run in a race. See 1 *Cor.* 9.24.]

11 *For so shall there be richly afforded unto you an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.* [That is, the assurance that ye are true and right subjects of this kingdom, and a rich reward shall also be given you of grace in the kingdom of glory in heaven. See 2 *Cor.* 9. 6.]

12 *Therefore I will not neglect alwaies to admonish you thereof* [Gr. *to make you mindefull of these things*] *although ye know it, and are strengthened* [that is, thorowly understand the same, and are fully convinced of the truth thereof] *in the present truth.* [namely, which was formerly promised indeed, but now by Christ is perfectly revealed, and is now firmly believed and openly professed by believers.]

13 *And I think it to be just,* [That is, that my Office and your salvation requires it] *as long as I am in this Tabernacle,* [that is, am alive, in which my soul dwels in this my body as in a Tabernacle, which shall be broken, and out of which I shall shortly remove, 2 *Cor.* 5. 1.] *that I stir you up by admonition,* [this the Apostle saith because believers are often slow and remisse in performing of their duty, and have need oftentimes by admonitions, as it were, to be roused out of it. Gr. *in putting in minde.*]

14 *Seeing I know that the putting off of my tabernacle* [That is, my death and decease. See the former verse] *shall be speedily,* [Gr. *is speedy*] *even as also our Lord Jesus Christ hath revealed unto me.* [the Apostle hath respect either to the revelation which the Lord Jesus made to him of the manner of his death, *Joh.*21. ver. 18, 19. or to another revelation which was made him afterwards by the Lord concerning the time, which is not written.]

15 *But I will also give diligence upon every occasion,* [Or *alwaies, every way.* Some joyn this to the following words *have remembrance*] *that after my departure,* [Namely, out of this life, *i. e.* after my death. See of this word, *Luk.*9. 31.] *ye might have remembrance of these things.* [or, *give admonition,* namely, reading this mine Epistle written by me for this end.]

16 *For we followed not after fables artificially-devised,* [Namely, as false Teachers use to do. Gr. *for not following after artificially devised fables, did we make known to you, &c.*] *when we made known to you the power and coming of our Lord Jesus Christ,* [that is, the first coming of Christ in the flesh, in which by his doctrine and miracles he powerfully shewed, and convinced the hearts of men that he was the true promised Messias, especially also by his resurrection from the dead, and following glorification] *but we were beholders of his Majesty.* [Namely, of that proof of his glory, when he was transformed on the mount before the eyes of three of his Disciples, *Matth.*17.1,2. as that which follows more largely declares. See *Heb.*8.1.]

17 *For he received honour and glory from God the Father, when such a voice was brought unto him from the most excellent glory,* [That is, from the Majesty of God the Father out of heaven, which is the throne of his Majesty and glory] *This is my beloved Son in whom I am well pleased.*

18 *And this voice we heard,* [Namely, *I Peter, James,* and *John* his brother. See *Matth.* 17. 1.] *when it was brought from heaven, when we were with him on the holy mountain.* [This mountain is thought to have been the mount Thabor. See the annotat. on *Matth.* 17. 1. and it is called *holy,* because it was hallowed by this appearing of the glory of Christ, as the City of Jerusalem is called *the holy City, Matth.* 4. 5. because there God had planted his worship and Sanctuary. See the like, *Exod.*3.5.]

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19 *And we have the prophetical word,* [Namely, which is written in the writings of the Prophets, which testifieth abundantly of the power and coming of Christ. See *Luke* 1.70. *John* 5. 39. *Acts* 10.43. *Rom.* 1. 2. 1 *Pet.* 1. vers. 10.] *which is very firm:* [Gr. *that is more firm:* which may be understood as it sounds in comparison of this testimony of *Peter* in respect of the Jews, as *Acts* 17.11. or by an Hebraisme, *most firm* or *very firm,* namely, on the same as on a very firm foundation to build our faith, *Ephes.* 2. 20. which interpretation is the most plain] *and ye do well that ye take heed to it,* [or, *keep your selves unto it*] *as to a light* [or *a lantern, candle,* as the Scripture is also so called elsewhere, *Psalm* 19. 9. *Psalm.* 119. 105. *Prov.* 6. 23. because it is the means whereby we are enlightned with the knowledge of salvation] *shining in a dark place,* [that is, in the hearts of men, which by nature are darkned, yea darknes it self, in things which concern salvation, *John* 1. 5. 1 *Cor.* 2. 14. *Ephes.* 4. 17, 18. the remainders whereof are still in the regenerate, as long as they yet live here upon earth. 1 *Cor.* 13. 9. *&c.*] *untill the day dawn* [Gr. *the day shine through, i. e.* break through: by which day is understood the time of perfect knowledge in the life to come] *and the morning star* [that is, Christ, who shall arise in us in his perfection in the life to come, even as God is called the light, and the lamb, the candle and morning star of the heavenly Jerusalem, in respect of the full knowledge which then we shall receive by him, *Revel.* 21. 23. and 22. v. 5. 16.] *arise in your hearts.* [that is, that ye may be perfectly enlightned thereby.]

20 *Knowing this first,* [That is, especially, and holding undoubtedly before all] *that no prophecy of the Scripture* [Gr. *every prophecy of the Scripture is not* &c. An Hebrew phrase as *Rom.* 3. 20. *i. e.* no prophetical writing] *is of a private interpretation.* [Gr. *Epilysis, i. e.* unfolding, interpretation, which word used here by the Apostle, signifieth either the interpretation which was given by the Prophets themselves, by the propounding of their Prophecies, whereby they do interpret and declare to men, not their own opinions, but the counsel of God, not what their own mind, but what the spirit of God inspires into them: Or else the interpretation of the Prophetical writings, which is made upon them by others, which must not be done according to humane reason, but according to the harmony of the holy Scripture, which it self best expounds its own meaning.]

21 *For the Prophecy* [That is the Prophetical doctrine] *was not in former times brought forth by the will of a man,* [that is, by humane opinion or suggestion, according as they as men fancied and thought good] *but the Holy men of God* [so the Prophets and Teachers are called, because God especially useth these men in his house and for his service. See *Kings* 1. 9. *&c.* 1 *Tim.* 6. 11. and 2 *Tim.* 3. 17.] *being acted* [that is, stirred up and carried on by a special and extraordinary revelation of the counsel of God, to make the same known unto men] *by the Holy Ghost,* [namely, the Holy Spirit, the spirit of truth, who led them into all truth; as the same is also promised to the Apostles, *John* 15. 26. and 16. 13.] *spake it.* [namely, their Prophetical doctrine: and also set down the same in writing and left it unto us.]

CHAP. II.

1 *The Apostle warns believers of false Teachers, who shall bring destructive heresies into the Church, and seduce many.* 3 *The better to avoid which he describes their covetousness, and the destruction whereinto they shall bring themselves.* 4 *which he confirms by examples of the Angels that sinned, of the old world, and of those of Sodom and Gomorha.* 7 *whereunto he opposeth the preservation of Lot, as before of Noah.* 10 *shews further these Seducers uncleanness, pride, intemperance, deceits, and other sins, wherein they are like unto the unreasonable beasts: and for which they shall receive the deserved reward of punishment.* 15 *even as Balaam who was reproved for his unrighteousness by a dumb beast.* 17 *Compares them to fountains and clouds without water.* 18 *Describes their pride, and how they entice away Christians, and promise them liberty, whereas they themselves are servants of sin.* 20 *Teacheth that the state of Christians who suffer themselves to be seduced by them, is worse then if they had never known Christ.* 22 *and compares them to dogs, which lick up their vomite, and to washed swine, which wallow in the mire again.*

AND *there were also false Prophets* [That is, even as there were true Prophets among Gods people, to whose writings we must hold, chap. 1. 19. so there were false also, whom we must shun, *Deut.* 13. 1.] *among the people* [namely of God, or the people of the Jews] *as there shall also be false Teachers among you,* [namely, Christians. So that the state of the Church in this respect shall not be happier in the New Testament, then it was in the Old] *who shall covertly* [or, *from beside.* Or *moreover.* Namely, besides and contrary to the sound doctrine] *bring in* [namely, into the Church or amongst Christians] *destructive* [Gr. *heresies of destruction.* Hebr.] *heresies,* [of this word see the note on *Acts* 5. 17. And it appears from what followeth that he here speaketh of heresies which concern not only the faith but also the doctrine of a Christian life] *even denying* [namely, really, and by their false doctrine and evil life, although they might profess him with the mouth. See *Tit.* 1. 16. *Jude* ver. 4.] *the Lord* [Gr. *despoten.* of which word see *Acts.* 4. 24. and *Jude* ver. 4.] *who bought them,* [these are here said to be bought by the Lord, in regard that they give themselves out for such, and were according to charity so accounted by others as long as they were in the communion of the Church. See the like phrase, *John* 15. 2. *Revel.* 22. 19. For Christ truly and really bought only his Church by his blood, *Acts* 20. 28. *Ephes.* 5. 25. *i. e.* only true believers, who alwaies continue with Christ and deny him not. See 1 *John* 2, 19. *Revel.* 14. 3, 4.] *(and) bringing upon themselves a speedy destruction.*

2 *And many shall follow their destructions,* [Gr. *apoleiais, i. e.* their destructive doctrines and seducings. Others read, *aselgeiais, i. e. their lasciousnesses* or *wantonesses*] *by whom the way of truth* [that is, the true Christian doctrine and Religion, which sheweth the way to eternal salvation. See of this appellation, *Acts* 9. 2. and 19. 9. and 22. 4.] *shall be reproached.* [namely, aswel by themselves, by speaking against and accusing the truth: as by others, who from their evil doctrine and ungodly life shall take occasion to reproach Christian Religion.]

3 *And they* [Namely the false Teachers] *shall by covetousness* [namely, being carried on, *i. e.* for filthy lucres sake, *Tit.* 1. 11.] *with fained words* [that is, fained, sweet, and flattering words: as *Rom.* 16. 18.] *make merchandize of you,* [Gr. *Merchandise you, i. e.* thereby as it were sell you, to draw gain from you: seeking not your salvation but your goods. See *Rev.* 18. 13.] *upon whom of a long time* [that is, decreed against them for a great while agoe, and shall certainly come upon them] *judgement* [that is, punishment, as 1 *Cor.* 11. 29. Namely, temporal and eternal: as the following words declare] *is not idle, and their destruction slumbreth not.*

4 For

4 *For* [These five following verses are concluded at the ninth ver.] *if God spared not the Angels which sinned, but having cast them into Hell, gave them up to chaines of darknes,* [namely, even as imprisoned malefactors are kept with chaines in darke prisons until they are drawn forth of them to be punished] *to be kept unto judgment,* [Namely, unto the last judgement, or unto eternal judgment.]

5 *And spared not the old world,* [That is, the men of the first world before the flood. See *Gen.* chap. 6. 7.] *but kept Noah the Preacher of righteousness, the eighth (person) when he brought the flood upon the world of the ungodly.*

6 *And burning to ashes the Cities of Sodom and Gomorah, condemned them* [That is, punished, or damned] *with overthrowing,* [that is, with a total destruction both of men and of Cities] *and set them for an example* [namely, of his righteous wrath and punishment upon ungodliness] *to them who should live ungodly.* [Namely, in future times even as they lived: that the like punishment shall come upon them also.]

7 *And delivered just Lot (out of it)* That is, upright and godly Lot] *who was wearied* [or *oppressed, weary*] *by the lascivious conversation* [Gr. *the conversations in lasciviousness*] *of abominable men.* [The Greek word signifieth men who care neither for right nor reason, and live according to no Lawes.]

8 *(For this just (man) dwelling among them, day by day, vexed (his) righteous soul, by seeing and hearing of (their) unrighteous workes)* [Gr. *tormented by the sight and hearing in unrighteous workes.*]

9 *The Lord knoweth to deliver the godly,* [That is, will and can, as he hath also shewed oftentimes] *out of temptation,* [that is, affliction, whereby they are tempted and tried by God. See *Jam.* 1. 2. 1 *Pet.* 1. 6.] *and to keep the unrighteous* [namely, who are and continue so without turning from their unrighteousness. See *Ezek.* 18. 21.] *unto the day of judgment* [That is, of the last judgment, in which they shall be given up to be eternally punished both in soul and body] *to be punished.* [or *being punished,* namely, now already according to the soul.]

10 *But most of all* [That is, chiefly, or most grievously] *they that walk according to the flesh,* [Gr. *after the flesh, i. e.* fleshly impurities] *in unclean lust,* [Gr. *in lust of defilement, pollution,* whereby not only the soul, but also the body is defiled. See 1 *Cor.* 6. 18.] *and despise dominion:* [that is, those that are in authority] *who are bold, please themselves,* [or *self-conceited.* See of this word *Tit.* 1. 7.] *and who tremble not to reproach dignities.* [that is, dominions, which are placed in glory amongst men.]

11 *Whereas the Angels* [That is, the good Angels, among whom Michael is brought forth for an example, *Jude* vers. 9.] *being greater* [namely, then any men are] *in strength and power, bring not forth a reviling judgement against them* [that is, that which they have to say against them who are in authority, they set not forth with reviling words] *before the Lord.*

12 *But these* [Namely, false Teachers] *as unreasonable beasts, which follow nature,* [Greek *natural, i. e.* following the instinct and the lusts of their nature: to whom the false Teachers are like, because they also follow the lusts of their corrupt nature] *and are brought forth* [Gr. *begotten,* or *born, i. e.* as the unreasonable beasts have no thing else to expect, but to be taken and killed by men; even so also these false Teachers have nothing else to expect, but to be punished by God with an eternal destruction, as is declared in that which followeth] *to be taken and killed,* [Gr. *for taking and destruction*] *seeing they reproach that which they understand not, shall be destroyed in their own corruption.* [That is, perish, or *perish in their destruction.*]

13 *And shall obtain the reward of unrighteousness,* [Namely, eternal death and damnation; which unrighteousness deserves according to Gods just judgement; as on the contrary eternal life is called a crown of righteousness which is given of grace, 2 *Tim.* 4. 8.] *as who esteem dayly voluptuousness* [that is, living daintily, feasting and making good chear, as the rich miser did, *Luke* 16. 19.] *(their) delight;* [Gr. *pleasure*] *being spots and blemishes* [namely, of the Christian name, which they use, and defile by their evil life] *and are luxuriant in their deceivings,* [Gr. *Apatais, i. e.* deceitful seductions] *while they are at feasts with you.* [Or *when they make good chear with you, i. e.* are invited to eat with you, or keep common feasts with you.]

14 *Having eyes full of adultery,* [That is, which clearly shew forth their inclination to uncleanness, and which they cast upon other women to lust after them. See *Matth.* 5. 28.] *and which cease not from sinning,* [Gr. *uncessant from sin, i. e.* which continually by unchaste beholding and desiring of other women, move the heart to adultery, and commit the same also with their heart] *alluring* [namely, with fair speaking as with a bait] *unstable soules,* [namely, in the truth, or godliness] *having the heart exercised in covetousness, children of cursing.* [That is, cursed men, as *John* 17. 12. *Ephes.* 2. 2. *Colos.* 3. 6. 2 *Thess.* 2. 3. 1 *Pet.* 1. 14.]

15 *Who having forsaken the right way,* [Namely, of salvation, or of godliness which leadeth to salvation] *are gon astray, and follow the way of Balaam,* [that is, his manner of doing. See 1 *Cor.* 4. 17. *Jude* ver. 11.] *the (son) of Bosor,* [he is called Beor, or Bechor, *Num.* 22. 5.] *who loved* [that is, out of covetousness to obtain that reward, contrary to Gods will and his own conscience] *the reward of unrighteousness.* [That is, which Balak had promised him to do an unrighteous thing, namely, to curse the people of God.]

16 *But he had the reproof of his unrighteousness:* [Or *transgression*] *(for) the yoak-bearing dumb (beast)* [that is, the she asse on which he rode] *speaking* [Gr. giving-sound] *with mans voice, hindered the folly of the Prophet.* [namely, of Balaam, who is called a Prophet, as also *Josh.* 13. 22. *a foreteller or soothsayer,* because he was accounted for such a one with the Moabites, as the Prophets were accounted with the people of God, although he also by the inspiration of God prophesied the truth concerning the Messiah, *Numb.* 24. 17. See the like *John* 11. 14.]

17 *These are waterless Fountains,* [That is, seem indeed to be Fountains, but yeild no water: by which similitude their seeming holiness and hypocrisy is described, as in the following their unstedfastness] *clouds driven by a whirle-winde, to which* [namely, false Teachers] *the mist of darkness* [that is, very thick darkness, which is also called *utter darkness, Mat.* 8. 12. and chap. 22. 13. and 25. 30. whereby is signified Hell] *is kept for ever.*

18 *For they speaking very great swelling vanity* [Gr. *very great swelling things of vanity, i. e.* boldly propounding their false and vain doctrine with great puffing up] *allure by* [Gr. *in,* as also in that which followeth] *the lusts of the flesh, (and) by lasciviousnesses* [or, *wantonnesses, lustfulnesses*] *those that had truly escaped* [that is, who now had indeed the knowledge of the right truth. Others for *Ontôs, i. e.* truly, read *oligon, i. e.* a little] *from them that walk in errour:*

19 *Promising them liberty,* [Namely, a carnal liberty, under pretext of the Gospel] *whereas they themselves are servants of corruption.* [namely, which is and reigneth in them, or of eternal destruction: For

both

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both are true in a diverse respect] *For by whom any one is overcome, to him he is also made a servant.*

20 *For if they, after that by the knowledge of the Lord and Saviour Jesus Christ,* [Namely, which they have obtained by the preaching of the Gospel, which the unregenerate also oftentimes have indeed. See *Matth.* 13. 19 20, &c.] *they have escaped* [namely, from these errors, sins, and idolatries, betaking themselves unto the Church of God, which the hypocrites and unregenerate also oftentimes do] *the pollutions of the world,* that is, the errors, idolatries, and grosse sins, wherein they stuck before, and which are in the world] *and being again intangled in the same are overcome (by them)* [namely so, that they again fall thereunto, and remain therein, without turning from them, letting the same sins reign over them *the last* [that is, this their last state, wherein they are when they are fallen from the truth] *is become worse to them then the first.* [that is, their first estate in which they were before they knew the truth. See *Luk.* 12. 7.]

21 *For it were better for them, that they had not known the way of righteousnesse,* [That is, the doctrine of the Gospel, which before is called *the way of truth,* v. 2.] *then that they having known (it) should (again) turn away from the holy commandement* [that is, the holy doctrine of the Gospel, which consists not only in promises, but also in precepts: and the Apostle speaketh thus, because the false teachers seduced men, not only from the truth, but also to all manner of ungodlinesse] *that was delivered over unto them.*

22 *But that is come upon them which (is spoken) by a true proverb, the Dog is returned to his own vomit: and the washed Sow to wallowing in the mire.*

CHAP. III.

1 *The Apostle declares that he wrote this second Epistle thereby to stir them up to meditation of the Prophetical and Apostolical doctrine.* 3 *And warns them against mockers, who in the last time shall deny the coming of Christ to judgment, and the end of the world.* 5 *And confutes them by reasons taken from the creation and preservation of the world.* 6 *And from the flood.* 7 *And teacheth that like as the first world perished by water, so this shall perish by fire.* 8 *That the coming of Christ to judgement is indeed deferred for the elects sake.* 10 *But that it shall come unawares.* 11 *From whence he draws an exhortation to the practice of true godlinesse.* 13 *And teacheth that there shall be a new heaven and a new earth.* 15 *All which he confirms by the testimony of the Apostle Paul, whose Epistles some wrest.* 17 *Finally he concludes with a repetition of the exhortation to take heed of false teachers and mockers, and with a thanksgiving unto Christ.*

THis second Epistle, beloved, *I now write to you, in (both) which* [This word must be added because the Apostle speaketh in the plural number of both his Epistles] *by admonition* [Gr. *in admonition,* or *putting in mind*] *I stir up your sincere* [namely, in the doctrine of the Gospel] *minde,* [or *understanding.*]

2 *That ye may be mindefull of the words, which are spoken before by the holy Prophets,* [Namely, concerning the Messiah and the state of his kingdom in the new Testament] *and of our commandement,* [that is, of our doctrine which we have taught you, not of our own opinion or authority, but as Apostles of the Lord Christ. See chap. 1. 21. Both these are very fitly put together, as being together the ground of the Christian doctrine. See the like, *Ephes.* 2. 20.] *who are the Apostles of the Lord and Saviour:*

3 *Knowing this first* [That is, chiefly] *that in the last of the dayes* [that is, in the last dayes. See 2 *Tim.* 3. 1.] *shall come mockers,* [namely, who shall mock both at the predictions of God in his word, especially concerning the last judgement and of the end of the world; as also at those who believe the same, accounting them simple and over-credulous persons. See of the same, *Psal.* 1. 1. *Isa.* 22. 13.] *who shall walk after their own lusts:* [That is, following the sinfull lusts of their flesh in all dissolutenesse of life: as the Nicolaitans and the like of them did.]

4 *And say* [Namely, scoffingly] *where is the promise* [that is, where is the fulfilling of this promise and prediction. This asking is as much as denying] *of his coming?* [Namely, to judge the quick and the dead, and to renew the world] *for from that (day) that the fathers* [that is, the forefathers] *fell asleep,* [that is, dyed. See *Matth.* 9. 24. 1 *Cor.* 11. 30. 1 *Thes.* 4. 13. This word they seem also to use scoffingly, as if it were time indeed that the fathers should be raised up from sleep, if there should be a resurrection of the dead, and a last judgement] *all things remain, so (as) from the beginning of the creation.* [Or, so *as it was* even from the beginning of the creation. This is their reason which they oppose to the certainty of the predictions of the last judgement and end of the world, forasmuch as now so many years since the predictions were made, there appear no fulfillings of the same, but that all things remain even as they were alwaies, that therefore it is not credible that the same shall ever be fulfilled.]

5 *For this is wilfully unknown to them,* [That is, they will not know and observe this] *that by the word of God* [that is, by his power and command. See *Gen.* 1. 3. *Psal.* 33. 9. *Heb.* 1. 3. Hereby *Peter* answers and confutes the pretence of these mockers, and proves that the standing and perishing of heaven and earth, stands only in the will, command and power of God: whereby even as he created them, so he also preserves them as long as it pleaseth him, and can also bring them to nothing by the same word when it pleaseth him] *the heavens were long agoe, and the earth subsisting out of the water* [namely, appearing forth wherewith it was covered at first, *Gen.* 1. 9.] *and in the water.* [Gr. *by,* which signifieth *in* also sometimes, as 1 *Tim.* 2. 15. so also here, seeing the waters are as the foundation wherein the earth is, and stands fast. See *Psal.* 24. 2.]

6 *By which* [Namely, heaven and earth; for they both contributed their waters to the flood, as is expressly testified, *Gen.* 7. 11.] *the world, which then was,* [that is, the men and beasts, which then were and lived in the world: excepting those which were preserved in the Ark] *being covered with the water of the flood,* [namely, by the word and command of God. And the Apostle would thereby prove, that even as God when it pleased him by his power caused the first world to perish by water, he can and will also cause the second and present world to perish by fire, when it shall please him: as is declared in the following verse] *perished.*

7 *But the heavens which are now and the earth, are by the same word laid up as a treasure* [That is, kept even as men lay up a treasure in a treasury, to be given forth and bestowed in due time, when it pleaseth us] *and are kept unto fire* [namely, to be burnt thereby. See *Psa.* 50. 3. 2 *Thes.* 1. 8.] *against the day of judgement,* [that is, of the last general judgement: or of damnation, as the following words declare] *and of the destruction of ungodly men.*

8 *But let not this one thing be unknown to you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.* [And that therefore we must not marvel that the Lord according to our thinking, tarrieth so long for the fulfilling of his promise, seeing he accounts not the times short or long according to our opinion, forasmuch as he is eternal, and is not bound to the times.]

9 *The Lord delayeth not the promise* [Or *delayeth not* concerning *the promise, i. e.* defereth not the fulfilling of the promise beyond the time which he hath appointed for it] *(as some account (is) slacknesse)* [that is, delay beyond the appointed time] *but is long-suffering towards us,* [namely, who are called to the knowledge of Christ, and believe in him: such as according to the judgement of charity he accounts all to whom he writes: See chap. 1. 1.] *not willing that any should perish,* [namely, of us who are effectually called, and yet shall be. For seeing God can do, and also doth whatsoever he will, this cannot be understood of all and every man, seeing Scripture and experience it self testifie that all men are not saved, but many perish] *but that all* [namely, the Elect, of whom he here speaks, *Rev.* 6. 11.] *should come to repentance.* [namely, that for this cause time should be given them for this purpose.]

10 *But the day of the Lord* [That is, the utmost or last day, when the Lord shall come to judgement] *shall come as a thief in the night,* [that is, unawares. See the annotat. on 1 *Thes.* 5. 2.] *in which* [namely, day of the Lord] *the heavens shall passe away* [How this passing away or perishing of heaven and earth shall come to passe, there are divers opinions both of Old and New Teachers. Some think that the substance or essence it self of the world, shall wholly perish and be annihilated. Others, that only the qualities thereof shall perish and be changed, and the substance or essence remain. Which opinion indeed is the most common and most probable. See *Psal.* 102. 26, 27. *Rom.* 8. 19, &c.] *with a noise,* [namely, such as is heard in a great tempest, or great powring out of water] *and the elements* [namely, of which all bodily creatures consist, *i. e.* the fire, aire, water and the earth] *shall burn and perish,* [Gr. *be loosed* or *dissolved*] *and the earth, and the works which are therein,* [namely, which the earth bringeth forth out of it, or which men have made and built upon earth] *shall burn.* [namely, by that fire whereof is spoken, ver. 7.]

11 *Seeing then all these things perish* [that is, shall perish. See ver. 10.] *what manner of persons ought ye to be* [that is, what great diligence ought ye then to use, to be such in true godlinesse, that in that dreadful day ye may stand, and find a place in the world to come] *in holy conversation and godlinesse:*

12 *Looking for* [Namely, with patience] *and hasting* [namely, with longing] *unto the coming of the day of God,* [that is, of the Lord Jesus Christ, as *Tit.* 2. 13. Or of God the Father, who shall hold his judgement by the Son, *Act.* 17. 31.] *in which* [or *by which,* namely, coming of the day of God] *the heavens being inflamed by fire shall perish,* [see hereof, ver. 7. and 10.] *and the elements burning shall melt?*

13 *But we according to his promise expect new heavens and a new earth,* [Namely, either of a new substance and essence, or adorned with new qualities, and thereby as it were renewed. See the annotat. on ver. 10.] *in which* [namely, new heavens and earth. For he speaks in the plural number] *dwelleth* [that is, shall dwell, *i.e.* where righteous men shall have a firm place, and alwaies continue therein, and exercise righteousnesse, *Rom.* 6. 12.] *righteousnesse,* [that is, men who are justified from sin, and shall practice nothing else but righteousnesse. Whereas this earth is full of wicked and unrighteous men.]

14 *Therefore beloved, looking for these things, give diligence that ye may be found* [Namely, when he shall come to judgement: for even as any one shall then be found, so shall he be judged, *Eccles.* 11. 3. *Matth.* 24. 46.] *of him* [namely, of the Lord Jesus Christ] *unspotted,* [namely, of the sins and defilements of the world. For otherwise no man lives without any spot, 1 *Kin.* 8. 46. *Psal.* 19. 13. *Prov.* 20. 9. *Jam.* 3. 2. 1 *Joh.* 1. 8, but to believers the unspottednesse of Christ is imputed as their own, *Ephes.* 5 ver. 25 26. and they take heed that sinne have not dominion over them] *and unreprovable; in peace:* [that is, having a quiet minde and a good conscience before God, and living in peace with men.]

15 *And account the long-suffering of our Lord,* [Namely, which he useth, in deferring his coming to judgement, to give men time for repentance] *salvation:* [that is, for a thing which is very serviceable for the furthering of your salvation] *even as our beloved brother Paul also, according to the wisdom which is given unto him, hath written unto you;* [namely, believing Jews, which he did by the Epistle to the *Hebrews.* See *Heb.* 6. 2. and chap. 10. 26, 37.]

16 *As also in all Epistles, speaking therein of these things:* [Namely, of which I have now instructed and admonished you, namely, of the coming of Christ to judgement, of the end of the world, of the false Teachers and mockers which shall arise, &c.] *in which things* [or, *among which things*] *some are difficult to be understood,* [namely, things or speeches. He saith not then that all that is taught in the Scripture is difficult to be understood, but only some things; especially those that speak of things to come, or of the counsel of God concerning things to come: which although they be hard to be comprehended, notwithstanding are propounded clearly enough, so much of them as is necessary for believers to know to salvation; even as all things also which are necessary to be known for salvation are clearly enough taught and expressed in the holy Scripture. See *Deut.* 29. 29. and chap. 30. ver. 11. *Psal.* 19. 8, &c. and 119. 105. *Prov.* 6. 23. 2 *Cor* 4. 3. 2 *Pet.* 1. 19.] *which unlearned* [or *unexpert.* Namely, in divine things] *and unstedfast* (*men*) [or *unconfirmed:* which are not confirmed in the true ground of Christian doctrine] *wrest* [namely, by making false interpretations upon it: and drawing evil sequels or consequences out of it. See *Rom.* 3. 5, 8. and 9. 19. and 11. 1.] *even as also the other Scriptures, unto their own destruction.* [Whereby is shewed not the scope which they aim at thereby, but the issue which will follow thereupon.]

17 *Ye therefore beloved, knowing (this) before,* [Namely, that such seducers and mockers shall arise, and their followers end shall be such] *take heed* [Gr. *keep*] *that by the seducing of abominable men* [namely, of the false Teachers and mockers, who will be subject to no Laws] *ye be not also pluckt away* [or *led away*] *and fall off* [namely, forsaking the sound doctrine and embracing such errors. For although it be sure that it is impossible that the elect can so be seduced, that they should wholly fall away, *Matth.* 24. 24. yet they have need of such exhortations and warnings, that by the same, as ordinary means, they may be stirred up, and kept standing that they fall not away. See 1 *Cor.* 10. 12, 13.] *from your firmnesse:* [that is, from the firm ground of your faith, which ye have once laid.]

18 *But grow up in the grace and knowledge of our Lord and Saviour Jesus Christ* [That is, increase daily more and more in Christian doctrine. A similitude taken from children which by little and little grow up to full growth and mans estate. See of the same, *Ephes.* 4.

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ver.13,14.] *to him be glory* [namely, to the Lord Jesus Christ. And seeing this praise giving belongs only to the only true God; this is a clear proof of the Godhead of Christ] *both now* [namely, in this life] *and in the day of eternity.* [namely, in the time after this life, which shall endure for ever.]

The End of the second general Epistle of PETER.

THE FIRST GENERAL

EPISTLE OF THE APOSTLE JOHN.

The Argument of this Epistle.

THAT *the Apostle and Evangelist* John *the sonne of* Zebedee, *and brother of* James, *Matth.*10.2. *the Disciple whom the Lord loved,* Joh. 13.23. *wrote this Epistle, was never doubted amongst Christians. The purpose and scope which the Apostle hath in this Epistle, is,as he shews himself,* chap. 3. ver. 23. *partly to confirm the faithful in the truth of the doctrine of the Gospel: and partly to exhort them to a godly life, and especially to the studying of love. Both these parts are so handled one among another that he speaketh now of one point, then of the other. And first having set forth the certainty and profitablenesse of the Christian doctrine, he sheweth that he holds forth the same to them, that they may have communion with God, which Christ hath procured for us by his blood, and which we obtain when we,acknowledging our sins, believe in him, and walk in the light,* chap. 1. *declares that he teacheth this, not that we may sin thereupon, but for the comfort of sinners. Exhorts them to the keeping of the commandement of love,both old and young: dehorts them from the love of the world. Warnes them of Anti-Christs or false Teachers; and exhorts them that they suffer not themselves to be seduced by them,* chap. 2. *Exhorts them further, that seeing they are children of God, they should live holily, and flee from sin: and especially love one another, not in words only, but in deed,* chap. 3. *Afterwards that they must take heed of false teachers, and again that they should love one another,* chap. 4. *Teacheth who they are that are born of God, and that the love of God and our neighbour cannot be separated, and proves that Jesus Christ is the only Saviour, and that we must believe in him, and flee from Idols,* chap. 5.

I. JOHN.

I. JOHN.

CHAP. I.

1 *The Apostle declares that the doctrine which he publisheth, is altogether certain and excellent.* 3 *And that he propounds it, that thereby believers might have communion with God, and their joy be perfect.* 5 *That we can have no communion with God who is light if we walk in darknesse.* 7 *But if we walk in the light that our sins are cleansed by the bloud of Christ.* 8 *That we must not perswade our selves that we are no sinners.* 9 *But that we must confesse our sins before God, and that the same shall be forgiven us by God.*

THat *which was from the beginning* [Namely, of the Creation, that is, from all eternity. See *Micah* 5.1. *Joh.*1.1. whereby Christs divine nature is described: as by the following words his humane nature, according to which he was heard, seen, and felt, and in which also by miracles and otherwise, he sometimes manifested his glory] *that which we have heard, that which we have seen with our eyes, that which we have beheld* [this speakes more then *seen*: for that is done cursorily many times, but that which a man beholds, he observes with attention] *and our hands have felt of the word* [that is, of the Lord Jesus Christ, who is called *the word* by this Apostle, *Joh.*1,ver.1,14. 1 *Joh.* 5.7. *Rev.*19. 13. See the annotat. on *Joh.* 1.1.] *of life:* [this title is ascribed to the word, that is, to the Son of God, because he hath that eternal living essence of God in himself, and giveth life to the creatures, and hath not only published, but also purchased, and imparts unto us eternal life. See *Joh.* 1.4. and 14.6.]

2 (For [Gr. *and*, As also chap. 3 4.] *the life*, [that is, the Son of God, who is also called the life, *Joh.* 1.4. and chap.14.6.] *was manifested* [namely, in the flesh, as *Paul* speaketh, 1 Tim.3.16.] *and we saw it* [namely, we Apostles saw the word, *i.e.* the Son of God, in his assumed humane nature. A phrase usual concerning the person of Christ, when that is spoken of his whole person denominated from one nature, which must be understood only according to the other nature. See the like, *John* 3.13. *Acts* 20.28. and here, ver.7.] *and we testifie and publish unto you that eternall life*, [that is Christ, who liveth from eternity, and is the Author and giver of of eternal life, as he is also before called *the life*, ver.2.] *which was with the Father*, [that is, as *John* speaketh in his Gospel, *Joh.* 1. 1. that *was with God*; See the exposition there] *and is revealed unto us*, [namely, his Apostles, whom he had chosen and called for his witnesses, and given them to understand the mysteries of the kingdom of God. See *Matth.* 13.11. *Act.*1.8. and chap.2.32.]

3 *That (therefore) which we have seen and heard, that we publish unto you, that ye also might have communion* [Namely, in all the spiritual benefits which Christ hath procured for us, and which are published in the Gospel] *with us*, [Apostles of Christ, and all other believers with one another, ver. 7.] *and this our communion* [namely, which we believers have together] *(may be)* [or, *is*] *with the Father*, [namely, who now through Christ is reconciled unto us, and makes us partakers of his heavenly good things] *and with his Son Jesus Christ.* [namely, by faith being made partakers of his righteousnesse and glory. And it appears that the Apostle here speaketh of a spiritual communion which we have with Christ.]

4 *And these things write we unto you, that your joy* [Namely, which is already kindled in your hearts, by the preaching of the Gospel, and the operation of the holy Ghost, *Rom.*14. 17.]*may be filled.* [that is, increase more and more here, and be perfect hereafter. See *Joh.* 15.11. and 16,24.]

5 *And this is the declaration*, [Gr. *epangelia*; which word for the most part signifieth *promise*: but is here as fitly translated *declaration*: because that which followeth, contains not so much a promise, as indeed a declaration] *which we have heard from him* [namely Jesus Christ] *and we declare unto you, that God is a light*, [namely, aswell in himself by his understanding clearly knowing all things, and in his will being wholly pure and holy; as also because he enlightens men by his Spirit, *Joh.*1.4] *and there is no darknesse at all in him.* [namely, of any ignorance, error, or unholinesse.]

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6 *If we say that we have communion with him, and we walk* [Namely, so that sinne reign over us, *Rom.* 6.12, 14, 17, 20.] *in darknesse* [namely, of ignorance, errors, unholinesse, and sins, which are works of darknesse, *Ephes.*5.11.] *we lie* [that is, speak not the truth, forasmuch as God hath not promised his communion to such, and they that are truly in communion with God, walk not in darknesse, 1 *Joh.* 3. 9. for light and darknesse have no communion one with another, 2 *Cor.*6.14.] *and do not the truth.* [that is, deal not uprightly, *Joh.*3.21.]

7 *But if we walk in the light,* [That is, not only in the true knowledge of the Gospel, but also in true purity, and holinesse of life] *as he is in the light, we have communion one with another,* [namely, we believers amongst our selves and together with God and his Son, ver.3. Or we with God, and God with us] *and the blood of Jesus Christ* [this the Apostle adds, to shew that our walking in the light is not a meritorious or efficient cause of this our communion with God, but a fruit and evidence of the same. Seeing Christ the Son of God hath effected the same by his blood, *i. e.* bloody suffering and death, thereby reconciling and uniting us unto God] *his Son* [this the Apostle adds thereby to expresse the dignity of the merit of Christ, as *Act* 20.28.] *cleanseth us* [namely, taking away from us the guilt and punishment of sin by the benefit of justification, and also the defilement of sin, or our corruption by the benefit of regeneration, which hath its beginning in this life, but hereafter also shall be perfect] *from all sin.* [namely, as well original as actual, as well great as small.]

8 *If we say that we have no sin, we seduce our selves,* [Namely, from the right way which leadeth to salvation] *and the truth is not in us.* [that is, Gods word, which is called the truth, *Joh.* 17. 17. and teacheth otherwise every where. Or such thinking or imagination consists in untruth.]

9 *If we confesse our sins,* [Namely, before God, with true sorrow and amendment] *he is faithful* [namely, in his promises which he hath made to penitent sinners] *and just,* [not that confession of sins according to Gods justice deserveth forgivenesse of sins, but this word expounds the former, seeing justice requires that a man perform that which he hath promised. See *Psal.* 143.1. 2 *Pet.*1.1.] *that he should forgive us our sinnes, and cleanse us from all unrighteousnesse.*

10 *If we say that we have not sinned, we make him a lyar,* [Namely, as much as lieth in us, *i. e.* accuse him of lying, seeing he testifieth otherwise in his word] *and his word is not in us.* [that is, *the truth* : namely, which God propounds in his word, as he speaketh, ver. 8.]

CHAP. II.

1 The Apostle declares that he hath propounded the promise of the forgivenesse of sins, not to abuse it unto sinne, but for the comfort of sinners. 3 And exhorts those that know Christ to the keeping of Christs commandements. 7 Teaching that in divers respects, this is a new and an old commandement. 9 Afterward to the love of our neighbour. 13 And applies this exhortation to Fathers, young men, and children. 15 Teacheth that Christians must not love the world, and that which is therein. 18. And take heed of the seduction of false teachers and Anti-Christs. 20 Sheweth them that the anointing of the Holy Ghost which they have, shall keep them both from the lusts of the world, and from the seduction of Antichrists, 22 whom he describes. 25 Sets before them the promise of eternal life. 27 And describes the power of the anointing of the holy Ghost, which they had received. 28 and exhorts them to continue stedfastly in the doctrine of Christ, that they may stand boldly in his appearing. 29 And to exercise righteousnesse to shew that they are regenerated.

My *little children* [This word he useth to shew his kindness towards them; as Christ doth, *Joh.* 13. 33. and calleth believers by this name, not only because he had as it were begotten many of them by the preaching of the Gospel, 1 *Cor.*4.15. *Phil.*ver. 10. but also because of his great age] *I write these things unto you, that ye may not sin* : [that is, not that ye should abuse this doctrine, thereupon to sin the more freely] *and,* [or, *but*] *if any one have sinned, we have* [that is, that ye might know, and therewith comfort you selves, that we have, &c.] *an Advocate* [Gr. *Paracleton,* which title properly signifieth an Advocate or Pleader, who defends and carries on any ones cause in judgement : and it is here ascribed to Christ, because he intercedes for us with the Father, *Rom.*8. 34.] *with the Father,* [namely, whom we have provoked with our sins] *Jesus Christ the righteous.* [so he is firnamed, *Isa.* 53.11. *Zach.* 9.9. *Act.*7. 52. because he was without any sin. See chap.3.5. and therefore fit to be our Advocate, *Heb.*7.26. 1 *Pet.*3.18.]

2 *And he is a propitiation* [Gr. *hilasmos, propitiation, i. e.* propitiator : even as in the same sence *Paul* calls him *hilasterion, i. e.* propitiatory, *Rom.* 3. 25. See the note there. And he is here called the propitiation it self, because he offered up himself for a propitiation, *Joh.*17.19. *Heb.*10.14. and because he only and perfectly hath reconciled us to God, *Heb.*9.28.] *for our sins,* [namely, because he bearing punishment for the same in our stead, and thereby satisfying the justice of God, pacifieth the wrath of God, and so reconciles God to men, 2 *Cor* 5. 21.] *and not only for ours* [namely, the Apostles and other believers who now live] *but also for (the sins) of the whole world.* [that is, of all men in the whole world out of all Nations, who shall yet believe in him, *Joh.*11.52. *Rev.*5. 9. For that he doth not reconcile all and every man in the whole world unto God, appears both by experience, and also this, that he prayed not to the Father for all and every one, *Joh.* 17. 9. but only for them who shall believe in him, *Joh.* 17. 20.]

3 *And hereby know we that we have known* [Namely, so that we have acknowledged him for our Saviour, love him, put our trust in him, and obey him. For this word here, as also oftentimes elsewhere, signifies more then a bare knowledge. See *Psal.*1. 6. *Mat.*7. 23. 2 *Tim.* 2. 19.] *him* [namely, Jesus Christ] *if we keep his commandements.* [that is, observe them, namely, with true diligence and zeal : although this be not done altogether perfectly in this life. See 1 *Joh.*1.8.]

4 *He that saith I know him, and keepeth not his commandements, he is a lyar, and in him the truth is not* : [This expounds the former by way of opposition, which this Apostle useth oftentimes.]

5 *But whoso keepeth his word, in him the love of God* [Namely, whereby we love God] *is truly made perfect,* [or, *fulfilled, i. e.* becomes a sincere and true love, which hath all its parts. See chap. 4. ver. 12. 18. For that neither our faith nor our love is perfect in this life in all degrees *Paul* teacheth, 1 Cor.13. 9. and *Joh.* 1. 8.] *hereby* [Gr. *herein.* Namely, by the keeping of Gods word, and when our love is made perfect] *we know that we are in him.* [that is, have communion with him and with his benefits.]

6 *He that saith that he abideth in him* [That is, is and will abide in communion with him. See *John* 6. 56.] *he must himself also so walk, even as he walked.* [that is, holily according to the example of his life, although we cannot in all things perfectly follow the same, 1 *John.*1.8.]

7 *Brethren I write no new commandment unto you,* [Namely, while by this my writing I propound and earnestly imprint into you the commandement of loving our neighbour, which is not new, seeing the same is not only propounded in the Old Testament, *Lev.* 19.17,18. but also was alwaies pressed strongly from the beginning of the preaching of the Gospel, *Matth.*5. 44. *John* 15. 12. *Rom* 12.10. and chap. 15.7,8.] *but an old commandement which ye have had from the beginning.* [that is, since ye were called to the knowledge of Christ] *This old commandment is the word which ye have heard from the beginning.*

8 *Again* [Or *contrariwise*] *I write unto you a new Commandment* : [that is, which is propounded and pressed in a new manner by Christ and his Apostles, is confirmed by his own example and special love, and is written in the hearts of believers by the spirit of God, according to the promises of the new Covenant, *Jer.* 31.33. See the annotat. *John* 13. 34.] *that which is true in him,* [that is, the love which is truly in Christ towards us, let is be also truly in you. See *John* 13.34.] *let it also be* [or *is*] *(truly) in you* : *For* [or that the darkness, &c.] *the darkness passeth by* [namely, of ignorance and ungodliness, which was formerly in the world before the Gospel was preached. See the like, *Rom.* 13.12. 1 *Thes.* 5.4. 1 *Pet.* 2. 9.] *and the true light* [namely, of the saving knowledge of God, and of his promises and commandements, *Eph.* 5.8. 1 *John* 1. 7. and chapt. 2. 9.] *now shineth.* [namely, in the doctrine of the gospel which we publish.]

9 *He that saith that he is in the light,* [That is, knoweth and embraceth the doctrine of the Gospel] *and hateth his brother, he is in darkness even until now.* [that is, he sticks still in the former ignorance and blindeness; And for this cause is no true Christian.]

10 *He that loveth his brother abideth in the light, and no offence is in him.* [Or *stumbling.* Gr. *scandalon,* which signifieth a stone, or somewhat like, which lieth in the way, whereat men stumble, and whereby they are made to fall, which is easily done when men walk in darkness : But he that walketh in the light can easily avoid such a stumbling-block, if he look well before him, which the Apostle here saith that true believers do. See the like, *Psalm* 119. 165. *John* 11. 9. 10.]

11 *But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth?* [Namely, whether he go the right way or not. Or *knoweth not that he goeth unto his own destruction*] *For darkness hath blinded his eyes.*

12 *I write unto you little children,* [As before ver. 1. Here beginneth not yet the division according to their age : But in the following verse] *for your sins are forgiven* [or, *that your sins are forgiven.* So also ver. 13. 14.] *for his name sake.* [that is, for Jesus Christs sake. See *Acts* 4. 12. and 10. 43. and the annotat. there.]

13 *I write unto you Fathers,* [That is, ancient persons, who by your years have gotten great knowledge] *for ye have known (him)* [namely, Jesus Christ] *who is from the beginning.* [namely of the world, *i.e.* from eternity. See chap. 1.1.] *I write unto you young men,* [namely, who are in the best and strongest of your life, and fit for striving] *for ye have overcome the wicked one.* [that is, the Devil, *Matth.*6.13. and 13. 19.] *I write unto you children,* [namely, who are yet young in years, whose duty and honour is rightly to know, reverence, and love their parents] *for ye have known the Father.* [namely, of our Lord Jesus Christ, who is also become our Father for Christs sake, *John* 20.17.]

14 *I have written unto you Fathers, for ye have known (him) that is from the beginning. I have written unto you young men, for ye are strong,* [that is, even as young men are commonly strong of body, so must they also be strong in faith to fight against the Devil, 1 *Pet.*5. 9.] *and the word of God* [namely, which is the spiritual sword, wherewith ye must fight against the Devil, *Eph.* 6.17.] *abideth in you, and ye have overcome the wicked one.*

15 *Love not the world,* [That is, the things beside the true knowledge and service of God in this world, which are greatly esteemed, desired, and sought after by worldly men; which are exprest in the following verse. See *Jam.*4.4.] *nor that which is in the world : If any man love the world, the love of the Father* [namely, wherewith we love God the Father] *is not in him.* [namely, forasmuch as these two loves extend themselves to things which are contrary one to another, cannot consist together, and one love expels the other. See *Mat.*6.24.]

16 *For all that is in the world,* [That is, all that worldly men love and seek after, contained in these three sorts, which are here expressed] *(namely) the lust of the flesh,* [that is, pleasure. See *Rom.* 13.14.] *and the lust of the eyes,* [that is, covetousness, and desire of riches, which is here called *of the eyes,* because the beholding of these goods stirs up the desire of the same, and because the eyes of covetous persons, are never satisfied therewith, but will have all that they see. See *Prov.*27.20. *Eccles.*4.8.] *and the haughtiness of life* [or *stoutness, i.e.* the ambition or pride which worldly men shew every way in their state and life, in great costliness, pomp, and lifting up above their neighbour. The Apostle describing these sins, calls them by the name of *lust,* forasmuch as they proceed from natural corruption, *Jam.* 1. v. 15. so to pluck them up by the root] *is not of the Father,* [that is, is not implanted in the hearts of men by God, neither pleaseth God] *but is of the world.* [that is, out of the corrupt nature of worldly men.]

17 *And the world* [That is, worldly men] *passeth away, and its lust* : [that is, all the goods and pleasures, whereunto the lust of the same extends it self] *but he that doth the will of God* [namely, in fleeing from these lusts and sins] *abideth for ever.* [that is, shall have eternal life.]

18 *Little children, it is the last hour;* [That is, we live now in the last time of the world, of which it was foretold that Antichrist should come in the same, and many false Teachers shall arise. See *Mat.* 24.5. 1 *Cor.* 10.11. 2 *Thes.*2.3. 1 *Tim.*4.1. 2 *Tim.*3.1. 2 *Pet.*3.3.] *and as ye have heard that the Antichrist* [Gr. *ho Antichristos,* which word signifieth in general, any one that under the name of being a Christian, sets himself against the doctrine of Christs person and office : And in particular one among them of especial eminency, which consists not in one person only, but in divers succeeding one another in one state, or coming in one anothers room, as by the Emperour of *Rome,* is oftentimes understood, not only the Emperour that governs, but also all those who succeed one after another in the Empire. Here the Apostle speaketh of the Antichrist by way of eminency, as the Greek particle *ho* giveth to understand, who is described 2 *Thess.* 2. 3, &c. and every where in the Revelation of *John*] *cometh,* [that is, shall come, or is at it were on the way to come. See 2 *Thes.*2.7.] *(even so) now also there are come up many Antichrists;* [that is, many false Teachers amongst Christians, who were forerunners of the great Antichrist, and acted by one spirit, for here that word is taken in general, and at large] *whereby we know that it is the last hour.* [namely, according to the predicti-

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ons of Christ and the Apostles noted before.]

19 *They* [Namely,these Antichrists and false Teachers] *went forth* [that is, came forth, arose, and separated themselves from amongst us] *out of us*, [namely, Christians, or Christian assemblies] *but they were not of us*, [that is, of the true and upright Christians, nor of the upright and sound Teachers] *for if they had been of us, they would have remained* [namely, in the unity of the faith, and in the truth] *with us:* [namely, sincere Christians and Teachers] *but (this is come to pass) that they might be manifest, that they are not all* [namely, who call themselves Christians, and clothe their doctrine with the name of Christ. See *Mat.* 7.21.] *of us.*

20 *But* [Gr. *and.* The Apostle now shews believers the right means to escape the seductions of the Antichrists, namely, that they remain firm in the doctrine which they have once learned and received by the illumination of the Holy Ghost] *ye have the anointing* [or *the ointment*, whereby he understands the gracious operation of the Holy Ghost, whereby they were regenerated, and enlightened, and strengthned with the saving knowledge of Christ, which is compared to the pouring out of a costly ointment. See *Psal.* 45. 8. and 133. 2. 2 *Cor.*1.21.] *from the holy one*, [that is, from Christ Jesus, who is so called, *Psal.* 16. 10. *Dan.* 9.24. *Acts* 2.27. See the annotat. there; and the reason, *Heb.* 7. 26. from him all believers have this gift, *Joel* 2. 28. *John* 1.16.and 14.26.] *and ye know all things.* [namely, which are necessary for you to know to salvation, and whereof I write unto you.]

21 *I have not written unto you, because ye know not the truth,* [Namely, of the doctrine of the Gospel] *but because ye know it,* [that is, to refresh the remembrance of that which ye know, and thereby to strengthen you more and more in the truth against seductions] *and because no lye is of the truth.* [Gr. *every lye is not of the truth, i. e.* because no lye, *i.e.* no false doctrine is of the truth, *i.e.* of the doctrine of the Gospel which we preach.]

22 *Who is the liar,* [Namely, the chief false Teacher] *but he that denieth that Jesus is the Christ?* [Gr. *is not, i. e.* who denying the truth saith that Jesus is not the Christ, *i.e.* the Messias, the anointed, the promised Saviour. See *John* 20.31.] *this is the Antichrist, that denieth the Father,* [how the Father is denied is further declared in the following verse] *and the Son.* [The Son of God, the Lord Jesus Christ is denied, not only in respect of his person, when men deny either his Divine, or his true Humane nature, or the like, but also in respect of his office, when men deny that he is the Saviour, or that he is the only and perfect Saviour; and when besides him men make yet other Mediators for salvation, *&c.*]

23 *Whosoever denieth the Son, hath not the Father neither;* [That is, denieth the Father also sufficiently, forasmuch as the Father without his Son can neither be, nor be rightly known. See *John* 8.19. and chap. 10 30. In some Greek Copies, these words are added more, *he that confesseth the Son, hath the Father also.*]

24 *That therefore which ye have heard from the beginning,* [Namely, of the pure doctrine of the Gospel, which was preached unto you by Christ and the Apostles from the very first] *let that remain in you:* [that is, persevere ye in the same constantly] *if that remain in you which ye have heard from the beginning, ye shall also remain in the Son, and in the Father.* [That is, in the true and saving doctrine, of the Father, and of the Son. Or, *in the communion of the Father and of the Son*, chap. 1.3.]

25 *And this is the promise* [That is, that which Christ hath promised us in the Gospel] *which he hath promised us* (namely,) *eternal life.* [See *Matth.* 19. 29. and 25. 46. *John* 3. 15, 16. and chap. 5. 24. and 6. 33, 54. and 10. 10. and 17.2. and every where in the Gospel.]

26 *This have I written unto you, concerning those that seduce you.* [Namely, that ye might so much the better, and the more carefully take heed of their seducing.]

27 *And the anointing which ye have received of him,* [That is, the same grace of the holy Ghost which Christ hath given you, to enlighten you with the knowledg of the truth, as verse 20.] *abideth in you, and ye have no need that any one teach you,* [namely, these things, seeing ye know them already; or the grounds of Christian doctrine, which ye have already laid] *but even as the same anointing teacheth you of all things,* [that is, of all these things, or of all that is necessary for you to know to salvation. See verse 20.] *it is true also* [namely, the anointing] *and is no lie; and even as it hath taught you, so shall ye abide* [that is, so abide in him. An Hebrew phrase, or he speaketh so, to shew the good confidence that he had of their stedfastness] *in him.* [Namely, Christ, as appears from the following and the 24. ver. foregoing.]

28 *And now little Children abide in him,* [Namely, Christ, *i.e.* in his communion and doctrine, holding it fast by faith] *that when he shall be revealed,* [namely, in his coming to judgment, as the following words declare. See also chap. 3. 2.] *we may have boldness,* [namely, to stand in his judgment before him, trusting that he will not condemn, but absolve us] *and may not be made ashamed* [namely, as it shall fare with all unbelievers and ungodly persons] *by him,* [*or be not ashamed before him*] *in his coming.*

29 *If ye know that he is righteous,* [Namely, God the Father, or Christ, of whom he spake in the foregoing words] *ye know that every one that doth righteousness,* [that is, who liveth piously] *is born of him.* [That is, is spiritually born again by him. See 1 *John* 3. 9.]

CHAP. III.

1 *The Apostle sheweth the dignity of believers, that they are now children of God, although their glory shall not fully be revealed untill the coming of Christ,* 3 *and exhorts them to cleanse themselves,* 5 *for which end Christ was revealed;* 7 *that thereby the children of God, and the children of the Devil are distinguished,* 9 *because the children of God give not themselves to sinning.* 11 *He exhorts them also to love one another,* 12 *and to flee the example of Cain.* 14 *Teacheth that love is a true evidence, that we are delivered from death, and that he that hateth his neighbour, is a murderer before God.* 16 *Sets forth the love of Christ towards us, and exhorts us to imitate it,* 17 *not with words only, but in deed and truth;* 19 *Teaching that thereby we are more and more assured that we are true Christians,* 22 *and that our prayers shall be heard by God.* 23 *That this is the sum of Christs Commandements to believe in him, and to love our neighbour,* 24 *which if we do, we have communion with him, and are assured thereof by his Spirit.*

BEhold how great [Or *what manner of, i. e.* how great a benefit of his love towards us. He speaketh thus to shew the first cause of our blessedness, 1 *John* 4. 10.] *love the Father hath given us,* (namely,) *that we should be called* [that is, should be, namely, so that we have the name with the thing, verse. 2. See the like *Luke* 1.32.] *children of God,* [namely, by gracious ado-

adoption to be children and heirs of God, whereas before we were children of wrath. See *Hos.* 1.10. *Rom.* 8.14,15,16,17. See also *Ephe.* 1.5. and chap. 2.3.] *therefore the world* [that is, worldly, and unbelieving persons, the multitude of those that are without Christ] *knoweth us not,* [namely, for children of God] *because it knoweth not him.* [Namely, God, who is our Father, *John* 16.3.]

2 *Beloved, now we are children of God,* [That is, in this life we have already the right of children of God, and the assurance of it, *John* 1.12.] *and* [that is, but,] *it is not yet revealed,* [that is, this glory which is prepared for the children of God, is not yet made perfectly known to us, although some descriptions thereof are made here and there in Scripture] *what we shall be,* [that is, with how great glory we shall be endued] *but we know that when* (*he*) [namely, Christ, as appears out of chap. 2.28. and *Col.* 3.4. Others understand thereupon *it*, namely, that which we shall be] *shall be revealed, we shall be like him;* [namely, in glory, in body and soul, yea so that Christ the head, as it is fitting, shall far excel his members in glory. See the annot. on *Phil.* 3.21.] *for we shall see him as he is.* [Namely, in his full glory, sitting at the right hand of his Father: which shall be a great part of our blessedness, *Psalm* 16.11. *Rev.* 22.5.]

3 *And every one that hath this hope* [Namely, that he shall enjoy the glory of the children of God] *in him,* [that is, in Christ, that he shall bring him this glory at his coming, as having merited the same for him] *he purifieth himself,* [that is, he doth not abuse this hope, to sin the more freely thereupon, but seeks after this, that he may possess his body and soul, both which shall be so exceedingly glorified in purity and glory, 1 *Cor.* 6. 20. 1 *Thes.*4.4.] *even as he is pure.* [namely, Christ, See v.5. *i.e.* setting before himself the example of Christ as a pattern of purity, to imitate the same, although this cannot be done perfectly in this life.]

4 *Every one that committeth sin,* [That is, who gives himself to a sinful life, and lets sin reign over him: as also v.8. and some following. Namely, what manner of persons soever they be, and how little soever they be esteemed by men] *he also committeth unrighteousness:* [that is, he committeth the transgression of the Law, or he breaketh the Law] *For sin is unrighteousness.* [Gr. *anomia*, whereby is signified whatsoever agreeth not with the Law, is contrary to the Law, or breaketh the Law.]

5 *And ye know that he* [Namely, Christ] *was manifested,* [namely, by his first coming in the flesh. See chap. 1. 2.] *that he might take away our sins;* [or, *take upon him to carry away.* See the annotat. on *John* 1.29.] *and no sin is in him.*

6 *Every one that abideth in him,* [That is, who hath communion with him by a true faith] *he sinneth not:* [that is, he giveth not himself to an evil and sinfull life: he lets not sin reign over him. For otherwise true believers also sometimes indeed fall into sin, 1 *Kin.* 8.46. *Psal.*19.13. *Prov.* 20.9. *Jam.* 3.2. 1 *John* 1.8. Therefore by the word *to sin* and *to do sin*, *John* understands here that which Paul calls *walking after the flesh*, *Rom.*8.1. and *being servants of sin*, *Rom.*6.17. See also *John* 8.34.] *every one that sinneth, he hath not seen him,* [namely, with the eyes of true faith, *i.e.* not rightly known him, as the following words declare] *neither hath known him.*

7 *Little children let no man seduce you.* [Namely, making you believe that a true faith may consist with an evil and sinful life] *He that doth righteousness* [this is opposed to doing of sin, and therefore signifieth to lead a godly and righteous life, and to be diligent, and exercise ones self in all good works] *he is righteous,* [that is, an upright and godly man, as this word is every where so taken. See 1 *Pet.* 3.12. and 4.18. 2 *Pet.* 2.7,8.] *even as he is righteous.* [this is not understood of such an equality, which should agree in all things; for so none is like unto Christ amongst men: But such a likeness as there is, between a perfect pattern, and betwixt a work made according to it, although not perfectly expressing the pattern.]

8 *He that doth sin* [That is, he that makes it his work to sin. See the exposition of v. 6.] *is of the Devil,* [that is, he takes after the Devil, as children do after their Fathers. See *John* 8.44.] *for the Devil sinneth from the beginning.* [that is, even as he immediately after he was created good, gave himself to sinning and continually abides and proceeds therein, so the unregenerate and ungodly men also do nothing else but sin.] *For this purpose was the Son of God manifested,* [namely, in the flesh. See v.5.] *that he might break down* [Gr. *dissolve*, or, *undoe*; which he did, when he suffered the punishment of them for believers, *Heb.* 2.14,15. and doth it also when he regenerates them by his Spirit, whereby he delivereth them from the dominion and slavery of sin, and makes of them a people that is zealous in good works, *Tit.* 2.14.] *the works of the Devil,* [that is, sin, whereof the Devil was the first Author.]

9 *Every one that is born of God,* [That is, regenerated by the word and the Spirit of God. See *John* 1.13.] *he doth not commit sin:* [see the annotat. on v. 6.] *for his seed* [that is, Gods seed, whereby he is born again, namely, the word of God, 1 *Pet.* 1. 23. *John* 3.5,6.] *abideth in him:* [that is, doth not totally perish, but abideth thenceforward working the fruits of regeneration once begun in them, *Phil.* 1.6.] *and he cannot sin,* [that is, give himself to a sinful life; as before v.6,8.] *for he is born of God.* [or, *because he is born of God.* For by the grace of regeneration, the dominion of sin in him is taken away. So that to be regenerated, and to lead a sinful life are inconsistent.]

10 *Herein the children of God and the children of the Devil are manifest.* [That is, discernable and distinguishable one from another] *Whosoever doth not righteousness* [see v.7.] *he is not of God,* [namely, born, or born again, vers. 9.] *and he that loveth not his brother.*

11 *For this is the declaration* [Or, *message, which ye, &c.* See chap. 1. 5.] *which ye have heard from the beginning, that we should love one another.*

12 *Not as Cain* (*who*) *was of the evil one,* [That is, a childe of the Devil. See v.10. and *John* 8.44.] *and murthered* [Gr. *slew*] *his brother.* [namely, Abel] *And for what cause did he murder him? Because his own works were wicked, and his Brothers righteous.* [that is, of meer envy and ill will, because he could not endure that God should give Abel, who lived piously, testimony, that he was accepted with him, and that Cains sacrifice displeased him, seeing he led an evil life. See *Heb.*11.4.]

13 *Marvel not* [Namely, as if it were a strange and unheard of thing. For that it was so from the beginning of the world, the example of Cain and Abel teacheth in the former verse] *my brethren if the world hate you.* [that is, worldly and unregenerate men.]

14 *We know that we are passed over* [That is, brought over, carried over: Namely, by God, *John* 5.24.] *Col.*1.13.] *out of death* [that is, out of spiritual and out of eternal death] *into life, seeing we love the brethren.* [hereby is not shewed the meritorious cause of life, but the evidence whereby we are assured of life. See also *Luke* 7.47.] *He that loveth not* (*his*) *brother abideth in death.*

15 *Every one that hateth his brother is a murderer.* [Gr. *a man-killer.* Namely, before God, seeing in his heart, which God especially regardeth, he hath as much

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much as in him lies already murthered his neighbour. See *Matth.* 5. 22.] *And ye know that no murderer hath eternal life abiding in him.* [that is, being, *i. e.* it is not in him.]

16 *Hereby we have known love,* [That is, the power and greatness of love. In some Books it is read, *known the love of God*] *that he* [namely, Jesus Christ] *hath laid down his life for us:* [Gr. *his soul.* See *Matth.* 20. 28. *John* 10. 15. *i. e.* died for us] *and we ought* [namely, when the glory of God, and the edification of the Church, and the necessity of our brethren requires this] *to lay down our life* [Gr. *our souls,* as before] *for the brethren.*

17 *Now whoso hath the good of the world* [Gr. *the life, i. e.* livelyhood, *Mark.* 12. 44. *Luke* 8. 43. and 21. 4.] *and seeth his brother have need, and shuts up* [namely, that he doth not open the same to helpfulness and liberality] *his heart* [Gr. *his bowels.* See *Luke* 1. 78. 2 *Cor.* 7. 15. *Phil.* 2. 1. *Philem.* ver. 7.] *before him* [Gr. *from him, i. e.* That he doth not affist him in his need] *how abideth* [that is, is, or can be] *the love of God in him?* [he here nameth the love of God, and not of our neighbour, although he here speak of the same, because we cannot love God, if we love not our neighbour. See chap. 4. ver. 20. 21.]

18 *My little children let us not love with word, nor with the tongue,* [Namely, only, as *Rom.* 2. 28.] *but indeed* [that is, by shewing actually the works of love to our neighbour] *and truth.* [that is uprightness of heart without hypocrisie, or ambition to be seen of men. See *Matth.* 6. ver. 1. *&c.*]

19 *And hereby* [Namely, by the shewing of sincere love to our neighbour] *we know that we are of the truth,* [that is, are true and sincere Christians, who rightly understand, believe, and live according to the truth of the Gospel] *and we shall assure* [that is, quiet: by this evidence assuring our selves that we are true children of God. See *Matth.* 5. 45. 2 *Pet.* 1. 10. and here ver. 10. and chap. 4. ver. 6. 17.] *our hearts* [that is, our consciences] *before him.* [namely, Jesus Christ, who shall judge us, that we may boldly stand before him at his coming, and not be ashamed. See chap. 2. 28.]

20 *For if our heart* [That is, our conscience, every one his own] *condemn (us)* [that is, accuse, convince, and condemn us, that we do not sincerely love God and our neighbour, and therefore are no true Christians] *God is* [or *God is truely greater* &c.] *greater* [that is, mightier to condemn us] *then our heart, and he knoweth all things.* [that is, he knoweth all things, and much better how it is with us then our own conscience. See *Job.* 9. 4. and chap. 11. 6. *&c.* and chap. 28. ver. 23. 24. *Psalm* 94. 7. *&c. Isa.* 40. 13. *&c. Acts* 1. 24. and chap. 15. 8. *Heb.* 4. 13.]

21 *Beloved, if our heart condemn us not,* [Namely, that we are hypocrites: but that the holy spirit witnesseth with our spirit that we are true children of God. *Rom.* 8. 16.] *we have boldness* [that is, a bold confidence, *Heb.* 4. 16.] *toward God:* [namely, that he will acknowledge us for his true children.]

22 *And whatsoever we pray for,* [Namely, that is necessary for us to salvation, and is agreeable to his will. See chap. 5. 14.] *we receive of him: seeing we keep his commandements, and do that which is pleasing before him.*

23 *And this is his commandement, that we believe* [That is, that we must believe *&c.*] *in the name of his son Jesus Christ,* [that is, in his son Jesus Christ. See chap. 2. 12.] *and love one another, even as he hath given us a commandement.*

24 *And he that keepeth his commandements abideth in him* [That is, hath intimate communion with him. See chap. 1. 3.] *and he in the same. And hereby know we that he abideth in us, (namely) from the spirit* [that is, by the testimony, the operation, and moving of the Holy Ghost. See *Rom.* 8. 9, 14, 15, 16.] *which he hath given us.*

CHAP. IV.

1 *The Apostle again warneth believers of false Teachers.* 2 *whom he describes* 4 *and comforts them against the seduction of the same, by the gift of regeneration which they have received.* 6 *exhorting them to continue stedfastly in the doctrine of the Apostles.* 7 *Afterward he cometh again to exhortations unto mutual love, which is a right evidence of true regeneration.* 9 *and to this end sets before them the example of God, and his great love unto us.* 12 *Teacheth that thereby we are assured by his spirit that we have communion with God.* 14 *as also if we confess that Jesus is the Saviour of the world, and the son of God.* 16 *That by love we abide in God, and have boldness in the day of judgment.* 18 *That the same drives away the fear of damnation and trouble of the mind.* 20 *That we cannot love God, if we love not our neighbour.* 21 *seeing both these commandements are given us together.*

BEloved *believe not every spirit* [That is, Teacher, which pretends that his doctrine is from the revelation of the holy spirit. See 1 *Tim.* 4. 1.] *but try the spirits* [namely, by the touchstone of Gods word. See 1 *Thes.* 5. 21.] *whether they are of God:* [that is, whether their doctrine be inspired by God, and agreeth with Gods word] *for many false Prophets* [that is, false Teachers. For as they are called Prophets, not only who foretel things to come, but also who interpret the Scripture, 1 *Cor.* 14. 3. 37. so they are also called false Prophets, not only who foretell any thing that is not true, but also who perverstly interpret the Scripture, and teach false doctrines. See *Matth.* 24. 24.] *are gon out into the world.* [See 1 *John* 2. 19.]

2 *Hereby ye know* [Or *hereby know the spirit of God:* imperatively] *the spirit of God.* [that is, the doctrine which is inspired by the spirit of God. Or a true teacher who is moved by the spirit of God] *Every spirit* [that is, Teacher. See ver. 1.] *that confesseth* [that is, openly teacheth and acknowledgeth] *that Jesus Christ* [Gr. *Jesus Christ being come in the flesh,* see ver. 3. and 2 *John* 7.] *is come in the flesh,* [that is, hath assumed the humane nature, as the only Mediator, to reconcile us unto God in the same. See *John* 1. 14. *Rom.* 1. 3. This is the principal article of Christian Religion, and and as a sum of the same. See *Matth.* 16. 16. *Mark* 8. 29. *John* 20. 31. *Rom* 1. 3, 4. and thereby it appears that he was the son of God before he assumed the humane nature] *he is of God:* [*i. e.* He is a true Teacher, who propoundeth the divine truth and doctrine.]

3 *And every spirit which confesseth not that Jesus Christ is come in the flesh, he is not of God: but this is (the spirit) of Antichrist,* [That is, the doctrine of Antichrist, which is contrary to the truth of the person and office of Christ] *which (spirit) ye have heard that it shall come, and it is now already in the world.*

4 *Little children ye are of God,* [That is, regenerated by the spirit of God, and thereby enlightned with the knowledge of the true and divine doctrine] *and have overcome* [namely, by your stedfastness in the true doctrine, from which they were not able to withdraw or seduce you. See *Matth.* 24. 24.] *them:* [namely the false Teachers] *for he* [namely, the spirit of God] *is greater* [that is, mightier, as *John* 10. 29. and 1 *John* 3. 20. Namely, to preserve you in the truth, and to strengthen you against seductions] *which is in you* [that is, which God hath given you, and abideth in you. See chap. 3. 9.] *then he that is in the world.* [namely, the Devil, or the spirit of error, ver. 6. who is in worldly and unregenerate men, such as the false teachers are, as is said in the following verse.]

5 *They* [Namely, the false Teachers] *are of the world: therefore speak they of the world,* [that is, things which are of the world, and which agree with the understanding of unregenerate men, or with their worldly lusts also] *and the world* [that is, worldly and unregenerate men, as chap. 3. 13.] *heareth them.* [that is, embraceth their false doctrine.]

6 *We* [Namely, Apostles, and they that propound one kind of doctrine with us] *are of God.* [that is, not only regenerated by the spirit of God, and enlightned with the knowledge of the truth, but also called by him, to preach his divine truth purely unto men] *He that knoweth God* [namely, rightly, as he hath revealed himself in his word] *heareth us:* [that is, embraceth our doctrine, as before] *he that is not of God, heareth us not. Hereby we know* [namely, when men hear us or hear us not] *the spirit of truth,* [namely, when men hear us, and embrace our doctrine] *and the spirit of error.* [namely, when men hear us not. So that by the doctrine and writings of the Apostles (as also of the Prophets and Evangelists) must be judged of truth or error in doctrine]

7 *Beloved let us love one another: for love is of God,* [That is, God is an author of love, who worketh the same in us, and commandeth it us] *and every one that loveth is born of God,* [that is, that is a certain sign, that he is truely regenerated by the spirit of God] *and knoweth God:* [namely, aright, what manner of one he is, what pleaseth him, and what he hath commanded us.]

8 *He that loveth not hath not known God: for God is love.* [That is, God loveth not only himself but also all his creatures, and especially his elect in Christ Jesus, with such a great love and affection, that it may be rightly said, that he not only loveth, but also is love it self, as he is also called wisdome, goodness *&c.* it self.]

9 *Herein is the love of God towards us,* [Gr. *in us,* as also ver. 16. *or among us*] *manifested, that God sent his only begotten Son into the world, that we* [namely, who believe in him, as is expresst, *John* 3. 16.] *might live* [namely, spiritually and eternally] *through him.*

10 *Herein is love* [That is, appeareth the greatness of Gods love unto us] *not that we loved God,* [namely first, so that by our love we should have stirred up God to love us again. For we were by nature haters of God, *Rom.* 1. 30. and enemies of God. *Rom.* 5. 10.] *but that he loved us,* [namely, first, as is expresst ver 19.] *and sent his son (for) a ransom for our sins.*

11 *Beloved if God have so loved us,* [Namely, with such a great, exceeding, undeserved, and unspeakable love] *we also ought* [that is, it is not only seemly, that we should herein follow the example of God as his children: but we are thereby as also by Gods command obliged so to doe] *to love one another.* [that is, not only God, who hath so exceedingly loved men, but also we men one another for his sake.]

12 *None* [Namely, of men, as is expresst 1 *Tim.* 6. 16.] *hath ever beheld God:* [namely, with the eyes of the body, as is declared ver. 20. *i. e.* although men cannot see and behold God with their bodily eyes, yet nevertheless so it is, that he abideth in us, if we love one another] *if we love one another God abideth in us,* [See the exposition hereof on 1 *John* 3. 24.] *and his love* [namely, with which we love him] *is perfect in us.* [See the annotat. on chap. 2. ver. 5.]

13 *Hereby we know that we abide in him, and he in us, because he hath given us of his Spirit.* [See the exposition chap. 3. 24.]

14 *And we have beheld it,* [See chap. 1. 1.] *and testifie that the father hath sent (his) son (for) a Saviour of the world.* [that is, of the elect and faithful in the whole world. See *John* 3. 17. and chap. 4. 42. and 1 *John* 2. 2.]

15 *Whosoever shall have confessed* [Namely, and further shall have done that which his confession requires. Namely, shall have embraced him by a true faith, and shewn his faith by the works of love. For otherwise the Devils also indeed confessed this, *Mat.* 8. 29. *Mark* 5. 7.] *that Jesus is the son of God, God abideth in him, and he in God.* [See the exposition chap. 3. 24.]

16 *And we have known and believed the love that God hath unto us.* [Gr. *in us*] *God is love:* [See the exposition ver. 8.] *and* [that is, therefore] *he that abideth in love, he abideth in God, and God in him.*

17 *Herein is love perfect with us,* [That is, hereby are we perfect in love, namely, that like as he is, we are also in this world, as followeth] *that we may have boldness in the day of judgment,* [that is, a bold confidence that we shall not be condemned in that day: seeing we now exercise love, and the Lord Christ shall then bring forth the works of love, not as meritorious causes of absolution and salvation, but as fruits and evidences of our faith. See *Matth.* 25. ver. 34. 35. *&c.*] (*namely*) *that even as he is,* [that is, even as Christ walked in love, and constantly abideth therein, we also follow his footsteps. See chap. 2. 6. and chap. 3. 3. and the annotation there. Or even as God is love, we also so walk in love, ver. 8. 10. *Matth* 5. 48.] *we are also in this world.*

18 *There is no fear* [Namely, of being condemned in the day of judgement, which fear is called a slavish fear. For he speaketh not here of the fear of God, which is the beginning of all wisdom, *Psalm* 111. 10. which is a childlike reverence of the Divine Majesty, and a carefulness not to provoke the same: seeing that is commanded us, *Phil.* 2. 12. 1 *Pet.* 1. 17.] *in love,* [that is, in them who shew their faith by love; who truly love God and their neighbour] *but perfect love* [that is, when we sincerely love God and our neighbour. See chap. 2. 5.] *driveth out fear:* [Gr. *casteth.* For this fear is so firmly implanted in the hearts and consciences of sinners, that it must as it were by force be driven out of the heart by a strong and true faith. Now that we have a true faith, is known by the true love of God and our neighbour, to which therefore this driving out is also ascribed] *for fear* [namely, that we shall be damned] *hath torment,* [or *punishment, i. e.* vexation, anguish, and distress of mind, which ceaseth when we are assured of the truth of our faith, which is done both by the spirit of God, and by the works of love, which by how much greater it is, by so much the fear and anguish is the less] *and he that feareth, is not perfect in love.* [that is, hath not yet true love: for if he had it, he would drive out this fear.]

19 *We love him* [Or *let us love him, i. e.* God, for the Greek Text may bear both Translations] *because he loved us first.* [See vers. 10.]

20 *If any man say, I love God, and hateth his brother* [That is, not only actually hateth him, but even also doth not love him; as the following words declare] *he is a lyar.* [See chap. 2. 4.] *For he that loveth not his brother whom he hath seen,* [that is, whose person, state, and necessity he seeth, by which fight love and mercy useth to be stirred up in the heart] *how can he love God* [he would say he can in no wise love God: seeing men are more easily moved to love by sight then by hearing, and God no less requires the one love of us then the other] *whom he hath not seen?*

21 *And this commandement we have from him, (namely) that he that loveth God, should love his brother also.*

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CHAP. V.

1 *The Apostle shews further that the love of God, and of the children of God, must always goe together.* 3 *and teacheth that the love of God is shewed by the keeping of his commandements, and overcoming of the world, which the regenerate do by faith in Jesus Christ.* 6 *whom he proveth to be the son of God and our Redeemer by a twofold testimony, in heaven of the holy Trinity.* 8 *and on earth, of the spirit, of the water, and of the blood.* 9 *and teacheth that we must receive these testimonies, or otherwise that we make God a lyar.* 11 *but they that receive them, that they have eternal life by Christ,* 14 *and a confidence that by their prayers, they shall obtain all things from God that are necessary to their salvation,* 16 *and that not only for themselves, but also for their brother, who sinneth not unto death,* 18 *into which sin he teacheth that the regenerate fall not, forasmuch as they rightly know God and his son Jesus Christ, and are in him,* 21 *finally exhorts believers to take heed of Idols.*

EVery one that believeth [Namely, with such a faith, as is accompanied with all that which belongeth to a true faith: see chap. 4. 2.] *that Jesus is the Christ,* [that is, the true and promised Messiah. See *John* 20. 31.] *he is born of God: and every one that loveth him that begat,* [that is, the Father] *he loveth him also that is born of him.* [that is his children: which seeing it is so among men, the Apostle shews thereby, that if a man love God, he must also love all the children of God who are born of him.]

2 *Hereby we know that we love the children of God, when we love God,* [For from the love of God, as the Original and fountain, the love of our neighbour must spring and proceed] *and keep his commandements.*

3 *For this is the love of God,* [that is, hereby we shew that we truly love God] *that we keep his commandements: and his commandements are not difficult.* [that is, grievous, troublesome: which is not here said to shew that we can here perfectly keep these commandements. See chap. 1. 8. and chap. 2. 1, but in respect of the regenerate, in whose heart the holy Ghost so inscribes the commandements of God, that with all he stirs up a desire in them, willingly to do the same, *Rom.* 7. 22. and that which any one doth willingly, that is not difficult or troublesome to him. See *Matth.* 11. 30.]

4 *For all that is born of God overcometh the world:* [That is, in the spiritual conflict betwixt the spirit of regeneration, and worldly lusts and allurements, whereby we are tempted to turning away from the faith, and transgressing of the commands of God, it keeps the upper hand] *and this is the victory* [that is, the cause of our victory, because it embraceth Christ through whom we are able to do all things. *Phil.* 4. 13.] *which overcometh the world (namely) our faith.* [namely, which is accompanied with all that is requisite unto a true faith: for such a faith cannot stand without observing of the commandements of the love of God and our neighbour.]

5 *Who is it that overcometh the world, but he that believe h that Jesus is the son of God?*

6 *He it is who came by water and blood,* [The Apostle here hath respect to the water and blood which flowed out of the pierced side of Christ, of which *John* only maketh mention, *John* 19 34, 35. and rehearseth the same again here to shew that there is a mystery in it, namely, that from him floweth the water of the Holy Ghost, whereby we are cleansed and regenerated; and that by the shedding of his blood on the cross is procured for us, reconciliation with God and the forgiveness of our sins. And thereby was fulfilled that which was represented by the Ceremonies of the Old Testament, which consisted mostly in purifications by water, and shedding the blood of the beasts which were sacrificed: so that this is the sence, seeing Christ being come hath actually fulfilled all that which was represented by the ceremonies of the Old Testament, that therefore this is a clear proof, that he is the true Messiah] (*namely*) *Jesus the Christ: not by water only, but by water and blood.* [that is, he came not only to bring about the benefit of regeneration, or of the cleansing of our corrupt nature, but together also the benefit of justification or reconciliation with God, by his spirit and blood: which two benefits are not separated one from another] *and it is the Spirit that testifieth,* [that is, the holy spirit testifieth in the hearts of believers. 2 *Cor.* 1. 22. *Ephes.* 1. 13] *that the Spirit is truth.* [that is, the doctrine of the Gospel, that Jesus is the Christ: which doctrine is called *Spirit.* 2 *Cor.* 3. 6. See the annotat. there.]

7 *For* [This verse seeing it contains a very clear testimony of the holy Trinity, seems to have been left out of some copies by the Arrians, but is found in almost all Greek copies, and even by many ancient and worthy Teachers also, who lived before the times of the Arrians, brought out of them for proof of the holy Trinity: and the opposition of the witnesses upon earth ver. 8. sheweth clearly that this verse must be there; as appears also by the ninth verse, where is spoken of this testimony of God] *there are three* [namely, persons, and distinct witnesses] *who witness in heaven,* [that is, give from heaven an heavenly and divine testimony hereof, which may not be doubted of. See *Matth.* 3. 16, 17. and chap. 17. 5. *John* 3. 31. *Acts* 2. 1. &c.] *the Father, the Word,* [that is the Son of God. See *John* 1. 1.] *and the Holy Ghost, and these three* [namely, persons. See *Matth.* 3. ver. 16, 17. and chap. 28. 19.] *are one.* [namely, of essence and nature: who testifie of this thing all three together and the same thing. A very clear proof and testimony of the Trinity of persons in the unity of the divine essence. See *John* 10. 30.]

8 *And there are three* [That is, there are also three witnesses on earth, which testifie the same] *which testifie upon earth, the Spirit and the water and the blood.* [That is, the *Spirit* of adoption, which is given to believers in the Church here upon earth, *and the water* of regeneration, by which the faithfull are assured of their fellowship with the Father and the Son, *and the blood* of the New Testament, whereby they obtain forgiveness of their sins, and reconciliation with God. Others by *the Spirit* understand the doctrine of the Gospel, and by *water,* the Sacrament of baptisme, and by *blood* the Sacrament of the Lords Supper, by which three means, the faithfull in the Church here on earth, as by three firm witnesses, are assured of the forgiveness of their sins by Christ, and of eternal life. See also the annotat. on ver. 6.] *and they three (come) to one.* [that is, have respect unto all one thing, and give one kind of testimony thereof, namely, that Jesus is the Saviour and the Son of God, ver. 5.]

9 *If we receive the witness of men, the witness of God is greater:* [That is, more authentick, and therefore also must be more firmly embraced] *for this is the witness of God, which he hath testified of his Son.* [namely, Jesus Christ, that he is the true and only Saviour.]

10 *He that believeth in the Son of God, hath the witness in himself:* [That is, is by the Holy Ghost, who wrought faith in him, convinced and assured hereof in his heart. *John* 3. 33.] *he that believeth not God, hath made him a lyar:* [See chap. 1. ver. 10.] *seeing he hath not believed the testimony, that God hath testified of his Son.*

11 *And*

11 *And this is the testimony,* [Namely, whereof I speak] (*namely*) *that God hath given us* [namely, who truely believe in Christ, *Joh.* 3. 36.] *eternal life: and this same life is in his Son.* [namely, as in a fountain out of whose fulness we receive it, *Joh.* 1. 16. for the Son hath merited life for us, hath power to give us the same, and giveth it also to all that believe in him. See *Joh.* 6. 47, 48, 51. and chap. 17. 2.]

12 *He that hath the Son* [That is, hath received him by true faith, *Joh.* 1. 12. he hath the beginnings of eternal life already in this life, and hath a certain hope that he shall also perfectly possesse the same hereafter. See *Joh.* 5. 24. and chap. 8 51.] *he hath life: he that hath not the Son of God, he hath not life.*

13 *These things I have written unto you, who believe in the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe* [That is, may increase in faith more and more, and persevere therein] *in the name of the Son of God:*

14 *And this is the boldnesse* [That is, bold confidence, as *Heb.* 4. 16. 1 *Joh.* 2. 28. and chap. 3. 21.] *which we have towards him,* [namely, God, as he speaketh, chap. 3. 21.] *that if we pray for any thing according to his will, he heareth us.*

15 *And if we know that he heareth us, whatsoever we pray for* [Namely, according to his will, as ver. 14.] *we know that we obtain* [Gr. *have, i. e.* shall certainly have] *the petitions,* [that is, the things which we pray for] *which we have prayed for from him.*

16 *If any man see his brother* [That is, his fellow-Christian] *sin a sin not unto death,* [that is, a sinne whereupon eternal death doth not certainly follow, *i. e.* which is not unpardonable] *he shall pray unto (God)* [namely, for his brother that God would forgive him that sin] *and he* [namely, God, shall forgive him his sins, and so give him life. Or he, namely, who prayeth unto God for the sin of his brother, shall by his prayer bring the same to passe with God. See 1 *Tim.* 4. 16. *Jam.* 5. 20.] *shall give him life,* [that is, deliver him from death, which he had deserved by his sin] *to them (I say) who sin not unto death: there is a sin unto death,* [that is, which certainly brings death with it, which is, the blasphemy against the holy Ghost, when any one denies the truth of the Christian doctrine, whereby he was enlightned and convinced by the Holy Ghost, and maliciously blaspheneth and persecuteth the same. See the annot. on *Mat.* 12. 31.] *for that (sin) I say not that he shall pray.* [namely, forasmuch as God will not forgive such sinners this sinne, but gives them up to their impenitency, even to the end, by reason that they reject and withstand the means unto repentance, which is Christs sacrifice, and the conviction of the Holy Ghost.]

17 *All unrighteousnesse is sinne, and there is sinne not unto death.* [This is not to be understood, that there is any sinne so light, that it doth not deserve death, how small soever the same may be; for that is contrary to *Deut.* 27. 26. *Jam.* 2. 10. but that it doth not necessarily bring death with it, but may be forgiven, if the sinner shew a sincere grief and sorrow for it.]

18 *We know that whosoever is born of God sinneth not:* [Namely, unto death: nor so that sin hath dominion over him. See 1 *Joh.* 3. 9.] *but he that is born of God keepeth himself,* [namely, that he fall not into this sin] *and the wicked one* [that is, the Devil, who seeketh to bring him to this sinne, *Mat.* 6. 13.] *catcheth him not.* [or *toucheth him not, i. e.* hath no hold of him to draw him into this sin.]

19 *We know that we* [Namely, who believe in Christ] *are of God, and that the whole word* [that is, all other men who are not regenerate, nor do believe] *lyeth in that which is wicked.* [that is, in sinne and under the power of the Devil.]

20 *But we know that the Son of God is come, and hath given us understanding,* [That is, the right and saving knowledge of the true God, in which eternal life consisteth, *Joh.* 17. 3. Or *given us understanding, that we may know the true one*] *that we know the true one;* [That is, the true and living God, the Father of our Saviour Jesus Christ] *and we are in the true one,* [that is, we have communion with him by faith, chap. 1. 3.] *(namely*) [others insert here the word *and,* as chap. 1. 3. and by this true One understand the Father also, as in the foregoing] *in his Son Jesus Christ. This is the true God,* [namely, Jesus Christ. See *Joh.* 17. 3.] *and eternal life.* [that is, the Author, purchaser, and giver of eternal life; *Joh.* 1. 4. and chap 10. 28. and chap. 14. 6.]

21 *Little children, keep your selves* [That is, take heed, & be careful that ye defile not your selves with any Idolatry] *from idols* [that is, false gods, or images which are abused to idolatry, that ye yeeld the same no kind of honour or worship, seeing it can by no means consist with the Christian Religion and true worship of God.] *Amen.*

The end of the first general Epistle of JOHN.

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THE SECOND EPISTLE OF THE APOSTLE JOHN.

The Argument of this *Epistle*.

THIS *Epistle and also the following are not general,* (*although they are put among the general ones*) *but written to particular persons, as appears by the superscriptions. Heretofore it was doubted of them by some, whether they were indeed written by the Apostle John.* See Eusеb. Hist. Eccle. Lib. 3. cap. 22. *but unjustly, seeing the stile and Argument altogether agrees with the first Epistle of* John. 1 *After the superscription and the salutation, he exhorts an honourable believing matron, and her children,* 5 *to stedfastness in love, and following of the commandements of God:* 7 *and warnes them of seducers,* 8 *exhorting them to take heed of the same, that they be not seduced;* 10 *and for this cause that they hold no communion with them, that they be not partakers of their sins.* 12 *Concludes finally with a declaration, why he writes not more largely unto them, because he hoped to come unto them himself,* 13 *and salutes this Matron in the name of her sisters children.*

CHAP. I.

THE *Elder* [So the Apostle John calls himself, either by reason of his Office, as also Peter, 1 *Pet.* 5.1. or by reason of his great age: as if he should say *the old man*] *to the elect*, [so he calls her according to the judgment of charity, according to which, all that professe Christ, are to be accounted elect ones. See the like ver. *Phil.* 4.3. 1 *Thes.* 1.4. 2 *Thes.* 2.13. 1 *Pet.* 1.2.] *Lady*, [Gr. *Kyria*, as also ver. 5. whereby is not understood only one of the female sex, but an excellent, honourable, and noble woman] *and to her children, whom* [namely, both the mother and the children, as appeares by the Greek word] *I love in truth*, [that is, sincerely, as 1 *John* 3.18.] *and not I only, but also all* [namely, who live in that place, and knowyou] *that have known the truth* ; [that is, the true doctrine of the holy Gospel. See 2 *Tim.* 2.25. 1 *Joh.* 2.21, and ch. 3. v. 19.]

2 *For*

2 *For the truths sake* [Namely, I love them, seeing they have received, professe, and live according to the same] *which abideth in us*, [namely, by the grace and according to the promises of God, that he will alwayes keep us in the same. See *Matth.* 24. 24. *John* 10.28. *Phil.* 1.6. 1 *Pet.* 1.5. 1 *John* 5. verse 4, 5.] *and shall be with us for ever.*

3 *Grace, mercy, peace,* [See the like salutation, 1 *Tim.* 1.2.] *be* [Gr. *shall be*] *with you from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.* [That is, for strengthning and increasing of the knowledg of the truth, and of love, or *with truth and love*,]

4 *I rejoyced greatly, that I found of thy Children,* [That is, some of thy children] *who walk in the truth,* [that is, professe the true doctrine of the Gospel, and order their lives thereafter according to the commandements of God] *as we have received a commandement from the Father.* [Namely, by the Son, *John* 15. 15.]

5 *And now I beseech thee (elect) Lady, not as writing a new commandement unto thee,* [See the annot. on 1 *John* 2. 7, 8.] *but that which we had from the beginning, (namely,) that we love one another.*

6 *And this is love,* [That is, herein consists the true love of God and our neighbour, or hereby it is shewed] *that we walk according to his commandements. This is the commandement, as ye have heard from the beginning,* [when the doctrine of the Gospel was first preached unto you, 1 *John* 2. 7.] *that ye should walk in the same.* [That is, so frame your life according thereunto.]

7 *For there are many seducers come into the world, who confesse not* [See the annot. on 1 *John* 2.22. and chap. 4.2.] *that Jesus Christ is come in the flesh:* [Gr. *Jesus Christ coming in the flesh.* See the like phrase 1 *Joh.* 4.2.] *this a seducer and an Antichrist.* [See also 1 *Joh.* 4. 3.]

8 *Look to your selves* [That is, have regard to your own salvation, from which ye would fall, if ye should suffer your selves to be seduced by them. See *Acts* 20.28.] *that we lose not that which ye have laboured for,* [that is, that we, namely, Apostles, who have brought you to the knowledg of the truth, lose not the fruit of our labour about you. Or *that ye* (as others read) namely, who have once received the true doctrine, and have framed your lives according to the same, lose not the fruit of your profession and conversation, which is eternal life, by seduction being brought to Apostacy] *but may receive a full* [that is, abundant] *reward.* [Namely, we Apostles, of our labour, as which shall not be bestowed upon you in vain. See *Phil.* 4.1. 1 *Thes.* 2.19. or ye believers, if ye continue stedfast against seduction, in the true doctrine of the Gospel]

9 *Every one that transgresseth,* [Namely, by falling away from the doctrine of the Gospel, as the following words declare] *and abideth not in the doctrine of Christ, he hath not God*; [that is, he hath no communion with God] *he that abideth in the doctrine of Christ, he hath both the Father and the Son.* [That is, hath communion with both. See 1 *John* 1.3.]

10 *If any man come unto you,* [Namely, into your house, or otherwise, to teach and instruct you] *and bringeth not* [that is, teacheth and propoundeth] *this doctrine,* [namely, that Jesus Christ is come in the flesh, verse 7. and which we Apostles have taught you] *receive him not into house,* [that is, hold no brotherly communion, or intimate converse with him] *and salute him not,* [Gr. *chaircin, i. e.* to be joyfull. See the annot. on *James* 1.1.]

11 *For he that saluteth him, he hath fellowship* [That is, he heareth his false doctrine, whereby he seduceth men, and puts himself in danger to be seduced by him also; and gives offence to others, as if he consented to the false doctrine, forasmuch as he holds such communion with false Teachers] *by his wicked works.* [Namely, which he doth in seducing men from the true doctrine.]

12 *I have much* [Namely, concerning these things] *to write unto you, but I would not by paper and inke,* [that is, by an Epistle, which is written with inke on paper. This he saith not because he had any things concerning salvation, which he would not intrust unto paper, for all these things he hath sufficiently written in his Gospel, *John* 20.31. but because he hoped speedily to come unto them, and would declare these things unto them by word of mouth] *but I hope to come unto you, and to speak (with you) mouth to mouth,* [that is, being present with you. See the like 1 *Cor.* 13.12.] *that our joy* [namely, which shall arise by my presence] *may be compleat.* [Gr. *filled, i. e.* abundant.]

13 *The children of thy sister, the elect,* [See ver. 1.] *salute thee. Amen.*

The End of the Second Epistle of *John*.

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THE THIRD EPISTLE OF THE APOSTLE JOHN.

The Argument of this *Epistle*.

1 THE *Apostle after the superscription, and the salutation,* 3 *greatly praiseth the godliness of Gaius, to whom he writeth this Epistle;* 4 *for which he also rejoyceth,* 5 *and chiefly he praiseth his hospitality towards the brethren, who were constrained to travel into strange Countries for the Gospels sake,* 6 *and exhorts him to persevere therein.* 9 *Complaineth of one Diotrephes, that he sought to be Master in the Church, reproached the Apostle, and hindered the receiving of such Brethren.* 11 *Exhorts Gaius not to follow that evil example,* 12 *and recommendeth one Demetrius unto him, to whom he giveth good testimony.* 13 *Concludes with a Declaration, why he wrote no longer Epistle unto him,* 15 *and with mutual salutations.*

CHAP. I.

THe *Elder* [Why John so calls himself, see 2 *Joh.* 1.] to *the beloved Gaius,* [who this Gaius was, is no where else declared, except he were one of them of whome we read, *Acts* 19. 29. and 20. 4. *Rom.* 16. 23. 1 *Cor.* 1. 14.] *whom I love in truth.* [See 2 *Joh.* 1.]

2 *Beloved, before all things,* [Or in all things] *I wish that thou mayest fare well, and be in health, even as thy soul fareth well;* [namely, forasmuch as it is endued with the knowledge of the saving and sound doctrine, and with manifold Christian vertues: that as thou hast an healthful soul, so also thou mayest have an healthful body.]

3 *For I rejoyced greatly, when the Brethren came, and testified of thy truth,* [That is, uprightness, 1 *John* 3. 18.] *even as thou walkest in the truth.* [See 2 *John* ver. 4.]

4 *I have no greater joy then in this, that I hear that my children* [That is, disciples, which I have begotten by the preaching of the Gospel, as Paul speaketh of the Corinthians, 1 *Cor.* 4. 15.,] *walk in the truth;*

5 *Beloved, thou doest faithfully* [That is, as it becometh a faithfull dispenser of the goods, which the Lord hath afforded thee to this end. See *Luke* 12. 42. 1 *Cor.* 4. 2.] *in all that thou dost to the brethren,* [that is, that thou receivest them into thy house, lodgest and sustainest them] *and to strangers,* [that is, who besides that they are brethren and believers, are also constrained to abide in strange Countries for the Gospels sake.]

6 *Who have testified of thy love,* [That is, thy liberality, which out of love thou hast shewed unto them] *in the presence of the Church,* [that is, openly in the assembly of the Church, where I now remain: which many ancient Teachers think to have been the Church of Ephesus] *whom if thou set on the way* [that is, not only bring them going by guiding them a part of the way, but also providing them with what they shall need on their journey. See *Acts* 27. 3. and 28. 10.] *as is worthy of God,* [Gr. *worthily of God.* See *Col.* 1. 10. 1 *Thes.* 2. 12.] *thou shalt do well.*

7 *For they went forth for his name,* [This may be understood two wayes, either that these brethren went out of their own Countrey into strange Lands, to preach the Gospel there among the Gentiles, or that they were constrained to go out of their own Countrey, and flee into strange Lands, for the service of God and profession of the Christian doctrine. But the first is most probable out of the following verse] *taking nothing of the Gentiles.* [Namely, for that service, but preaching the Gospel for nothing, to bring no hinderance to the Gospel of Christ, as Paul also did, 1 *Cor.* 9. 12.]

8 *We ought therefore to receive such,* [Namely, into our houses, to lodge them and provide necessaries for their body: such, namely, as are described in the former verse] *that we may be fellow labourers of the truth.* [That is, that thereby we may also help to further the spreading abroad of the true doctrine of the Gospel.]

9 *I wrote* [Namely, concerning this business, to recommend these Brethren: although then we have not this Epistle, it cannot be concluded thence, that there wanteth any thing of the perfection of the holy Scripture; seeing it was but an Epistle of recommendation, and if there were any thing written in this Epistle necessary to salvation, the same is sufficiently found in other books of Scripture, and John himself testifieth, that his Gospel is sufficient for to believe and be saved, *John* 20. 31.] *to the Church,* [namely, of which *Gaius* was either a Teacher, or an eminent member. What Church this was, is no where shewed] *but Diotrephes, who seeketh to be the first among them,* [that is, who out of ambition exalting himself above his fellow brethren, seeketh after this, to lord it over them, and to draw all the respect to himself alone] *receiveth us not,* [that is, esteemeth neither me, nor my writing and intercession.]

10 *Therefore if I come,* [Namely, unto you, as I hope shall shortly come to passe, ver. 14.] *I will bring to remembrance* [that is, set before his own eyes, and make known to the Church, that they may know and consider of it] *his workes which he doth,* [namely, these which he here sets down] *prating* [that is, bringing forth false and lying reports] *against us* [that is, me, as also in the former verse] *with evil words:* [that is, reproachful] *and not being satisfied herewith, he receiveth not the brethren* [namely, described above ver. 7.] *himself, and hindereth* [or *forbiddeth*] *them who would (do) it,* [that is, who would receive these brethren] *and casteth them out of the Church.* [Namely, by excommunication.]

11 *Beloved, imitate not that which is evil,* [Namely, aswell all manner of evil in general, as in special this evil example of Diotrephes] *but that which is good: he that doth good* [this may also be understood aswell in general of all manner of good, as in special of the good of liberality towards the brethren, which he here commendeth in Gaius] *is of God, but he that doth evil* [that is, he that maketh it his practise to do evil: for otherwise the very regenerate also do ofsoon commit that which is evil, out of infirmity] *hath not seen God.* [Namely, with the eyes of true faith, or not rightly know him. See 1 *John* 3. 6.]

12 *To Demetrius testimony is given* [Namely, of special godliness, love, and fidelity] *by all* [namely, believers who know him] *and by the truth it self;* [that is, this testimony is altogether true, seeing he also dayly shews the same indeed and in truth] *and we also testifie,* [that is, I John, as also ver. 9. 10.] *and ye know that our testimony is true.* [That is, that I am not wont to testifie but that which is true, *John* 19. 35.]

13 *I had much to write,* [Namely, concerning these things. See 2 *John* 12.] *but I will not write to thee with inke and pen:*

14 *But I hope to see thee speedily,* [That is, speedily to be with thee, or to come unto thee] *and we shall speak mouth to mouth.* [See the annot. on 2 *John* 12.]

15 *Peace be to thee,* [This was the usual manner of salutation among the Jews, or Hebrews. See hereof *Joh.* 20. 19.] *the friends salute thee:* [that is, the faithful which are here] *salute the friends* [that is, the faithful which are with thee] *by name.* [That is, every one in particular.]

The End of the Third Epistle of *John.*

THE

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THE GENERAL EPISTLE OF THE APOSTLE JUDE.

The Argument of this Epistle.

THE Apoſtle Jude *following the example and footſteps of the Apoſtle* Peter *in his ſecond Epiſtle, wrote this Epiſtle to exhort believing Chriſtians unto ſtedfaſtneſſe in the true faith, and for this end to warn them of falſe teachers and mockers, that they might not be ſeduced by them.* 1 *And firſt, after the ſuperſcription and ſalutation,* 3 *he expounds this exhortation and ſheweth how needful the ſame is, ſeeing many ungodly men were crept in amongſt the Chriſtians.* 5 *Declares that ſuch ſhall be eternally puniſhed by God, and proves it by the like examples of the Iſraelites in the wilderneſſe.* 6 *Of the apoſtate Angels* 7 *And of the inhabitants of* Sodom *and* Gomorrha. 8 *Deſcribes them that they reproach Magiſtrates, which the Arch-angel Michael himſelf durſt not doe againſt the Devil.* 11 *That they follow the footſteps of* Cain, Balaam, *and* Coreh. 12 *That they are ſpots of the Chriſtian aſſemblies, hypocrites, unſtedfaſt, and that they ſhall certainly be damned.* 14 *Which he confirms by a prophecy of* Enoch. 16 *And further deſcribes their faults.* 17 *And ſaith that they are the very men of whom the Apoſtles gave warning.* 20 *Afterward he rehearſeth again the ſame exhortation to ſtedfaſtneſs, with a promiſe of eternal life.* 22 *Exhorts them to endeavour how to ſave their neighbour alſo, ſome with gentleneſs, and others with ſeverity.* 24 *Finally he concludes with praiſe and thankſgiving to God.*

CHAP. I.

JUDAS, [Amongſt the Apoſtles of Chriſt there were two of this name: one that was ſirnamed Iſcarioth, the betrayer of our Lord: and one who was alſo called Thaddeus and Lebbeus, *Mat.*10.3. who for diſtinction ſake was called *Judas not the Iſcarioth*, Joh. 14. 22. and otherwhiles Judas of James, *Luke* 6. 16. *Acts* 1.13. He it is who wrote this Epiſtle] *A ſervant of Jeſus Chriſt,* [that is, an Apoſtle. See *Rom.* 1.1. *Tit.*1.1. *Jam.*1. 1. 2 *Pet.* 1. 1.] *and brother of James* [there were alſo two of this name amongſt the Apoſtles, *Mat.* 10.2,3. one that was a ſon of *Zebedee*, and a brother of the Evangeliſt *John*, and one that was a ſon of *Alpheus*, ſirnamed *the leſs*. *Judas* was the brother of this ſecond: which he adds in the ſuperſcription, to diſtinguiſh him from the other, and alſo to ſtrengthen his own authority thereby, ſeeing

ſeeing this *James* was in great eſteem amongſt the Apoſtles. See *Luk.*6.16. *Act.* 15.13. *Gal.* 2. 9. and the annotat. on the ſuperſcription of the Epiſtle of *James*] *to the called ones* [ſee *Rom.*1.6.] *who are ſanctified by God the Father* [Gr. *in*, namely, by the Spirit of regeneration] *and kept (by) Jeſus Chriſt.* [namely, in the ſalvation which he hath procured for them. See *Joh.* 10. 28. and chap. 17.12. 1 *Pet.* 1. 5.]

2 *Mercy* [See the like ſalutation, *Tit.*1.4.] *and peace, and love, be multiplied (to you)* [ſee of the word *multiplied*, 1 Pet. 1.2. and 2 Pet.1.2.]

3 *Beloved, ſeeing I give all diligence to write to you of the common ſalvation,* [That is, of matters which concern the ſalvation of us all, which ye have in common with us Apoſtles. See *Tit.*1.3.] *I was neceſſitated* [the reaſon of this neceſſity is ſhewed in the following verſe] *to write unto you, and to exhort (you) to fight* [namely, againſt the ſeduction and evil examples of ungodly mockers, that ye be not overcome and ſeduced by them to apoſtacy or impietie, 1 *Tim.* 6. 12.] *for the faith*, [that is, for the pure doctrine of the Goſpel, as 1 *Tim.*4.1. to retain it, and not to turn away from it] *that was once* [that is, which ſhall not be changed, but alwaies remain ſo as it was once taught by Chriſt and the Apoſtles] *delivered* [namely, by Chriſt and his Apoſtles] *to the Saints.*

4 *For there are ſome men crept in* [That is, ſecretly and deceitfully come amongſt Chriſtians. See *Gal* 2.4. 2 *Pet.*2.1.] *who of old* [or, *long agoe*, as 2 *Pet.* 2. 3.] *were regiſtred aforehand* [namely, by God in the Roll of reprobate perſons. A ſimilitude taken from men that keep their book regiſters, in which they ſet down the names of thoſe they have to doe withall, each one in his order. See *Phil.*4.3.] *unto this ſame judgement,* [namely, whereby God hath juſtly given them up to a perverſe ſence, *Rom.*1.24,26,28. 2 *Theſ.*2.10, 11. and ſhall hereafter puniſh them with eternal damnation] *ungodly ones,* [that is, who regard neither God nor his ſervice] *who change* [Gr, *trasfer, tranſpoſe, i.e.* abuſe it, thereupon to ſin the more freely, and to commit all manner of laſciviouſneſſe] *the grace of our God* [that is, the doctrine of the grace of God] *into laſciviouſneſſe,* [or, *wantonneſs, immodeſty, luſtfulneſſe*] *and deny* [ſee the annotat. on 2 *Pet.*2.1.] *the only Lord* [Gr. *deſpoten*. See of this word, *Act.*4.24. 2 *Pet.*2. 1.] *God, and our Lord Jeſus Chriſt.* [or, *our God and Lord Jeſus Chriſt.*]

5 *But I will put you in mind* [That is, rehearſe and bring to your mind ſome examples of Gods judgements againſt ſuch perſons] *as they that once knew this* [that is, certainly, fully, rightly, unchangeably] *that the Lord having delivered* [Gr. *having ſaved*] *the people,* [namely, of Iſrael] *out of the land of Egypt, again deſtroyed thoſe that believed not.* [that is, made away with them in the wilderneſſe: which temporal puniſhment was a repreſentation of the eternal, *Heb.*3.17. &c.]

6 *And the Angels who kept not their beginning,* [That is, their firſt eſtate, in which they were created after Gods image and put in the heavenly bleſſedneſſe with the good Angels, *Joh.*8.44. or *original*, or, *dominion*. For the Greek word ſignifies all theſe three things] *but left their own habitation,* [that is, heaven, the place of bleſſedneſſe, where the good Angels have ſtill their habitation, *Mat.*24. 36. *Mar.* 12. 25. *Luk.* 2. 15. from whence theſe apoſtate angels were juſtly thruſt out] *he hath kept unto the judgement of the great day* [namely, in which that great work of the reſurrection and judgement of all men and the end of the world ſhall come to paſſe, and Chriſt ſhall appear in his glory] *with everlaſting bands under darkneſſe.* [ſee the annotat. on 2 *Pet* 2.4.]

7 *Even as Sodom and Gomorra, and the Cities round about the ſame,* [Namely, *Adamah* and *Zeboim* as the ſame are called, *Deut.*29.23.] *who in like manner as theſe* [namely, inhabitants of Sodom and Gomorra] *committed fornication, and went after other fleſh,* [ſo the Apoſtle in modeſt terms deſcribes the abominable ſin of the Sodomites. See *Rom.*1.27.] *are propounded for an example* [namely, of Gods juſt wrath and judgment againſt ſuch ſinners, that they may ſee themſelves therein] *bearing the puniſhment of eternal fire.* [ſee of this puniſhment, *Mat.*25.41.]

8 *Yet even theſe alſo* [Namely, ungodly men, ſpoken of, ver. 4.] *being brought aſleep* [or *dreaming*. This is underſtood either according to the letter, or in a ſpiritual manner, that they being as it were lulled into the ſleep of ſin, defile their fleſh with whoredoms, adultery, &c.] *defile the fleſh* [that is, their bodies, in which theſe ſins are committed, and which are defiled thereby. See 1 *Cor.*6.18.] *and reject the dominion* [that is, thoſe that are in Magiſtracy, and the very Office it ſelf] *and reproach the dignities.* [that is, thoſe that are ſet over men in eminency, power, honour, and authority. See 2 *Pet.*2.10.]

9 *But Michael* [This is the proper name of the Arch-angel, which is found alſo, *Dan.*10.13. and 12.1. *Revel.*12. 7. and is as much to ſay as, *who is like unto God?* Which name alſo may well be aſcribed to the Lord *Jeſus Chriſt*, but he is alſo 1 *Theſ.*4.16. expreſly diſtinguiſhed from the Arch-angel] *the Arch-angel* [that is, the higheſt Angel, or one of the higheſt Angels. See of this name, 1 *Theſ.* 4.16. and the annotat. there] *when he contended with the Devil,* [this hiſtory is not written in the writings of the old Teſtament: ſo that it ſeems that *Jude* hath this either by ſome tradition from hand to hand, or out of ſome writing that we have not now: as he alſo, ver. 14. relates the prophecy of *Enoch*: as *Paul* alſo rehearſeth the names of the Egyptian Sorcerers, 2 *Tim.* 3. 8. From whence cannot be concluded that the holy Scripture is imperfect. See the note there] *and debated concerning the body of Moſes,* [this is by many underſtood of the dead body of *Moſes*, when he was dead on Mount *Nebo*, which God buried in an unknow place, that the Iſraelites might not commit idolatry with his dead bones, as is done by many at this day with the bones of Martyrs and other Saints, *Deut.* 34. ver.1.6. and think that the Devil fought to hinder this, to bring the people to idolatry] *durſt not bring forth a judgement of reviling againſt (him,)* [that is, a reviling judgement, reviling words, or reproachful words, whereby any one is condemned. See 2 *Pet.*2.11.] *but ſaid, the Lord rebuke thee.* [the like we read, *Zach.*3.2. to which ſome think that the Apoſtle here hath reſpect.]

10 *But theſe reproach that which they know not, and that which they know naturally* [That is, by their very outward ſences] *as the unreaſonable beaſts, therein they corrupt themſelves.* [namely, by reaſon that they abuſe thoſe things by exceſſe and laſciviouſneſſe, whereby they corrupt both body and ſoul.]

11 *Woe unto them* [That is, an eternal miſery ſhall come upon them] *for they are entred the way of Cain,* [that is, have followed the example of *Cain*, in hating and perſecuting their brethren] *and by the ſeduction of the reward of Balaam precipitated,* [that is, even as Balaam through covetouſneſſe, for reward ſake, ſuffered himſelf to be ſeduced to curſe Gods people, although God hindred him from it, ſo theſe alſo teach falſe doctrines, and reproach the true, meerly for filthy lucres ſake. Gr. *powred out, i.e.* as water powred out fleets away of it ſelf, ſo they alſo are carried away with great covetouſneſſe] *and periſhed* [or, *are brought into deſtruction*, even as *Corah*, with his companions *Dathan* and *Abiram*, with all that they had, ſunk down alive into the earth, *Numb.*16.31, &c.] *by the contradiction of Core.* [that is, imitating the rebellion and ſedition of *Core* againſt their Magiſtrates.]

12 *Theſe*

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12 *These are spots in your love-feasts* [Gr. *agapais*, *i.e.* loves. So the feasts were called which the primitive Christians were wont to keep together for the strengthening of love, when the Lords supper was held: of which the Apostle *Paul* speaks, 1 *Cor.* 11. 21, 22. and which are described by *Tertullian Apol.cap.*36.] *(and) while they are at feast with you* [that is, are invited by you to a particular feast] *they feed themselves* [that is, they fill and pamper themselves with gluttony and excesse. See *Ezek.*34. 2.] *without fear*, [namely, that they shall be punished for it by God: or as being ashamed before men] *they are clouds without water, which are driven about by the winds: they are as trees in the passing away of the harvest*, [which then have neither fruits nor leaves left. Or which indeed sometimes may bring forth blossoms, and beginnings of fruits, but they perish, and decay soon] *unfruitful, twice dead*, [that is, wholly, having neither fruits nor leaves] *(and) rooted up:*

13 *Wilde waves of the sea* [That is, tempestuous, fierce] *foming up their own shame:* [that is, casting forth as scum and filthinesse; namely, their temp.stuous, foul, and reviling words, and shameful deeds] *wandring stars*, [that is, planets, who though they have a certain course, yet they seem to us to wander, because their course is not uniform with the other stars. Whereunto he compareth their unstedfastnesse] *to whom the blacknesse of darknesse* [see the exposition hereof, 2 *Pet.* 2. 17.] *is reserved for ever.*

14 *And of these Enoch also, the seventh from Adam*, [Namely, *Adam* himself being of the number thus, *Adam, Seth, Enos, Kenan, Mahalaleel, Jered, Enoch.* See *Gen.* chap. 5.] *prophecied* [this prophecie stands no where written in the writings of the Old Testament, but seems to be delivered from hand to hand among the Jewes, and God caused the same to be written by the Apostle *Jude* amongst the holy Scriptures, to be everlastingly preserved in the Church. See ver. 9.] *saying, behold the Lord is come* [that is, shall come. So the Prophets speak, thereby to shew the certainty of the fulfilling of the prophecie, as if it now came to passe or were come to passe. See 1 *Cor.* 16. 22.] *with his many thousand holy ones*, [G. *holy ten thousands*, namely, of Angels. A certain number for an uncertain great number. See *Dan.* 7. 10. *Matth.* 24. 31. and chap. 25. 31.]

15 *To hold judgement* [Gr. *to doe*, or *to give judgement*] *against all*, [namely, unbelieving and impenitent sinners. For here is spoken of the judgement of condemnation, into which believing and penitent sinners shall not come, *Joh.*5.24.] *and to punish*, [Gr. *to reprove*, or *to convince*] *all ungodly ones among them*, [that is, who are eminent in ungodlinesse among them, and reproach, persecute, and oppresse the godly: such as are here described by the Apostle] *because of all their ungodly works, which they have ungodly done, and because of all the hard (words)* [that is, not only concerning their ungodly works, but also for their absurd, railing and reproachful words, which are hard to be born] *which ungodly sinners have spoken against him.* [namely, the Lord, who shall come to hold judgement, verse 14. *i.e.* against his person, doctrine, and Church.]

16 *These are murmurers*, [Namely, aswel against God that he doth not satisfie them, as against men, and especially those that are placed over them; with whose government they are not content] *complainers of their estate*, [that is, not being content with the estate or portion, that God hath appointed them] *walking after their own lusts*, [namely, fleshly lusts. See *Rom.* 8. 1. 2 *Cor.* 10. 3. *Gal.* 5. 16. 2 *Pet.* 3. 3.] *and their mouth speaketh very swelling things*; *admiring at persons* [that is, as with admiration commending and flattering the persons, which are in esteem for their riches and power, and may be advantagious to them] *for advantage sake.* [by this flattery to get advantage by them.]

17 *But beloved remember ye the words which were foretold by the Apostles of our Lord Jesus Christ*: [Hence it follows not, that this *Jude* should not himself also have been an Apostle of Jesus Christ, for *Peter* also makes mention of the Epistles of *Paul*, 2 Pet. 3. 15. but only that he wrote after the other Apostles. He hath here respect chiefly to the Apostles *Paul* and *Peter.*]

18 *That they have told you, that in the last time shall be mockers, who shall walk after their own ungodly lusts.* [Gr. *lusts of ungodlinesses.*]

19 *These are they who separate themselves*, [Namely, from the holy Assemblies of believers. Or *make separation* and *rents in the Church*] *natural (men)* [Gr. *animal*: as 1 *Cor.* 2. 14. *Jam.* 3. 15. See the annotations there] *not having the Spirit.* [namely, of God, *i.e.* the Spirit of regeneration: which appears from thence, because their fleshly lusts have the upper hand and reign in them: which is not so in them that have the Spirit of regeneration.]

20 *But beloved, build ye* [Or, *edifie*, *i.e.* set your foundation fast, and increase daily more and more in faith] *your selves* [or, *one another*, as 1 *Thes.* 5. 11.] *on your most holy faith*, [that is, in the confidence that ye have in our Saviour Jesus Christ, to retain that, to increase therein, and to establish all Christian vertues thereon, *Rom.* 14. 23. *Heb.* 11. 6. Or on the doctrine of the holy Prophets and Apostles, which ye believe and have received once, *Ephes.* 2. 20. daily increasing therein more and more, and abiding firmly in the same] *praying* [namely, to God, that by his Divine grace and power he would strengthen you therein. Whence appears, that when we are exhorted to edifie and to keep our selves, such keeping proceeds not from our own abilities, but from the grace and power of God, to whom we must pray for it] *in the holy Ghost.* [Or *by the holy Ghost*, Rom. 8. 26.]

21 *Keep* [*viz.* carefully using all means to abide and increase therein. See the former verse] *your selves* [or, *one another*, as before] *in the love of God*, [this may be understood either in the love wherewith God loveth us, to abide in his favour and friendship: or in the love which we bear unto God, to persevere and increase therein: we must seek after both. But the second seemeth to agree more with the scope of the Apostle] *looking for the mercy of our Lord Jesus Christ unto eternal life.* [that is, the gracious sentence or judgement which he shall pronounce upon us believers, without our merits, of meer mercy, in the day of judgement, *Mat.* 25. 34.]

22 *And of some indeed have compassion*, [That is, reprove and admonish some out of mercy, and having compassion with their infirmity. Namely, such as sinne of infirmity, and are not wilful, *Gal.* 6. 1.] *making difference:* [namely, betwixt the weak and wilful, betwixt tractable and obstinate, namely, to order your reproofs and admonitions according to every ones condition with mildnesse, or with sharpnesse, the better to winne them.]

23 *But save* [That is, seek to save by good admonitions: See 1 *Tim.* 4. 16.] *others* [namely, who are wilful or stifnecked] *by fear* [Gr. *in fear*, *i.e.* seek to affright them by propounding of the fearful judgement of God, which shall passe upon such unlesse they repent, 2. *Tim.* 4. 2.] *and pluck them out of the fire*, [that is, pluck them without delay out of the manifest danger of loosing their salvation, as men doe when some body is fallen into the fire. For a penitent sinner is as it were plucket out of hell fire] *and hate even the coat* [that is, not only uncleanesse, and other sins themselves, but also that which hath any communion therewith] *which is spotted by the flesh*, [this seems to be spoken with regard had to the uncleanesse of the Law, according to which all that touched any thing that was unclean, was also accounted unclean.]

24 *Now to him that is able to keep you from falling* [Or *stumbling*, *gliding*, *treading awry*] *and to present (you) blamelesse before his glory*, [that is, before him, who is glorious] *in joy*,

25 *To the only wise God our Saviour be glory, and majesty, power, and might, both now and to all eternity.* [Gr. *into all ages.*] *Amen.*

The End of the general Epistle of the Apostle JUDE.

THE REVELATION OF John the Theologue, OR DIVINE.

THEOLOGUE, [*That is, such a one as speaks of God and Divine things. Thus* John *is called here, according to the opinion of many ancient Doctors, because, that as well in the beginning of his Gospel and first Epistle, as also in this Revelation, he doth most plainly and abundantly speak of the Godhead of Christ; as likewise, that all this Book of his is full of Divine Visions and Mysteries. So that those are much mistaken, who by reason of this Attribute, would have us believe, that not the Apostle, but another* John, *was the Penman of this Book; When as the ancientest Doctors in Christendom,* Justin Martyr, Irenæus, Clemens, Origenes, Hieronymus *and many others, never scrupled it, and the universal Church, ever held it to be the same Evangelists work. As also his being sent into the Island* Patmos, *and his own name several times set down here, by it self, without any additions, after the example of the Prophets, sufficiently sheweth, besides his calling of* Christ the Word of God, chap. 19. *which is peculiar to this Apostles style and writing. The divinity of this book it self also, and the fulfilling of many of its prophesies, already manifested to the whole world, are sufficient proofs, that none but an Apostle of* Christ *and inspired by his Spirit, could have written this book.*]

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The Argument of this BOOK.

THIS Book addressed unto the Church by way of an Epistle, is the last book of the New Testament, and as it were the Obsignation or sealing up of the same, and was written by the Apostle John, according to testimonie of the ancient Writers, about threescore and four years after the Ascension of Christ into heaven, towards the Later end of the Emperor Domitian his reign, by whom, besides many other persecutions of the Christians under him, John himself also was banished into the Island Patmos, where this same Revelation was made unto him, for the comfort and warning of the Christian Church, as himself intimateth, chap. 1.9. And though some of the ancient Doctors, are of opinion, that John wrote his Gospel after his deliverance out of Patmos, at the request of the Churches of Asia; Yet it seemes more probable, from the second verse of the first chapter, and otherwise, that this Revelation was penned by him last of all: and in regard of the matters therein contained, both John himself and the Christian Church after him, found good, with this book to end and conclude the whole new Testament, as also the strict warnings towards the end of this book, of adding or abating any thing, chap. 22. 18, 19. doe import. This writing, though (as a propheticall book, treating much of prophetical matters) it abounds with many passages difficult to be understood; yet it is full also of divine instructions, serving to confute many Heresies sprung up already, and especially to inform the Church of Christ what troubles they were to expect in after-times from the Devil and his instruments, chiefly from Antichrist and his ministers, as also of the heavy punishments which from time to time, especially in the last judgement, should light upon the enemies of the Church; together with the wonderful deliverances which God likewise from time to time would shew to his Church, and principally the happy issue out and overcoming of all their adversities and adversaries, and the unspeakable glory and blessednesse, which after the coming of Christ to judgement, they should for ever enjoy in the heavenly Jerusalem. This book may fitly be divided into three parts. The first is the preface, contained in the beginning of the first chap. to ver. 9. The second is a relation of prophetical Visions and Predictions of things that were to happen to the Church of Christ, from that time forward unto the end of the world, from the 9. verse of chap. 1. unto the 6. verse of the last chapter; from whence unto the end of the chapter you have the sealing up of the book, as also of the whole new Testament. As for the Predictions beginning chap. 1. ver. 9. and ending chap. 22. ver. 6. they are held forth by several Divisions and prophetical visions, whereof some of like nature are to be found likewise in some of the Prophets of the Old Testament, viz. Isaias, Ezekiel, Daniel, Zacharias and others, as shall be shewed in the Annotations: as it hath pleased God to hold forth things to come, sometimes in plain terms, otherwhiles under obscure shadows and visions, as well the more to stir up our diligence in searching after the same, as also the better to shew forth the greatnesse and weight of them: so doth he likewise especially by John here, because that in this prophecie there are many things foretold, concerning the plagues and changes of the Roman Empire, which, if matters had been too plain, might have taken occasion thence, to have persecuted the Christians more grievously. Which was the reason also that Paul handling the same matter, 2 Thes. 2. he makes use of covert expressions. The Visions contained in this Revelations are especially seven. The first begins from chap. 1. ver. 9. and ends with the third chapter, holding forth Christ unto us in his Kingly and Priestly estate, walking among the seven Candlesticks or Churches: together with his commands or precepts to be sent in writing unto the seven Churches of Asia, with whom John had most conversed, and the writings or letters to them all respectively in that behalf. The second Vision is a Vision of the glory of God sitting on his Throne, and of the Lamb, standing upon the Throne, encompassed with the 24. Elders, and 4. Beasts, together with the book sealed with seven seals; and the wonderfull things which happened in the world at the opening of every Seal, which Vision extends to the end of the seventh chapter. The third Vision is the apparition of the seven Angels with their Trumpets succeeding one another, ending with chap. 11. The fourth Vision is that of the woman in travel, persecuted by the Dragon into the wildernesse, and of the two beasts persecuting the Saints, and withstood by the Lamb, standing on mount Sion, accompanied with 144000 followers, chap. 12, 13, and 14. The fifth vision is that of the seven Vials, and so many plagues powred forth thence upon the throne of the Beast, described chap. 15, and 16. Whereupon follows in the sixth Vision, the description of the whore of Babel, sitting upon a beast with seven heads, that is to say, the City built on seven hills, and the heavy judgement of God upon her, and upon the beast, together with the song of triumph sung by the heavenly host, accompanied with Christ their head, upon their victorie, chap. 17, 18, and 19. The seventh vision sets forth the binding of Satan for a thousand years, together with his being let loose again for a short time, and the fulfilling of all things ensuing thereupon, by the last judgement of God past upon the Devil, death, and all the wicked, and by the coming down of the heavenly Jerusalem, to be a glorious and everlasting habitation of all the elect, contained in the 20, 21. and first part of the 22. chapter.

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REVELATION.

CHAP. I.

John, having related from and by whom he received this Revelation, 1 and how blessed those are which read and keep the same. 3 Wisheth grace and peace to the seven Churches in Asia, from God, from the seven spirits, and from Jesus Christ; whose Person, Benefits and Coming to Judgment, (wherein this Book is to end) he describeth more at large: 4 after that he comes to the Revelation it self, and declares his name, and where he was, when this Revelation was made unto him, 9. and setteth down the voice of him, that gave him charge to write this, 11. Then he relates the first vision of the seven golden Candlesticks, 12. and of the Person of Christ, in a very glorious condition, 13. as also how greatly he was terrified at this vision, and how Christ revived him, 17. and charged him to write, 19. together with a declaring, what is to be understood by the seven Stars and Candlesticks, 20.

THe *Revelation* [Gr. *Apocalypsis*, which word is retained both in the vulgar Latine, and divers other Translations, signifying *a Revelation* or *Discovery* of secret or hidden things, as this word is generally taken of the Gospel, *Mat.* 11.25. *Eph.* 3.5. Yet here it is taken for a Revelation of things to come yet in after times, as is expressed in this verse. Also this word *Revelation* is used here, as the Title of the Book, in manner as the Prophets were wont to prefix the like before theirs. See *Isa.* 1.1. *Hos.* 1.1. *Joel* 1.1. *Mich.* 1.1.] *of Jesus Christ which God* [*viz.* the Father, as appears by the sequel] *gave him* [*viz.* to Jesus Christ, as Mediatour, and in respect of his humane nature. For as eternal God he is of one and the same Essence and Omniscience with the Father: but, as Mediatour, he receiveth order and command from the Father, and according to his humane nature, the knowledge of those things themselves, which were requisite for the execution of his Mediatorship, and for the salvation of his church. See *John* 1. 16. and chap. 3.3132, *&c.*] *for to shew*, [*viz.* not only by words, but also by visions and representations] *the things which must soon come to passe* [this is said, in regard of the beginnings of those things, which were thenceforward to hold on their courses, unto the last day. 2 *Pet.* 3.8,9.] *and which he sent by his Angel, and made known to his servant John:*

2 *Who* [*viz. John*] *testified the word of God, and the testimony of Jesus Christ, and all that he saw.* [*i.e.* that testimony and record which he had born and given of Jesus Christ his person, preaching, miracles, suffering, dying, and glorification. See the like also in *Peter*, 2 *Pet.* 1.16. *&c.* Some indeed apply all this to matters ensuing in this Revelation; but, it seeming more probable, that John saith this to win the more credit to what he holds forth here, and that the ensuing prophesie, may finde the better reception and entertainment; therefore others take it to have respect to his former Evangelical and Apostolical preachings and writings, wherein he bare witnesse of what he saw and heard of Christ, as he speaketh also in his Gospel, chap. 19. 35. and 21.24. and in his first Epistle, chap. 1.v.1. and as it is said of the Apostles in general, *Luke* 1. 2. yet it may well be understood here both wayes.]

3 *Blessed is he who readeth this, and are they that hear the word of this prophecy, and who keep that which is written in the same: For the time is nigh.* [*viz.* that these things shall begin to come to passe, and that the faithfull shall therefore have cause to take comfort in the judgements of God against their oppressours, and in the happy issue of their Tribulations; which are the two main things, set forth throughout this book; otherwise the very last hour and day also are said to be near at hand, they being to come and surprize men on a sudden, unawares. See *Mat.* 24.43. *&c.* 1 *Thes.* 5.2,3. 2 *Pet.* 3.10. *Rev.* 3.3.]

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4 *John, to the ſeven Churches, which are in Aſia*: [Meaning the leſſer Aſia, called Anatolia now, or Natolia, wherein all thoſe cities lay, from whom theſe churches were denominated, here ſpoken of, and called by their proper names, below v. 11. being firſt inſtituted by Paul, and afterwards further built up, and more and more confirmed by John, as the longeſt-lived of all the Apoſtles, as all the old Eccleſiaſtical hiſtories teſtifie, and that he died at *Epheſus*. Yet under theſe ſeven all the reſt of the Churches of Chriſt are likewiſe to be underſtood, ſeeing that ſome of thoſe Churches periſhed or were deſtroyed not very long after the time of this Apoſtle; which alſo is the reaſon, why in the concluſion of every one of the Epiſtles written to them in this book, this Memento is added, *He that ears to hear, let him hear, what the Spirit ſaith unto the Churches*] *Grace be unto you, and peace, from him, that is and that was and that ſhall come*: [hereby is underſterſtood the eternal unchangeable Godhead of the Father; withall the Apoſtle elegantly expreſſeth thereby the name of *Ehejeh*, that is, *I ſhall be*, which God doth give unto himſelf, *Ex*. 2. 14. and the name of *Jehova*, whereby the ſelfe-ſubſiſting unchangeable God is called throughout the old Teſtament] *and from the ſeven ſpirits, which are before his throne*. [ſome underſtand hereby the ſeven Angels, ſeveral times mentioned in this book, and joyned here with God, in this wiſh of grace and peace, as Inſtruments of God, and the means whereby God doth ſafe-guard and protect his Church, and often imparts his grace to men, as Paul, 1 *Tim*.5.21. *bears record, before God and his Elect Angels*: Yet foraſmuch as in this wiſh for grace and peace, the ſame thing is prayed in the ſame terms from the ſeven ſpirits, as it is prayed from God; and afterwards from Chriſt, and which no meer creature is able to give, *Iſa*.42.8. *Jam*. 1.17. therefore by theſe ſeven ſpirits here there muſt be underſtood the *Holy Ghoſt*, who is alſo himſelf a giver of this Goſpel-grace and peace, 2 *Cor*.13.13. and therefore called *ſeven ſpirits*, from the pouring out of his gifts upon thoſe churches, in that abundant manner, as if he were ſeven ſpirits, or a ſevenfold ſpirit. And this expoſition is evident alſo by this, that theſe ſeven ſpirits are no where reckoned among thoſe that worſhip God and the Lamb; as is recorded in this Book of the four Beaſts, and twenty four Elders, and all the hoſts of the bleſſed Angels, that they do it, as likewiſe from this that theſe ſeven ſpirits, chap. 4.5. are expreſly called *ſeven lamps of fire, burning before the Throne*. That is, the manifold wiſdome and gifts of the Holy Ghoſt, which in a ſingular manner illuſtrated and adorned the Throne: As alſo chapt. 5.6. *the horns and eyes*, *i.e.* the power and wiſdome *of the Lamb*: And that they are put here in one and the ſame degree between God and Chriſt. And the Holy Ghoſt with his gifts is therefore put here between the Father and Chriſt, becauſe the Apoſtle was to enlarge himſelf in the ſequel about Chriſt, his benefits and qualifications.]

5 *And from Jeſus Chriſt, who is the faithfull witneſs the firſt-born from the dead*, [He namely, that brought the Goſpel unto us, out of the boſom of the Father, and ſealed it by his death, *John* 1.18. 1 *Tim*.6.13.] *and the chief of the Kings of the Earth. Unto him that loved us and waſhed us from our ſins, in his blood*, [*i.e.* by his bloody death and ſacrifice, *Heb*.9.14.]

6 *And that made us Kings and Prieſts to God and his Father*: [Namely, to reign ſpiritually over ſin and the world, and to offer up unto God the ſpiritual ſacrifices of thankſgiving for our deliverance. See 1 *Pet*. 2. 5.9.] *unto him* (*I ſay*) *be the glory and the power into all eternity, Amen*.

7 *Behold, he cometh* [*i.e.* he ſhall come] *with the clouds*, [*viz*. at the laſt day, in his glory, for to judge all men, ſitting in the clouds, as in his Tribunal or Judgement-ſeat. See *Dan*. 7.13. wherewith he ſhall conclude the fulfilling of this book] *and every eye ſhall ſee him*, [*i.e.* not only the true believers, but the unbelievers alſo, as appears by the ſequel] *even thoſe that peirced him through*: [*i.e.* that crucified him and put him to death, ſo as the Jews and Gentiles dealt with him in his perſon, and daily continued his church-members. This paſſage is taken out of *Zach*.12.10. where the ſame words are Prophetically ſpoken of God, which here are applyed unto the ſon of God, *viz*. unto Chriſt, that ſame God] *and all the families of the Earth ſhall mourn over him*: [or, *for him*. Theſe words ſeem to be onely applyable in Zachary, unto the Tribes and Families of Iſrael: but it is well known, that under them are generally to be underſtood and comprehended the Gentiles alſo; ſuch as were to be called to the Church of Chriſt under the New Teſtament; and therefore this place may well be underſtood of all Nations, both Jews and Gentiles, ſome whereof being converted with grief and ſorrow for their former ſins and tranſgreſſions againſt Chriſt and his Church, ſhould likewiſe ſhew forth their converſion at the coming of Chriſt, with chearfulneſs; when as the obſtinate remainder ſhould be terrified to ſee him come to judgement; as the words of Zachary alſo may well be underſtood of both] *yea, Amen*. [*i.e.* even ſo be it, or let it come to paſs. And by this double aſſeveration there is expreſſed the earneſt and vehement deſire of that Prophet and the reſt of the faithfull, and by the change of the languages, Greek and Hebrew, there is not unfitly intimated, that the wiſh foregoing doth appertain in common to all the believers both the Greek or Gentile, and the Hebrews or Jews. See below ch.22.20.]

8 *I am the Alpha and the Omega*, [This kinde of ſpeaking is taken from the Greek Alphabet, in which Language John wrote this *Book*, *A*, called *Alpha* by them, being their firſt letter, and their great *O*, which they call *Omega*, the laſt, as is declared alſo in the Text it ſelf] *the beginning and the end*, [*viz*. of all things, which is ſaid of God, not onely, becauſe he was before all creatures from eternity, and for all their altering or periſhing, continueth the ſame ſtill, *Heb*.1.11,12. but alſo becauſe he is the Author and the end of all, all things being of him, and for his glory, *Prov*. 16.4. *Rom*. 11.36. See alſo *Iſa*. 41.4. and 44.6.] *ſaith the LORD, that is, and that was, and that ſhall come, the Almighty*. [*i.e.* the Lord Chriſt, revealing himſelf here unto John, and being ſpoken of before v.7. unto whom, as to the only true God, theſe attributes are expreſly alſo aſcribed below verſ. 11. and 17. and chapt. 22.13.]

9 *I John*, [Here beginneth the Revelation it ſelf, and the Apoſtle expreſſeth his name, after the manner of the Prophets, *Jeremy*, *Daniel* and others, who were wont in ſuch like predictions, to ſet down their name ſometimes, as alſo the places and occaſions wherein ſuch Revelations were made unto them, for further confirmation of the things] *that am your brother alſo, and partaker in the affliction and in the kingdome, and* (*in*) *the patience of Jeſus Chriſt, was in the Iſland Patmos*, [lying in the Mediterranean and Egean Sea, one of thoſe which are called the Cyclades, into which the Apoſtle *John* was baniſhed by the Emperour *Domitian*, as it is left recorded, by *Euſebius, hiſt. Eccl. l.* 3. *c*. 16. and *Hieron. in Catal. ſcript. Eccl.* for the Goſpels ſake, as followes in the Text] *for the word of God, and for the teſtimony of Jeſus Chriſt*.

10 (*And*) *I was in the ſpirit*, [*i.e.* in an Extaſis, or rapture of the ſences, by the holy ſpirit, ſuch as happened to *Peter*, *Acts* 10.10. and to *Paul*, by his own relation, 2 *Cor*.12.2. and to the Prophets alſo generally] *on the Lords day* [*i.e.* on the firſt day of the week, ſo called, becauſo that Chriſt aroſe on that day, and

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becauſe that the ſervice of God was there already uſed among the Chriſtians on that day in ſtead of the Sabbath, as all the ancient Doctors witneſs, and is to be gathered beſides from *Act*.20 7. and 1 *Cor*. 16.2. upon this day then conſecrated to the ſervice of God, John being taken up with holy Meditations, by himſelf, he being in a place, where it ſeems there were no Congregations as yet, this Revelation was made unto him] *and I heard from behinde me a great voice, as of a Trumpet*, [*i.e.* as loud and clear, as the ſound of a trumpet: for that it was a ſpeaking voice, appears by the ſequel.]

11 *Saying, I am the Alpha and the Omega, the firſt and the laſt*, [See hereof above v.8.] *and, that which thou ſeeſt, write the ſame in a book*, [or, *little book*] *and ſend it to the ſeven Churches, which are in Aſia*, (*namely*) *at Epheſus*, [this was the Metropolis, or chief city in the leſſer Aſia, ſituate towards the Jonian Sea; where Paul preached a long while, *Act*. 19.1, &c. and to the church whereof he writ that famous Epiſtle to the Epheſians] *and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea*. [theſe ſix cities lay likewiſe in the ſame leſſer Aſia. Of Smyrna and Pergamus there is no further mention made in the Scripture, nor of Sardis and Philadelphia, but of Thyatira we read, *Act*.16.14. concerning the converſion of *Lydia* the Purple-dealer; and of Laodicea, in the Epiſtle to the Coloſſians, chap. 4. 15,16. *Pliny* reports that ſome of theſe Cities not very long after the time here treated of periſhed by an Earth-quake.]

12 *And I turned my ſelf about, for to ſee the voice, that had ſpoken with me*: [*i.e.* him whoſe voice I heard in ſpeaking] *And having turn'd my ſelf about, I ſaw ſeven golden Candleſticks*: [hereby are underſtood the ſeven aforeſaid Churches, which were as precious as gold to men in Gods ſight, as is explained below verſe 20. And this ſimilitude is taken from the Golden Candleſtick, that was in the Holy place of the Tabernacle, and which the Prieſts were to furniſh night and day, with oyl in the Lamps thereof, *Lev*.24.2. the ſame ſimilitude you finde alſo, *Zach*. 4.2. and thereby are repreſented, the gifts and enlightnings of the holy Ghoſt, and by the watchfulneſs and diligence of the Prieſts, the diſpenſing of the Word and Sacraments in the Church; whereof all the care and honour is aſcribed here alone to Chriſt, as the onely Prieſt of the New Teſtament.]

13 *And in the midſt of the ſeven Candleſticks, one, being like unto the Son of man*, [*i.e.* to Chriſt Jeſus, called ſon of man throughout all the Goſpel, and here *like unto the ſon of man*, becauſe he appeared but in a viſion, and not in his perſon; and that in ſuch a ſhape, as is not natural to him, but ſutable onely to his attributes and operations, which are the things here aimed at, As elſewhere he is repreſented as a Lamb, elſewhere as ſitting or horſe-back, elſewhere otherwiſe in this very Revelation. And he is called *the ſon of man*, not onely, becauſe he is true man, made of a woman, but alſo becauſe he is the ſame, of whom *Daniel* propheſied, ch.7.13. and who appeared likewiſe unto Daniel in the ſame ſhape. Or, *one that was like to a ſon of man*, *i.e.* to a man] *clothed with a long garment* (down) *to feet*. [which was properly a prieſtly habit, *Exod*.28,4.40. and 39.27.] *and girded about on the breaſts with a golden girdle*: [the being girt ſheweth the readineſs of adminiſtring his office, the gold his worthineſs.]

14 *And his head and hair was white, like unto white wool, like ſnow*: [Thereby is ſignified the wiſdome and eternity of Chriſt, as alſo the ſame attributes of God the Father are thus ſhadowed forth, *Dan*.7.9.] *and his eyes like to a flame of fire*: [this and the following ſimilitudes are moſtly taken out of *Dan*. 10.8. where a viſion much like to this appeared unto *Daniel*. By the flame of fire is underſtood his omniſcience and all-penetrating eye, looking into the very hearts of men, as is to be gathered from *Rev*.2.18,19,23.]

15 *And his feet were like unto ſhining-braſs*, [Gr. *Chalkolibano*, that is to ſay mettal out of Libanon, or, fine Copper, the like is mentioned in the viſion, *Ezek*. 1.7. and *Dan*.10.6. whereby is ſet forth the ſtedfaſtneſs and invincible ſtrength of Chriſt, which none can venture upon without hurt to himſelf, and whereby he can ſubdue all things] *and glowed as in an oven*: *And his voice, as a voice of many waters*. [*viz*. ſuch as come running down from Rocks with ſuch force and abundance, that they can not be ſtopped. This repreſents the voice of Chriſt, paſſing through all Tongues and Nations; according as this word *waters* is explained by the Angels themſelves, bel.ch.17.15.]

16 *And he had ſeven ſtars in his right hand*: [Theſe ſtars are bel.v.20. explained to be the Angels, or Overſeers of the Churches, likened unto ſtars, becauſe they ought to ſhine before the Churches with their good life and doctrine, as the ſtars do before men in their travels and voyages. And they are ſaid to be in the right hand of Chriſt, foraſmuch as he doth ſend, govern and protect them, and by them is powerfull in the hearts of men, and mighty alſo, in caſe they do not duely minde and attend their charge, to puniſh them; as may be ſeen chap.2.1, &c.] *and out of his mouth* (*there*) *went a two-edged ſword*: [the ſword of his word, holding forth his promiſes on the one ſide, for the comfort and protection of the godly, and his threatnings on the other for the terrour and puniſhment of the diſobedient, as is declared ch.2.16. and 19.15.] *and his countenance was as the Sun ſhineth in his ſtrength*. [hereby is ſet forth the glory of Chriſt, as alſo of the faithfull hereafter in the life to come, *Mat*.13.43. who nevertheleſs have none but from Chriſt and by Chriſt.]

17 *And when I ſaw him, I fell* (*down*) *as dead, to his feet*: [*viz*. partly out of reverence, and partly being terrified; the like happened to Daniel, chap. 8.18. and 10.8, &c. and to others alſo] *and he laid his right* (*hand*) *upon me, ſaying to me; fear not: I am the firſt and the laſt*: [ſee above on v.8. and 11.]

18 *And that am alive, and I have been dead*: [Oth. *and I was the living* (*one*) *and was dead*: For Chriſt being dead after the fleſh, remained alive nevertheleſs after the Spirit, that is to ſay, according to his divine nature; as now alſo he liveth for ever according to both] *and behold I am alive into all eternity. Amen. And I have the keys of Hell and Death*: [*i.e.* the power to deliver thee from Death and Hell, and to caſt the Enemies into them. See *Mat*.10.28.]

19 *Write that which thou haſt ſeen*, [*viz*. in this viſion. Others take it more at large, for all that the Apoſtle had ſeen in the church of Chriſt, until the time of Chriſts aſcenſion into heaven. But the firſt verſe of this chapter, as alſo the firſt of the fourth, make againſt this opinion] *and that which is*, [*i.e.* the preſent ſtate and condition of the ſeven churches, and that which I am now about to charge thee with for to write unto them, which is performed in the two following chapters] *and that which ſhall come to paſs after this*. [*viz*. the reſt of this Revelation from the fourth chapter to the end of the Book.]

20 *The myſtery of the ſeven ſtars, which thou ſaweſt in my right* (*hand*), *and the ſeven candleſticks. The ſeven ſtars, are* [*i.e.* ſignifie, betoken, repreſent, as *Gen*. 41.27. and frequently in holy writ. Of theſe ſeven ſtars and ſeven candleſticks, ſee the annotat. above on v. 12. and 16.] *the Angels of the ſeven churches*: [*i.e.* the Teachers or Overſeers of the ſeven churches, even as the Prieſts and Prophets are ſometimes alſo called Angels, they being ſent forth by God; for to teach

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Gods way unto the people, to exhort, and warn and comfort them. See *Judg.* 2. 1. *Hag.* 1. 13. *Malach.* 2. 7.]

CHAP. II.

Christ chargeth John to write, first, to the Angel of the church of Ephesus, 1. *whom he commendeth for his care and diligence, in withstanding the bad, and for divers other vertues,* 2. *but reproves him for the remissness of his first zeal and love,* 4. *promising to the overcomers, to give them of the Tree of Life,* 7. *Secondly, to him of Smyrna, whom he likewise commends for sundry vertues,* 8. *but warns him of the afflictions that should come upon him, with a promise of the crown of life unto the overcomers,* 10. *Thirdly, to him of Pergamus, whom he commends for his stedfastness in affliction, but checks him for his backwardness of withstanding the followers of the doctrine of Balaam and the Nicolaites,* 12. *promising neverthelesse unto the overcomers, the bidden Manna, with a white Electing-stone,* 17. *Fourthly, to him of Thyatira, whom he commends for his growth in good things,* 18. *but rebukes him for suffering Jezebel to prophesie,* 20. *threatning to punish her, with her adherents and children,* 22. *and warning such as did not embrace those depths of Satan, to keep close to that which they had,* 25. *with promise to the overcomer, to give him power over the heathen, and the morning-star,* 26.

WRite to the Angel of the church of Ephesus, [*i.e.* to the Overseer, Inspector, or Pastor of that church, as it is explained, chapt. 1.20. and this is set down here in the singular number, either in regard of their whole Colledge, as *Malach.* 2. 7. Under the name of *Angel* in the singular, the whole Colledge of the Priests was to be understood, or because that some one of them had the precedency among them in order, by whom it was to be communicated to the rest, as appears by *Acts* 20.17, 28. that there were more Elders or Overseers in this church of Ephesus, whom Paul chargeth in his last farewell, to take heed unto themselves, and to the whole flock, over which the holy Ghost had made them *Episcopous*, that is to say, *Overseers*, for to feed the flock. So that it is groundless to infer from hence an Episcopal authority of one person above the rest. For the very matter it self, written here to the Angel of the church, is written for a warning to the whole church, as appears by v.7. here, and above chap.1.11.] *this saith he, that holdeth the seven stars in his right (hand)*, [*viz.* Christ, to whom this description is appropriated, above chap. 1. 13,16. where it is likewise explained] *that walketh in the midst of the seven golden Candlesticks:* [to provide and furnish them with their spiritual light and adornment (as the Priests were wont to do it outwardly) and to take care and heed of their good order and government: not as being every where present with his body, but because he is ever with his churches by his spirit and word, thereby enlightning and governing them, according to his promise, *Mat.* 18. v. 20. and 28. 20. See the like *Lev.* 26. 12.]

2 *I know thy works*, [*i.e.* all thy practise, good and evil, as the sequel sheweth. And *Christ* speaketh here, not of a meer bare knowing, but of such an one as is joined with an operative care and purpose, to reward or punish the same, as appeareth plainly in this and all the Epistles following] *and thy labour*, [*viz.* thy constant teaching and exhorting. See 1 *Thes.* 5.12. 1 *Tim.* 5.17.] *and thy patience:* [in bearing of persecutions, as is further declared, v.3.] *and that thou canst not bear the evil ones:* [*i.e.* such as are scandalous in life and doctrine. Thus their zeal is commended here in the exercise of Ecclesiastical discipline] *and (that) thou hast tried* [Gr. *tempted*, or, searcht, proved, sifted out, and discovered the falshood of] *those that gave out themselves to be Apostles*, [*i.e.* such as pretended they were sent by Christ, there being many false Teachers and false Apostles risen up already in the churches, *Acts* 20.29, &c. 2 *Cor.* 11, 13, &c.] *and they are not: and hast found them lyars.*

3 *And thou hast born, and hast patience: and thou hast laboured for my names sake, and didst not grow weary.*

4 *But I have against thee, that thou hast forsaken thy first love.* [*i.e.* thy first zeal, in practising thy duty and the works of love, as is shewed further verse 5.]

5 *Remember then from whence thou art fallen*, [*i.e.* from how great a zeal into how great a remisness] *and convert thy self*, [*viz.* unto thy former zeal. For that he was not wholly fallen away from the Love and from the Faith, appears plainly by the commendation given him by Christ himself in the second and third verses before, and in the sixth following] *and do the first works: And if not, I shall come (upon) thee suddenly*, [*viz.* with my punishments and chastisements] *and shall remove thy Candlestick from its place, unless thou repent.* [by the *Candlestick* he means the church here spoken of, as above chap. 1.20. whence it appears that the church also it self was fallen into that remisness, whom Christ by this communication, labours to rowse up again to their former zeal. For, albeit that Christs church never perisheth, *Mat.* 16.18. yet it comes to pass, that she is removed now and then from one place to another, as Christ threatneth the Jews, *Mat.* 21.43.]

6 *But this thou hast, that thou hatest the works of the Nicolaites, whom I also hate.* [This sect of the Nicolaites, as some ancient writers witness, taught, that whoredome was no sin, and that it was lawfull to eat that which was sacrificed to Idols; against which the Apostles had determined, *Acts* 15.29. Some think, that Nicolaus, one of the first Deacons, *Acts* 6. 5. was the first Author thereof, as being fallen away from the purity of the doctrine of Christ, like another Judas; though others clear this man of it, ascribing it to another Nicolaus, that brought it in, abusing the name of the former Nicolaus in that behalf. See *Euseb. hist.l.*3.*c.*26. and *Irene.l.*1.*c.*7.]

7 *He that hath ears* [Gr. *an ear.* See *Matth.* 13.43. *Mark* 4.9.] *let him bear what the Spirit saith unto the Churches. To him that overcometh, I will give to eat of the tree of life, that is in the midst of the Paradise of God.* [Gr. *word of life.* This hath respect to the tree of life, that stood in the midst of the earthly paradise, *Gen.* 2. 9. which paradise is taken as a type and shadowing forth of heaven, or the habitation of the Elect in heaven, as also *Luk.* 23. 43. and 2 *Cor.* 12. 24. The tree of life is a shadow of Christ the Author of life, of whom such as persevere in faith shall participate for ever, as likewise hereafter that tree of life is to stand planted in the new Jerusalem, below, chap. 22. 2. whose leaves serve for the healing of the Gentiles, the vertue whereof proceedeth only from Christ, *John* 11. 25. *Acts* 4. 12.]

8 *And write to the Angel of the Church* [See the annotat. on ver. 1.] *of these at Smyrna*, [this was also a principal City of Iconia lying at the sea side, somewhat neer to the North and Ephesus, whereof this was a Colonie in a manner] *this saith the First and the Last*, [see the annotat. chap. 1. on ver. 8.] *he that was dead*, [viz. after his humane nature, 1 *Pe.* 3.18.] *and is become alive (again.)* [*viz.* through his resurrection from the dead, or *was living*, viz. according to his divine nature, whilst he was dead according to his humanity.]

9 *I know thy works, and affliction, and poverty* [*viz.* by being bereft and spoiled of thy goods in thy affliction] *but thou art rich* [*viz.* after the Spirit, or in spiritual and heavenly goods, which no enemie is able to dispoil thee of, *Mat.* 6.19.] *and the blasphemy of those that say they are Jewes* [*i. e.* boast of it, and that therefore they are Gods people, and zealous maintainers of the Law, *Ro.* 2.17.&c. these made no scruple of blaspheming Christ, as a seducer, and his Church as so many enemies of the Law, apostates from Mosch, and seditious persons, as we finde it upon record in the Gospel and Acts of the Apostles, and they persecuted the Christians under that pretence all along. See *Acts* 13.50. and 14. 2. and elsewhere] *and are not* [*i. e.* they are no true Jewes, nor *Abrahams* children, as they boast; but rather the children of the Devil, whose works they follow, *Joh.* 8. 39, &c.] *but are a Synagogue of Satan.* [that is to say, a congregation; the Apostle makes use of the word Synagogue, because the Jewes used to call their Assemblies or Churches thus.]

10 *Fear none of these things which thou art to suffer:* [*viz.* so, as that it should make thee to shrink back, or to grow faint hearted] *behold, the Devil shall cast some of you into prison* [*viz.* by his instruments, the Tyrants and others whom he shall raise and instigate against you, for to do you all the ignominie and mischief they can devise] *that ye may be tryed:* [or, proved, *viz.* whether ye be steadfast in the truth] *and ye shall have an affliction for ten dayes.* [some take these dayes to signifie so many years, as *Numb.* 14.34. and we read that soon after this time here spoken of there was a persecution raised against the christians, under the Emperour Trajan, for ten years together. Others take it for a short or small time, as *Hos.* 6.2. in regard that this is brought in here, by way of comfort] *Be faithfull unto death*, [*i.e.* so as not to be terrified with death it self, or unto the end, to the last and utmost] *and I will give thee the crown of life.* [*i. e.* everlasting life, as a crown, or gracious recompense for your labour, 1 *Pet.* 5. 4. a comparison taken from those that combate or run a race for a prize, so 2 *Tim.* 4.7, 8.]

11 *He that hath ears to hear, let him hear, what the Spirit saith unto the Churches: He that overcometh shall not be hurt by the second death.* [*i. e.* by everlasting death: for even as the first death is a separation of the soul from the body; so is the second death a separation and seclusion of man from God, joined with everlasting paines and torments in Hell, as John declareth it, Rev.chap.20.14. and 21.8.]

12 *And write to the Angel of the church that is in Pergamos;* [This was a principal city of a part of Asia the less, where the Attalian kings kept Court formerly, and where at this time the Roman Governours resided; which city was full of pride, violence, whoredome and idolatry, there being a Temple in it then, where the Devil used to give answers by the name of *Esculapius*, as the heathen-writers testifie; where also the christian Church was most persecuted and oppressed, and disturbed with great heresies] *this saith he, that hath the two-edged sword.* [See the annotat. above chap. 1. on ver. 16.]

13 *I know thy works, and where thou dwellest, (namely) where the throne of Satan is:* [Christ calleth this city here the throne of Satan, because that Satan bare sway there in a special manner by Idolatry and Tyranny: according as hereafter the throne of the Dragon is given to the beast with seven heads and ten horns, chap. 13.2.] *and thou keepest my name, and hast not denyed my faith*, [*i.e.* thou art not afraid to professe my Name, notwithstanding all the difficulties thou encounterest with in that behalf] *even in these dayes wherein Antipas was my faithful witnesse, who was put to death with you, where Satan dwelleth.* [of this Antipas there is but little mention made in the Old Ecclesiastical Histories; but it seems by this place that he was a principal Overseer or Pastor of that Church, who having suffered as a Martyr or witnesse of the truth of Christ, and sealed the same with his death, is brought in here and set before the eyes of that Church, as an example for their imitation.]

14 *But I have (some) few things against thee, that thou hast there* [*i. e.* sufferest to converse and teach among you, as is further declared below, ver. 20. without removing them by Ecclesiastical censure from among you: the contrarie practice whereof is commended in the Angel of the Church of Ephesus, above ver. 2.] *those that keep the doctrine of Balaam, who taught Balak to cast an offence before the children of Israel, that they might eat Idols-sacrifices, and commit fornication* [of this story, see *Numb.* 22, 23, and 24. chapters: for when God would not suffer Balaam to curse the Israelites, he for the love of filthy lucre, notwithstanding gave counsel to Balak, to entice and seduce them to their idolatrous feasts and entertainments, and to whoredom by certain daughters and women whom he sent into the camp of the Israelites, as appears by *Numb.* 25. 1, &c. compared with chap. 31. 16. that so thereby they might incur Gods displeasure, as it also came to passe. Which indeed was a most diabolical counsel: against which sort of men, Peter in his second epistle, and Jude also in his, have written professedly.]

15 *So thou hast likewise those that hold the doctrine of the Nicolaites*, [*i. e.* even as the Israelites were seduced by the counsel of Balaam unto idolatrie and whoredom; so there be those among you, who follow the doctrine of the Nicolaites, teaching that to be lawful which Balaam counselled Balak. Of these Nicolaites, see before, the annotat on verse 6.] *the which I hate.*

16 *Repent, and if not, I will suddainly come (upon) you, and will wage war against you with the sword of my mouth.* [*i.e.* by my threatnings and spiritual power. See above, chap. 1. 16. and 2 *Cor.* 10. 5, 6.]

17 *He that hath ears, let him hear what the Spirit saith unto the Churches. He that overcometh, to him will I give to eat of the Manna that is hidden*, [The Apostle hath respect here to the pot with Manna, which was set by and kept in the holy of Holies, as we read, *Exod.* 16. 33, 34. and *Heb.* 9. 4. Whereby Christ the bread of life, that was to come, was typified, or shadowed forth with all his merits and benefits, as is declared more at large, *Joh.* 6.31, &c. Here then is promised the near union and communion with Christ, and the enjoyment of all spiritual benefits, and of the glory which he hath purchased for us, as before ver. 7. is promised to us, by the tree of life: it having pleased the Father that in him all fulnesse should dwell, and we should be made perfect in him, *Col.* 1.19. and 2.9,10.] *and I will give him a white electing stone*, [hereby is meant the Holy Spirit, which transfers this electing voice the farther into our consciences, and beareth witnesse that we are justified in Gods judgement for Christ his sake, by faith, from all sins and guilt thereof, 2 *Cor.* 1. 22. a similitude taken from the voicing or voting among the Greeks and Romans in the condemning or absolving of Malefactors: the black electing-stones betokened condemnation, the white ones absolution or acquitment. See somewhat like it, *Act.* 26.10.] *and upon the electing-stone a new name written*, [this Name is, that He, who was formerly a child of wrath and destruction, should now become a child of God; and heir of life everlasting, as *Paul* speaketh, *Rom.* 8.15.] *which none knoweth, but he that receiveth it.* [for the natural man doth not understand the things that belong to the Spirit of God, but we have received the Spirit of Christ, to the end that we may know what it is that God hath given unto us.]

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18 *And write to the Angel of the Church at Thyatira,* [This was the last City in Mysia, lying opposite to Macedonia, southward of Pergames, whereof see *Acts* 16.14.] *this saith the Son of God, that hath his eyes as a flame of fire, and his feet are like to shining copper.* [Or, *fine copper.* Here Christ calls himself by his Name, according to his divine Nature, as above chap. 1.13. In the Vision, he call'd himself the *Son of man,* according to his humane Nature; he being God and man in one person. And he ascribeth here unto himself the same Attributes, which were before declared in the representation of his person, chap. 1.14, 15.]

19 *I know thy workes, and love, and service, and faith, and thy patience, and thy workes, and* [Some leave out this particle *and* here] (*that*) *the last* (*are*) *more then the first.*

20 *But I have* (*some*) *few things against thee,* [Few in number, though great of weight, as also verse 14. and this Christ saith, the better and more easily to induce and incourage them to amendment] *that thou sufferest the woman Jezabel, that saith of her self, she is a prophetesse, to teach and to seduce my servants, that they commit whoredom, and eat the offering of Idols.* [By this description some do understand the sect of the Nicolaites, as by the *whore of Babel,* hereafter chap. 17. there is understood the whole Idolatrous Vogue, and sway of Antichrist. Yet, seeing Christ nameth this sect the second time here, it is more probable, that here is meant a certain woman of note and repute among them, belonging to that sect, making a great shew of godliness, and boasting of a prophetical spirit of her own, who in the same manner (as the true Jezabel of old) enticed and seduced the people of Israel to the Idolatrie of Baal, and consequently also to bodily whoredom, commonly attending such Idolatry, likewise sought to draw and bring the Christians by her shews and perswasions to the like exorbitances in both regards, as to matters of indifferencie, and to that end kept open house.]

21 *And I have given her time, that she might turn from her whoredom,* [Spiritual and Corporal, both of them being expressed before] *and she hath not turned her self.*

22 *Behold I cast her into a bed,* [*Viz.* into a grievous and tormenting sickness, so that the bed, which formerly served her for pleasure, may serve now to afflict and punish her, and that she may have some time yet there, together with their children to repent, as followeth] *and those that commit adultery with her,* [*i. e.* idolatry and whoredom both together, as before: for idolatry is also spiritual adultery, it turning away the soul of man from God, the true husband of his Church] *into great affliction,* [*viz.* either by punishment from the Magistrate, or by grievous bodily diseases, or also by the checks and torments of their own guilty consciences] *if they repent not of their works.*

23 *And her children I will destroy by death,* [Some understand here her disciples; yet these being already spoken of before, others think that this passage hath regard to the true and proper children of this woman, and their progenie. And here doubtlesse the issue of Achab and Jezabel, is likewise glanced at, who were all of them destroyed by the sword of Jehu, as we read 2 *King.* 9. 22. and 10.6. *&c.*] *and all the Churches shall know, that I am he that searcheth reines and hearts,* [this Christ adds here, because of the pretences and coverings which the leaders of this sect made use of to palliate their abominations withal, seeking to enveigle the simpler sort, from discovering their vilenesses, under colour of spiritual mysteries, and Christian liberty, as appears by the sequel, and as some libertines and sects do yet at this day; unto which Christ doth oppose his omnisciencie, being able thereby to judge their very reines and thoughts of their hearts] *and I will give unto you, to every one, according to your works.*

24 *Yet I say unto you, and to the rest that are at Thyatira, as many of them as have not this doctrine, and those that have not known* [*i. e.* as yet not understood, nor approved] *the depths of Satan,* [*i. e.* those dark mysteries of their satanical doctrine] *as they say:* [*i. e.* which they pretend to proceed from the holy Ghost, and seduce others withall] *I will lay no other burden upon you:* [*i. e.* no extraordinary punishment or visitation, as the Prophets generally call them a *burden* in their prophecies. Others take it for the burden of Ceremonies, or the observing of certain grievous commands, as *Acts* 15. 10, 28. such commands are expressly called a *yoak* and a *burden.*]

25 *But that which ye have, hold the same until I come.*

26 *And he that overcometh, and that keeps my works* [*i. e.* my precepts and instructions, as faith also it self is called a work of God, *John* 6.29.] *unto the end, to him will I give power over the heathen.* [*i. e.* over the enemies of his Church, as the heathen alwayes were Enemies to the people of God. The place here is taken out of *Psalm* 2. ver. 8. where this promise is made by God the Father, to his Son *Jesus Christ,* into the communion and participation whereof Christ doth promise here to receive the true believers, persevering to the end, after the same manner, as chap. 3.21. he promiseth to give them to sit with him in his throne, as he himself did sit in the throne of the Father. See also *Rom.* 8, 17. *Ephe.* 2.6. 2 *Tim.* 1.2.]

27 *And he shall guard them with an iron staff; they shall be bruised as potters-vessells: as I also received power of my Father.* [Hereby is understood the spiritual power against, and overcoming of all the Enemies of the Church of Christ, who set themselves against the salvation of the children of God, whereof they enjoy the beginnings here through the blood of the Lamb, and the word of their Testimonie, which is the scepter of that Kingdom, *Rev.* 12.11. and at the last day hereafter, they shall likewise as Kings judge the unbelieving world, together with Christ, *Matth.* 19. 28. 1 *Cor.* 6. 2, 3.]

28 *And I will give him the morning star.* [Hereby may fitly be understood, a greater light of the knowledg of Christ, which, as the morning star precedes the day, shall here likewise shine in our hearts continually, until the star of the perfect knowledg of God shall shine in us, when God shall be all in all, 1 *Cor.* 15.28. and *Rev.* 22.16. where *Christ* and his knowledg is likened unto the morning star.]

29 *He that hath ears, let him hear, what the spirit saith unto the Churches.*

CHAP. III.

Christ commands the fifth letter to be written, to the Angel of the Church at Sardis, ver. 1. *whom he exhorts to more watchfulneß and carefulneß,* 2. *or otherwise he threatens to come upon him, as a thief in the night,* 3. *He promiseth to those which keep their garments unspotted, that they shall walk with him, and that he will not blot their Names out of the Book of life,* 4. *After that he enjoynes the Apostle to write the sixth letter, unto the Angel of Philadelphia,* 7 *whom he commends for his steadfastness,* 8. *and promiseth that Jews shall come to worship before his feet, and that he would keep him in the temptation,* 9. *also he promiseth to make the overcomer a pillar in the Temple of God, and an Inhabitant of the new Jerusalem,* 12. *at last he giveth charge for the seventh letter, to be written to the Angel of the Church of Laodicea,* ver. 14. *whose luke-warmness he reprehendeth,* 15. *and their vain boasting or opinion of richesse; he wisheth them to buy gold tried in the fire, and garments, and eye-salve,* 18. *testifies, that he stands knocking at the door, and promiseth the overcomer that he will give him to sit at his Table, and upon his Throne,* 20.

AND *write to the Angel* [See ab. ch. 2.1.] *of the Church that is at Sardis;* [this was a very great and famous City in Lydia, where in former time king Cræsus had his Court and Residence] *this saith he, that hath the seven spirits of God, and the seven stars,* [this Title being not extant in the description of *Christs* apparition set down in the first chapter. Some conceive it to be taken out of the preface of this Book, chap. 1. v. 4. where the Holy Ghost is called thus for the reasons there given. For the Holy Ghost is not onely the spirit of the Father, but also of the Son, whom he bestowes upon his true believers, to be their guide and comforter, *John* 15.26. *Gal.* 4.6. Others think, that these seven spirits here are the seven Angels, often mentioned in this Revelation, which are in Christs hand as his Ministers, to use and employ them where he pleaseth; as the seven stars also do signifie the seven Angels or Overseers of the Churches, as is declared chapt. 1 20. Yet seeing the word *Spirits* is no where used in this Revelation of *Angels,* therefore the former opinion seems the fittest] *I know thy works, that thou hast the name that thou livest, and thou art dead.* [*i. e.* thou carriest a fair shew of a diligent and faithfull Overseer of the Church, and yet thou art nothing lest, as the sequel declareth.]

2 *Be watchfull* [Or *awake, viz.* out of thy drowziness and pretences, as *Eph.* 5.14. See also *Ezek.* 34.16.] *and strengthen the remnant that is ready to dy:* [*i. e.* which grows daily more and more remiss and careless, and thereby is ready to perish quite, if it be not rowzed up and quickened by good exhortations and examples] *for I have not found thy works full* [Gr. *not fulfilled, i. e.* not upright, serious and zealous enough: For otherwise the most holy persons have their failings, *Jam.* 3.2.] *before God.* [others read, *before my God, i. e.* although thou mayest satisfie men with these shewes of thine, God is not satisfied therewith, but requires an upright minde, and earnest endeavours.]

3 *Remember then how thou didst receive and hear it,* [*i. e.* what charge was given thee, and what doctrine thou hast heard from the Apostles, when thou was called to this Ministery] *and keep it, and repent. If then thou watch not, I will come upon thee as a Thief,* [*i. e.* suddenly, at unawares, as *Mat.* 24. 43. which may be understood either of some sudden death, or of other grievous punishments surprising him] *and thou shalt not know at what hour I shall come upon thee.*

4 *Yet thou hast* (*some*) *few names also* [*i. e.* persons, as *Acts* 1. 15.] *at Sardis, who have not defiled their garments,* [*i. e.* have not polluted themselves with impure doctrine and with uncleanness of life, as the Nicolaites. See 1 *Thes.* 4 4. This similitude Jude also makes use of, v. 23. of his Epistle] *and they shall walk with me in white (rayments):* [as having conquered the world and sin. For white rayments were anciently a token of triumph and excellency, as appears by the next verse. See also hereafter, ch. 7.9. and 19 14. and an example *Mat.* 17.2.] *they being worthy of it.* [this worthiness in them comes not from any powers or deserts of their own, but from Christ, and for Christs merits sake, Christ through his own merits, graciously accounting and making them worthy of such recompense. See 2 *Cor.* 3.4, 5. 2 *Thes.* 1. 5, 11. *Heb.* 13.21.]

5 *He that overcometh shall be clothed with white garments: And I will in no wise blot out his name out of the book of life,* [This is said for the comfort of the Faithful, which might begin to doubt of their Election. Not as if any truly written in the Book of Life, may ever be blotted thence; the contrary appearing, by *Rev.* 13. 8. and 17. and 20. 15. and 21. 17. but that some, in regard of their calling and profession, seem to be written therein, who shew afterwards by their actions, that they are not, as is made plain by *Psa.* 69.29.] *that they are blotted out of the book of life, and that they are not written with the righteous,* [where the latter clause explaines the former] *and I will acknowledge his name before my Father and before his Angels.* [*i. e.* I will own him as my Fathers true servant and disciple, *Matth.* 10 32.]

6 *He that hath ears, let him hear, what the Spirit saith unto the Churches.*

7 *And write unto the Angel of the church that is in Philadelphia;* [This was a city in Mysia, not far from Lydia, so called by one *Attalus Philadelphius,* who first caused that city to be built, though it prospered not very much, as being subject to frequent Earthquakes; however there was a very goodly and godly church there, as appears by the letter it self here, in the sequel] *this saith the Holy* (*one,*) *the True* (*one,*) [these two Titles are generally ascribed to God in the Old Testament, as may be seen *Isa.* 6.3. *Psa.* 145.17. which Christ, as the true Son of God, attributes here unto himself also, he not onely being holy in himself, but making us also holy; and being true likewise in all his promises and threatnings] *he that hath the key of David:* [*i. e.* of the church of Christ, whereof David and his family was a Type. And here regard is had to the place, *Isa.* 22.22. where the like promise is made to Eliakim; and thereby is understood the supream power of admitting into, and putting out of the same such as he pleaseth, and consequently also into and out of Heaven; according as Christ also promised a spiritual power to his church, though subordinate to his own, *Mat.* 16.19. and 18.11.] *he that openeth, and no man shutteth; and he shutteth and no man openeth:*

8 *I know thy works: Behold, I have given for thee an opened door, and none can shut the same:* [*i. e.* a sure and unmolested occasion of spreading the Gospel with good success, as 1 *Cor.* 16. 9. 2 *Cor.* 2. 12.] *for thou hast a little power, and thou hast kept my word, and hast not denied my name.* [this *little power* he had not of or from himself, to accomplish such great things by it; but (as he implyeth) seeing thou art faithfull in keeping of my word, therefore I will open thee a door by my spirit, and none, whoever or however he strive against it, shall be able to hinder the same. For the power of God is perfected in our weakness, 2 *Cor.* 12.9. Others read, *Thou hast a little power* (*yet*), *i. e.* there is yet some good left in thee, through my grace, which I shall bless further.]

9 *Behold, I give* (*you some*) *out of the Synagogue of Satan,* [See above chap. 2.9.] *of them that say they are Jewes, and are not, but lye: Behold I will cause them to come,* [*i. e.* of those very Jewes, wich now are sworn Enemies to my church, will I convert some unto me: In like manner as happened to Paul, and some other remaining vessels of Grace, before that time, and according to Christs promise here, no doubt was veryfied on many in the church] *and worship before thy feet,* [*i. e.* submit themselves to thee and to my church, and be converted from their former opposition. The similitude in the phrase is taken from the usual custome among the Eastern Nations, and the marching of those that acknowledged themselves to be subdued. See *Psa.* 72.9.] *and acknowledge that I love thee.*

10 *Because thou hast kept the word of my patience,* [Thus the Gospel is called, because it sets before our eyes the suffering and patience of Christ, and exhorts us every where to the like] *therefore I will keep thee also out of the hour of Temptation, which shall come upon the whole world, for to tempt those that dwell upon Earth.*

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[*i.e.* I will hinder thy being tempted, or at leaſtwiſe, that thy being tempted, ſhall not hurt thy ſoul. By temptation he underſtands perſecution, as hath been often ſhewed. And it ſhould ſeem, that Chriſt here ſpeaks of the ten years perſecution, which Trajan raiſed againſt the Chriſtians ſhortly after this prophecie all the world over.]

11 *Behold I come ſuddenly, hold that which thou haſt,* [*viz.* Faith and a good conſcience, as *Paul* hath it, 1 *Tim.*1.19.] *that none take away thy crown* [ſome underſtand this of the crown of the Miniſtry, wherein this Paſtor had hitherto ſo well acquitted himſelf: but it may alſo well be underſtood of the crown of eternal life, as above, chap. 10. which is here threatned to be taken away from him that ſhall grow ſlack and negligent in his Miniſtry, or careleſſe of his life and converſation. And ſuch warnings are the means whereby to keep the faithful conſtant in the good way. For Chriſt promiſeth in the former verſe, that *he would keep him out of the hour of temptation,* and in the following 12.v. that *he ſhall be a pillar in the temple of God, out of which he ſhall go no more.*]

12 *Him that overcometh I will make a pillar in the houſe of my God,* [*i.e.* In the Church of Gods Elect, which is building here below, and to be perfected hereafter in heaven. The Apoſtle hath an eye here to the two pillars in the Temple of Salomon, whereof we read 1 *Kin.*7.15. which were excellent both for ornament and ſtrength: the one being called *Jacin* by Salomon, *i.e. he ſhall eſtabliſh*: and the other *Bohaz, i.e. in him is ſtrength.* See alſo, *Gal.*2.9.] *and he ſhall no more go out there:* [*viz.* as thoſe typical ones in the Temple of the Old Teſtament, which were carried away out of it by the Chaldeans, as may be ſeen, *Jer.*52.17. For he that is a pillar in the Church of the true Elect, he cannot be ſeduced, *Matth.* 24.24. and is never caſt out, *Joh.* 6.37.] *and I will write upon him* [as it was the manner alſo to inſcribe ſuch Pillars with honourable Titles, and as the two before mentioned in Salomons Temple had theſe two names written upon them, ſpoken of in the former note] *the Name of my God,* [in token that he belongs to God in a more peculiar manner, as we uſe to ſign or inſcribe our own things with our own name: and as in former times the ſouldiers were wont to be marked with the name of their commanders, and the bondmen with the name of their Maſters. See hereafter, chap. 7. 3. For although we know here that we are Gods children, yet it is not actually declared yet what we ſhall be, 1 *Joh.*3.2.] *and the name of the City of my God (namely) of the new Jeruſalem* [*i.e.* of the true Church of Chriſt oppoſed here to the outward or old Jeruſalem, as *Gal.*4.36.] *which deſcendeth out of heaven from my God,* [in reſpect of the power whereby it is gathered upon earth, and of the glory wherewith it is to be inveſted at the laſt day. See *Rev.*21.2,*&c.*] *and alſo my new Name.* [in token that he is my ſervant and Miniſter, and ſhall be made partaker of my glory, of which new Name, which Chriſt purchaſed after his exaltation, ſee *Phil.*2.9, 10. *Prov.*19.12,16.]

13 *He that hath ears, let him hear what the Spirit ſaith unto the Churches.*

14 *And write unto the Angel of the Church of the Laodiceans,* [Laodicea was a rich and famous City in Phrygia by the river Lycus not far from Coloſſe, wherefore mention alſo is made of it in the epiſtle to the Coloſſians, chap. 2. 1. and 4. 16.] *this ſaith the Amen,* [this word *Amen* is put here for a name or Title of *Chriſt*, as chap. 1.8. *He that is, He that was, and He that is to come,* and as *Exod.* 3. 14. the word *Eheje, i. e.* I ſhall be, is put for the Name or Title of God, whereby is underſtood the faithfulneſſe and ſtedfaſtneſſe of *Chriſt* in the executing of all the promiſes of God, 1 *Cor.*1.19, 20.] *the faithful and true witneſſe,* [even as the word or name Amen doth ſignifie the ſtedfaſtneſſe of Chriſt in executing of his promiſes; ſo theſe words do ſet forth his faithfulneſſe and truth in propounding the doctrine of ſalvation, which he brought forth unto us out of the Fathers boſome] *the beginning of the creation of God.* [*i. e.* the author and foundation of the creation of all things, as *Joh.* 1.3. *Col.* 1.15. Others render it Prince (or Chief) of Gods Creatures, as he is alſo called the *Heir of all things*; Heb. 1.2.]

15 *I know thy works, that thou art neither cold nor hot,* [*i. e.* neither zealous in the truth received, nor a ſtranger to it, as having indeed embraced the truth, but ſeeking to frame and accommodate thy life, or outward worſhip of God to the world, for to eſchew the ungratefulneſſe and perſecutions thereof, which ſort of people are worſe and with more difficulty to be reclaimed, than thoſe that are altogether ſtrangers to the truth, as Chriſt witneſſeth of the Phariſees, *Joh.* 9. 41. Elias of the Iſraelites, 1 *Kin.*18.21.] *oh that thou wert cold or hot!*

16 *So then, becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth.* [Not, as if ſuch luke-warm profeſſors were in the mouth of Chriſt, or in Chriſt really, but becauſe by their outward profeſſion and boaſt, they ſeem to be in it to the eyes of the world.]

17 *For thou ſayſt, I am rich, and grown rich, and want nothing:* [*i. e.* thou doſt make boaſt of it, thou perſwadeſt thy ſelf that thou aboundeſt with all manner of ſpiritual gifts, becauſe thou proſpereſt outwardly in the world, juſt as the Phariſee was conceited of himſelf, *Luke* 18. but the contrarie is true, as Chriſt ſhews it them in the ſequel punctually] *and thou knoweſt not that thou art miſerable, and wretched, and poor, and blinde,* [*viz.* in the knowledge of thy ſelf and thy own miſerie] *and naked.* [*i. e.* deſtitute of the true righteouſneſſe and holineſſe, which availeth before God, as appears by the ſequel.]

18 *I counſel thee to buy of me* [*i. e.* to deſire and ſeek to get, not by thy own deſert (for Chriſt ſaith plainly thou art poor and naked) but of grace, and for nothing, by prayer, as is declared, *Iſa.* 55.1. See alſo *Mat.* 11.28.] *gold coming tryed out of the fire,* [or, which comes forth glowing (or red-hot) out of the fire, *i. e.* that which is newly drawn forth out of the fire, and is paſt the trial, whereby is underſtood the true faith, which is tried by the fire of temptations, 1 *Pet.*1.7. and which applies to it ſelf all the riches of Chriſts ſuffering, and is enſtated therewith] *that thou mayſt become rich: and white rayments that thou mayeſt be arrayed, and the ſhame of thy nakedneſſe not be made manifeſt:* [*i.e.* the whole rayments are the righteouſneſſe and holineſſe of Chriſt, wherewith our ſpiritual wretchedneſſe and nakedneſſe comes to be covered before God, as is declared below, cha. 7.13,14. and 19.8.] *and anoint thine eyes with eye-ſalve,* [or *eye-water, i.e.* with the right underſtanding of his word, and the power of his Spirit, whereby we are brought to the knowledge of our ſelves, and of the grace of God towards us, *Pſal.* 19.9. and 119.105.] *that thou mayſt ſee.*

19 *Whomſoever I love, him I doe reprove and chaſtiſe,* [*i.e.* convince him by words in his mind, and puniſh him actually by one or other viſitation. See the like, *Heb.*12.5,6. This qualification Chriſt adds here thereby to moderate the ſharpneſſe of the former admonition, ſeeing it proceeds from love] *be zealous therefore and repent.*

20 *Behold I ſtand at the door, and I knock:* [This place ſeems to be taken out of the ſong of Solomon, chap. 5.2. where the like knocking of the Bridegroom is deſcribed at the door of his ſleeping Spouſe: and thereby is underſtood Chriſts ſpiritual admoniſhing of us at the door of our conſciences by his word and Spirit, for to

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rowſe us up out of our ſins and dulneſs, that we may give heed to his warnings and exhortations] *if any one ſhall hear my voice, and open the door, I will come in unto him,* [this is not left in the free will of man; but this exhortation is a means whereby Chriſt openeth the door of our hearts, he addreſſing his ſpeech here unto members of his Church, many whereof were already made partakers of the Spirit of Chriſt: which gift is ſtirred up more and more by ſuch exhortations, as *Paul* ſpeaks to *Timothy*, 2 Tim.1.6,7. for none comes to Chriſt, but he that hath heard and learn'd it of the Father, whom the Father draweth, and to whom it is given by the Father, *Joh.*5.44,45,65. ſo that none doth open his heart to Chriſts admonitions, but he whoſe heart God openeth firſt, to make him give heed to his word, as *David* prayeth, *Pſal.*119.18. and is recorded of *Lydia*, Act.16. 14. and of all believers, *Phil.*2.13.] *and I will ſup with him, and he with me.* [*i.e.* unite my ſelf more and more with him by my Spirit, and make him more and more ſenſible of my grace and favour, for his comfort and ſtrengthening, *Joh.*14.21,22. and partaker hereafter of everlaſting joyes; which is alſo likened to a ſitting at a rich table, *Matth.*8.11. and *Luke* 14.15.]

21 *To him that overcometh I will give to ſit with me in my throne, as I have overcome, and am ſet down with my Father in his throne.* [*i. e.* I ſhall make him hereafter to participate of my power and glory in the laſt judgement, as Chriſt explains it, *Matth.*19. 28. and *Joh.* 17. 5, *&c.* and Paul *Rom.* 8. 17. 1 *Cor.* 6. 2, 3.]

22 *He that hath ears, let him hear what the Spirit ſaith unto the Churches.*

CHAP. IV.

From hence to the end of the ſeventh chapter there is deſcribed the ſecond Viſion, containing the firſt prophecie of the things that were afterwards to come to paſſe. 1. *Where in the firſt place there is ſhewed to the Apoſtle a Royal Throne in the opened heaven,* 2. *and the glory of God ſitting upon the throne,* 3. *And afterwards 24. Elders ſitting round about the Throne, together with thundrings, lightnings, and burning lamps,* 4. *And a ſea of glaſs, and four beaſts with many eyes and wings,* 6. *Laſtly, there is recorded the hymne or ſong of praiſe, which the four beaſts and the 24. Elders ſang unto God,* 9.

AFter this [*Viz.* the firſt Viſion being finiſhed] *I looked, and behold a door was opened in heaven: and the firſt voice which I had heard,* [*viz.* chap. 1. ver. 10. which was the voyce of Chriſt, whoſe glorie is deſcribed there, and whoſe words here doe agree with thoſe explained, ch. 1. 1.] *ſpeaking with me as a trumpet, ſaid, come up here, and I will ſhew thee what muſt come to paſſe* [in regard of Gods providence, as in the world in general, ſo eſpecially in the Church of God, for a puniſhment to the bad, and the trial and comfort of the good, as chap. 1.1. and 22.6.] *hereafter.* [*i.e.* from henceforth unto the end of the world, as is made plain afterwards by the Revelation it ſelf.]

2 *And forthwith I became in the Spirit:* [*i. e.* fell into a new trance or rapture of my ſences through the Spirit, as above, chap.1. 10.] *and behold there was a Throne ſet in heaven,* [many compare this Viſion with that which Iſaia ſaw, chap.6.1. and Ezekiel, chap, 1. 4. repreſenting the Majeſtie of God in heaven: and there are doubtleſſe divers things in this Viſion, which are common to thoſe others. Yet this is obſervable, that this Viſion as well as thoſe, borrowed many things from the Tabernacle or Temple of the Old Teſtament, which Moſeh was charged to make according to the pattern ſhewed him in the mount, as is to be ſeen, *Exod.* 25. 8, 9,40. *Heb.* 8. 5. and 9.24. By which obſervation, many parts and properties of this and the following Viſions are ſo much the better underſtood, as will appear further by the ſequel] *and there ſat one* [*viz.* God the Father, who gave this revelation to Chriſt, as is expreſſed, chap. 1.1. and which appears alſo from comparing the 6. and 7. verſes of the next chap. where Chriſt takes the book out of his hand that ſat upon the throne] *upon the throne.* [*viz.* as a Judge of all, but eſpecially as King and Protector of his Church; and it is to be noted, that this throne from whence the thundrings iſſued forth, is ſaid to be in the Temple of Heaven, chap. 6. 17, 18. as alſo that the Altar is ſaid to ſtand before this throne of God, chap.8.3. and 9. 13. in which Temple the Ark of the Teſtimony is ſeen, chap. 11. 19. and thence the Angels are ſent forth as Cherubims from the preſence of God, chap. 14,15,17,18. all which and other the like things have reſpect to the type of the Temple and Tabernacle though here they are ſeen in heaven.]

3 *And he that ſat thereon was in regard like unto the ſtone of Jaſper and Sardias: and there was a rain-bow round about the throne,* [Hereby is fitly repreſented Gods covenant of grace with his Church, that namely, notwithſtanding all the ſtorms and tempeſts of perſecution and other troubles they muſt encounter with in this unſteady world, yet he will never ſuffer them to periſh, as God ſpake once of the waters of the deluge, *Gen.* 9.12. &c.] *in regard like unto the Emerald ſtone.* [by the three precious ſtones mentioned in this verſe, whereof the firſt is of various colours, the ſecond of a bright carnation, and the third of a lively green, there is aptly repreſented here the manifold glory, and yet withall the unchangeableneſſe of Gods being, illuſtrating all things with his glory, and ſupporting them with his ſtrength. And it is remarkable, that here is no ſimilitude or ſhape of Gods countenance deſcribed, that men might not take occaſion hence to make his Image; as *Moſes* expreſly ſheweth, why God appeared on mount Horeb in fire, *Deut.*9.15. and therefore in the apparitions, *Iſa.* 6. *Ezek.*1. and 10. & *Dan.* 7. there is no peculiar ſhape of the face expreſſed. The Iſraelites alſo in the Old Teſtament, never durſt, under the pretence of any ſuch aparition exhibited unto the Prophets, make any image or pourtrait of God, as likewiſe the Apoſtles and the primitive Church in the Apoſtles times, never attempted to practiſe, it being ſo directly againſt Gods expreſſe commands, *Deut.*4.15,23. *Iſa.*40.18. *Act.*17.29. *Rom.*1.23.]

4 *And round about the throne were four and twenty thrones: and upon the thrones I ſaw the four and twenty Elders ſitting* [Theſe 24. Elders ſome doe take to betoken the twelve Patriarchs and the twelve Apoſtles, as leaders of the whole Church of the old and new Teſtament. But *John* as one of the Apoſtles being himſelf alive yet, and this Viſion being repreſented in heaven, others doe here underſtand all the leaders of the Old Teſtament: and the compariſon to be taken from the Prieſts and Levites which miniſtred in the Temple, and were divided into 24. orders, and had therefore 24. leaders, which went before all the Iſraelitiſh Church, as we read, 1 *Chr.*24.] *clothed in white rayment,* [which betokeneth their holy and Prieſtly function, and their having overcome] *and they had golden crowns upon their heads.* [whereby is ſignified the Royal dignity which they received in and from Chriſt, as overcomers and conquerers of Satan and the world, chap. 6. 1.]

5 *And from the throne there iſſued forth lightnings, and thunderclaps, and voices,* [Hereby is ſet forth the powerful working of God and his word, ſaid to come forth out of the Temple of Heaven, chap. 16. 17.] *and ſeven fiery lamps were burning before the throne,* [*viz.* even as there were ſeven lamps on the candleſtick in the Tabernacle, which were alwaies to be ſupplyed with

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oyl and kept burning, whereof see the signification above chap. 1.4.] *which are the seven spirits of God.* [i.e. the holy Ghost with the variety of his gifts, and the Church of Christ. See chap. 1.4.]

6 *And before the throne there was a sea of glasse, like Chrystal,* [This Comparison is likewise taken from the Temple, or Tabernacle, where there was a great Copper Vessel kept full of water, called the Copper, or molten Sea, 1 *Kings* 7.23. which is said here to be of Chrystal, because it was altogether visible and transparent before the throne of God; and it signifies the multitude of Nations in the World, who are often stirred this way and that way, but continue still in the presence, and under the power of God, and may easily be broken or calmed. Thus the word *waters*, whereof the Sea is a gathering, is explained hereafter by the Angel, chap. 17.15.] *and in the midst of the throne, and round about the throne, four beasts, being full of eyes, from before and from behinde.* [Some do understand hereby, the four beasts which Ezekiel treats of, chap. 1. and 10. in the like Vision, whereby the Angels of God are there signified; yet it appears plainly by the sequel, chap. 5.9. that here by these beasts, men are to be understood, such as were redeemed by the blood of Christ, out of people, tongues and nations; as also the twenty four Elders before mentioned, both which are plainly differenced from the Angels, chap. 7.11. therefore others interpret this of the four Evangelists, who were full of eyes by reason of their great knowledge in Christs life and actions: and had six wings, having diligently searched and dived into the life, death and glory of Christ, on all sides, and imparted the same unto us, that we might obtain everlasting life by it through Christ: of whom Matthew is said to have a face as a man, he having most evidently testified of Christs incarnation. Mark that of a Lion, as beginning his Gospel with the call and cry of John the Baptist in the wilderness. Luke that of Calf, or Bullock, because of the Relation he makes of Zacharia, that offered in the Temple: and John is likened to an Eagle, as beginning his Gospel with the high and transcendent birth of the Son of God, out of the Father. And this opinion is very ancient in the Christian Church: nevertheless John living on earth yet, and they also singing, chap. 5.8. that they are redeemed with the blood of Christ, out of all Tongues and Nations, whereas the four Evangelists were only of the Jews; therefore others take it as fittingly, for the Pastors and leaders of the New Testament in general, which are said to be *four*, because the Gospel was spread by them towards the four corners, or quarters of the world, and that the Apostle Paul expresseth four several orders of them, *Ephe.* 4.11. *viz.* Apostles, Prophets, Evangelists and Pastors, or Teachers, who in their office, in Christs matters, ought to be endued with the courage of a Lion, the patience and perseverance of an oxe, the prudence and discretion of a man, and the searching and soaring of an Eagle; wherefore also many eyes and wings are here ascribed unto them.]

7 *And the first beast was like unto a Lion, and the second beast like unto a Calf, and the third beast had the face of a Man, and the fourth beast was like to a flying Eagle:*

8 *And the four beasts had each of them for himself, six wings round about, and within they were full of eyes, and they take no rest.* [i.e. they never cease thanking and praising God before his throne] *day and night,* [evermore, perpetually, for in the Heavenly Jerusalem there is no night at all, but an everlasting day, enlightened by God and the Lamb, chap. 21.23;25.] *saying; Holy, Holy, Holy is the Lord God, the Almighty, that was, and that is, and that is to come.*

9 *And when the beasts gave glory, and honour, and thanksgiving, to him that sate upon the throne,* [i.e. acknowledged his glory and honour with a thankful heart, as *Josh.* 7.19.] *that liveth in all eternity.* [Gr. *in the eternities of eternities*, as also in the next verse.]

10 *Then the four and twenty Elders fell down before him, that sate upon the throne, and worshipped him that liveth in all eternity; and cast down their crowns, before the throne,* [Not to deprive themselves of them, but to shew their acknowledgment, that their overcoming came not from themselves, but from him that sate upon the throne, which they testified by this their falling down, and casting off their crowns] *saying;*

11 *Thou Lord art worthy to receive the glory, and the honour, and the power;* [i.e. that all the world should acknowledg thy Glory to exceed all other, and worship thee as God above all, and stand in awe of thy power, as almighty] *for thou hast created all things, and through thy will, they are, and were created.* [They are existent, subsisting still so as they were created, *Rom.* 11.30.]

CHAP. V.

After the description of him that sate upon the throne, the Apostle rehearseth the conditions of the sealed Book, that was in his hand, 1. which seeing no Creature in heaven and earth was able to open it, 3. the Lion of the Tribe of Juda only is declared to be worthy of it, 5. who receives the book out of his hand, 7. whereupon the four beasts with the twenty four Elders do praise his worthinesse, 8. which the multitude of Angels also do acknowledg by their Hymnes, 11. and all the creatures in heaven and earth, bear a part in it.

AND *I saw in* [The Greek particle *epi* is otherwise also rendered *at*; but by ver. 7. it appears, that here it is better rendered *in*] *the right* (*hand*) *of him that sate upon the throne, a book written within and without,* [or *within and on the backside.* Hence it appears that this book was made up of a roll, written on both sides, such as were much in use among the ancients. See examples *Psalm* 40.8. and *Zach.* 5.1.] *sealed with seven seales.* [Some do understand this of the Book of the Old and New Testament; yet seeing here a Revelation is spoken of concerning things to come, which God gave unto Jesus Christ, to make it known afterwards unto John, as is shewed forth in this chapter, therefore we do more fitly understand it of the Book of Gods governing his Church, and of his Judgments against the enemies thereof; which is also further manifest by the successive opening of the several seales, one after another, and the ensuing Revelation of the same.]

2 *And I saw a strong Angel proclaiming with a great voice;* [That by his strong cry he might be heard the better by every one, all the world over. And this attribute of strong, is given to all the Angels of God, *Psal.* 103.20.] *who is worthy to open the book, and to break open his seales?* [i.e. who hath most authority and right, most might and abilities to do the same.]

3 *And none in heaven nor on earth, nor under the earth, was able to open the book, nor to look* (*in*) *it.* [*viz.* for to impart the contents thereof unto John, and by him to the whole Church for their Comfort and warning, according to their former promise, chap. 1.1.]

4 *And I wept much, that none was found worthy to open and read that book, nor to look* (*in*) *the same* [*viz.* because he feared, the promise formerly made to him, would by reason hereof not be performed this good while yet, which nevertheless he longed so much after.]

5 *And one of the Elders said to me,* [He namely, to whom he then stood next:] *weep not, behold the Lion that is of the Tribe of Juda,* [so Christ is called by Jacobs

Jacobs blessing upon Juda, *Gen.* 49.9. and that by reason of his Royal and conquering power over the Devil, World, Sin and Death] *the root of David.* [As he is stiled likewise below chap. 22.16. and thus Christ is termed as sprung forth out of the seed of David, and promised also by this Name, *Isa.* 53.2.] *hath overcome, for to open the book, and to break open the seales thereof.*

6 *And I saw, and behold, in the midst of the throne, and in the midst of the four beasts, and in the midst of the Elders a Lamb* [Thus Christ is represented here, because the Paschal-Lamb and others, which were daily offered for sin, *Exod.* 29.38. were shadows of Christ, as he is also expressly called, *Isa.* 53.7. See likewise, *John* 1.29.] *standing as slain,* [or *having been slain.* The particle *as*, some do take to imply the truth of the matter, as it is taken *John* 1.14. and elsewhere. Others take it only for a similitude, so that Christ in this Vision, glorified on the Throne of his Father, should yet have born those marks of his wounds and sufferings, which he had born formerly for us here on earth, according as he did likewise, *Luke* 24.40. and *John* 20.27.] *having seven hornes, and seven eyes;* [hereby is figured out the holy Ghost, whom Christ received without measure, *John* 3.34. by whom also he executes his Providence in the Government of his Church] *which are the seven spirits of God,* [i.e. the fulness of the holy Ghost. See the reason of this manner of speaking, chap. 1.4.] *which are sent forth into all lands,* [Gr. *sent forth into all,* (or *every*) *land*, or *earth.* These words are taken out of *Zach.* 3.9. where *seven eyes* are engraven into the stone, whereon God built his Temple under Joshua, which (chap. 4.10. of the same prophecie) are declared, to be the *eyes of God, going throughout the land*, or *earth*, that is to say, his providence and spirit, whereby he governs the world, and more especially his Church.]

7 *And it came* [*viz.* as a Mediator betwixt God and Man] *and took the book out of the right* (*hand*) *of him that sate upon the Throne.*

8 *And when it had taken that book,* [*viz.* for to open the seales thereof, and to reveale the contents thereof, as chap. 6.1. and onward to the end of the whole Revelation] *then the four beasts, and the four and twenty Elders fell* (*down*) *before the Lamb,* [in like manner as they had done formerly, chap. 4.10. before him that sate upon the throne; whereby they manifested, that they acknowledge him also for the only true God, of the same Essence and glory with the Father; as the Angels likewise and the rest of the Creatures, do yeeld him the same honour, which they give to God the Father] *having each Harps and golden vials, being full of incense,* [*viz.* such as the Priests and Levites were wont to use in the Temple. Of the Harps, as Instruments of Musick, wherewith they lifted up their hearts and praised God, we read frequently in the Psalms of David: of *vials, potts*, or *vessels* for incense, see 2 *Chron.* 4.22. *Zach.* 14.20. by which incense are signified the prayers, which ascended up to God, and were acceptable to him in *Christ*, as is to be seen, *Psalm* 141.2.] *where are the praiers of the Saints.* [i.e. which do signifie the prayers of the saints. And here regard is had to the practise in the old Testament: for as the Priests daily, and the High-Priest once a year, offered up incense before God, joyntly with the blood of the sacrifices, *Lev.* 16.13. *Heb.* 9.4. *&c.* to shew thereby, that they as Leaders of the Church, and together with the Church of the old Testament, did addresse their prayers and thanksgivings unto God; so here is represented unto us, that the Leaders of both the Old and New Testament, together in the Triumphant Church in Heaven, do likewise joyntly present their prayers and thanksgivings before God in Christ: as together with these four beasts and twenty four Elders, there are likewise comprehended all the rest of the saints in heaven according to the contents of the Hymne, set down and recorded in the next verse, and more fully explained, ch. 6.10. and 7.9.10,15. and 8.3.]

9 *And they sung a new song,* [Made altogether after a new manner, and containing a new matter also, as *Psalm* 33.3. *Isa.* 42.10.] *saying thou art worthy to take that book, and to open the seales thereof; for thou was slain and hast bought us unto God with thy blood;* [Gr. *in thy blood, i.e.* by, or with the same] *out of every family, and tongue, and people, and nation.*

10 *And thou hast made us unto our God, Kings and Priests:* [See above chap. 1.6.] *and we shall reign as Kings upon earth.* [Some do understand this of the Reign of the saints here on earth, during the thousand years spoken of below, chap. 20. See there what may serve against this opinion. Others would understand it of a certain sway and government, which the saints in heaven should be exercising there now over the people upon earth: but this is repugnant to other places of Scripture, 2 *Kin.* 22.10. See *Job* 14.23. *Isa.* 63.16. and here expresse mention is made, not of any present, but of a future Dominion, which should come to passe then, when the said saints shall come, to sit upon thrones with Christ at his last coming, for to judge the world therewith and the Angels themselves, *Mat.* 19.28. *Luke* 22.30. 1 *Cor.* 6.3. and when the new heavens and the new earth shall be, wherein righteousness shall inhabit, 2 *Pet.* 3.13. See also *Mat.* 5.5.]

11 *And I saw, and I heard a voice of many Angels round about the Throne, and the beasts, and the Elders; and their number was ten thousand times ten thousand, and thousand times thousands.* [This is taken out of *Daniel* chap. 7.10. whereby the glory and power of God and Christ is held forth, they being attended with innumerable Ministers.]

12 *Saying with a great voice, the Lamb that is slain, is worthy to receive the power,* [Not, as if he had it not already; for he was exalted above every Name in heaven and on earth, *Phil.* 2.9. but this must be understood, of the acknowledgment of all these Attributes, which all the Creatures should testifie at last, as is further expressed hereafter] *and riches, and wisdom,* [for in him are hidden all the Treasures of wisdom and knowledg, *Col.* 2.3.] *and strength, and honour, and glory, and thanksgiving.* [Gr. *blessing*, as also in the next verse.]

13 *And every Creature, that is in heaven, and upon the earth, and under the earth, and those that are in the sea, and all that is in the same,* [Meaning and comprehending all creatures whatsoever, animate and inanimate; all and every one of them, containing and affording matter and cause of praysing and glorifying Christ, *Psalm* 148.1. *&c.* Others do understand by those which are under the earth, the dead ones in their graves, who in due time shall rise again out of them] *heard I say; unto him that sitteth upon the Throne, and to the Lamb, be the thanksgiving, and the honour, and the glory, and the power into all eternity.* [Gr. *into the eternities of eternities.*]

14 *And the four beasts said, Amen.* [See chap. 1.7.] *and the four and twenty Elders fell down, and worshipped him that liveth into all Eternity.*

CHAP. VI.

The first Seal is opened, and there cometh forth a White horse; and one upon it that overcometh, 1. after that there cometh forth a Red horse, and one upon it that takes away peace from the earth, 3. Then the third Seal being opened, a black horse is seen after that, and thereupon one with a ballance in his hand, 5. at the opening of the

fourth

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fourth ſeal a pale horſe iſſueth, and death upon it, 7. after that the fift ſeal is opened, whereupon the ſouls under the altar do cry unto God, and are comforted, 9. At laſt the ſixt ſeal is opened, whereupon there follow great ſigns in heaven and earth, 12. at which ſignes all ſorts of men are terrified, and ſue unto the rocks to cover them before the wrath of the Lamb.

AND *I ſaw, when* [Gr. *hote, i. e.* when, for which others read *hoti, i. e. that*, both in a good ſence] *the Lamb had opened one of the ſeals,* [*i.e.* the firſt ſeal, as preſently after *one of the beaſts, i.e.* the firſt, as appears by ver. 3, 5, 7. it being an Hebraiſme. See *Gen.* 1. 5. *Mat.* 28. 1.] *and I heard one of the four beaſts ſay, like a voice of a thunderclap, come and ſee.* [even as one of the 24. Elders, (above, chap. 5. v. 5.) had comforted the Apoſtle when he wept, that there was none found, that was able to open this book with its ſeven ſeals, ſo there comes another now, one of the four beaſts, and exhorts the Apoſtle to diligent attention of the things that were to enſue the opening of the ſeals, as likewiſe the three others did each in their turn, in the ſequel of the ſtory, to the end that all things in theſe apparitions here exhibited in the heavens, might paſſe the more orderly and uſefully.]

2 *And I ſaw* [Some by the Viſions that followed upon the opening of the firſt four ſeals, do underſtand the four Monarches whereof *Daniel* propheſied: but this opinion cannot ſtand, in regard that ab. chap. 1. ver. 1. and chap. 4. ver. 1. it is ſaid, that in this book things are ſhewed, *that were to come to paſſe after this*, therefore not ſuch as were paſt long before already. Now among thoſe that interpret it of things to come, there are likewiſe two opinions, ſome by the apparitions exhibited upon the opening of theſe ſeals, doe underſtand the changes and troubles which befel the Roman Empire, from this time untill that of Conſtantine, who was the firſt Chriſtian Emperor: namely, thus that the *white horſe*, with its conquering rider, ſhould betoken Chriſt, who as he had begun already by his Apoſtles, ſo he would likewiſe ſucceſſively, by other faithful Teachers and Miniſters, ſubdue the Heatheniſh Idolatrie and other vain ſuperſtitious worſhips, and quite new-model the Roman Empire in this behalf: *the red horſe* ſhould ſignifie the effuſions of blood and civil diviſions, which would ariſe in this Empire, among the various Emperours of it. *The black horſe*, that famine and thoſe dearths which God in his judgements ſent among them at ſundry times; *the pale horſe*, the grievous peſtilences and other burning diſeaſes and mortalities, which ſhould rage in that Empire; and all that, becauſe of thoſe perſecutions, which they raiſed againſt the Chriſtians ten ſeveral times one after another. Whereupon after the opening of the fift ſeal, the ſouls of the ſlain Chriſtians ſhould cry to God for vengeance, as after the opening of the ſixt ſeal they were heard before God: after which Conſtantine was raiſed, who powerfully ſubdued the reſt of thoſe tyrannous Emperours and Perſecutors of the Church, Maxentius, Maximianus, Licinius and others, whereby he took away all the repute of their Idols, and brought their worſhippers into utter ruine and confuſion. This opinion on this chapter doth ill agree with the properties of theſe Viſions, and with the Hiſtories of thoſe times. Yet in regard that properly Chriſt is here ſpoken of, and brought in as a Lamb ſlain, that with his blood hath purchaſed his Church; and only the four beaſts, and the 24. Elders are mentioned as leaders of the Church of Chriſt, as was ſhewed in the former chap. it ſeems more probable, that in this and all the enſuing Viſions, an eye is had to the ſeveral changes and troubles, as alſo comforts and deliverances, which ſhould happen to the Church of Chriſt in all ages all the world over, as ſhall be noted in the ſequel] *and behold, a white horſe, and he that ſat thereon had a bow; and to him a Crown is given, and he went forth conquering and to conquer.* [hereby the pure preaching of the Goſpel is underſtood, which Chriſt the King of Kings, that rules this horſe, (as is declared hereafter chap. 19. 11, &c.) hath made to ſpread abroad all the world over, being armed with the power of his Spirit, and with a bow, ſubduing all oppoſitions by his Miniſters, ſo that notwithſtanding the perſecutions of the Heatheniſh and other Barbarous or Heretical Kings in the Eaſt and Weſt, he prevailed, and kept the upper hand therein.]

3 *And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, come and ſee.*

4 *And another horſe went forth that was red:* [Or ruſt. Gr. *ficrie red*] *and to him that ſat thereon (power) was given to take peace from the earth, & that they ſhould kill* [Gr. *ſlaughter*] *one another,* [hereby Satan and his inſtruments may fitly be underſtood; namely, the Heathen and Arrian Kings and Emperours, who filled the Church of Chriſt with perſecutions and bloodſhed: during which time many thouſand Martyrs did ſeal the doctrine of Chriſt with their blood, whereof mention is made, ver. 9.] *and to him was given a great ſword.* [*viz.* therewith to ſlay or behead the true profeſſors of Chriſt.]

5 *And when it had opened the third ſeal, I heard the third beaſt ſay, come and ſee: and I ſaw, and behold, a black horſe,* [Hereby are not unfitly underſtood, the falſe doctrines and hereſies, which Satan and his inſtruments from this very time ſought to introduce againſt the pure doctrine of the holy Goſpel, ſuch as were the Corinthians, the Ebionites, the Marcionites, the Manichees, Samoſatenians, Arrians, Pelagians and the like, who neverthelſſe were all of them ſubdued and confounded at laſt by the faithful teachers, and ſound Synods] *and he that ſat thereon, had a balance in his hand.* [hereby many doe underſtand the holy Scriptures, which theſe Hereticks uſed indeed to hold forth, but perverted the ſame to their own deſtruction, and ſought ſtill to bend and ply the ſame according to their humane ſence and imagination, 2 *Pet.* 3. 16.]

6 *And I heard a voyce in the midſt of the four beaſts, which ſaid, a meaſure* [The Greek word *Choenix* ſignifies ſuch a meaſure as might ſuffice a man to live upon for one day, and thereby the meat was meaſured forth which was allowed to the bond-ſlaves] *of wheat for a peny, and three meaſures of barley for a peny,* [this was the ordinary wages for a day-labourer, as is to be ſeen, *Matth.* 20. 2, 9, 10. ſo that here it is foretold there ſhould come ſuch a dearth of grains, that a man ſhould be conſtrained to ſpend all his daily getting for to maintain his life. Now the ſpeech being properly of ſpiritual ſuſtenance here, it may fitly be applyed to the dearth of Gods pure word, which ſhould happen in one of theſe times, through the falſhood and tyranny of ſome of theſe Hereſies, and through the remiſneſſe and timerouſneſs of many teachers. See the like figurative expreſſions, *Amos* 8. 11.] *and the oyl and the wine hurt not.* [Gr. *wrong not.* By the oyl and wine is fitly underſtood the fundamental doctrine of ſalvation, that revives and comforteth the hearts, and hereby it is intimated that God would neverthelſſe alwaies ſtir up ſome faithful teachers ever amidſt this dearth and ſcarcity of his word, who ſhould maintain the fundamental doctrine of ſalvation, and thereby encourage and chear up the hearts of the Elect, according as the Eccleſiaſtical Hiſtories alſo bear record to have hapned in theſe ſad times throughout.]

7 *And when it had opened the fourth ſeal, I heard a voice of the fourth beaſt, which ſaid, come and ſee.*

8 *And I ſaw, and behold, a pale horſe* [Or, *wan, pale-green,* ſuch as is the colour of fading or withered leaves; Whereby may fitly be underſtood the humane

humane inſtitutions and ſuperſtitions, disfiguring the faces of men, *Mat.* 6. 16. & by degrees bereaving the Church of Chriſt of ſound doctrine, and miſleading men from the merits of Chriſt to their own deſerts, and to other mediatours and means of ſalvation, that is to ſay, to their own deſtruction. See *Mat.* 15. 8, 9. and 23. 14. *Gal.* 5. 4. *Col.* 2. 8, &c. Which ſuperſtitions and humane inſtitutions broke into the Church of Chriſt after theſe hereſies, and made way thus by little and little to Antichriſtianiſme] *and he that ſat upon it, his name was death, and hell* [oth. *the grave*] *followed him, and power was given unto them to kill the fourth part of the earth, with the ſword, and with famine, and with death, and by the wilde beaſts of the earth.* [theſe four plagues are the ſame which God threatneth to the Iſraelites, *Eze.* 14. 21. See alſo *Lev.* 26. 22, &c. whereby may be underſtood here the ſpiritual plagues which Satan puts upon the ſouls and conſciences of men.]

9 *And when it had opened the fift ſeal, I ſaw under the altar* [*viz.* that which ſtood in the holy place of the Temple in heaven before the throne of God, as is expreſſed below, chap. 8. 3. and 16. 17. which Altar is Chriſt, *Heb.* 13. 10. ſo called, becauſe that our prayers are not acceptable to God, unleſſe they be preſented in his name, *Joh.* 16. 2, 3. and offered up to God through him, *Heb.* 13. 15. Therefore the ſouls of the ſaints (whoſe bodies were martyr'd by the unbelieving Jews, Gentiles, and falſe Chriſtians) preſent themſelves in the preſence of Chriſt, and under his ſhadow as it were, as *David* ſpeaks of the Tabernacle, *Pſ.* 27. 5. & *John* below, chap. 7. 16, 17. and that theſe holy ſouls have all their habitation and comfort in Chriſt, appeareth plainly by 2 *Cor.* 5. 8. *Phil.* 1. 23. and below by chap. 7. 15, 16, &c.] *the ſouls of thoſe that were put to death,* [or, *ſlaughtered, ſlain*] *for the word of God, and for the teſtimony which they had.* [See below, chap. 19. 10.]

10 *And they cryed with a great voice, ſaying, how long O holy and true Lord, doſt thou not judge and avenge our blood on them that dwell upon the earth?* [Gr. *untill when, &c.* This prayer doth not proceed out of any revengefulneſſe, but out of an holy zeal, which thoſe holy ſpirits had for the advancement of Gods honour, and a deſire that God would make his juſtice known among men, together with the good cauſe they profeſſed, as David alſo ſpake to Saul, 1 *Sa.* 24. 13. and Paul touching an enemy of the Church of Chriſt, 2 *Tim.* 4. 14. and we, all of us, praying, *deliver us from the evil one.*]

11 *And unto every one were given long white garments,* [Gr. *ſtolai*, whereof ſee *Mark.* 12. the note on v. 38. ſuch namely as were waſhed and made white in the bloud of the Lamb, as is teſtified, chap 7. 14; whereby is underſtood the perfect ſanctification and overcoming of theſe ſouls through the blood of Chriſt, as alſo the glory intimated, which already they doe enjoy in heaven. See 2 *Cor.* 5. 2, 3.] *and it was told them, they ſhould reſt for a ſmall time yet, untill their fellow-ſervants alſo, and their brethren ſhould be fulfilled, who were to be put to death as they were.* [*viz.* by Antichriſt and his Miniſters, who ſhould ariſe in the Church of Chriſt, ſoon after this, and by their ſpiritual tyrannie oppreſſe the Church, and perſecute and kill his faithful witneſſes, in like manner as the Gentiles, the Jewes and other falſe Chriſtians had done formerly.]

12 *And I ſaw, when it had opened the ſixt ſeal, and behold there was a great earth-quake: and the ſun became black as an hairy ſack, and the Moon became as blood;*

13 *And the ſtars of heaven fell upon the earth as a figtree caſts his unripe figs, being ſhaken by a great winde.*

14 *And the heavens departed as a book that is rolled up: and all mountains and iſlands were moved out of their places.* [Upon the opening of the ſixt ſeal, there followed the riſing, not only of the Mahumetans in the Eaſt, but eſpecially of the Roman Antichriſt in the Weſt, who by a ſpiritual tyranny exalts himſelf above all that is called God, and vaunts himſelf out in the Temple of God as God; under whom did happen theſe great and terrible concuſſions in the Church of Chriſt; namely; that the whole ſtate and ſtructure of it is turned out of its place as it were: that Chriſt the Sun of righteouſneſſe is eclipſed or obſcured by their ſack of humane traditions; and the Church of Chriſt, which like the Moon receiveth all her light from him alone, is filled with bloody perſecutions, and become red altogether: that the ſtars, that is, the Paſtors and Teachers, (as is declared, chap. 1. ver. 20.) are fallen down from heaven, that is, from the care of heavenly and ſpiritual matters, to that of earthly and worldly things. That the heaven is ready to be rolled up, that is, that the holy ſcriptures & the heavenly doctrine of Chriſt is become as a book ſhut up, the members of Chriſt being forbidden to have and peruſe it; That laſtly all mountains and iſlands, that is, all Princes and Nations ſhould be terrified by his dominion. Which application agrees well enough with the experience of things paſt: and that the like changes and revolutions in the Church and in the world, are frequently ſhadowed forth by ſuch figurative reſemblances in the Scriptures, appears by comparing ſundry paſſages in the Old Teſtament, whence this here in the Text ſeems to be borrowed. See *Iſa.* 13. 10. and 34. 4. *Jer.* 4. 23. *Ezek.* 32. 7. *Joel* 2. 10. Others neverthelſſe keeping cloſer to the letter, joyn theſe three verſes to the three following, which treat of the grievous puniſhments that ſhall light upon the perſecutors and oppreſſors at the laſt day, and is oppoſed to the comfortable condition which the holy Martyrs do enjoy already, of which puniſhments theſe tokens in heaven and earth, are likewiſe conſtituted forerunners as it were of Chriſts coming to judgement, *Mat.* 24. 29. *Mar.* 13. 24. *Luke* 21. 25, &c.]

15 *And the Kings of the earth, and the great ones, and the rich, and the Captains over thouſands, and the mighty ones, and all bondmen, and all free ones, did hide themſelves in the Caves, and in the rocks of the mountains:*

16 *And ſaid unto the mountains, and unto the rocks, fall upon us, and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb;*

17 *For the great day of his wrath* [*i.e.* of the heavy puniſhment, which God in his righteous judgement ſhall bring upon them] *is come, and who can ſubſiſt?* [Gr. *ſtand*, as *Pſal.* 1. 5. In theſe three laſt verſes are deſcribed and comprehended all thoſe that perſecuted and oppreſſed the faithful. None of them all, what ever he be, great or ſmall, bond or free, ſhall be able to eſcape theſe puniſhments; for as in the former 11. v. the Martyrs were comforted and promiſed, that their recompenſe ſhould be compleated, as ſoon as the number of their fellow-brethren ſhould be fulfilled (of which general comfort, more will be ſaid in the next chapter,) ſo here on the contrary their oppreſſors are likewiſe generally forewarned of the grievous and heavy puniſhments which they muſt expect, unleſſe they repent.

CHAP. VII.

1 John ſeeth four Angels, to whom power was given to hurt the Earth by the ceaſing of the Windes, 2 and another Angel, having the Seal of God, who hindereth them from doing it, till all the ſervants of God are marked, 4 whoſe number is an hundred and four and fourty

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fourty thousand of all the tribes of Israel. 9 After that he seeth an innumerable multitude of all Nations standing before the throne and before the Lamb, 10 who sing praise unto God and to the Lamb, 14 whom all the Angels and the four Beasts and the four and twenty Elders do follow with a like song of praise, 17 John is informed by one of the four and twenty Elders, who those are that were arayed in white robes, 15 and wherein their blessedness doth consist.

AND after this I saw [Namely, when this former vision was past, I saw as it were a part of that which was yet to come to pass after the opening of the sixth seal. For that which followeth in this chapter, pertaineth also to the opening of the sixth seal, as appeareth by the beginning of the next chapter, where the seventh seal beginneth to be opened. From whence also may be fitly concluded, that the matters contained in this chapter have some dependance and connexion with those of the former chapter, and do expound one another] *four Angels stand on the four corners of the earth, holding the four windes of the earth,* [some take the four Angels here spoken of to be good Angels, who are also sometimes made use of for the executing of Gods judgements in the world; and they understand by those four Angels, which had power to hurt the earth and the sea with stormy windes and tempests, or to make them cease, such instruments, as God in his just judgement hath made use of in all parts of the world to stir up the Arabians, Hagarenes, Ethiopians, Sarasins, and other fierce and cruel Nations in the East and in the South, and the Gothes, Vandals, Longobards, Hunnes, and others like unto them in the West and in the North, to over-run and destroy the whole Romane Empire: as such kinde of troubles are oftentimes understood under the comparison of windes and tempests. See *Jerem.* 49.36. and 51.1. *Dan.* 7.2. which destruction of the Romane Empire came to pass before the rising of Antichrist, as is testified by Paul that it should be so, 2 *Thes.* 2.7. whereupon followed, that God, to keep and preserve his Christian church in being in the midst of this desolation, caused this marking of the sealed ones of all Nations (as followeth) to be made by this other Angel, as the like marking was made by the Angel at the time of the desolation of the land of Israel by the Babylonians & Assyrians by Gods command, *Ezek.* 9.4. whereunto this prophecy doth apparently relate. Others understand by these four Angels so many evil spirits, which as Instruments of Satan in the setting up of Antichristianism, have especially laboured in all parts of the world for that end and purpose, that the working of Gods Spirit, which is also resembled to the winde, *John* 3.8. *Acts* 2.2. might be resisted and hindered, and the Faithful and Orthodox Teachers; might every where be put down and silenced, to the decaying and destruction of the true Orthodox Religion, there being a power of errour sent among them by lying signs, as Paul witnesseth, 2 *Thes.* 2.9, &c. whereupon God notwithstanding would thus mark out his elect out of all families (as followeth), that he might still at all all times preserve his church even in the midst of all this, as he did in Israel, when he preserved those seven thousand, which had not bowed their knees unto Baal; of whom see 1 *Kings* 19.18. *Rom.* 11.4,5.] *that no winde should blow on the earth, neither on the sea, neither against any tree.* [these three sorts are mentioned here, because the windes are commonly either prejudicial or beneficial to these three things; the *earth*, that is, men on earth; the *sea*, that is, men in Islands and in ships; and the *trees*, which with their boughs spread themselves forth in the air. And thereby are understood such men as are somewhat eminent above others, as appeareth chapt. 9.4. where the locusts are commanded not to hurt any tree, but onely such men as have not the mark of God upon their foreheads.]

2 *And I saw another Angel, come up from the rising of the Sun, having the seal of the Living God:* [Hereby is meant Christ, who is the rising from on high, and who alone hath the seal of the living God, to seal those that belong unto him therewith, and who hath the supream command over all the Angels] *And he cryed with a great voice to the four Angels, to whom (power) was given to hurt the earth and the sea,*

3 *Saying; hurt* [Gr. *wrong*] *not the earth, neither the sea, neither the trees, till we have sealed the servants of our God,* [that is, those that are true believers and Gods elect, to the end that they might not be seduced together with others. See *Mat.* 24.24. That is, till we have marked them with a seal, as with a mark or token, that they being thereby distinguished from others, might not be hurt with them. This marking is the working and strengthning of the Holy Ghost, whereby they being made the children of God, are secured and preserved against all seducement: See *Rom.* 8.15, &c. 2 *Cor.* 1.v.21,22. *Eph.* 4.30. 2 *Tim.* 2.19.] *on their foreheads.* [here respect is especially had to that which is related, *Ezek.* 9.4. and this is likewise spoken by way of similitude, because slaves and bond-men afore-time were marked in their foreheads with the names of their masters, and souldiers in their hands with the names of their Captain General: And this marking is made on the forehead, because though it be especially internal, yet it doth manifest, and discover it self in the sight of every one by the profession and fruits thereof. See hereafter chap.14.1.]

4 *And I heard the number of them which were sealed: (there) were sealed an hundred and four and fourty thousand out of all the tribes of the children of Israel:* [Some take this properly for the elect among the Jews, in whose naming or mentioning there is now no order kept, as there was formerly in the Old Testament, because God in the New Testament hath put all those that love him in one degree, and in Christ neither Jew nor Greek, neither bond nor free is regarded one more than other, *Gal.* 3.28. Others take it for the Israel of God of Jews and Gentiles joyned together, who are gathered by the Lord during the dominion of Antichrist. A number which is great, and yet numerable before men. But the number which shall hereafter be seen in Heaven, consisting of all the elect of all times, is also indeed known before God, but it is innumerable before men. See *Gen.* 15.5. *Isa.* 49.20. and 60.4,5, &c.]

5 *Of the Tribe of Juda were sealed twelve thousand: Of the Tribe of Reuben were sealed twelve thousand: Of the Tribe of Gad were sealed twelve thousand:*

6 *Of the Tribe of Asar were sealed twelve thousand: Of the Tribe of Nephthali were sealed twelve thousand: Of the Tribe of Manasseh were sealed twelve thousand:*

7 *Of the Tribe of Simeon were sealed twelve thousand: Of the Tribe of Levi were sealed twelve thousand:* [Here the Tribe of Levi is numbred among the Tribes of Israel, who notwithstanding had no certain inheritance in the land of Canaan, and the Tribe of Dan is left out. The reason is, because we are now all Priests and Levites before God. But as concerning the Danites, their Tribe is here passed by, because they were the first that gave themselves up to commit idolatry, *Judg.* chap.18 and entertained the Calves of Jeroboam at Dan, 1 *Kings* chap.12. Wherefore they were also among the first, that were carried away by the Heathen, 2 *Kings* chap.16. and remained ever since scattered among them. Wherefore also the Tribe of Dan in the return of the Israelites, after the captivity of Babel, is no more numbred among the Tribes of Israel in the first book of the Chronicles] *Of the Tribe of Issachar were sealed twelve thousand:*

8 *Of*

8 *Of the Tribe of Zabulon were sealed twelve thousand: Of the Tribe of Joseph* [That is, of the Tribe of Ephraim, whose name is also concealed, because the Idolatry at Dan and Bethel had also its original from them. For Jeroboam was an Ephraimite, 1 *Kings* 11.26. therefore Joseph, the Father of Ephraim, is here put in his stead. Others conceive that the Tribe of Ephraim is therefore called the Tribe of Joseph, because the Tribe of Ephraim is exalted above the Tribe of Manasses in Jacobs blessing, *Gen.* 48.v.14,19. *Psal.* 78.67.] *were sealed twelve thousand: Of the Tribe of Benjamin were sealed twelve thousand:*

9 *After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and languages,* [Gr. *tongues*] *standing before the Throne, and before the Lamb; being clothed with long white garments:* [as the former marking of the hundred and four and fourty thousand was done on earth, in the time of Antichrist, when the Church of Christ lay yet hid, and was persecuted under him: So this innumerable number of all nations and people was seen in heaven, before the Throne of God, where they were gathered from all parts of the world, and from all times. Others take this innumerable number to be those which after the beginning of the fall of Antichrist are gathered into publick Congregations throughout all countreys, and are still daily gathered. For this marking is wont to be made in the oppressed and hidden churches, not in the publick and free assemblies, as that place *Ezek.* 9.4. also importeth. See likewise hereafter chap.14.1.] *and palm-(branches) were in their hands.* [namely, in token of victory.]

10 *And they cryed with a great voice, saying; salvation be to our God, which sitteth upon the Throne, and unto the Lamb.* [Namely, salvation be alone ascribed unto him. That is, we have obtained, it not by our own strength, works, or worthiness, but by the meer grace of God, and the merits of Jesus Christ our Saviour. See *Eph.* 2.v.8,9,10. *Rev.* 19.1.]

11 *And all the Angels stood round about the Throne, and (about) the Elders, and the four Beasts: and fell (down) before the Throne on their face,* [That is, with a submissive heart, and with reverence before his Majesty, for the Angels and Spirits have neither faces, neither flesh nor bones, as Christ speaketh, *Luke* 24. ver. 39.] *and worshipped God,*

12 *Saying, Amen. Praise,* [Gr. *blessing*] *and glory, and wisdome, and thanksgiving, and honour, and power, and strength be to our God* [that is, the praise concerning all these attributes be spread abroad by all, and ascribed unto God] *in all eternity.* [Gr. *in eternities of eternities*] *Amen.*

13 *And one of the Elders answered, saying unto me, these which are clothed with long white robes, who are they, and whence come they?* [Here the Elder seemeth to point at a part of this whole multitude, which had some peculiar fashion of apparel.]

14 *And I said unto him, Lord,* [Thus John calleth this Elder by way of reverence] *thou knowest it. And he said unto me, these are they which come out of great tribulation:* [namely, under Antichrist. For of the other Martyrs is spoken in the former chapter] *and they have washed their long robes, and have made their long robes white in the blood of the Lamb.* [that is, have purified them, &c. For the blood of Jesus Christ cleanseth us from all our sins, 1 *John* 1.7.]

15 *Therefore are they before the Throne of God,* [That is, in the presence of the face of God] *and serve him day and night* [by rendering praise and thanks unto him] *in his Temple:* [namely, in the innermost part of heaven. For the heavenly Jerusalem hath no other Temple, but God and the Lamb, below ch.21.22.] *and he that sitteth on the Throne will over-shadow them.* [or, *dwell among them.* Gr. *be*, or, *make a Tent*, or, *Tabernacle over them.*]

16 *They shall hunger no more, neither shall (they) thirst any more, neither shall the Sun light upon them, neither any heat.* [That is, no harm or want shall befall them any more. See the like, *Isa.* 49.10.]

17 *For the Lamb, which is in the midst of the Throne, shall feed them, and shall be their leader to the living Fountains of waters:* [that is, the fulness of the gifts of the Holy Ghost. See *John* 4.14. and 7.38. and hereafter chap.22.1.] *and God shall wipe away all tears from their eyes.* [a comparison taken from a nurse or mother, which comforteth her childe that weepeth: And here is such a wiping away is meant, as that no other tears shall follow after it. See *Isa.* 25.8. and hereafter *Revel.* 21.4.]

CHAP. VIII.

1 The seventh seal is opened, whereupon there followeth silence in heaven. 2 After which silence seven Angels are seen with seven Trumpets. 3 But there appeareth first another Angel, which layeth incense upon the golden altar together with the prayers of the Saints. 5 Then he filleth his censer with fire from the altar, and casteth it upon the Earth. 7 That being done the first Angel bloweth the Trumper, 8 and also the second: whence terrible things follow. 10 Then the third Angel bloweth the Trumpet, and after called Wormwood falleth from heaven into the waters. 12 Finally the fourth Angel bloweth the Trumpet, and the third part of the Sun, Moon, and Stars, is smitten with darkness, 13. After which another Angel cryeth woe because of the plagues of the three following Trumpets.

AND when it had opened the seventh seal, [Namely, the last of the book with seven seals, which the Lamb took out of the hand of him that sat upon the Throne, chap.5.7.] *there was silence in heaven, about the space of half an hour.* [that is, there was a calm or a cessation from speaking and from the sound of other voices, that were heard before: by which calm or silence some understand a cessation from presenting the Church on Earth, which continued for a short time after the subduing of the Heathenish Tyrants by Constantine. Others take this *calm* or *quietness* to be an earnest expectation of all the spirits in heaven upon that which should follow after the opening of this seventh seal. And it's also taken by some from the manner and practise, that was wont to be used in the Temple at the hour of prayer, when the Priests went into the Holy Place to offer incense, as the Angel will do here immediately, and all the Congregation that was quiet and still without, waited for the Priests coming forth, as appeareth, *Luke* 1.10.]

2 *And I saw the seven Angels, which stood before God: and to them were given seven Trumpets.* [By these seven Angels some understand the whole multitude of the holy Angels, that stand continually round about the Throne of God: Because the number of seven is a perfect number. But this may here also be understood of seven special Angels, which were chosen out of all the multitude, to receive this special charge from God. And the Angels are said *to stand before God*, here and *Luke* 1.19. *and alwaies to behold the face of the Father in heaven*, *Mat.* 18.10. because they have alwaies access unto the Throne of God, and are alwaies ready to receive and execute the commands of God. *Hebr.* 1.14.]

3 *And there came another Angel,* [Namely, of another nature, which here stept in between both before

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the other seven did sound their trumpets: and by this angel is here necessarily to be understood Christ our Mediatour, the Angel of the covenant and of Gods face, *Mal.*3.1. and *Isa.*63. ver. 9. who alone is the Priest of heaven, and (as followeth) offereth and presenteth our prayers with the incense of his merits upon the golden altar, that is, upon himself, unto God for a sweet smelling savour, as is testified, *Rom.* 8. 34. *Ephes.* 5. 2. *Heb.*9. ver. 14. and 9.14. and 13. ver. 10. 15. 1 *Joh.*2.1.] *and stood at the altar, having a golden censer: and much incense was given unto him,* [namely, of God his Father, forasmuch as he ordained him to be a Mediatour] *that he should lay it (with) the prayers of all saints,* [Gr. *should give it to the prayers, &c.* Some understand this of the prayers of all believers on earth, who continually cry and sigh unto God, that his Kingdom might come, and that he would deliver them from the evil one. Others understand this of the prayers of the Martyrs in particular, whereof is spoken before, ch. 6. 10. but may be indeed understood of all the prayers of Gods children in general] *upon the golden altar which is before the throne.*

4 *And the smoak of the incense (with) the prayers of the saints,* [Or *laid by* the prayers, &c.] *went up before God* [namely, to be heard of the Father: after which the following judgements of God, as a fruit of that hearing, should follow. See *Acts* 10. ver. 4.] *out of the Angels hand.*

5 *And the Angel took the censer,* [The Greek word signifieth properly *incense*, but it appeareth plainly by that which followeth, that it must here be taken for the censer, as also v. 3.] *and filled it with the fire of the altar,* [hereby is fitly understood Christs fervent desire whereby he desireth that our prayers joyned with his merits, should be accepted of God, and heard of him, *Joh.* 17.24.] *and cast it upon the earth:* [namely, the fire of the altar, whereby as he alwaies desireth that which maketh for the good and salvation of believers, so doth he likewise desire that the justice of God his Father should be executed against the impenitent oppressours of his Church. See *Psal.*2.12. as this also will appear by the fruits of the sounding of the seven Angels] *and there were voices, and thundrings, and lightnings and earthquake.* [namely, to signifie that the intercession of this angel was heard, as it is alwaies heard. See *Joh.*11. ver. 41, 42. and 12.28, 29.]

6 *And the seven angels which had the seven trumpets, prepared themselves to sound.* [As it is noted on the second verse of the foregoing sixth chapter, that some Expositours interpret the Visions of the six first seals of the political changes and troubles that have befallen the world, and especially the Roman Empire, in regard of the oppressions of the Church of Christ, unto the times of Constantine: so there be also some that understand these Trumpets of the following changes and troubles, which the Roman Empire by reason of divers barbarous nations from all parts of the world, at sundry times hath endured: whereby the same Empire in the West hath been quite subdued, and hath been divided into many Kingdoms and Principalities, which afterward by the spiritual dominion of the Bishop of Rome, were in some sort after another manner knitted and fastened to the other. Which opinion with the phrases that are here used, and with comparing of such like phrases seemeth to be also confirmed from the Old Testament: whereof see *Isa.*28.2. and 30.30. *Jerem.* 15. 9. *Ezek.* 32.7. But seeing it was said before, that Christ is here every where brought in, not as a Ruler of worldly kingdoms, but as a Spiritual Governour of his Church, and that by the mediation and intercession of Christ here, and by his marking out in the former chapter: and in the next chapter in the fourth verse, true believers are kept free from these following judgements and troubles, as Christ also prayeth for Peter, *Luke* 22. 32. and assureth all believers, that they shall not be seduced by the false Prophets, *Matth.*24. 25. whereas they are not free from corporal troubles, therefore it's more meet that this be understood of the Spiritual estate of the Church, and of the temporal estate only so far forth as it concerneth the Spiritual.]

7 *And the first Angel sounded, and there was hail and fire mingled with blood, and they were cast upon the earth: and the third (part) of the trees was burnt, and all the green grass was burnt.* [Hereby is fitly understood the first arch-heresie, which after a little rest of the Church in Constantines time, corrupted the sound and wholesome doctrine, namely, the heresie of the *Arrians*, who denied the eternal God-head of Christ, whereunto was joyned the Heresie of the *Macedonians*, who with the Arrians divided the God-head of the Holy Ghost, and which corrupted a great part of the Church. As sound doctrine is compared unto rain, *Isa.* 55. ver. 10, 11. so this destructive doctrine is fitly compared to hail and fire, which causeth the earth to wither. And here blood is also adjoyned, because it was followed with great persecution under the Emperour Constantius and others, throughout a great part of the world, whereby a third part of it, that is, of Teachers, and other eminent members of the Church were seduced, and the green grasse was burnt, that is, the vulgar sort or common members, who indeed seemed to flourish in the church, but having no true root, withered, as Christ speaketh of such as fall away, *Matth.* 13. verse 20, 21.]

8 *And the second Angel sounded, and there was (something) as a great mountain burning with fire cast into the Sea: and the third part of the Sea became blood.*

9 *And the third (part) of the creatures in the Sea, that had life died, and the third (part) of the ships perished.* [By the great *mountain burning with fire, &c.* is understood the second arch-heresie, namely, that of the *Pelagians*, which rose up about the year four hundred, and assaulted the church of Christ for some considerable time; which is therefore compared to a mountain of fire, because it exalted the free will of man against the grace of Christ, and caused man so to be puffed up by his own seeming holinesse and self-conceitednes of his perfection and natural strength in heavenly and spiritual matters, as the Scripture also elsewhere compareth such kind of pride unto mountains, *Isa.* 2. ver. 14, 15. *Zach.* 4.7. this mountain is said to be cast into the Sea, because this Heresie, besides other places, did afterwards possesse many islands, as Rhodes, Sicilie, Britannie and others more as Histories testifie. Otherwise Nations are also sometimes in this Book called *waters*, as is shewed below, chap. 17.15. and by the ships that are therein, are oftentimes understood particular churches which were corrupted by this doctrine: yet so as that Christ still preserveth two parts thereof (by the diligence of faithful Teachers) in the sound and Orthodox doctrine.]

10 *And the third Angel sounded, and there fell a great star from heaven burning like a torch, and (it) fell upon a third (part) of the rivers, and upon the fountains of waters.* [Hereby is fitly understood the third Arch-heresie, which began about the year four hundred twenty and five, and was broached by one *Nestorius* Bishop of Constantinople, an eloquent and eminent Bishop, who divided the two natures in Christ, and made of Christ two persons, namely one that was man, and one that was God: for which respect he is called *a great star burning like a torch.* And though his doctrine seemed to gainsay the Arrians, yet he was

was bitter like wormwood, as followeth: whereunto also seducing doctrine is compared, *Heb.* 12.15. and it spread it self through many Nations, as Fountains and Rivers are wont to do, untill it was condemned by all the churches in the Synod of Ephesus.]

11 *And the name of the star is called wormwood:* [That is, was indeed like wormwood, that is, bitter; for it maketh the doctrine bitter like wormewood, and unfit for good and wholesome nourishment, though in the first it appeareth otherwise] *the third (part) of the waters became wormwood: and many men died of the waters, for they were made bitter.*

12 *And the fourth Angel sounded, and the third (part) of the sun was smitten, and the third part of the Moon, and the third part of the stars: that the third part of them should be darkned, and that the third (part) of the day should not shine, and of the night likewise.* [Hereby is fitly understood the fourth Arch-heresie, namely of the *Eutichians*, which sprung up about the year four hundred and fifty, quite contrary to the Nestorian Heresie, which taught that the two natures in Christ were mingled and confounded, and the one turned into the other, whereby Christ the Sun of righteousnesse was robbed of a great part of his honour, the Moon, that is, the church of Christ, and the stars, that is their Teachers, in a great measure darkned, and the light of doctrine it self deprived of its true splendor and brightnes, till in the Synod of *Chalcedon* the same doctrine was condemned as destructive and evil. After which Arch-heresie did follow many divisions in Christendom, and especially among the Bishops and Teachers, and many other troubles and contentions about precedency did arise, which at length rent the churches of the East and West, and brought them into many troubles, whence also in the next chapter greater troubles should arise, as the Angel here declareth.]

13 *And I looked, and I heard an Angel flying in the midst of heaven, saying with a great voice, wo, wo, wo, to them that dwell on the earth, by reason of the remaining voices of the trumpet of the three Angels which shall (yet) sound.*

CHAP. IX.

1 *The fifth Angel sounded, and there falleth a star from heaven, which hath the key of the bottomless pit.*
2 *Where ariseth smoak, as the smoak of a furnace.*
3 *And out of the smoak come locusts, which sting the men that have not the seal of God.* 7 *The form and arming of these locusts is described,* 11 *and the name of their king Abaddon.* 13 *After this the sixt Angel soundeth: whereupon the four Angels by the river Euphrates are loosed, and there appears a great multitude of horsemen which slay the third part of men,* 20 *After all which men do not yet repent of their idolatry and other sins.*

AND *the fifth Angel sounded, and I saw a star fallen from heaven upon the earth,* [Some understand by this star Mahomet with his followers, who about the year six hundred and twenty, did rake together his ungodly doctrine out of Judaisme, Gentilisme, and Christianisme, and brought the same to light out of the bottomless pit, (as followeth) and afterward by his Arabians and Saracens, as armed locusts, did propagate the same through a great part of the world partly by deceit, and partly by violence, as such armies are compared to locusts or grashoppers, *Judg.* 7. 12. *Isa.* 33. 4. *Joel* 1.4. and 2.4, *&c.* from which places this description is for the most part taken. But since in this book by *stars* are every where meant the Overseers and Teachers of the church, as is shewed chap. 1.20. therefore here far more aptly the Bishop of Rome with his adherents is to be understood, who set up himself as an universal Bishop among the Christians about the very same time: who after the ruine of the Roman Empire, instead of minding only the spiritual care, hath rather given himself to earthly and temporal care, and hath set up a new dominion, and is therefore said to be fallen from heaven upon the earth] *and to it was given the key of the abysse.* [that is, power to open the pit, or the deepest part of the abysse, (that is, of hell, *Luke* 8.31.) whence arose this thick smoak, whereof in the sequel: which power in Gods just judgement for mens unthankfulnesse was given to it, as is also said hereafter, ver. 4. 5. and as Paul speaketh, 2 *Thes.* 1. ver. 9, 10, 11.]

2 *And it opened the pit of the deep: and there arose smoak out of the pit, as the smoak of a great furnace:* [By *smoak* here is meant false and Idolatrous doctrine, which Paul, 1 *Tim.* 4. 1. calleth doctrines of Devils, consisting in the forbidding of mariage, and of the use of meats, which God created to be used with thanksgiving, as also of idolatry, image-worship, their own merits and satisfactions, and other superstitions, as is expressed hereafter, ver. 20.] *and the sun and the air* [that is, Christ and his doctrine, as ab. chap. 8. 12. and elsewhere] *were darkned by the smoak of the pit.*

3 *And* (*there*) *came out of the smoak locusts upon the earth, and unto them was given power as the scorpions of the earth have power.* [That is, out of this idolatrous and superstitious doctrine these locusts had their original. For by the forbidding of mariage and of certain meats, by the inventing of purgatory, by the doctrine of their own merits and satisfactions, and the like, the multitude of Monks and others (called Religious Orders) were so exceedingly increased through all Christendom, as is well known.]

4 *And to them it was said, that they should not hurt the grasse of the earth, neither any green thing, neither any tree:* [That is, true believers, which grow and flourish in the Lords field, *Psal.* 1.3. and 92. 13. This is said to shew that here is not spoken of grashoppers properly so called; but of hypocritical and hurtful men, as their following description also sheweth] *but only the men which have not the seal of God in their foreheads.* [See of this seal of God above chap. 7. 3, 4.]

5 *And* (*power*) *was given unto them, not that they should kill them, but that they should be tormented* (*by them*) [Namely, in their consciences through the uncertainty of their salvation, through uncertainty of the sufficiency of their merits, through fear of purgatory, and the like, whereas those that are marked with the Seal of Gods Spirit, are free from these, as Paul testifieth, *Rom.* 8. ver. 1, 2. & 8, 1.] *five moneths:* [that is, the time that the locusts are wont to be in the field in their vigour and strength, from the beginning of the spring till after harvest, or the time of the whole summer. Whereby is signified that these locusts shall not be straightway removed, or be hindered from vexing men, as the grashoppers in the plague of Egypt were, *Exod.* 10. 9. but that they shall retain such property all the time that they are in their strength and vigour, and the whole time that God hath appointed] *and their torment was as the torment of a scorpion when it hath stung a man.* [Namely, whose stinging the longer it lasteth the worse it groweth, if it be not cured in the beginning.]

6 *And in those daies shall men seek death* [Namely, through anguish of heart] *and shall not finde it: and they shall desire to die, and death shall flee from them.*

7 *And the shapes of the locusts were like unto horses, which are prepared unto war: and upon their heads were as it were crowns like gold, and their faces* (*were*) *as the faces of men.* [This description sheweth, that here is only spoken of hurtful men that are alwayes ready for

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to persecute those that are true Christians, and to make spiritual war against them, like *horses* that stand ready prepared for battel, with their shaven crowns like *crowns* on their heads, do witnesse and declare before all their dominion, which they have under their Superiour, with his triple crown. Which with a fair countenance like *men*, possesse the hearts of many: and by their long hair *like womens hair*, do indeed feign mildeness or meekness, but they have teeth like *lions teeth*, to hurt Christians by their Inquisitions and other sharp and cruel proceedings: which oppose their priviledges and immunities, granted them by their King, (of whom ver.11.) *like iron breast-plates*: and by *the noise of their wings* do exalt themselves above others, and make all the world afraid: lastly, which with *their tailes*, that is, their superstitious doctrines, do exceedingly vex and torment those men, that have not the seal of God, as was shewed verse 5.]

8 *And they had hair as the hair of women, and their teeth were as (the teeth) of Lions.*

9 *And they had breast-plates like iron breast-plates: and the noise of their wings was as the noise of chariots, when many horses run to the battel.*

10 *And they had tailes like unto scorpions, and there were stings in their tailes: and their power was to hurt men five moneths.*

11 *And they had over them for a king, the Angel of the bottomlesse pit: his name was in Hebrew Abaddon, and in the Greek (language) he had the name Apollyon.* [*Abaddon* in the Hebrew, and *Apollyon* in Greek, signifieth perdition, and destroyer, and agreeth with the name which the Apostle Paul giveth unto Antichrist, 2 *Thes.* 2. verse 3,4, 9. when he calleth him the *man of sin*, and *the son of perdition, the adversary*, and *he that exalteth himself above all that is called God; whose cunning is after the working of Satan*, whereof see the exposition there.]

12 *One woe is past*, [Namely, in respect of the vision, which was shewed to the Apostle: for the thing it self came to passe a long while after, and shall not be utterly abolished untill the appearance of the coming of Jesus Christ: as Paul testifieth, 2 *Thes.* 2.8.] *behold, there were yet two woes after this.*

13 *And the sixt Angel sounded, and I heard a voice out of the four horns of the altar, which was before God.* [This hath respect to the Altar of incense, which had four horns, and stood in the holy place before the holy of Holies, on which altar the Priests did daily offer incense; but on these four horns the High Priest offered only once a year, *Exod.* 30.10. By which horns Christs power is understood, who here in this chapter pronounceth sentence for the punishment of those that as yet persecuted his Church. See above chap.6 9.]

14 *Saying to the sixt angel, which had the trumpet, loose the four angels which are bound by the great river Euphrates.* [By these four Angels is for the most part by all Expositors understood that sort of the Mahumetanes, which chiefly consisteth in four Nations, which subdued all others under them: namely, the Arabians, Saracines, Tartars, and Turks, whereof the Arabians and Saracines from the year six hundred and twenty used much violence against the Christians, and especially against the Roman Empire in the East and West, but were afterwards by the Christians driven again beyond the Euphrates, till about the year thirteen hundred when Antichrist was at the highest, and the Orthodox christians were most oppressed, the Tartars and Turks had broken thorowout of both Armenia's, lying against the Euphrates, and over-run and subdued all Asia and Africa, and abolished the Grecian or Eastern Empire, whereof Constantinople was the Metropolis. In which wars much blood was shed: and it seemeth that by these wars those Kings, that had given their power unto the *beast*, were so full of imployment, that the Orthodox Teachers in divers countries in the mean while erected new Churches, so that they could not be rooted out by all the persecutions of Antichrist, as came to passe in France, England, Bohemia, Switzerland and other parts of the world, by *Waldus, Wiclef, John Hus, Jerome of Prague*, and others besides, whereof more at large will be prophesied in the chapters following: (*who are bound* &c.) namely, by Gods providence, till the measure of the sins of Christendom was filled up, as shall be testified verse 20. and that in Gods just judgment the reins shall be given to these Nations, to execute their ambition and greedy desire after prey, as *Isa.* 10.5. *Jer.* 25.9.]

15 *And the four Angels were loosed, which were prepared against the hour, and day, and moneth, and year, to slay the third (part) of men.* [For by these armies many hundred thousand Christians were slain, and many other brought to apostasie and thereby to spiritual death, as the histories of those times and experience testify.]

16 *And the number of the armies of the horsemen* [This is expressed, because their armies did most consist in horse, which were exceeding great, and did far surpasse the armies of the Christians, whereby they also got their greatest victories, as is expressed in the following vers.] *was twice ten thousands of ten thousands*: [that is, an exceeding great multitude: as by this phrase is also elsewhere understood. See *Psalm* 68.18. *Dan.* 7.10. and that these Turks and Tartars with some hundred thousands are wont to march into the field, is sufficiently known by the histories] *and I heard the number of them.* [To wit, named in this vision.]

17 *And thus I saw the horses in this vision, and them that sat on them, having fiery, and skie-colour, and brimstone-colour breast-plates*: [For although as these nations use to wear very few iron weapons, therefore some do understand hereby, their divers liveries, which they used to wear of such like colours. Others understand thereby their cruel hearts, which they bear towards Christians, and their horrid blasphemies, which they are wont to belch out against them] *and the heads of the horses were as the heads of Lions*, [that is, which are strong, swift, and cruel, and are wont to rage, not only by smiting, but also by biting and renting in pieces] *and out of their mouths went forth fire, and smoke, and brimstone.* [Some apply this to the great guns which they carried, in the discharge whereof there seemeth to issue fire, smoke, and brimstone out of their mouthes. Others understand hereby all manner of crueltie, which they should commit by their weapons.]

18 *By these three was the third (part) of men killed, (namely,) by the fire, and by the smoke, and by the brimstone, which came forth out of their mouths.*

19 *For their power is in their mouth, and in their tailes*: [Some apply this thereunto, that they knew how to shoot and hurt, not only forward in pursuing, but also backward in fleeing, in former times with their bowes, and now with their guns] *for their tailes are like unto serpents*, [whose poison lieth in their heads, and in their tailes, which also use to hurt most with these two, as there are also such serpents found, that have heads in their tailes, and are called *Amphisbænæ*] *and have heads, and with them (they) do hurt.*

20 *And the rest of the men, which were not killed by these plagues*, [Namely, which God had sent among them for their Idolatry, and other sins commited by them, which the following words do plainly shew: whence it appeareth, that this idolatry, which the Christians had set up in Grecia and in all the East-countrey, and had confirmed by their second Synod of Nice, and other Synods more, was the cause why God in his just judgment, sent these plagues and punishments upon them:

them: by whose example notwithstanding the Western churches took no warning, but still continued in the same idolatry, as the words following do shew] *repented not of the works of their hands*, [that is, image-worship: For not Devils, but images are the works of mens hands] *that they should not worship Devils*, [here no mention is made of the idolatry of the heathen: For the Mahumetanes properly did not make war against the heathen, which long before were most destroyed by the Christian Emperours in the East and West, neither of the wars of the Mahumetanes among themselves, for they neither have nor worship images; but they make war against the Christians. Also those that were not killed by them, but were left alive, were not heathen, but Christians by profession. So that here by *the worshipping of Devils*, respect is not had to that which this remnant did do in outward profession, but to that which they did in deed and in truth: Because those that depart from the true worship of God, and set up a false worship forbidden by God, do not serve God by it, but the Devil, what boasting soever they make: as appeareth, 2 *Chron.*11.15. *Amos* 5.v. 25, 26. 1 *Cor.*10. v.20. and as the Apostle 1 *Tim.* 4. 1. calleth them doctrines of Devils, which they indeed esteem to be divine doctrines, but because they oppose Gods institution, are to be held to be no better than doctrines and services of the Devil] *and golden, and silver, and copper, and stone, and wooden idols*, [or, *images*] *which neither can see, nor hear, nor walk*: [this is taken out of the 115 Psalm, which the Apostle applyeth to the Antichristian images, which have no more power, then the images of Gentiles or Jews have in this case.]

21 *And (they) repented not (also) of their murders*, [Hereof, besides others, the Martyrs, of whom they have slain so many thousands in many ages by fire, the sword, and the halter, and otherwise, are sufficient witnesses] *nor of their poisonings*, [or, *forceries*, as this word signifieth both, and as both are too too rife in the kingdome of Antichrist] *nor of their fornication*, [whereof the publick stews, which in great multitudes are tolerated by them, and whereof they gather tribute, and the concubinate of Priests, among the rest, are a sufficient proof] *nor of their thefts*. [among which may justly be counted the withholding of inheritances from the right heirs, and bringing the same to their own Cloisters, and the diverting of goods dedicated to the worship of God, toward the maintaining of idle bellies, and toward worldly pride among many.]

CHAP. X.

1 *After the Relation of the plagues, which under the sixth trumpet should come upon Christendome from the East and West, there is related in this chapter that which should yet follow for the Churches comfort under the same Trumpet. And first an Angel is seen descending from heaven in great glory, with a little book open in his hand, 3 which cryeth with a loud voice, whereupon seven thunder claps follow, 5 and he sweareth by him that liveth for ever, that time should be no more after that the seventh Trumpet should have sounded, 8 After that he delivereth the book that was open to the Apostle, to eat it up. 10 Which was sweet in the mouth, but bitter in the belly. 11 After that he telleth the Apostle, that he must prophesie again.*

AND I saw another mighty Angel coming down from heaven, [Some conceive that this was the Angel Gabriel, because his name signifieth *the might of God*: but most other expositors understand by this Angel the Lord Christ himself, who appeareth here in a vision as descending from heaven, for the comfort of his church, not in his own humane nature, whom the heaven must contain until the restitution of all things, *Acts* 3. 21. but in respect of his workings, which are fitly expressed in this vision, as is partly shewed chap.1.13,15. and as he speaketh of his continual presence in his church, *Mat.* 18.20. and 28.20. For before he appeared unto the Apostle in the shape of a Lamb, and of a Priest of heaven, because he is considered in the former divisions as an Advocate & Intercessour with the Father: But henceforth he is sometimes manifested in his glory as an Angel, or Ambassadour of his Father: Sometimes as a King of Kings, and a Conquerour of all: Sometimes as the Bridegroom of his church, because in the sequel he is brought in as an executioner of Gods decrees upon his church, or upon the entries thereof] *which was clothed with a cloud*: [namely, as a token of his Majesty, as he went before the host of the Israelites in the cloudy pillar, *Exod.*13.21, &c. and appeared in the Temple, 2 *Chr.* 5.13. and 7.1. and will also come at the last day with clouds as the Judge of all, as is testified before in this book, chap.1.7.] *and a rain-bow was upon (his) head*: [of this and the following properties, see above cha.1. 15,16. and 4.3.] *and his face was as the sun, and his feet were as pillars of fire.*

2 *And he had in his hand a little book, which was opened*: [Some understand hereby the same book of Gods providence, which was before sealed with seals, which is now open in the hand of Christ, because none in heaven and earth was able to open it, but the Lamb which was slain, as is testified cha. 5.3. which is therefore called here a little book, because a great part thereof was revealed before, and because there remained now yet but a part to be revealed. Others take it to be meant of the book of the Gospel, which in those times when Antichrist was at the highest, was as a closed book unto the church, but from this very time that the Turks did break in against Christendom, as was noted in the former chapter, it was again more and more revealed, and more nakedly propounded unto the church by some special men of God] *and he set his right foot upon the sea, and his (left) on the earth.* [namely, to signifie that from henceforth he took publick possession of the earth and the sea, of the continent and Iles, to propagate again his truth and doctrine in both.]

3 *And he* [Namely, whom none was able to hinder from being heard] *cryed with a great voice, as a Lion roareth: And when he had cryed, the seven thunder-claps uttered their voices.* [namely, certain mysteries or prophecies of things to come. For these thunder-claps gave not only a found, but were also joined with a speaking voice, as appeareth by the following vers. See the like, ch.1.10,11.]

4 *And when the seven thunder-claps had uttered their voices, I should have written them: And I heard a voice from heaven, which said unto me, seal up that which the seven thunder-claps uttered*, [The like prohibition may be read, *Dan.* 8.26. and 12.4. whereby the weight and concernment of the things which the thunder-claps had uttered, is set forth, which ought rather to be known by the event thereof, then by the predictions in the church] *and write it not.* [some books have, *and thou shalt write it afterward*: And therefore some are of opinion that that which is sealed up here, was first set down in writing in the fourteenth chapter: And the rather, because chap.1.1. it is said, that this Revelation was given to Jesus Christ, to make the same known to his Ministers, not to conceal it. See also hereafter ch. 22.10.]

5 *And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven*, [Namely, according to the common course used by the Ancients in swearing. See *Genes.* 14.22. *Dan.* 12.7. yea God himself speaketh thus of himself, *Exod.*6.7.]

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6 *And he ſware by him that liveth for evermore, which created the heaven and that which therein is, and the earth and that which therein is, and the ſea and that which therein is, that there ſhall be time no more.* [Namely, after the ſounding of the ſeventh Angel, as the next verſe ſheweth: which ſome underſtand of the time which by the courſe of heaven is meaſured out in daies, moneths, and years: which time will end with the end of the world. Others underſtand it of the time of repentance, which after this time ſhall no more be given unto men: which is therefore confirmed here by the Angel with ſuch an oath, that men might at preſent earneſtly heed it. Some underſtand it likewiſe not unfitly of the time of perſecution and oppreſſion of the church of God by Antichriſt and the world: and that the Angel therefore ſo confirmeth it with an oath, namely, to aſſure the church thereof, and to comfort her thereby, as Chriſt alſo doth, *Luke* 21.28.]

7 *But in the daies of the voice of the ſeventh Angel, when he ſhall ſound,* [This, according to the opinion of many, ſhall be the voice of the Arch-angel at the laſt day, after which ſhall follow the reſurrection of the dead and the laſt judgement, with the full deliverance and glorification of the church of Chriſt, 1 *Cor.* 15.52. 1 *Theſ.* 4.16.] *the myſtery of God ſhall be fulfilled, as he hath declared to his ſervants the Prophets.* [many underſtand this (as was ſhewed before) of all that ſhould befall the church of Chriſt in this world, and of all that was foretold by the Prophets, which ſhall end with this Trumpet. Others are of opinion, that being it is foretold by the Prophets, that the houſe of Jacob ſhall be converted to the Lord, that the whole church of Chriſt conſiſting of Jews and Gentiles ſhall yet triumph over all her enemies, even in this world, and underſtand theſe words ſo, that the ſame ſhall yet be in the beginning of this trumpet, and that Chriſt ſhall not appear till after that to pronounce judgement upon all fleſh. But this opinion agreeth not with that which is ſaid continually in Scripture concerning the ſtate of the church of Chriſt in this world, becauſe there is no where any ſetled reſt promiſed unto the church of Chriſt in this world, but a continual warfare againſt her enemies, yea even then when the Jews ſhall be converted unto Chriſt, which converſion ſome do place under the ſixt Trumpet. But hereof ſhall be ſpoken more at large, ch.20.]

8 *And the voice which I had heard from Heaven, ſpake with me again, and ſaid, go thy way, take the little book,* [Namely, whereof was ſpoken before ver. 2. of this chapter: whereof ſee alſo there the expoſition] *which is opened (and is) in the hand of the Angel which ſtandeth upon the ſea and upon the earth.*

9 *And I went my way unto the Angel, ſaying unto him, give me that little book. And he ſaid unto me, take it, and eat it up:* [Theſe words are taken out of *Ezek.* 3. v. 1. where the like command is given the Prophet. And thereby is meant that he was diligently to peruſe, ponder, underſtand, and ruminate upon that book] *and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.*

10 *And I took the little book out of the Angels hand, and I ate it up: And it was in my mouth ſweet as honey, and when I had eaten it, my belly was bitter.* [Hereby is ſignified, that the knowledge of the myſteries of God is indeed pleaſant and delightful, but that afterward the operations that follow thereupon, are oftentimes grievous and bitter unto the children of God; as for example the denying of our ſelves, and the afflictions and perſecutions that thence do befall them. Likewiſe the puniſhments themſelves which are threatned to the perſecutors, are alſo bitter and grievous to hear of unto the children of God, as *Ezek.* chap. 3.15. is troubled in his minde, when he complaineth of the Jews obſtinacy againſt his ſermons, and Paul of the obſtinacy of the Jews of his time, *Rom.* 9.2.]

11 *And he ſaid unto me, thou muſt propheſie again before many people, and nations, and languages, and Kings.* [Some underſtand this of John, who ſhould be again releaſed from his baniſhment, that he might every where preach the Goſpel freely and without controul. But ſith here is ſpoken of propheſying under the ſixt Trumpet, others take it more fitly for a prediction, which under the perſon of John is made unto all ſorts of Teachers, which in the time of the ſixt Trumpet ſhould again appear and come to light, and ſhould again by little and little bring the Goſpel to light out of the perſecution and thick darkneſs of Antichriſtianiſm, as ſhall be ſhewed in the next chapter, whereunto this chapter is a kinde of introduction.]

CHAP. XI.

1 A reed is given to the Angel to meaſure the Temple, 2 but not the Court. 3 Chriſt giveth unto his two witneſſes power to propheſie, and to inflict plagues upon their Enemies. 7 The beaſt cometh out of the bottomleſs pit, and killeth the witneſſes: 9 Whereat the nations rejoyce. 11 But after three daies and an half they revive, 12 and are taken up into heaven. 13 After which followeth an Earthquake and hurt upon the great City. 15 The ſeventh Angel ſoundeth, and the kingdomes become Gods and Chriſts; 16 whereupon the four and twenty Elders praiſe God. 18 And the wrath of God cometh upon the nations, but the prepared reward is given to the Saints, 19 and the Temple of God in heaven is opened.

AND *(there) was given me a reed like unto a (meaſuring-)reed: And the Angel ſtood, and ſaid, ariſe, and meaſure the Temple of God,* [That is, limit the true church, wherein God is worſhipped aright, and ſeparate it from others, that are the greateſt multitude, and which though they bear the title of it, yet are not ſo in deed and in truth. In this viſion (repreſented in this chapter) is, by the reparation of the Temple, ſet forth the reſtauration of the decayed worſhip of God in the church of Chriſt, though in ſtreighter limits, after that the ſame was ſubverted by the tyranny of Antichriſt, (in part foretold already in the foregoing nineth chapter) and this viſion is taken out of *Ezek.* 40. 3, *&c.* where by the like meaſuring, and that in greater breadth than the Temple was formerly, is ſignified the reſtauration of the church, which before was fallen to decay, and which by Chriſt ſhould be reſtored again in a larger compaſs throughout the world] *and the altar, and them that worſhip therein.* [this altar was twofold in the temple, namely, the altar of incenſe, which ſtood in the holy place, and whereupon the incenſe with the prayers of the Saints was offered up: and the altar of burnt offering, which ſtood before the Temple in the Prieſts court, where the offerings of atonement and thankfulneſs were performed with the worſhippers are alſo meaſured here to be ſet up again, becauſe theſe two fundamental points of Chriſtian faith were under the Kingdome of Antichriſt, moſt darkened and ſubverted; to wit, firſt the cauſe of the reconciliation of our ſins before God, which the ſcripture placeth only in Chriſt and his ſacrifice, whereas the ſame under the Kingdome of Antichriſt is ſought in private merits, pardons, purgatory, going on pilgrimage to Saints, and ſuch like ſuperſtitions. Secondly, the true invocation of the one onely God by the onely Mediatour Chriſt, whereas the ſame invocation in Antichriſts kingdome is divided among many patrones, and patroneſſes, as is well known. Theſe are then here alone the

true worſhippers before God, which keep alone cloſe to God and Chriſt in their ſanctuary. And theſe are likewiſe alone the true Prieſts of the New Teſtament, though they are fewer in number, and ſomewhat more removed from the ſight of the world, and not thoſe that in open courts exerciſe their ſuperſtitious ſervices or worſhips in greater Aſſemblies.]

2 *And the court which is without the Temple,* [Some copies have it, *which is within the Temple,* namely, in reſpect of the outermoſt wall of the Temple] *leave out,* [Gr. *caſt out without*] *and meaſure it not, for it is given unto the Gentiles:* [ſo are all thoſe called, that uſed heatheniſh practices, by commiting idolatry in their worſhips performed unto God: although the Greek ſignifieth alſo *Nations* in general] *and the holy city ſhall they tread under foot* [that is, the viſible Church, which was typified by Jeruſalem, which is now taken and troden under foot by Idolaters, becauſe they ſhould come with the title of that Temple, and of the holy Church, and perſecute the true Church. So that by the outer court are meant thoſe which have moſt devotion and reſpect under the reign of Antichriſt, or their Clergy as they ſpeak: and by the holy city is meant the whole multitude that belong thereunto, and alſo boaſt of this title, no otherwiſe then thoſe of Jeruſalem uſed formerly to doe, even when they perſecuted Chriſt and his true members] *two and fourty moneths.* [hereby is meant the whole time of Antichriſts dominion. But the account of the beginning and end of this time is diverſly taken, as ſhall be noted on the next verſe. But the ſafeſt is, that we doe expect the accompliſhment thereof with patience.]

3 *And I will give (power) unto my two witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore dayes, clothed with ſacks.* [Some are of opinion that by theſe two witneſſes are meant *Enoch* and *Elias,* which for the ſpace of two and fourty moneths, or of a thouſand two hundred and threeſcore dayes, that is, about three years and an half before the end of the world, ſhould propheſie againſt Antichriſt, and after that be killed by him, and to whom, according to the letter, ſhould happen all that is here related in the text and in the verſes following. And this opinion is urged by many in theſe dais, to darken Antichriſt and his kingdom, which now for a long time hath been known in the world. But beſides that it is abſurd, that the Holy Ghoſt in this Revelation ſhould paſſe by thoſe things that conſequently ſhould come to paſſe hereafter, wherein the Church of Chriſt ſuffered ſo many changes, and ſtraightway come to the four laſt years of the world, it is alſo impoſſible that Antichriſts kingdom within the compaſſe of three years and an half, ſhould be ſo ſet up, and perform all things throughout the whole world, that in the word of God are foretold of him and his kingdom. It is alſo repugnant to the word of God, that the ſaints ſhould deſcend from heaven with their heavenly bodies, to be killed here, or that they ſhould come and preach again in this world, as Abraham teſtifieth, *Luke* 16. 29. or alſo that they ſhould in the ſpace of three years and an half propheſie among all nations, or that their bodies within the ſpace of three dayes, properly ſo called, and an half, ſhould be thus ſeen by the Nations, Kindred and Languages, and that they that dwell upon the earth ſhould rejoyce thereat, and ſend preſents to one another, as here is ſaid in the Text. Therefore both the thing it ſelf and the time muſt neceſſarily be here prophetically and figuratively underſtood, namely of ſuch dayes as ſignifie whole years; as *Ezek.* 4. 5. and *Dan.* 9.24. which years by ſome are begun from the year ſix hundred and ſix, when the Biſhop of Rome did aſſume the title of Biſhop of the univerſal chriſtian church, (which belongeth only to Chriſt) and Idolatry did moſt begin to break in among Chriſtians. Though others begin theſe years ſomewhat earlier, namely from the deſtruction of old Rome, and from his dominion under the Gothes, about the year four hundred and twelve. But this opinion being left entire, as was ſaid on the ſecond verſe, the raiſing of theſe two witneſſes is fitly underſtood of ſome eminent Teachers whom God within that ſpace of time out of the kingdom of Antichriſt, did here and there at divers times raiſe up in his Church, to diſcover and oppoſe this dominion and idolatry: who are therefore as it were ſaid to be *clothed with ſacks,* becauſe in mean garments, and in a ſad and mournful countenance, they oppoſed the pride and arrogancy of Antichriſts kingdom. And therefore are called *two,* becauſe there ſhould be but few, but yet enough to teſtifie the truth unto men, ſith all truth conſiſteth in two or three witneſſes, *Deut.* 9.15. and becauſe God commonly was wont to uſe two ſuch excellent witneſſes for the reſtauration of the decayed doctrine, as here in the words following, firſt reſpect is had to *Joſua* and *Serubabel,* who ſet up the worſhip of God after the captivity of Babel, in the 4. verſe, and to *Moſes* and *Aaron,* which did the ſame in the wilderneſs, and to *Elias* and *Eliſeus,* which did the ſame under *Achab* and other worſhippers of Baal, whereunto reſpect is had here in ver. 5. and ſix, who may alſo therefore be called two, becauſe they only produced the doctrine of the Old and New Teſtament for confutation of Popery, as witneſſes of this truth, and thereby effectually convinced others. Such were *Waldus,* and *Peter Bruis* in France, *Wicklif* and *Pourneus* in England, *John Hus* and *Jerome* of *Prague* in Bohemia and Germany, who alſo were put to death for it in the Council of Conſtance, and with joy of all that company, gathered out of divers Nations and tongues, burnt; till it pleaſed God afterwards to raiſe up *Luther* and *Melancthon* in Germany, *Zwinglius* and *Oecolumpadius* in Switſerland, *Farelleus* and *Calvin* in France, with more others in their ſteads, who with more efficacy have performed the teſtimony, and have cauſed a great part of that great Babel to fall, of whoſe total ruine and deſtruction ſhall be propheſied hereafter.]

4 *Theſe are the two Olive-trees, and the two candleſticks, which ſtand before the God of the earth.* [This example is taken out of *Zacharias* Viſion, chap. 4.2, 3, 4. where *Joſua* the High Prieſt and *Serubabel* the Prince are thus typified, becauſe they were inſtruments whereby the oyl of the gifts of the Holy Ghoſt, and the light of his word were effectual for the reſtauration of the ruined Temple and worſhip of God in Iſrael after the captivity of Babel.]

5 *And if any man will hurt them, a fire ſhall proceed out of their mouth, and ſhall devour their enemies:* [This hath reſpect to the example of *Moſes* in the rebellion of *Corah* with his complices, *Num.* 16.35. and to the example of *Elias* againſt the ſouldiers that came to apprehend him, 2 *Kin.* 1. 10. whereby all manner of plagues are underſtood, which God ſent upon the enemies of his Prophets. It may alſo be underſtood of the fire of Gods threatnings againſt obſtinate ſinners, as appeareth, *Jer.* 5.14.] *and if any man will hurt them, thus muſt he be killed.*

6 *Theſe have power to ſhut heaven, that no rain might rain in the dayes of their propheſying:* [This likewiſe hath reſpect to the example of *Elias,* 1 Kin. chap. 17. whereby either the outward plagues of droughts and famines may be underſtood; or alſo the with-holding of the workings of Gods Spirit, for the ingratitudes of men, as Paul teſtifieth, 2 *Theſ.* 2.11. that God ſhall ſend them a power of error that they ſhould believe a lye, becauſe they received not the love of the truth, that they might be ſaved] *and they have power over the waters to turn them into blood,* [this hath alſo reſpect to the example of *Moſes* and *Aaron,* which puniſhed the Egyptians that

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opposed them and their expectations with this and other plagues, as God also sent divers mischiefs for such causes upon the obstinate christians] *and to smite the earth with all manner of plagues, as often as they will.*

7 *And when they shall have finished their testimony,* [Namely, every one his in his appointed time, while this dominion of Antichrist lasted] *the beast that cometh up out of the bottomlesse pit,* [that is, Antichrist with his spiritual dominion, who, chap.9.11. is called Abaddon, or destroyer: of whom a further description will follow in chap.13.] *shall make war against them, and it shall overcome them, and shall kill them.*

8 *And their dead bodies (shall lie) in the street* [Or *in the wide open place.* This is also the property of this Romish Hierarchy, or spiritual dominion, that such as they account Hereticks, they hang them upon gallowses, and break them upon wheeles, and throughout their whole dominion deny them burial, especially in their consecrated places, and offer all manner of infamy and reproach unto their names after their decease] *of the great city, which spiritually is called Sodom and Egypt, where also our Lord were crucified.* [hereby is meant the city of Rome with her dominion, as the Angel himself sufficiently declareth, below chap.17.ver. 9,18. which is called *spiritual Sodom,* because of the uncleanness that reigneth there; and *Egypt* by reason of the oppression of Gods people, and where also *our Lord* is said to *have been* spiritually crucified, because as Christ himself was crucified by the Romane Deputy, so is he also crucified yet dailyin his members by the Roman tyranny.]

9 *And (the men) of the people, and kindreds, and languages, and nations shall see their dead bodies three dayes and an half, and shall not suffer their dead bodies to be laid in graves.*

10 *And they that dwell upon the earth* [That is, earthly men that apply themselves to earth] *they shall rejoyce over them, and shall make merry, and shall send gifts one to another:* [namely in token of joy, as *Esth.9.*ver.19,22.] *because these two Prophets had tormented them that dwell upon the earth.* [that is, had touched and vexed their consciences with their Sermons, writings and exhortations, that they could not go on so quietly in their superstitions and sins, from which they seemed to be freed by death.]

11 *And after these three dayes and an half, a Spirit of life from God entred into them, and they stood upon their feet:* [That is, after a short time, that these witnesses were killed by the violence and publique judgement of Antichrist,and his compliers seemed to have lost their respect among men, God again raised up others in their stead,which were moved by the same Spirit, as John the Baptist is said to have come in the spirit and power of Elias, *Luke* 1. ver. 17.] *and great fear fell upon them which saw them.*

12 *And they heard a great voice from heaven, which said unto them, come up hither. And they ascended up to heaven in the cloud,and their enemies beheld them.*[Some understand this of the salvation of the Prophets, or witnesses of Christ, who as Christ their head ascended into heaven in a cloud,&as Lazarus his soul was carried by the Angels into Abrahams bosome, so they likewise from much infamy and affliction by death, went up to heaven, to be there comforted and glorified, till at the last day in the view of their persecutors, they shall be taken up both in body and soul in the clouds to heaven, to meet Christ, 1 *Thes.*4.17. Others understand it of the greater power and glorification of those witnesses, by those that should succeed in their places, as such kinde of Phrase is taken, *Isa.*14. ver. 13,19. and elsewhere also. which hath also been done and performed, and is still performed by others that followed them, and who have likewise been strengthened by the civil power in *Germany, France, England, Scotland, Switzerland* the low Countries, and other parts of the world, notwithstanding all the power of Antichrist.]

13 *And in that same hour was (there) a great earthquake,* [That is, great troubles and commotion of men in the world, as well of Antichrist and those that opposed the witnesses, as of others that received and maintained their testimonies: as experience testified in former ages, and yet testifieth in this age] *and the tenth (part) of the city fell,* [that is, a great part of the Romish and Antichristian Hierarchy fell off from Antichrist.]*and in the earth-quake there were slain seven thousand names of men:*[some understand this to be meant of men of name and respect, such as are Kings, Princes, Prelates, Teachers, and the like, which perished in sundry wars which they waged by Antichrist] *and the residue were sore afraid, and gave glory to the God of heaven.* [that is, a great part of the Nations that were under his dominion, fell off from him, and were daily more converted to the purity of the Gospel, by their example, till the final ruine of this great city with seven mountains and her false Prophet shall follow,whereof shall be prophesied in the following chapters.]

14 *The second woe is past, behold the third woe cometh quickly.*

15 *And the seventh angel sounded,* [That which followed upon this trumpet, is most fitly understood of setting up of the kingdom of God and of his Christ in heaven, after the end of the world, which doth well agree with the last words of the 15. ver. and with the 18, and 19. verses, and with the order that is kept in these Visions, that every particular Vision meeteth with the end of the world in its prediction, as was also testified before chap.10.7.] *and there were great voices in heaven,* [namely of joy, which was among the Holy Spirits in heaven, as followeth] *saying, the kingdoms of the world are become our Lords, and his Christs,* [that is, are now only under his government,after that they were all subdued and brought under foot that opposed them. See 1 *Cor.*15.24.] *and he shall reign as king for evermore.*

16 *And the four and twenty Elders which sit before God on their thrones, fell (down) on their faces, and worshipped God:*

17 *Saying, we thank thee, Lord God Almighty,which is, and which was, and which shall come, for that thou hast received thy great power, and hast reigned as king.*

18 *And the nations were angry, and thy wrath is come* [The nations were angry, namely heretofore against Christ and his kingdom: but now the time is come, that thou shalt execute thy punishment, in thy just wrath against such] *and the time of the dead to be judged, and to give reward unto thy servants the Prophets* [among whom also the Apostles and Evangelists of the New Testament are also comprehended] *and to the saints,* [among whom also all true Teachers and Martyrs are comprehended] *and to them that fear thy Name,* [hereby are meant all other believers] *to the small, and to the great: and to destroy them which destroyed the earth.* [namely, by force of persecution, by false doctrines and evil examples. See chap.19.2.]

19 *And the Temple of God was opened in heaven, and the Ark of his covenant was seen in his Temple, and there were lightnings, and voices and thunderclaps, and earth-quake, and great hail.* [By *the opening of the Temple in heaven,* is most conveniently understood the glorification of the Church it self in heaven: and by *the ark of his covenant,* the glorious beholding of Christ our Mediatour in it, whereof the Ark was a type: and by the *thunder and lightnings, &c.* the tokens of his wrath against unbelievers.]

CHAP.

CHAP. XII.

1 *Unto the Apostle is shewed the Vision of a woman that is in travel.* 3 *And of a red dragon that stood before her to devour her childe,* 5 *But the childe is taken up before the throne of God, and the woman fleeth into the wildernesse, where a place is prepared for her for 1260. dayes.* 7 *War ariseth in heaven between Michael and the dragon.* 9 *But the dragon is overcome and cast upon the earth,* 10 *whereupon there followeth a song of praise in heaven.* 13 *The Dragon persecuteth the woman, who receiveth eagles wings to fly into the wilderness.* 15 *After whom the dragon casteth forth floods of waters, which the earth drinketh in.* 17 *And the dragon maketh war against the remnant of her seed.* 18 *And John standeth on the sea shore.*

AND *there was seen a great token in heaven,* [That is, a Vision, which signified great things, which is therefore said to have been seen in heaven, because it was shewen in heaven that was opened, though the things themselves were for the most part done upon the earth] (*namely) a woman clothed with the Sun, and the Moon was under her feet,* [here beginneth the fourth vision, and many are of opinion that here likewise beginneth the second part of this Revelation, wherein the estate of Christs church from the Apostles times unto the end of the world,and the rising and reign of Antichrist, with his final ruine, is somewhat more fully and more largely described, because it was briefly done in the former vision. By this *woman* some understand the Virgin Mary, that bare Christ, and fled with Christ into Egypt: which Christ Satan persecuted unto death, (as seemeth to be implied in the words following) who was afterward taken up into heaven, and sitteth there at the right hand of God his Father, and ruleth the Nations with an iron rod. But for asmuch as this was already come, before this revelation was made unto John, and here properly is prophesied of things that were yet to come, as is testified, chap. 1.1. and 4.1. and is related hereafter, chap.22.6. and many things here cannot well be applyed to the Virgin Mary, therefore the greater part of Interpreters understand by this woman the Church of Christ, to whom, according to the example Christ her head and bridegrom, these things have befallen, that are here understood under this similitude, as will appear in the sequel. By the *Sun* here is signified true faith in Christ the Sun of righteousnesse: wherewith the Church of Christ is clothed, adorned, and enlightned. See *Gal.* 3.27. *Eph.*3.17. and 5.14. By the *Moon* some understand the Ceremonies of the old Testament,which were very often ordered and framed according to the changes of the Moon, and which with the coming of Christ were grown weak and were abolished, *Colos.* 2. ver. 14. But hereby are fitly understood all mutable and worldly things which often change like the Moon, and which the true Church of Christ hath under her feet, and counteth them vile and base, in respect of the eternal, immutable, and heavenly things, 1 *Cor.* 7. ver. 30, 31. and 2 *Cor.*4.18.] *and upon her head (was) a crown of twelve stars.* [that is, the doctrine of the twelve Apostles, whereof she alone glorieth, and which she holdeth to be her crown and ornament, as hereafter chap.21. the foundations of this heavenly Jerusalem are compared to twelve precious stones, upon which were graven the names of the twelve Apostles.]

2 *And she was with child, and cryed travelling in birth,* [Namely, to bear Christ by the Gospel, and to give him a form in the hearts of Gods elect, throughout the whole world, as the Apostle speaketh, *Gal.* 4. 19. which though it be alwaies true of the universal Church, yet this was effectually fulfilled in the times of the old, and for some hundred years after the times of the Apostles, wherein the Apostolical and Primitive Church, notwithstanding the opposition of Satan and all his Instruments, hath propagated the doctrine of Christ throughout the world, and hath brought many particular Churches as her own children, as the Apostle speaketh thereof, *Gal.*4. ver. 26, 27. out of *Isa.* 54. 1.] *and being in pain to be delivered.* [this is here added,because of the great care, sorrows, and anguish, which the church of Christ, the faithful Ministers in it oftentimes have, to beget children unto God, and to gather them out of the world. Whereof see an example in Paul, 1 *Cor.* 4. 11, &c.]

3 *And there was seen another token in heaven: and behold, there was a great red dragon, having seven heads, and ten horns,and seven royal hats* [Gr. *diademata*, of which, see chap. 13.1.] *upon his heads.* [that this dragon is the Devil, or Satan, is shewed hereafter, ver. 9. And he is said to be *great* and *red* by reason of his bloodthirstinesse, and cruelty: to whom here *seven heads* are ascribed, by reason of his great subtilty, *and ten horns*, and *ten crowns*, by reason of his great power and dominion in the world, as the Scripture speaketh of him, *Job.*8. 44. 2 *Cor.* 11. ver. 13, 14. *Eph.* 6. 12. Though some also understand by these seven heads, seven mountains, and seven kings of the great City, where Satan had then chiefly his dominion: and by the *ten horns*, and the *ten crowns*, the ten chiefest kingdoms that were under their dominion, whereof shall be spoken hereafter chap.17.9,10.]

4 *And his tail drew the third part of the stars of heaven,and did cast them to the earth:* [As it was chap.20. the seven stars are seven Angels of the Churches, so may here also be fitly understood the third part of the Teachers or Leaders of the Church, which by *the tail*, that is, by the power and poysonous nature of this Dragon in the times of persecutions and heresies, whereof was prophesied before, chap. 6. 3. should fall away from the true doctrine, and the true spiritual care of the Church, to worldly care, as was shewed before, chap.9. 1. and as Ecclesiastical histories testifie,that in such times this hath sometimes come to passe] *and the dragon stood before the woman which should bear, that he might devour her childe when she should have brought it forth.*

5 *And she brought forth a man childe,* [Gr. *she brought forth a son, a man, or male*] *which should preserve* [Greek *feed*] *all the heathen* [or *nations*] *with an iron rod, and her child was taken up unto God and his throne.* [some understand by this male, as also by the following battel of Michael against the Dragon; Constantine the first Christian Emperour,which appeared in the christian Church after three hundred years persecution,and after many wars and victories over the worshippers of Idols, and of the dragon, did at last subdue the Roman Empire, and brought it under the power and dominion of the Christians, and advanced the Christian Church above all others, and lifted it up unto heaven.Which exposition is very ancient, sith Constantine himself did therefore bear this vision in his arms, after that he had conquered Maximinus,Maxentius,Licinius, and other enemies and persecutors of the Christians,with their armies, and had removed Idolatry out of the Roman Empire. But since many things are here said of this male-childe, and hereafter of Michael and the dragon, which can very hardly be applyed unto Constantine and his adherents, therefore it's very meet, that this likewise should be taken of Christ himself, and of his spiritual nativity throughout the whole world, in the hearts, and in the profession of believers, by the Ministry of the Church, as was before, ver. 2. against which Christ, and his spiritual nativity, Satan hath set

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himself with all his might and subtilty, as well by the persecutions of Jews and Gentiles, as by divers blasphemous heresies, which he hath raised against the person and satisfaction of Christ. Though Christ now sitting at the right hand of God, as the head of the elect, hath always prevailed, and hath always continued in his throne.]

6 *And the woman fled into the wilderneſs,* [Some understand this flight of Christs Church, of the duty of all believers, when they have already received Christ in their hearts, and do sit with him in heaven, as Paul speaketh of them, *Epheſ.* 2.6. namely that they must flee from the world, and seek the things that are above, and not the things that are beneath, *Col.* 3.1,2. But forasmuch as this duty of Christs Church continueth always, and here only mention is made of a certain time, therefore its fitly taken by others for a preparation to the same flight of this woman, whereof will be further spoken hereafter verse 13. which preparation, both in Constantines time by the Arrian and other heresies, and by the pride and ambition of many Bishops, and other worldly wise men, from that time begun among them in the Church, which by little and little bred Antichrist, till at last about the year six hundred and six it was brought to light, as is also elsewhere hinted. And they conceive, that this is only hinted here to relate in the *interim* the occasion of this flight, and to speak further of it hereafter: which is also proved by the agreement of the time in this verse with the next, to wit, the 14. verse] *where ſhe had a place prepared (for her) of God,* [namely, of God by the measuring of the Temple, and excluding of the courts, whereof was spoken before chap. 11.1. as the agreement of the 1260. dayes here, and of the 42. moneths there verse 3. likewise importeth] *that they ſhould feed her there a thouſand two hundred and threeſcore dayes.* [Others, *that ſhe ſhould be fed there, &c.* namely, by the two witnesses, which were sent out by God for that very purpose, to maintain the Church of God all this while in the wilderneſſe; which hath also relation to that which was prophecied in the former chapter. For that some would have this to be meant of the flight of the Christians out of Jerusalem, and out of the land of Juda to Pella beyond the Jordan, at the time of the seige of Jerusalem, and the destruction of the holy land, which lasted about three years and an half, suteth not with this revelation, because that desolation had already come to passe in the time of this revelation, and that here is spoken of a longer time, as was shewed before, and shall be yet shewed hereafter.]

7 *And there was war in heaven:* [That here, as some are of opinion, is not spoken of the first fall of Satan, and of his rebellion against the Son of God, whereof Christ speaketh, 1 *John* 8.44. and *Jude* verse 6. appeareth by the saying often related, that here things to come are treated of. As neither of the conflict which Christ the true *Michael,* that is, being equal unto God, *Phil.* 2.6. had against Satan, when he took upon him the form of a servant, and entered into the strong mans house, to binde him, and to spoil him of his vessels, *Matth.* 12.29. and when he destroyed him by his death, and triumphed over him upon the crosse, *Col.* 2.15. *Heb.* 2.14. For though this be an everlasting foundation of all victory over Satan and his instruments, as the inhabitants of heaven sing hereafter, verse 10. and 11. yet this foundation was strongly laid already, before this revelation came to John. Therefore this war and victory here must be understood of a particular application of this first victory of Christ, which yet should follow over Satan in the members of Christ, whereof Christ also speaketh, *Matth.* 16.18. and Paul, *Rom.* 16.20. namely, in the times of persecutions and seductions, under heathen and Arrian Emperours, and other heretical Kings, when Christ was exceedingly opposed in his members, and also especially when the Antichrist prevailed in the West, and the Mahumetans in the East, and the Church of Christ was afflicted and persecuted throughout the whole world: which is clearly proved by the time of a thousand two hundred and threescore dayes, which after this battel is ascribed to the womans flight in the wilderneſſe, and by the triumphant song of the inhabitants of heaven, verse 10, and 11. which here apparently speaketh of such a victory, and consequently also of such a combate] *Michael and his Angels, warred againſt the Dragon, and the Dragon (alſo) fought and his Angels:* [as by this *Michael,* that is, *who is like unto God,* Christ himself by most of the interpreters is understood, so some understand by *his Angels,* the faithful, which by Christ, and with Christ, have overcome the Dragon and his Angels, as is testified hereafter verse 11. yet notwithstanding this name *Angels* may be also understood of Angels properly so called, because they are also often sent by Christ, for the comfort and help of believers in this warfare: as appeareth, *Heb.* 1.14. and the examples of Elias and Eliseus, of Daniel and his companions, of Peter and Paul in their imprisonments, prove in scripture: and as Ecclesiastical histories testify, that the holy Martyrs, under the heathen Emperours, and under Antichrist, were either by Angels delivered out of their hands, or eased, or comforted and strengthned in their torments. Their persecutors were also often by them punished and taken off by divers plagues, as Herod was smitten by the Angel of the Lord, for the ease and comfort of the Church, *Act.* 12.23]

8 *And they prevailed not, neither was their place found any more in heaven.* [The like phrase Christ also useth of his victory over Satan, *Luke* 10.18. and here plainly respect is had to some visions of the old testament, where is seen the like conflict and accusation of Satan before the throne of God, against the faithful, with a final victory over Satan, *Job* 1. 11. and 2. 5. and especially *Zach.* 3.1. which hath many things common with this vision, both in respect of the persons, and in respect of the issue or event. Now whether this was really and actually done, or whether it be only figuratively spoken, it matters not much. This is sufficient and certain, that after Christ had finished the propitiation for our sins, and now sitteth at the right hand of his Father, and there appeareth as our Advocate, all matter of accusation against believers, before the throne of God, is quite taken away from Satan and his Angels, as Paul truly glorieth, *Rom.* 8 33. *&c.* and as the heavenly hosts hereafter sing, *viz.* verse 10, and 11. and that he will from thence continually subdue Satan with all our and his enemies under his feet, as Paul testifieth, 1 *Cor.* 15.25.]

9 *And the great Dragon was caſt (out,) (namely,) the old ſerpent,* [Satan is so called, because he by the serpent seduced our first parents in paradise. See 2 *Cor.* 11.3.] *which is called the Devil and Satan, which ſeduceth the whole world,* [that is, the children of disobedience in the whole world, *Epheſ.* 2.2.] *be (I ſay) was caſt upon the earth, and his Angels were caſt with him.*

10 *And I heard a great voice ſaying in heaven, now is the ſalvation, and the power, and the kingdom become our Gods, and the power his Chriſts: for the accuſer of our brethren, which accuſed them before our God day and night, is caſt down.* [See before the annotations on verse 8.]

11 *And they overcame him by the blood of the Lamb,* [See hereof the annot. on verse 7.] *and by the word of their teſtimony:* [that is, the Gospel, received from them by faith, and stedfastly professed. For this is the spiritual sword and instrument whereby Satan is also overcome. See *Epheſ.* 6.17.] *and they loved not their lives unto the death.* [That is, did here set little by their lives in respect of Christ and his truth. See *Luke* 14.26. *Acts* 20.24.]

12 *Therefore rejoyce ye heavens, and ye that dwell in them; Wo unto them that inhabit the earth and the ſea:* [That is, wo unto earthly and worldly men, whether they be those that inhabit the continent, or such that inhabit the isles in the sea, as before chap. 3.10. and elsewhere besides] *for the Devil is come down unto you, and hath great wrath,* [that is, he is very wroth, because he cannot prevail against the children of God before the throne of God, as is said verse 8.] *knowing that he hath a little time.* [Namely, as the time between Christs first and last coming is called the last hour, 1 *John* 2.18. so is also the time of the residue of Satans dominion called a little time, because in the end of the world he shall be cast into the lake of fire: and he seeth now daily by the tokens, which Christ and his Apostles have foretold, that the same time draweth still nearer and nearer. See hereafter chap. 20.10 and *Matth.* 25.41.]

13 *And when the Dragon ſaw that he was caſt upon the earth, he then perſecuted the woman which had brought forth the man child.* [That is, when Satan saw, that he could no more hurt Christ in his members, nor the salvation of his members, by his accusations in heaven, then he set himself again against the same Church of Christ, to hurt them at least in this world, by spoiling them of their goods, by imprisonment, by reproaching their persons, by banishment, persecutions, and such like troubles.]

14 *And to the woman were given two wings of a great Eagle,* [Namely, of God: which two Eagles wings some conceive to be *faith,* whereby she in all these continueth firmly grounded upon Christ her head, 1 *John* 5.4. *and hope of ſalvation,* whereby she overcometh all afflictions and persecutions, knowing that the sufferings of this present time are not to be compared with the glory which shall be revealed in us. Though also all manner of effectual preservation of God is understood by Eagles wings, as appeareth by *Deut.* 32. 11.] *that ſhe might flee into the wilderneſs, into her place,* [namely, whereof was treated verse 6.] *where ſhe is nouriſhed* [Oth. *that ſhe might be nouriſhed there,* namely, as well by God alone by his spirit and word, as is said of the seven thousand, whom God in Elias his time had reserved to himself, 1 *King.* 19.18. *Rom.* 11.4. and afterward also by the two witnesses, whom God a long while raised up unto her in this wilderness of hers, as was noted on c.11.3.] *for a time, & times, and half a time,* [some take here by *a time* to bemeant a year, by *times* two years, and *half a time* half a year, as this phrase seemeth to be taken of *Dan.* c. 7. 25. and 12. 7. and are of opinion that the time of Antichrists reign, shall not last longer then three yeares and a half before the end of the world, as the tyranny of Antiochus who was a type of Antichrist, among the Jewes in the time of the Machabees lasted no longer. But this opinion is repugnant to *Dan.* 11.3. and is besides effectually confuted, because if that were true, the day of judgment, in Antichrists time would be already known, contrary to the testimony of Christ, *Matth.* 13.32. As it's also impossible that Antichrist in so short a time should arise out of the Tribe of Dan (as they pretend) which hath no power or command in the world, and should make all the Jews throughout the whole world to adhere unto him, take the city of Jerusalem with all the land of Juda, build up the Temple, and after that should cause himself to be worshipped throughout the whole world, subdue Christendome under his dominion, destroy the city of Rome, and the like: Whereas the Scripture testifieth, that this mystery of iniquity began to work even

in Pauls time, 2 *Theſ.* 2.7. and that the Jews themselves shall be converted before the end of the world, and be gathered to the true church of Christ, *Rom.* 11.25: 2 *Cor.* 3.14,*&c.* Therefore this *time, times, and half a time,* must be meant of a time that is well known unto God, and shall not be known unto us before the event. Or, for three years and an half, which make together two and fourty weeks, or a thousand two hundred and threescore daies, every day being taken for a year: whereof before chap. 11.3. and verse 6. of this chapter, and of which more shall also be spoken hereafter, chap. 13.5. for even that very time shall the church of Christ be nourished in the wilderness, wherein the Court of the Temple shall be left unmeasured, and the holy city shall be trodden down by the Gentiles, and the two witnesses shall prophesie, and the beast shall make war against the Saints: whereof will be prophesied in the sequel] *without the face* [Gr. *from the face*] *of the Serpent.*

15 *And the Serpent caſt out of his mouth water as a river after the woman, that he might cauſe her to be carried away by the river.*

16 *And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the River, which the Dragon had caſt out of his mouth.* [Though some do also understand by these *waters* false doctrines, yet it's well known that in the word of God, by *waters,* or *rivers* are meant persecutions, or afflictions, as appeareth, *Pſa.* 42.8. and 124.5. *Mat.* 7.25. That here also is spoken of new persecutions and troubles, which Satan should cause and procure unto the church, after she was fled into the wilderness, appeareth here from the Text. But to what persecutions respect is had here thereof are sundry opinions. Some conceive that they are the persecutions, which Antichrist raised against the Greek churches, because they would not embrace the worshipping of images, nor the invocation of Saints, nor the honouring of their reliques, nor his dominion: which things were a long time opposed by some of the Greek Emperours. Others are of opinion, that hereby is meant the persecutions that were raised against the Hussites in Bohemia, and other places, which the Lord for a long time stopped by one Ziska in wonderfull deliverances, as if they were risen out of the Earth. As also of the combination of Emperours and Kings with Antichrist, at such times when the church after Luthers time began to life up the head, whereof some do yet still continue. Lastly, others understand this of the last violence, which Antichrist, with all his adherents yet should perform before his fall. But this followed thereupon for the comfort of the church, that God will yet at length wonderfully deliver his church, as Moses and Aaron were delivered from the violence and conspiracy of Core, Dathan, and Abiram, when the earth opened her mouth, and devoured their enemies, *Numb.* 16. v.31.32. the like wonderful and unexpected deliverances we also in our times, in all parts of Christendome have frequently seen.]

17 *And the Dragon was wroth with the woman,* [Namely, because she had now hid her self from his sight in some places and times, as is said v.14. and because she had also afterward gotten help of Kings and Princes, which protected her against the violence and assaults of Antichrist and his adherents] *and went his way to wage war againſt the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.* [namely, which were yet scattered and hid in such places, where no publick churches were, and where Antichrist, and the Kings which lent their power unto him, yet had their dominion: Of which scattered Christians here two marks or tokens are set down, namely, that they served God according to his commandments, and not according to humane traditi-

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ons, and that they kept the testimony of Jesus, that is, sought their salvation onely in the merits of the onely and perfect Saviour Jesus, and not in their own merits, or the merits of any creatures, according to the doctrine and testimony of the holy Gospel; wherein consisteth the true difference between a worshipper of Antichrist, and an Evangelical or Reformed Christian.]

18 *And I stood upon the sand of the sea.* [Namely, in a vision, or also in deed and truth, in the isle of Patmos, as the like is said of Daniel chap. 10.4. namely, to see what should further come to passe, or what vision should be shewed unto me out of the sea: as the next chapter sheweth, whereunto this verse seemeth to appertain, which is therefore also joined by some unto the next chapter.]

CHAP. XIII.

1 *Unto the Apostle is shewed in a vision a beast with seven heads and ten horns.* 3 *Whereof one head being wounded to death, is healed.* 4 *All the earth worshippeth the beast and the Dragon, for the space of two and fourty moneths.* 6 *The beast blasphemeth God and his Saints, and maketh war against them,* 8 *and overcometh all them, whose names are not written in the book of the Lamb.* 10 *The reward of like punishment is threatned to the persecutors.* 11 *After that another beast cometh up out of the earth, having two horns like the Lamb: But doing the works of the first beast.* 13 *This doth great wonders, and seduceth the inhabitants of the earth, so that they make an image, which all are made to worship.* 16 *And it causeth every one to bear a mark, either the name of the beast, or his number, which is six hundred threescore and six.*

AND I saw a beast rise up out of the sea: [This vision (represented in this and some following verses) doth in many things agree with the vision, which Daniel saw, chap. 7.v.2, &c. where the four Monarchies or sovereignties in the world, under the like form, are shewed unto the Prophet. The reason why they are compared unto beasts, and that, rising up out of the sea, is, because they are set up with a great noise by the confluence of many nations, (resembled unto waters, *Revel.* 17.15.) and are often wont to be joyned and accompanied with much cruelty and violence] *having seven heads,* [these seven heads are, chap. 17.v.9. expounded by the Angel himself to be the seven mountaines, on which that great city, whereon the woman sitteth, that hath dominion over the Kings of the earth, is built, as likewise the seven Kings, or forms of Government, which she was subject unto, whereof a further expositition will follow in the same chapter] *and ten horns;* [these are hereafter chap. 17.12. expounded to be ten Kings, which had not yet received the kingdome, but should in one hour receive their power with the beast: to whom they should for a time deliver up their power, till they should take it again to themselves: whereof see also there a further exposition] *and upon his horns were ten royal hats,* [Gr. *Diademata:* where were a sort of crowned hats, belonging also unto Kings, which they cloud conveniently take off from their heads, for to put them off before the Throne of the Dragon, and of the beast, and to lay them at his feet, as the four and twenty Elders and the four beasts do cast down their crowns before the throne of God and of the Lamb, chap. 4. vers. 10.] *and upon his head was a name* [oth. *names*] *of blasphemy.* [namely, such as are *God on earth, Christs vice-gerent, the head and bridegroom of the church,* and the like more, besides the idolatry, which is also understood under the name of blasphemy: as appeareth, *Isa.* 65.7. *Ezek.* 20.27. See hereof also, 2 *Thes.* 2.4. what dominion is to be understood by this *Beast* that had *seven heads and ten horns, &c.* about it are sundry opinions. Some Expositors understand thereby the Roman Monarchy, under the Heathen Emperours, when John received this Revelation, and shortly after the time under Trajan the Emperour in its greatest vigour and splendour. And as they worship idols, and consequently also the Dragon, so were they also stirred up by him, to oppose the Christian Religion to the utmost. And though after the time of about two hundred and twenty years, Constantine, the two Theodosius's, Gratian, and some few good and Christian Emperours, did for a while protect the church, yet in the interim there have been some Heathen and Heretical kings, that lent their power unto the Dragon, and have persecuted the churches of Christ and the Orthodox Teachers, till at last under this Empire in the West, about the year four hundred and five, after the nativity of Christ, this beast receive a deadly wound, when by the Northern Nations, the Longobards, Goths, Hunnes, and Vandals, the city of Rome was five times taken, and at last destroyed, out of whose ruine Antichrist at last brought forth his Kingdome, when the Emperour Justinian, about the year five hundred and fifty, expelled and subdued these Barbarous Nations, and exalted the Bishop of Rome anew. And the civil Emperour Phorus, about the year six hundred and six, proclaimed him Universal Bishop, whereby the wound of this Head of the beast was healed again, and was worshipped among all Nations and Tongues, whereof in the sequel of the chapter, by the coming up of the second beast more shall be spoken. This opinion is the opinion of many eminent Teachers, and suteth very well with almost all the parts of the description of the properties of this first beast. But these difficulties do here occurre: First, that this Roman Empire had been long before in its vigour and strength, whereas this beast in this vision is shewed as it were yet coming up. Secondly, that it is a difficult thing that should be also comprehended under this, the times after Constantines coming to the Empire, and other godly Emperours: or that the ascension of the second beast, that is, of Antichrist, must be placed among these godly Emperours. And most of all that the two and fourty moneths, whereof is spoken here v. 5. do plainly agree with the two and fourty moneths, or one thousand two hundred and sixty daies, whereof is spoken chap. 11.2,3. and with the one thousand two hundred and sixty daies, whereof mention is made chap. 12.6. which is the time when the holy city was trodden down by the Gentiles, and wherein the two witnesses, that fed the church in the wilderness, were raised: And against whom this Beast made war, as is shewed there. Therefore this is most fitly applyed to the new Romane Dominion, which was set up in the same city, about the time of the treading down of the holy city, and of the flight of the church of Christ into the wilderness, and did extend it self over all Christendom, especially in the West. Which dominion, since it is twofold, namely, a secular dominion, which Antichrist exerciseth either directly or indirectly above all Kings, Princes, and Commonwealths: And a spiritual dominion, which he assumeth over all Bishops, Abbots, Prelates, and Priests in the church. Both these usurped powers are most plainly set forth in this vision under the appearance of these two beasts: As hereafter also by the royally adorned whore, which sitteth upon the beast, and by the false Prophet, that accompanieth her. For this is an usual thing with the Apostle in this Scripture, to represent divers properties and operations of one person, or succession of persons, by divers or sundry visions; as before chap. 11. the church of Christ is set forth by the Temple and the

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Courts thereof, and chap. 12. by a woman clothed with the Sun. Yea as Christ himself in this Revelation is brought in sometimes like a Lamb, sometimes like an Angel and Priest of heaven, sometimes like a Conquerour sitting upon a white horse. Now that the exposition of all these properties, which follow here in this chapter, do suit well with both dominions, will appear in the sequel.]

2 *And the beast which I saw, was like unto a Leopard, and his feet* (were) *as the feet of a bear, and his mouth as the mouth of a lion,* [The three first Monarchies, *Dan.* 7.4, &c. are compared to these three wilde and devouring beasts: which three together are here attributed unto this beast alone, because the properties of those three together do suit with this beast: of which properties, see also the exposition, *Dan.* chap. 7.] *and the dragon gave him his power, and his throne, and great might.* [which power, and throne, and authority of the dragon is, to be the Prince of this world, *Joh.* 12.31. the God of this world, 2 *Cor.* 4.4. and the supreme power of the air, which worketh effectually in the children of disobedience, *Eph.* 2. ver. 2. who himself also boasteth that he can give these kingdoms to whom he will, *Luk.* 4.6. And Paul testifieth that the coming of the Antichrist shall be after the working of Satan with all power, 2 *Thes.* 2.9.]

3 *And I saw one of his heads as it were wounded,* [Gr. *killed*] *to death, and his deadly wound* [Gr. *blow, or wound of his death*] *was healed* [see of this wound, and the healing thereof, the annotat. on ver. 1. For it appeareth by the sequel of the text, & by the phrase which John useth, that this beast recieved this wound in his first ascension, which in a manner was healed by] Justinian the Emperour, and some following Emperours, but was fully and perfectly healed by *Pipine* and *Charles* the Great, who about the years seven and eight hundred, placed the Bishop of Rome in his full possession when the ten kings that came up with him, joyned their power with him: whereupon followed the admiration and subjection of all nations in Christendom, as the Text in the words following sheweth] *and all the earth wondred after the beast.* [that is, followed after the beast with admiration.]

4 *And they worshipped the dragon,* [Namely, not in his form, as the Heathen Romish Empire in her Idols had done, but the new image-worship, and other idolatrous practices, whereunto they fell in this Empire, as was said before, cha. 9. v. 20. and experience superabundantly shews but too plainly] *which had given power unto the beast: and they worshipped the beast, saying, who is like unto the beast? who is able to wage war against it?*

5 *And unto him was given a mouth to speak great things and blasphemies:* [See the like, *Dan* 7.8. which is said of the little horn, which grew up between the other horns, which according to the letter is understood of king Antiochus, of whose tyranny and idolatry among the Jews, much may be read, 1 *Mach.* 1. and 2. chapters, and whom many Expositors among Christians hold to have been a type of Antichrist, who should exercise and use such tyranny and idolatry among Christians. See the exposition of these great things before in the last annot. on the first ver. of this chap. & on chap. 12. v. 6.] *and power was given unto him to doe it two and fourty moneths.* [Oth. *to make war two and fourty moneths:* that is, a thousand two hundred and threescore dayes, whereof see the exposition on the first verse of this chap. and on chap. 12. ver. 6.]

6 *And it opened his mouth unto blasphemy against God,* [Namely, forasmuch as he ascribeth unto himself the power and names of God. For he sitteth in the Temple of God, and exalteth himself above all that is called God, 2 *Thes.* 2.4.] *to blaspheme his Name, and his Tabernacle,* [some understand hereby the true Church of God, whom he declareth before all the world to be heretical and accursed. Others understand hereby the body of Christ, which is called the Tabernacle of his God-head, *Joh.* 1.14. *Heb.* 9. ver. 11, 12. and which is blasphemously abused by the Masse. Both opinions are true] *and them that dwell in heaven.* [that is, the angels and blessed souls, whom he (as much as in him lyeth) changeth into Idols, and with whom he committeth spiritual fornication: wherewith he maketh the Kings and Nations of the earth drunk, as shal be shewed hereafter, chap. 17. which is the greatest contempt and blasphemy that he is able to offer unto them: as *Paul* and *Barnabas* when men would have given them divine honour, they rent their clothes, *Act.* 14.14. which was wont to be done at the hearing of blasphemy, as appeareth, 2 *King.* 18 37. and *Matth.* 26 ver. 65.]

7 *And* (power) *was given unto it to make war with the saints* [That is, the true believers and professours of the name of Christ, as was also said before of those two witnesses, chap. 11.7.] *and to overcome them:* [namely, by corporal victories, as well against particular believers, by slaying them, as against their congregations, by troubling and wasting them: whereof the books of Martyrs are full of examples. Howbeit believers have alwaies overcome the dragon and the beast according to the Spirit, as faithful souls glory and sing praises hereat, chap. 12.11. and as is testified of them in this same chapter, ver. 8.] *and power was given to it over every kindred, and language, and nation.* [namely, by the just judgement of God, who sent a power of errours among those nations, that they should believe lies, and should be all condemned that believe not the truth, 2 *Thes.* 2. ver. 10, 11.]

8 *And all that dwell upon the earth shall worship it, whose names are not written in the book of life,* [That is, which are not chosen of God in Christ, as *Paul* speaketh, *Ephes.* 1. ver. 4. See the like Phrase, *Luk.* chap. 10. ver. 20. and hereafter chap. 20. ver. 12.] *of the Lamb which was slain from the foundation of the world.* [Some joyn these last word, *from the foundation of the world,* to the former words, *whose names are not written in the book of life,* as Paul speaketh of our election in Christ, *Eph.* 1.4. Others joyn them to the last words, *which is slain.* For though Christ was not actually slain, but when he suffered for us upon the cross, yet his death and sacrifice was effectual from the beginning of the world for the redemption of believers, and he was slain from the beginning in Gods decree, in Gods promises, and in the faith of the elect, as is said of Abraham, *Joh.* 8. ver. 56. and of Moses, *Heb.* 11.26.]

9 *If any man have eares, let him hear.*

10 *If any man lead into captivity,* [Gr. *if any man lead captivity together;* that is, a multitude of captives] *he* (*himself*) *goeth into captivity: if any man shall kill with the sword, he himself must be killed with the sword.* [This is added here for a conclusion, and for the comfort of believers, namely, that unrighteous men shall receive like recompense, either in this world, as oftentimes hapneth: or at least in the world to come, when they with the beast and the false prophet shall be cast into the lake of fire, and by the Spiritual sword of Christ, which proceedeth out of his mouth, be killed with eternal death, as is said hereafter, chap. 19, 20.] *here is the patience and the faith of the saints.*

11 *And I saw another beast coming up out of the earth,* [That the ascending of this other beast out of the earth signifieth Antichrist, is without controversie among all Interpreters; who in the shape of the first beast, setteth himself up as a Prince of the world, and as God upon earth, as was shewed hitherto, but now cometh forth as a false Prophet, which seduceth the whole world by his Idolatry and false doctrine, as shall appear by the sequel] *and it had two horns like* (*the*) *horns of the Lamb,* [that is, he carrieth himself in outward

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outward shew and profession, as if he were the Vicar of Christ the Lamb of God, and a servant of all the servants of Christ] *and it spake like the Dragon.* [that is, bringeth in doctrines, which the Scripture calleth *doctrines of Devils*, 2 Tim.4.1. See also *Matth.* 7.15. 2 *Cor.*11.14. But some understand hereby the power which he taketh upon himself, of shutting and opening heaven.]

12 *And it exerciseth all the power of the first beast in his presence,* [That is, he persecuteth and afflicteth the Church of Christ by the power of his Clergy, by the instruments of his spiritual Hierarchy, by his inquisitions, decrees, excommunications from the society of his Church, and the like: as he also doth by his secular instruments, by bloody decrees, and punishment with halter, sword and fire] *and it causeth the earth*[that is, worldly and earthly men, whereunto are before in this chapter opposed those that are written in heaven, and in the book of the Lamb] *and them that dwell therein, to worship the first beast, whose deadly wounds were healed.*

13 *And it doth great tokens,* [Namely, which the Apostle calleth *tokens of lies*, 2 Thes.2.9. because they are partly feigned, and are partly done by Satan for the confirmation of lies] *so that it maketh fire to come down from heaven on the earth before men:* [hereby is fitly understood the lightnings of his excommunications and bannings, whereby he affrighteth not only the common people, but also Kings and Princes, and whole kingdoms and Commonwealths, as is known by the histories. Though some such kind of miracles have been highly boasted by some of the Roman Bishops.]

14 *And seduceth them that dwell upon the earth, by the tokens which were given unto it to do in the presence of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound of the sword, and lived (again.)* [This is understood by some of the worship of Images in general, which all those that are under Antichrist, must receive, as the subjects of the king of Babel, *Dan.* 3.1. were constrained to worship the King of Babels image upon pain of being burnt by fire. But it's not unfitly understood by others of his spiritual dominion, which he by his Clergy hath in all spiritual Courts, as they call them: & which all nations every where were constrained to worship as the image of their soveraign, and submit themselves thereunto. Wherewith the ensuing properties of this beast do best suit.]

15 *And (power) was given unto it to give a spirit unto the image of the beast, that the image of the beast should also speak, and cause that all they that would not worship the beast, should be killed.* [They that understand this of the worship of Images, apply it to the images, by which Satan (as he did unto Eve by the Serpent) sometimes spake, or by which their Clergy have feigned, that the saints that are represented by them, have spoken as in their Legends. Sundry examples thereof are to be found, to bring thereby more credit & life to this Idolatrous worship. Others apply it to the priviledges of the forenamed spiritual Courts, and their inquisitions, whereby they are dreadfull unto small and great, and whereby they have persecuted very many to death, that will not acknowledge their power, and follow their Idolatry, and caused them to dye by the hands of the Magistrate.]

16 *And it causeth that unto all, great and small, both rich and poor, and free and bond, a mark be given in their right hands, or in their foreheads:* [This is fitly understood of their *Chrisme*, or Unction, wherein every one in their Sacrament of confirmation, which they prefer above the Baptism of Christ, must be marked in the forehead, as also their Clergy in taking their Orders are anointed and marked in their heads, hands, and fingers in like manner, which marks they call *indelible characters*, and without which they may not distribute their spiritual merchandise, neither trade and converse among other men in peace, as followeth.]

17 *And that no man might buy or sell, save he that had that mark, or the name of the beast,* [That is, the profession, that they are Roman Catholicks, or good Popelings, well-affected to the Pope, holding him to be the head of the Church, and infallible in his doctrine and traditions] *or the number of his name.* [that is, addicted to the Latine or Romane Church, which performeth her chiefest worship in Latine, and forceth also upon her followers to make their prayers in Latine, although they understand not what they say. Which name *Roman* or *Latine* importeth this number of his name, as followeth.]

18 *Here is wisdom: let him that hath understanding, count the number of the beast: for it is the number of a man: and his number is six hundred threescore and six.* [That is, a number which is counted by the letters of the name of a man, or of an order of men after the Hebrew or Greek manner, which use the letters of their Alphabet to expresse a number. And though many expositions are made about it, yet the most ancient and most probable of all, is the exposition of *Irenæus*, who lived a little after the time of this Apostle, about two hundred years, who applyeth this to the word *Lateinos*, wherein the number 666. is found. Which agreeth very well with the thing, since the Pope pretendeth to be the head of the Latine Church, will have the service of God to be performed in the Latine tongue, and will have the old Latine translation of the Bible to be held authentick.]

CHAP. XIV.

1 *The Apostle seeth in a vision the Lamb standing on mount Sion with his 144000. marked ones.* 2 *A new song is sung in heaven, which none could learn but they.* 4 *These are virgins, and follow the Lamb whithersoever he goeth.* 6 *Whereupon an Angel flyeth through the midst of heaven, and preacheth the everlasting Gospel.* 8 *Whom another Angel followeth, who foretelleth the fall of the great City of Babylon.* 9 *And a third, who threatneth eternal punishment to them that worship the beast, or bear his mark.* 12 *The saints are exhorted unto patience, and they that dye in the Lord are assured of salvation.* 14 *After that there appeareth one upon a white cloud, with a crown upon his head, and a sicle in his hand, who is charged to put his sicle into the harvest that was ripe.* 17 *At last there cometh yet another Angel out of the Temple of heaven with another sicle, who is charged to cut off the grapes of the earth:* 19 *which he casteth into the wine-presse-fat of Gods wrath, which is trodden, and floweth even unto the bridles of the horses, a thousand six hundred furlongs.*

AND I looked, *and lo, the Lamb* [Why Christ is called the Lamb, was shewed before, chap. 5.6.] *stood upon mount Sion,* [Christ is here brought in as it were standing upon mount Sion, whereby the Church is represented, as *Isa.* chap. 2.23. 1 *Pet.*2.6. and elsewhere: because in the midst of Antichrists persecutions he hath alwaies a watchful eye over his Church, and always gathereth & protecteth the same, for which cause he is also said, *Act.*6. 56. to stand at the right hand of God, and above chap. 2. 1. to walk among the Candlesticks, as being alwaies ready and prepared to assist them, and to furnish them with all things necessary] *and with him an hundred fourty and four thousand* [these are those that

that are marked of all the tribes of the Israel of God, chap. 7.3, &c. during the time of Antichrists reign, and of the flight of the woman into the wildernesse, and which in the general apostasie alwaies cleave close unto Christ their head: and are here opposed to the great multitude of those that received the mark of the beast, whereof was spoken before, and shall be yet spoken hereafter] *having his Fathers name written on their foreheads.* [of which writing of these names on their foreheads, see before, on chap.7.ver.3, and 9.4.]

2 *And I heard a voice from heaven,* [Some understand by this voice, the voice of the marked ones themselves, which the Apostle heard at first afar off, and afterward nigh at hand, approaching, and coming nearer by degrees. But sith it is said in the third verse, that none was able to learn this song, besides these marked ones, therefore this is fitly understood of the voice of an innumerable multitude of those that stood already before in heaven about the throne of God, and praised God day and night, spoken of, above chap. 7. 9. to whom these 144000. also joyned themselves, after that they in the times of Antichrist were also brought by Christ their head from the militant church here on earth, to the triumphant Church in heaven, as appeareth hereafter, chap.19.1.&c.] *as a voice of many waters, and as a voice of a great thunderclap,* [not in respect of the terriblenes thereof, as it's sometimes taken, but in respect of the greatnesse thereof, and the zeal from whence it arose. Otherwise it was pleasant to hear, as is shewed hereafter, chap.19.6.] *and I heard a voice of harpers playing on their harps.* [this comparison is taken from the practice that was used in Salomons Temple, where together with singing there were also used by the Priests and Levites instruments of musick. See also before chap.5 ver. 8.]

3 *And they sung as it were a new song,* [Which is likewise so called, chap. 5. 9. and its called *new* here, by reason of the new occasion that was given for this song of praise by the redemption of these marked ones, and the new preaching of this everlasting Gospel. See the like phrase, *Psalm* 40.4. *Isa.* 42.10.] *before the throne, and before the four Beasts, and the Elders: and no man could learn that song, but the hundred fourty & four thousand,* [namely, with an upright minde and full assurance, that they had part in it. For though hypocrites do sometimes also praise God for the redemption wrought by Christ, yet none can do it cordially but such as by true faith, and assurance of the holy Ghost have learnt it. See *Rom.* 8.15.26. 1 *Cor.* 12.3.] *which were bought from the earth.* [Namely, by the blood of the Lamb, as it expressed, chap.5.9. See also 1 *Pet.* 1 verse 19.]

4 *These are they which are not defiled with women, for they are virgins. These are they which follow the Lamb whither soever he goeth.* [This cannot be understood of the state of marriage, as some would have it: for that is honourable among all, and the bed undefiled, as Paul testifieth, *Heb.* 13 4. And Christ is followed whither soever he goeth, not only by the blessed saints that here led a single life, and were never married, but also by the maried persons, as Patriarchs, Apostles, Martyrs and innumerable others, as the Scripture speaketh, 2 *Cor.* 5.6. &c. 1 *Thes.* 4.17. &c. But by these *virgins* are here meant those that by their faith and true profession stedfastly adhered unto Christ, when the whore of Babylon made all the Kings and nations of the earth drunk with the cup of her fornication, that is, with her idolatry: whereof further will be spoken in the sequel. In like manner doth the Apostle Paul speak of all kinde of true believers, 2 *Cor.* 11.2.] *these are bought from among men (to be) first fruits unto God, and to the Lamb.* [That is, that they might be holy and dedicated unto God and to the Lamb, as the first-fruits were to be consecrated and dedicated unto God. See *Lev.* 23.10. *Num.* 15.20. &c.]

5 *And in their mouth was found no guile,* [Namely, as in those that bear the marke of the beast, which in deed will seem to serve God and Christ, but indeed, and with their heart they turn away from him to the worship of images and other helpers, whom they will honour and worship besides God. See the like, *Zach.* 3.13. and *Rom.* 11.25.] *for they are unblamable before the throne of God.* [Namely, because they are by true faith justified before God, and serve him sincerely and from the heart, not to please men, but to please God only. See the like, *Luke* 1.6. and *Ephe.* 5.27.]

6 *And I saw another Angel flying in the midst of heaven, and he had the everlasting Gospel,* [Namely, of obtaining salvation only by faith, and calling upon the one only God, and the only Mediatour Christ: which Gospel is called *everlasting*, because it was ordained from eternity, and was promised from the beginning of the world, *Tit.* 1.2. howbeit others are also of opinion, that it is here called *everlasting*, because it could not any more be after that time so suppressed, but that it would alwayes continue publikly knewn and expressed in the world in some place or other] *to pray unto them that dwell on the earth, and to every nation, and kinred, and language, and people:* [here in this verse beginneth the second part of this chapter, wherein the restauration of the doctrine of the Gospel, by certain steps and degrees, in publique Churches is foretold, separated from Antichristianism come to its height, and the truth of the Gospel was most obscured; howbeit God hath also at all times gathered out of it those that belong unto him, as he had in Achabs time reserved those seven thousand in Israel, *Rom.* 11.7. By this Angel are meant the faithful witnesses of Christ and Teachers of the Gospel, who when Antichristianism was now at the highest, began to warn the world publikly against it, and to spread the Gospel publikly abroad throughout Christendom: as about the year 1170. there were in France the Waldenses and the Albigenses, against whom Antichrist set himself with great power, so that according to the testimony of some historians, above ten hundred thousand of them were slain and banished at sundry times and in sundry places. But he was not able so to root them out, but they were yet in great numbers scattered throughout all Europe, and adhered still to their profession.]

7 *Saying with a great voice, fear God, and give glory to him,* [This is the first part of the Gospels voice, whereby the worshippers of the Beast are warned and exhorted to honour, fear, and serve God only in Christ] *for the hour of his judgment is come.* [That is, is near, as the Scripture also speaketh of the last day. And this is a very strong argument to dissuade men from idolatry, as this also is used by Paul to those of Athens, *Acts* 17. ver. 29.30.31.] *And worship him, that made the heaven, and the earth, and the sea, and the fountains of waters.* [Which wonderful work of God the Scripture also elsewhere relateth after the same manner, *Psalm* 104. 10. and 114. 8.]

8 *And there followed another Angel,* [Namely, which with a new zeal and earnestnes should set upon Antichrists kingdom, and forewarn the world against it, after that it had now in a great measure suppressed the progresse of the former Angels preaching. Some are of opinion that under this Angel arose *John Wiclef* with his adherents in England, and *John Hus* and *Jerome* of *Prague* in Germany and Bohemia, who about the year 1380. and 1400. by writing and teaching made a great breach upon this new Babylon, and though they were at last in a great measure suppressed by the Council of *Constance*, and by the power of *Sigismund* the Emperour, yet many of their disciples and Churches al-

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wayes still remained, especially in the parts of Bohemia and Moravia, Poland, Hungaria, and elsewhere] *saying, She is fallen she is fallen, Babylon that great City,* [that is, her fall is decreed by God, and is already begun in the hearts of many, and shall from henceforth be more and more advanced, till it be at last utterly destroyed, as shall be further shewed hereafter, c. 18. These words are taken out of *Isa.*21.9. and *Jer.* 50. 8. where the like threatning is denounced against old Babel of Assyria, or Chaldea, which had for a long time oppressed the Israelites, and which had been a nourisher of all manner of pride and idolatry in the world] *because she hath made all nations to drink of the wine of the wrath of her fornication.* [that is, of her idolatry, whereby the wrath of God is provoked against them. Otherwise it may also be rendered, *the wine of the poison of her fornication:* as this Greek word in the old Greek Translation of the old Testament is also taken, *Deut.* 32. 32. *Psa.* 58.5. A comparison taken from a dishonest woman, which by sweet poisoned wine is wont to bereave men of their senses, and to draw them to her unchaste love; which signification agreeth very well with the outward manner of the worship of Idolaters.]

9 *And a third Angel followed them: saying with a great voice, if any man worship the Beast and his image, and receive the marke in his forehead, and in his hand.*

10 *The same shall also drink of the wine of the wrath of God,* [That is, because he hath suffered himself to be allured by the cup of idolatry of the whore of Babylon, the Lord will cause him to drink of the wine of his wrath, and of his judgment. A phrase frequently used by the Prophets, when the heavy judgments of God are threatned against a nation. See *Psalm* 75. 9. *Jer.* 25.15.] *which unmingled is poured into the cup of his wrath;* [or intermixed, *&c.* for pure wines poured in, or divers sorts of wines mingled together, do soon procure drunkenness, giddiness, and other distempers to a man: which are here compared to Gods just judgments, wherewith he doth not intermingle his mercy] *and shall be tormented with fire and brimstone before the holy Angels, and before the Lamb.* [This third Angel comes further, and warns yet with greater earnestness, all those that worship the Beast, or bear his mark, to beware of eternal punishment, that is unto them unless they do repent. Under which Angel is appointed the time of fuller reformation in Christendom, which was begun by Luther, Zuinglius, and their associates in the year 1517. and hath been hitherto carried on by many eminent Teachers, yea even Kings, Princes and Common-wealths. Wherein men that were under Antichristianism are yet more plainly instructed, and are yet more earnestly warned to beware of the false doctrine and idolatry thereof.]

11 *And the smoak of their torment* [That is, the smoak of the fire whereby they are tormented, *Luke* 16. 24.] *ascendeth up for evermore, and they have no rest day nor night, which worship the beast and his image, and if any man receive the mark of his name.*

12 *Here is the patience of the Saints; here are they that keep the commandments of God, and the faith of Jesus.* [These are the two marks of a true reformed Christian, opposed to the worshippers of the beast and his image, as the same are also set down before, chap. 12. 11,17. See the exposition there. This verse and the next following serve for the comfort of believers, who in the time of these reformations should anew be persecuted and afflicted by Antichrist. Whereunto is opposed their patience, in the expectation of the just vengeance of God upon the Ministers of Antichrist: and the assurance of salvation prepared for them, as also the Martyrs, which in the primitive persecutions under heathen Emperours died for Christ his sake, chap.6.10, *&c.*]

13 *And I heard a voice from heaven which said unto me, write, blessed are the dead, which die in the Lord,* [That is, for the Lords sake, as *Ephes*.4.1. Or, *in the Lord,* that is, in the faith, and in the fear of the Lord, as this phrase is also used, 1 *Cor.* 15.18. 1 *Thes.*4. vers. 16, *&c.*] *from henceforth:* [some joyn these words to the former word *write,* and expound them thus, *write from henceforth,* so as that here is testified by the Angel, that in the time of the renewing of the preaching of this everlasting Gospel, shewed by these three Angels, the true witnesses of Christ should not preach nor write, (as is done in the darknes of Antichristianism in such a manner as that the children of God when they die, should have cause to be troubled with the fear of purgatory, and of hell-torments, which they should yet be fain to suffer after that they are dead, unless there be provision made against it by funeral solemnities, masses for the soul, indulgencies, *&c.* But that they are blessed as soon as they die, and that they are purged by the blood of Christ alone from their sins. Others joyn these words *from henceforth,* to the word *blessed,* and expound it thus, that those that die in Christ are blessed *from henceforth,* that is, as soon as they die, *&c.* notwithstanding that Antichrist with his adherents condemneth them as Hereticks and damned men: as Christ also setteth such comfort before his disciples, *Matth.* 5. v.10,11,12. and both opinions do agree well with the thing it self] *yea saith the Spirit, that they may rest from their labour: and their works follow with them.* [or, *after them.* That is, the gracious reward of their trouble, hardship, patience, *&c.* undergone for Christs sake, doth accompany them, or doth follow them. A comparison taken from them that are come to the end of the race, or of the combate, and then take rest, are refreshed and crowned, 2 *Tim.*4. ver. 7,8.]

14 *And I looked, and behold, a white cloud, and upon the cloud was one sitting like unto the son of man, having on his head a golden crown,* [Namely, as King of Kings, and Lord of Lords, chap.19.16.] *and in his hand a sharp sicle.* [namely, by reason of his power in this judgement, whereby he is able to subdue all things unto himself, *Phil.* 3.21. Most expositors understand this of Christ himself, to whom such titles are also elsewhere given; as chap.1.13. and whose coming to judgement is likewise described after this manner, ch. 1.7. See also *Dan.* 7. v.13. *Mat.* 26.64. These following visions in this chapter, are understood by some of the grievous wars, massacres, and blood-sheddings, which Antichrist should raise against the reformed Princes and Nations in the world, and of the taking away of many hundred thousand men, which on every side followed thereupon, happen yet daily, and yet more grievous are to be expected, before great Babel shall utterly fall. But the greater part understand it of the last judgement, as the similitude and phrases import, and as almost all visions in this Revelation end in the last judgment.]

15 *And another Angel came out of the Temple,* [Namely, of Heaven, as is expresst v. 17. where the throne of God the Father is, as is testified chap. 4.2. From whence this Angel as a messenger of the Father cometh unto Christ, according to the custome used among great Kings: to declare the things that follow, and to shew the fulfilling of the time of the execution of Gods judgements: as we read that in the time of his humiliation, not onely the Angels, but also Moses and Elias came unto him from heaven, to speak of his decease at Jerusalem, *Mat.* 17.3. *Luke* 9.30. Forasmuch as he came not to do his own will, but the will of the Father that sent him, *John* 4. 34. and 6. 38.] *crying with*

with a great voice, to him that sat on the cloud, thrust in thy sicle, and reap; for the hour is come for thee to reap, [that is, to take away men from the earth, forasmuch as the number of the elect was now made up. See before chap.6.11. and 2 *Pet.*3.9.] *for the harvest of the earth is become ripe.* [Gr. *dry, withered,*]

16 *And he that sat in the cloud, thrust in his sicle on the earth, and the earth was reaped.* [Namely, to gather the good into his barn, and to burn the tares with fire, as Christ himself speaketh, *Matth.* 13. 30. which last clause is further spoken of in the following verses.]

17 *And another Angel came out of the Temple which is in Heaven, himself also having a sharp sicle.* [Some understand this also of Christ Jesus, who in divers forms and apparitions is brought in as a Judge both of good and evil; though others understand it of some special created Angel, who had other Angels next to him, who should gather the scandals and the wicked ones from the earth, to bring them before the presence of God sitting on the judgement-seat, and to cause them there to receive their sentence, and to cast them into hell: as Christ accompanied with the power of his Angels, shall pronounce and execute sentence upon them, *Matth.* 13. v 41,42. 2 *Thes.*1.7, *&c.*]

18 *And another Angel came out from the altar,* [Namely, where the souls of the Martyrs, before chap. 6.9. were seen, which cryed and longed after vengeance upon the enemies of God, and after the redemption of Christs Church on earth: which prayer is here heard, when their number, and the time there mentioned was fulfilled. Of which fulfilling this angel is a publisher and declarer, as the Angel declared unto Daniel, *Dan.* 9 ver. 21,23. and to Cornelius, *Acts* 10.4.] *which had power over the fire:* [namely, wherewith the wicked shall be tormented, of which is spoken before, ver. 10.] *and he cryed with a great cry to him that had the sharp sicle, saying, thrust in thy sharp sicle, and cut off the clusters of the vineyard of the earth, for her grapes are ripe.* [that is, their sins are come to the highest, and Gods long-suffering towards them is at an end, as is said of the Amorites, *Gen.* 15. 16. and of those of Sodom and Gomorra, *Gen.*18.20,21.]

19 *And the Angel thrust in* [Gr. *cast,* as also ver. 16.] *his sicle on the earth,* [namely, to execute (as followeth) Gods judgement upon it, as under such a similitude, the execution of Gods punishment upon the wicked is also understood, *Joel* 3.13. and hereafter chap. 19.15. and elsewhere] *and cut off (the grapes) of the vineyard of the earth, and cast them into the great winepresse of the wrath of God.* [that is, into the deep *bottomless* pit, where God will pour out his wrath upon the wicked.]

20 *And the wine-presse was trodden without the City,* [Namely, of new Jerusalem. See hereafter, chap. 22. 15.] *and there came blood out of the winepresse, unto the bridles of the horses,* [a similitude taken from a great slaughter, where the blood floweth very high. See the like expression, *Isa.*63.3.] *by the space of a thousand and six hundred furlongs.* [that is, about threescore and six leagues, a certain number taken for an uncertain, that is, very great and terrible to behold.]

CHAP. XV.

Seven Angels appear, which have the last plagues. 2 And a glassy sea, at which the conquerours of the beast stand furnished with harps, 3 which sing a song of praise, wherein they praised God and his judgement. 5 After that the Temple in heaven is opened. 6 Whence proceed seven Angels in bright rayment, 7 who receive from one of the four beasts seven vials full of the wrath of God. 8 Whereupon the Temple is filled with the smoak of Gods glory.

AND I *saw another great and marvellous token,* [That is, which signifieth great and marvellous things] *in heaven,* [as in the two former chapters was treated at large of the rising, seducing, and tyranny of Antichrist, so now the holy Ghost in some following chapters, comes and relates for the comfort of believers, the plagues and punishments that shall come upon Antichrist and his whole kingdom, till he shall be utterly destroyed at last: whereof the vision contained in this chapter, is but a preparation thereunto] *(namely,)* *seven Angels, having the seven last plagues,* [that is, power over the seven last plagues. Namely, which God shall cause to come upon Antichrists adherents in this world. For after the last judgement shall the wrath of God abide upon them, and upon all wicked men for ever, as was testified before, chap.14.10,11. and is also testified hereafter, chap.19.3. and 20. See also *Matth.*25 46. *Joh.* 3.46. Whether these seven Angels were the seven Angels that are frequently mentioned before, is uncertain. But this is certain, that they were instruments, whereby God hath already in part executed, and will yet in part execute his judgements upon Antichrists kingdom, as shall be further declared in the next chapter] *for in these is finished the wrath of God.*

2 *And I saw as it were a glassie sea mingled with fire: and them that had the victory of the beast,* [That is, true believers, which according to their spiritual condition had overcome the beast, as according to the body they had been tempted, persecuted, and oftentimes killed, forasmuch as they alwaies continued constant in the faith] *and of his image,* [see hereafter, and of the sequel, chap.13.14, &c.] *and of his mark,* (and) *of the number of his name, which stood at the glassie sea,* [that is, which had escaped all dangers, and were got into a safe harbour, as the Israelites being got thorow the red sea to the shore, were free from all care and trouble, *Exo.* 15.1, &c.] *having the harps of God:* [that is, fair and excellent harps, as this phrase is much used among the Hebrews, (see *Genes.*23.6. *Psal.* 36.7.) and therefore fit to play and sing upon them the praise of God.]

3 *And they sung the song of Moses the servant of God,* [That is, the song wherewith Moses praised God for the deliverance of his people, which is recorded, *Exod,*15. 1, &c. Forasmuch as this History doth wholly look at the deliverance of the children of Israel out of Egypt, as also at the punishment of Pharaoh and the Egyptians in the red sea, and lastly to the song of praise, which Moses with the children of Israel, standing on the shore of the red-sea, sung for their deliverance, and for the punishment of the Egyptians; this glassie sea mingled with fire, must be also compared to the red-sea, wherein the Egyptians perished, and thorow which the Israelites were delivered. These are then the many nations that are under the superstitious reign of Antichrist, as the Angel himself sheweth hereafter, chap. 17. 1, 15. which like a sea do continually rage and are drowned in their superstitions, and seek to overwhelm some believers therein with themselves: which *is mingled with fire,* by reason of their cruelty and blinde zeal in persecuting them, and is transparent *like glasse,* in the eyes of the Lord, before whom all their actions are naked and manifest, who notwithstanding bringeth his people thorow all this tumult and danger, over unto the shore and haven of salvation, as Moses did the children of Israel under the shadow of the Angel of God. See also before chap.4 6.] *and the song of the Lamb* [That is, which is sung by believers to the honour of Jesus Christ the Lamb of God, for their spiritual redemption purchased by him; whereof an example is related before, chap. 5, 10. and chap. 12. ver. 10,11.] *saying, great and wonderful*

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derful are thy works, Lord, thou Almighty God, juſt and true are thy wayes, [that is, thy counſels and actions, though men be not alwaies able to comprehend it. See *Rom.*11.ver.33.] *thou king of ſaints.*

4 *Who ſhould not fear thee, Lord, and (not) glorifie thy Name? for thou art alone holy: for all nations,* [That is, the elect of all nations. See before, chap.5. 9, 10.] *ſhall come, and worſhip before thee: for thy judgements are made manifeſt.* [namely, againſt Antichriſt and his adherents: of the execution of which judgements ſhall be further ſpoken in the two next chapters. The words of this Hymne of praiſe are for the moſt part joyned together out of certain places of the Old Teſtament, as *Pſal.*25. ver.10. and 86. ver.8, 10. *Jer.* chap. 10.ver.7.]

5 *And after this I looked,* [Namely, after the ſong of praiſe of believers for the judgements of God to come. And a further preparation to the execution of Gods judgements is declared in the following verſes] *and behold, the Temple of the Tabernacle of the Teſtimony in heaven* [ſome are of opinion that the Temple is here ſo called, becauſe it was made according to the patern of the Tabernacle. But here the Greek word *naos,* that is, *Temple,* may be more fitly taken for the innermoſt part of the Temple, that is, for the holy of Holies, as this word is alſo ſometimes uſed, *Pſal.* 28. 2. which agreeth with the innermoſt part of heaven, where God hath his throne, and where the four and twenty Elders and the four beaſts, with the holy Angels ſtand round about: as was ſhewed before, and eſpecially chap. 4. And this is as it were Gods Court in his Celeſtial Church, where the judgements of God are pronounced, and the Angels commanded to execute the ſame, as the ſequel importeth] *was opened.* [namely, to publiſh and execute the judgement or ſentence of God againſt Antichriſt and his adherents. A compariſon taken from royal thrones and courts, which are opened when ſentence is to be given.]

6 *And the ſeven angels which had the ſeven plagues,* [That is, the power and charge of executing the ſeven plagues, as before ver. 1.] *came out of the Temple, clothed with pure and bright linen,* [namely, to ſignifie the purity and juſtice, not only of their perſons, but alſo of Gods judgements, whereof they were executioners] *and girt about the breſt with golden girdles.* [namely, to expreſſe their readineſſe, ſwiftneſſe, & activity in executing Gods judgements, according to the cuſtome of the Eaſtern people that are girt about with broad girdles, when they undertake or go about ſome difficult buſineſſe. See *Luke* 12. 35. *Eph.*6.14.]

7 *And one of the four beaſts* [Namely, which before in this book ſtood neareſt to the throne of God, with the four and twenty Elders, and which repreſented the whole Church of Chriſt, at whoſe requeſt, and for the avenging of whom the judgements mentioned in the ſequel are poured out upon the kingdom of Antichriſt. See before, chap. 4. 6.] *gave unto the ſeven angels ſeven golden vials* [theſe vials were a ſort of drinking-bowls ſomewhat deep, and contained ordinarily as much as a man was able to drink off at once] *full of the wrath of God* [that is, of the wine of the cup of Gods wrath, whereof ſee before, chap. 14.10.] *which liveth for evermore.*

8 *And the Temple was filled with ſmoak from the glory of God, and from his power:* [That is, proceeding from the throne of Gods glory, who was compaſſed about with lightnings, thunders, voices, and burning lamps, all tokens of Gods glory, as the ſame is deſcribed chap. 4. 5. Here reſpect is had to that which hapned in the Tabernacle, *Exod.*40.34. which was overſhadowed with a cloud of Gods glory at the dedication thereof, ſo that Moſes could not enter into it: as alſo hapned at the dedication of Salomons Temple, 2 *Kings* 8. 10. Others conceive that here reſpect is had to *Iſa.*6 4. whereby the juſt judgments of God upon the people are ſignified] *and no man was able to enter into the Temple, till the ſeven plagues of the ſeven angels were finiſhed.* [No man was able to enter into the Temple, namely to behold or ſearch narrowly into theſe judgements of God, ſith they are unſpeakable, *Ro.*11.33. and which can then be only fully underſtood, when they are fulfilled. Others take it thus, that this ſhutting of the Tabernacle by the ſmoak of Gods glory, after the denunciation of Gods judgement upon Antichriſt and his worſhippers, yet ſignifieth a ſequel of Gods judgements upon them. Namely, that they ſhould not be amended by any of theſe puniſhments, or be brought to meditation of what will come after, to conſider of theſe judgements as they ought, to their own ſalvation: but that they ſhould be therein more and more blinded and hardned, and regard it no ſooner then when it ſhould be too late, when the laſt plagues ſhould be powred out upon them, and they ſhould be caſt into everlaſting deſtruction, as Paul hereof yet ſpeaketh, 2 *Theſ.* 2. verſe 11, 12. See alſo hereafter, chap. 16 9,11.]

CHAP. XVI.

1 *The ſeven former Angels are commanded to pour out their vials.* 2 *Whereof the firſt is poured out upon the earth.* 3 *The ſecond into the ſea.* 4 *The third into the rivers: for which the juſtice of God is praiſed with a ſong of praiſe.* 8 *The fourth vial is poured out into the ſun,* 10 *The fifth upon the throne of the beaſt, after which notwithſtanding the men on earth repent not.* 12 *The ſixth upon the great river Euphrates.* 13 *Three unclean ſpirits, like frogs, come forth and go to the kings of the earth, to gather them to the war of the great day.* 15 *And thereupon every one is exhorted to watch.* 17 *Laſtly, the ſeventh vial is poured out into the air, and all things have an end, yea alſo even great Babylon.* 21 *After which a grievous hail falleth upon men, who blaſpheme God for it.*

AND *I heard a great voice out of the Temple,* [Namely, of heaven, as was expreſſed in the former chapter ver. 5. and below, ver. 17. whereby is meant the throne of God in heaven, as was ſhewed there. For though theſe vials were already given to the ſeven angels in the former chapter, yet they proceed not to the execution of this power, before they have received a new charge for it, as followeth. See *Pſal.*103.ver.20.] *ſaying, go your waies, and pour out the (ſeven) vials of the wrath of God upon the earth.* [it appeareth in the ſequel, that only the firſt angel poured out his vial upon the earth. But foraſmuch as the plagues of the ſix other vials came alſo at laſt upon the men that dwell on the earth, though at firſt they were poured out upon the other bodies and elements, they are truly ſaid to be poured out upon the earth, or earthly men, to whom God maketh all the elements to be their enemies.]

2 *And the firſt went his way, and poured out his vial upon the earth,* [The kingdom of Antichriſt is continually conſidered in this Revelation as a world, wherein there is earth, ſea, rivers, air, ſun, ſtars, &c. and that by reaſon of the condition thereof, and the power which Antichriſt aſcribeth to himſelf to have over heaven, earth, ſea, &c. The firſt part then of this Antichriſtian world is *the earth,* whereby here, as elſewhere in this book, earthly men in general are fitly underſtood, which are addicted to earthly and idolatrous worſhips, and do obſtinately maintain them; upon whom this firſt vial, according to the opinion of many, is ſaid to be poured out, when the kingdom of Antichriſt began to decay,

as by the renewing of the preaching of the everlaſting Goſpel, in divers places of Europe by Waldus, Wiclef, John Hus and Jerome of Prague, and their fellows, the men of this earthly world, and the worſhippers of the Beaſt, in ſtead that they ſhould have repented, by the judgment of God were given up to a reprobate minde, and were incenſed and vexed in their minde with hatred and envie as with a grievous bile, ſo that they could neither be at reſt themſelves, nor would ſuffer others to take reſt, till they had again, as much as in them lay, ſuppreſſed and obſcured the ſame Goſpel. Though ſome do add thereunto, that for a ſpecial puniſhment of theſe idolatrous perſons and perſecutors of Gods people about the year 1500, ſome ſecret ſickneſſes and ulcers, whereof in the ſequel, began to reign in the countries that lay neareſt unto Antichriſt, which from thence ſpread alſo abroad into other parts of Europe, eſpecially againſt thoſe that in their forced ſingle life committed many uncleanneſſes, the very naming whereof is to be abhorred: with ſuch like diſeaſes God alſo plagued the Philiſtines, when they detained the Ark of the Covenant captive among them, 1 *Sam.* 5.6. *&c.*] *and there was an evil and wicked ſore upon the men which had the mark of the beaſt,* [all theſe following plagues do very well agree with the plagues which God by the hand of Moſes and Aaron inflicted upon king Pharoah and his people, when he would deliver the Iſraelites out of Egypt, as appeareth by comparing the 7, 8, 9, and 10. chapters of *Exodus,* excepting the plague contained in the third vial verſ. 8. which for the moſt part agreeth with the plague wherewith God puniſhed Achab and his people, who alſo ſlew the prophets, and perſecuted his people in the time of Elias: whereof ſee 1 *Kings* 17. and 18. Now whether theſe plagues be to be underſtood according to the letter, or in a ſpiritual ſenſe, there are divers opinions concerning it. And it is the more obſcure, becauſe a part of them was not yet poured out, but was to be poured out afterwards, as appeareth from thence, that theſe plagues before, chap 15.1. are expreſly called the ſeven laſt plagues, and that in this chapter thoſe are puniſhed by thoſe plagues, that bear the mark of the Beaſt, and that the throne of the Beaſt and great Babylon are at laſt deſtroyed by them: of which deſtruction a further relation will follow in the two next chapters, which for a great part is yet to be fulfilled. The iſſue then will yet further diſcover ſome things hereof. In the mean while that which is moſt probable, ſhall be briefly noted on every vial. *The firſt went, &c.* that by theſe Angels are meant Gods inſtruments, whereby Antichriſt with his whole dominion, in divers times, and by divers degrees, was plagued or puniſhed, as appeareth ſufficiently by the whole ſcope of this chapter, and expreſly by this ſecond verſe, and by the ſixt and tenth verſes following. But whether theſe were the Celeſtial Spirits themſelves, or others that under their conduct were for that purpoſe raiſed up by God in the world, will beſt appear by the expoſition of every vial: (*which had the mark of the Beaſt,*) ſee the expoſition hereof, and of that which followeth, on chap. 13.14.] *and which worſhipped his image.*

3 *And the ſecond Angel poured out his vial into the ſea, and it became blood as* (the blood) *of a dead man: and every living ſoul died in the ſea.* [By this *ſea,* are fitly underſtood thoſe many nations and kingdoms, which compaſſed the kingdom of Antichriſt about like a ſea, as the Angel himſelf declareth hereafter, chap, 17.15. which here in reſpect of the worſhippers of the Beaſt, is ſaid to have been turned into blood; when after Luthers time, whole Provinces, Kingdoms and Nations that lay round about, fell off from him, ſo that the fiſhes, or inhabitants of this his earthly kingdom, could not any longer live quietly in it, or perform their ſuperſtitions. Whereby much of their blood was ſhed, and is yet daily ſhed, for a juſt recompenſe and revenge of the abundance of blood, which was alſo ſhed under his dominion by the worſhippers of this image of the Beaſt: as the juſtice of God is extolled for it hereafter verſe 6. Others underſtand hereby the decrees and ſtatutes of their Councils, and eſpecially of the Council of Trent, which laſted for certain years, and whereunto the ſpiritual and temporal worſhippers of the Beaſt flowed from all parts of Europe: which are therefore ſaid to have been turned into blood, becauſe therein falſe and idolatrous doctrine was eſtabliſhed, which neceſſarily leadeth men to death, if they do receive it, foraſmuch as no idolater can be ſaved, 1 *Cor.* chap. 6. verſe 10. and they that will be juſtified by the works of the Law, are fallen from the grace of Chriſt, *Gal.* 5. 4.]

4 *And the third Angel poured out his vial into the rivers, and into the fountains of waters, and (the waters) became blood.* [Some underſtand hereby the wreſting and falſifying of the word of God, which in Scripture is compared unto clear fountains of waters and rivers. And ſo hereby is ſignified a power of errour and ſpiritual blindneſs that ſhould be upon them by the juſt judgment of God. But ſith this began a long while before; and here is ſpoken of the laſt plagues, whereby the kingdom of Antichriſt hath been a good while weakned, and will fall to ruin at laſt: it is as fitly underſtood by others of their ſpiritual Inquiſitions, Courts, Societies, Covents, Conventions, Colledges, Schooles and the like, which Antichriſt hath ſet up in all the countries of his kingdom, and divided them as rivers to eſtabliſh his throne and kingdom thereby, which were alſo turned into blood, when they were aboliſhed and forbidden in theſe reformed kingdoms and countries, ſo that no man was ſuffered to ſtay any longer there, or to exerciſe his ſuperſtitions there any more: which things as they are already come to paſſe in ſome places, ſo ſhall they likewiſe more and more come to paſſe hereafter, when other Kings ſhall withdraw their power from the Beaſt, as is foretold hereafter, chap. 17.16.]

5 *And I heard the Angel of the waters* [That is, which had poured out the vials upon the rivers and fountaines of waters, as befor, chap. 14. verſe 18. he is called the Angel of the fire, which had received power over the fire, to puniſh wicked men therewith] *ſay, Thou art righteous, Lord, which is, which was and which ſhall be,* [others read, *and the holy one*] *becauſe thou haſt judged this.*

6 *Becauſe they ſhed the blood of the Saints, and of the Prophets, therefore thou haſt given them blood to drink,* [That is, thou haſt alſo ſuffered them to periſh in their own blood. Whence it appeareth that theſe two vials muſt be taken of ſuch juſt recompenſe and ſhedding of their blood] *for they are worthy of it.*

7 *And I heard another from the Altar ſay, yea, Lord, thou Almighty God, thy judgments are true and righteous.*

8 *And the fourth poured out his vial upon the Sun: And power was given unto him to ſcorch men with fire.*

9 *And men were ſcorched with great heat, and blaſphemed the Name of God, which hath power over theſe plagues, and they repented not to give him glory.* [Namely, in acknowledging his juſtice, and embracing his mercy and grace which is offered to them. By the pouring out of this vial into the Sun, and the ſcorching of men thereby, ſome underſtand very great heats, droughts and barrenneſſes, as alſo famines and mortalities which are wont to follow thereupon, as came to paſſe among the Jews in Elias his time, which yet in a ſpecial manner in after times ſhall be ſent upon lands and kingdoms addicted to the Beaſt. But in regard ſuch puniſhments ſeldom prevail in one land, but another par-

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ticipateth thereof likewise, and that these plagues are properly threatned to the worshippers of the Beast, therefore others understand it of the light of the Gospel, upon which this vial is poured out, to give it more virtue for the convincing and inflaming of the hearts of men, whereby yet more shall be brought to repentance, yea even the Jews in great numbers shall receive Christ, *Rom.* 11.25,26. and the other obstinate worshippers of the image of the Beast, shall be stirred up to greater despite and blasphemy, because they shall see that their kingdom shall be thereby brought to ruin at last: For which cause they themselves shall blaspheme the name of God, when they shall accuse the Scriptures of darkness, imperfection and uncertainty, and shall dare to call it the ground and foundation of all heresies.]

10 *And the fifth Angel poured out his vial upon the throne of the Beast: and his kingdom waxed dark:* [Many expositors understand hereby the City of Rome, where properly is the throne of Antichrist, from whence he beareth spiritual rule over other countries: which throne shall be destroyed by such instruments as God shall raise for that purpose, who shall chase away Antichrist himself with his Consistory and adherents, whereby his kingdom shall greatly decrease, and his splendor be obscured in the world, till he shall be at last utterly destroyed by the Spirit of Christs mouth] *and they gnawed their tongues for pain:* [namely, for spite and vexation that such a thing did befal them, whereas they had fancied to themselves a kingdom without end.]

11 *And they blasphemed the God of heaven because of their paines, and because of their sores: and they repented not of their works.* [That is, superstitions, idolatries and blasphemies.]

12 *And the sixt Angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings, that (should come) from the rising of the sun, might be prepared.* [By the river Euphrates here, some understand the river Euphrates properly so called: on both sides whereof the Turks and Persians and such like nations Eastward have their jurisdiction, as was noted chap. 9. 14. who should yet unite themselves together, and take possession of Antichrists throne. Others understand by this river Euphrates, by way of similitude, all the revenues which Antichrist gathereth from whole Christendom, whereby his throne is inriched, and whereby he defendeth himself and his throne against all other power whatsoever, which being once utterly suspended and dried up by the Christian Princes, as hath been already begun, they will make him unable to stand it out: which Princes are here said to come from the rising of the Sun, because they should be raised for that purpose by Christ, who is the day-spring from on high: as old Babylon being, aforetime defended and enriched by the river Euphrates was dried up by Cyrus, and opened the way for the invading and taking of the City, and for destroying the Kingdom thereof, as was foretold, *Jer.* 51.31. *&c.* and fulfilled, *Dan.* 5. 30.]

13 *And I saw three unclean spirits like frogs* [Namely, which live in unclean waters, and always hold one manner of croaking] *(voice) out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.* [Hereby are meant the many Legats and Nuncio's, and other spiritual ministers of Antichrist, that are sent forth throughout the world, to subdue Princes, Kings and Nations, to the kingdom of Antichrist, full of deceit and hypocrisie, which the Apostle, 2 *Thes.* 2. 11. called *a power of errour*, which also boast of miracles, which the Apostle there calleth *miracles of lies*, as is known to all the world. Of the Dragon, and of the two beasts was spoken heretofore, whereunto was also added before the image of the Beast. In which second beasts room here the false prophet is named: whence it appeareth that this false prophet is also the image of the Beast, that is, Antichrist, with his whole kingdom, forasmuch as he by himself, and others his ministers defendeth false doctrine, and useth for the purpose all his spiritual Prelates, Consistories, Courts, Covents, Councils and persons, to spread abroad the same false doctrine, as shall appear in the next chapter. By these then joyntly taken, are these unclean spirits sent forth, because they unite and bring together all their craft and authority; and combine together to destroy the Church of God and his truth, and speak herein as it were out of one mouth, and are moved by one spirit.]

14 *For they are the spirits of devils, and do miracles, which go forth unto the kings of the earth,* [Namely, which yet are addicted to the kingdom of Antichrist, as the word *earth* used here, and the word *world* used in the sequel, is continually taken] *and of the whole world,* [that is, which throughout the whole world they yet seek to bring under their dominion, which is done daily in all countries of the world, even in the barbarous countries in the East and West] *to gather them to the war of the great day of Almighty God.* [Namely, wherein God in an extraordinary manner will execute his judgment against all this power, whereof further mention shall be made hereafter, chap. 19.19. and 20. 1. though this be also daily done, that these unclean spirits by their daily clamour, seek to stir up all kings and nations against good Christians, whom they with an unanimous voice call damned hereticks, yet in this vial respect is properly had to the last assault, which Antichrist yet should make before his last ruin: whereof is spoken in the next vial, when he shall seek to bring together throughout the whole world, not only the people that bear the name of Christians, but also many barbarous and remote nations, to destroy the Church of Christ, and to set up his own throne again.]

15 *Behold I come as a theef. Blessed is he that watcheth and keepeth his garments,* [This is added here, to admonish every one to stand upon his guard, forasmuch as all things shall have an end at that day, and after that time there will be no time more left for repentance: as will follow hereafter. See *Matth.* 24.42. *Luke* 12. 39. *Rev.* 3.3.] *lest he walk naked, and men see his shame.* [Gr. *and they see his shame*, that is, the shamefulness of his sins, namely, if they be not covered with the robe of Christs righteousness, and with true faith joyned with repentance. See *Galat.* 5.27. and *Rev.* 3. 18.]

16 *And they gathered them together into the place, which in Hebrew is called Armageddon.* [This word is diversly interpreted. Some render it *the causing of desolation*, or *the deceit of cutting off*: because these camps of Antichrist shall be deceitfully gathered together out of all nations, but to their own destruction and desolation. But others conceive that this is a proper name of a certain place mentioned in the Scripture of the old Testament, where the like thing hapned, that is here foretold: namely, 2 *Chron.* 35.21. and *Zach.* 12.11. where mention is made of *the valley of Megiddon*, as here of *the mountain of Megiddon*, where King Josias with the whole army of Israel, was smitten by the Egyptians; in a like place whereunto the army of Antichrist should be gathered together again, in hope of obtaining the like victory against the Israel of God, but that the Lord by his unexpected coming should turn away this reproach from his Church, and should fully and perfectly smite, and finally destroy the enemies themselves. Though some are of opinion that here rather respect is had to those places, *Judg.* 5.18. where Sisera with a whole army of the Canaanites was miraculously smitten by Debora and Barac about the *valley of*

of Megiddon, to the comfort and deliverance of the children of Israel, which very well agreeth with this victory.]

17 *And the seventh Angel poured out his Vial into the air:* [This seventh Angel putteth a period to all, and consequently to the whole Kingdome of Antichrist, which is poured out upon the air, because no living creature can live without air: and because Satan, who hath hitherto ruled in the greatest part of the world, hath his throne and habitation there, as Paul speaketh, *Ephes.* 2.2. and 6.12. which shall also be abolished hereby, as is more plainly testified hereafter chap. 20 10.] *and there came a great voice of the Temple of Heaven, from the Throne; saying, it is done:* [that is, all things are fulfilled, that were to be done in the world according to the word of God. Or, it hath been, namely, the great city and the beast; whereof shall be treated more distinctly in the two next chapters.]

18 *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, (namely,) such an earthquake, (and) so great.* [By these voices, thunders, *&c.* are meant the tokens, which should go before the last coming of Christ to judgement, as also the like tokens are related, *Matth.* 24. *Mark* 13. *Luke* 21. and 2 *Pet.* 3.10.]

19 *And the great city,* [Which is spiritual Sodom and Egypt, and comprehendeth the whole Kingdome of Antichrist, as was shewed chap. 11.18. which is also called hereafter *great Babylon*, See chap. 14 8. and chap. 18.10.] *was rent into three parts,* [Gr. *became into three parts*: that is, was utterly broken to shivers, as things that are broken in many pieces, come to nothing] *and the cities of the Gentiles* [or, *the cities of the nations.* Hereby are meant all other cities without Christendom, as for example, the cities of the Turks, Persians, and other Heathens] *are fallen: and great Babylon was come in remembrance before God,* [namely, to receive her just sentence of God: For God seemed before to wink at her, and to have forgotten her wilfulnesse] *to give unto her the cup of the wine of the wrath of his indignation.* [See before chapt. 14. 8. 10.]

20 *And every Island fled away, and the mountains were not found.* [That is, the places that were held safest for to flee unto, did leave them, or were gone, as chap. 6.14.]

21 *And (there) fell down from heaven upon men a great hail, (every stone was) a talent in weight:* [Namely, this hail fell out of heaven for the punishment of the wicked, as *John* 10. 11. but this punishmen was so much the heavier, because it brought the intolerable burden of Gods wrath upon them. For *a talent* weighed (according to the testimony of some) a hundred pound weight] *and men blasphemed God because of the plague of the hail,* [namely, through despair, as the wicked will do at the last day. See before chapt. 6.16.] *for the plague thereof was exceeding great.*

CHAP. XVII.

1 *One of the former seven Angels bringeth the Apostle into a wilderness, and sheweth him the great whore of Babylon, sitting upon a red Beast, which hath seven heads and ten horns. 4 Her apparel, ornament, titles, and blood-thirstiness is described. 7 The Angel declareth unto John, first the mystery of the beast. 9 Then he telleth him of his seven heads, and of the eighth King that should follow, 12 and of the ten horns, which are so many Kings, which receive their power with the beast. 14 Which fight with the Lamb, but are overcome by him. 15 The Angel declareth what the waters are, whereon this Whore sitteth, 16 and how the Kings shall again take away their power from the Beast. 18 Lastly he sheweth who this whore is.*

AND *one of the seven Angels, which had the seven vials,* [Namely, one of them, spoken of in the foregoing sixteenth chapter, whom some conceive to have been the first; because he had poured out his vial upon the Throne of the beast. Whereof a large explication is properly made in these two following chapters] *came, and talked with me, and said unto me, come hither,* [this serveth onely to stir up the Apostle, there being no alteration of place, but onely a renewing of vision here to be understood, as appeareth by the following third verse. See the like phrase, *Ezech.* 8.3. and 40.1, *&c.*] *I will shew thee the judgement of the great Whore,* [as the true church of Christ was compared to an honest woman, clothed with the Sun, and adorned with a crown of twelve stars, chap. 12. v. 1. So here the backsliding church is compared to a proud Harlot, which forsaking Christ the onely Bridegroom, keepeth company alto with other men, that is, with idols and other patrons, though she may boast of the contrary: As is also said of the Israelitish church, and of the city of Jerusalem, *Isa.* 1.21. *Jer.* 3.1. *Ezek.* 16.15. Now who this Whore is, and what her judgement is, will appear by the sequel] *that sitteth upon many waters.* [that is, which hath dominion over many people, multitudes, tongues, and nations, as the Angel sheweth hereafter, verse 15. and 18.]

2 *With whom the Kings of the earth have committed fornication,* [That is, have combined to defend and maintain her spiritual fornication and dominion, and to bring others thereto by their power: as is shewed by the Angel, v. 13. and 17.] *and they that inhabit the earth,* [that is, they that are earthly minded, and are inclined to earthly worships, as men are so by nature. For here from v. 8. are expressly excepted, all those whose names are written in the book of life] *have been made drunk with the wine of her fornication.* [that is, have been so taken and filled with the blinde zeal and love of their trickt up superstitions and idolatries, as lewd men are wont to be with the wine, that is filled out unto them by a crafty Harlot, to allure them to satisfie her unchaste lust.]

3 *And he carried me away in the spirit,* [Namely, in a rapture or trance, as was noted on the first verse] *into the wilderness,* [namely, that he might be able the more freely to heed all things quietly without trouble or tumult from men. Others understand by this wilderness the Kingdome of Antichrist it self, which indeed is full of all worldly tumult, but empty and void of all saving truth, and spiritual fruitfulness] *and I saw a woman sitting upon a scarlet-coloured beast,* [hereby is meant the royal pride and blood-thirstiness of this beast, as also of this woman, as appeareth by v. 4. and 6. whereof see the further exposition, (as also of the *names of blasphemy* mentioned in the sequel) in the annotat on chap. 13.1. concerning the seven heads and ten horns, (mentioned also in the words following) the exposition whereof will be made hereafter by the Angel] *which was full of names of blasphemy, and had seven heads and ten horns.* [that by this woman sitting upon the scarlet-coloured beast is meant the city of Rome with the dominion thereof, appeareth by the whole description that followeth after: especially by the first verse, where it is called *great Babylon*, namely, to be understood in a spiritual manner, as appeareth by chap. 14. 8. and 16.19. and by the following nineth verse, where it's shewed by the Angel, that the seven heads of this beast, upon which the woman sat, *are seven mountaines:* and by the last verse, where it is expressly said, that this woman is *the great city, which hath the Kingdome over the*

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the Kings of the earth, which is onely applicable to Rome. This is so plain, as that not onely the chiefest of the ancient Fathers, and all the reformed Teachers agree therein, but even many Popish Expositors. But these last hold, to keep off Antichristianism from their Pope and Popery, that this is to be understood of the city and dominion of Rome, onely while it was under the dominion of Pagan Emperours, and did persecute the Christians; namely, about three hundred years after Christs nativity, till the time of Constantine the Emperour. But these are easily confuted by the sequel of these two chapters. First, because Rome Pagan did not use to presse upon other Kings and nations, which it had brought under her dominion, her own idolatry, but did suffer them to follow their own customary superstition, yea they permitted the very Jews themselves to enjoy their own worship, till such time that they rebelled against them: whereas this woman maketh all kings and nations drunk with the cup of her fornication; that is, idolatry. Secondly, to Rome Pagan cannot be applyed, that which is said v.12. that the ten Kings which gave their power unto the beast, in one hour receive their power with the beast, in regard the ancient Romanes did violently by little and little from time to time subdue unto themselves those that they had brought under their dominion, and not by mutual consent and combinement. Thirdly, because the beast and this woman, that sitteth upon it, that is, Antichrist and the city of Rome are here continually joyned together, whereas Rome Pagan, as long as it was Pagan, was not properly the seat of Antichrist. And therefore it's said, that the beast *should yet ascend out of the bottomeless pit, and after that go into perdition.* Lastly, because the sad and exemplary ruine of this city of Babylon, whereof the next chapter speaketh at large, cannot be meant of Rome Pagan, because that never happned to it, as long as it was Pagan, but was afterward above an hundred years in a good condition under Christian Emperours, as appeareth by History. It's true indeed, that it was afterward taken and destroyed by the Gothes, Vandals, and others, but it was presently after brought to its former condition, and continueth still. Whereas it's plain, that the ruine of this Babylon, whereof is spoken in the next chapter, shall be never at an end, as is testified chap. 18. 2, 21. This is so plain, that some Popish Expositors themselves acknowledge, that that which is prophesied here and in the next chapter, must be understood of the city of Rome, that now is. But to clear themselves of Antichristianism, they devise another invention, namely, that a little before the end of the world, ten Pagan Kings, it's not known out of what corner of the world, shall come, and joyn with Antichrist that should be of the tribe of Dan, and take possession of the whole world, chase away the Pope of Rome, and set up Antichrist in his place, and impose upon all nations their heathenish idolatry, and all this in three years and an half before the end of the world, and shall burn Rome with all her riches, and yet mourn over her, *&c.* which was also confuted before, and is repugnant to all humane judgement and reason; as the following exposition will also sufficiently shew.]

4 *And the woman was cloathed with purple, and scarlet, and adorned with gold, and precious stones, and pearls,* [The outward pomp of this woman, and of the backsliding church of Rome, goeth thorow the whole Kingdome, not onely in her publick government, but also in her publick worship; where all things are performed in the most sumptuous and most beautifull manner, and purple and scarlet is the livery of their chiefest heads] *and had in her hand a golden cup full of abominations, and of uncleanness of her fornication.* [hereby are fitly understood the fair and alluring titles, which Antichrist giveth to himself, and to his church, before the world, to bring men thereby to obedience unto him: as for example, *Holy Father, Vicar of Christ, Head of the Catholick Church, the Successour of Peter, the Foundation of the Church, &c.* which notwithstanding considered in themselves, are full of abominable blasphemy, superstitions, and false doctrines. Others interpret this of the cup of the mass, and consequently of the mass it self, which is full of abominations.]

5 *And upon her forehead was a name written,* [Namely, as famous Strumpets of old were wont to set up their names and Titles upon the fore part of their houses, and upon their own foreheads, that they might be the more known, and might the better allure others to them, and draw them to their will] *(namely) mystery,* [Gr. *Mysterion*, which name many testifie that it hath been heretofore put upon the Popes mitre with the triple crown. But this notwithstanding, it may fitly be applied to almost all the ceremonies, vestments, and consecrations, which the Pope with his shavelings useth, which they all even to the very least feign to be full of mysteries and secrets] *great Babylon,* [namely, called so spiritually and figuratively, as is expressed chap. 11. 8. of Egypt and Sodom, whereof see there the exposition. See also before chap.14.8. and 16.19.] *the mother of whoredomes,* [or, *the mother of Harlots*; that is, of idolatries and superstitions, as was noted before on ver. 1. For thus doth she also boast, namely, that she is *the mother of the holy Church*, from whence all other Churches on earth are sprung forth and depend, as children do spring forth and proceed from their mother] *and of abominations of the earth.* [namely, in deposing and murdering of Kings and Princes, in absolving of Princes and Subjects from their oaths, in dissolving lawfull marriages, in withdrawing of children from their obedience and service due to their parents under the cloak of Religion, in tolerating of publick stews, in lying and deceiving, and such like abominations, which the doctrines and actions of Popery do import] *and with the blood of the witnesses of Jesus.*

6 *And I saw that the woman was drunk with the blood of the Saints,* [Whereof the books of Martyrs of all nations are full of examples] *and when I saw her, I wondered with great admiration.*

7 *And the Angel said unto me, wherefore marvellest thou? I will tell thee* [That is, I will further declare unto thee; as is done in the sequel] *the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.*

8 *The beast that thou hast seen, was, and is not:* [That here is prophesied of the Kingdome of Antichrist, is manifest: Therefore all these four properties must agree therewith. The first, *that it was* in Johns time, may fitly be understood of the Romane Empire, that had been already, and should still continue some hundreds of years under several governments: whereupon the Angel addeth, *and is not*, because at that time it had no spiritual command over the Churches in Christendome, neither should have in some hundreds of years] *and it shall ascend out of the bottomelesse pit,* [because it should receive these two dominions but about five hundred years after Johns time, when Antichrist should subdue unto himself not onely all spiritual persons, but also Temporal Princes, contrary to the doctrine and example of Christ, as came to pass in the time of Phorus, and afterward, *Rev.*13.v.1.] *and go into perdition:* [namely, after it shall have continued some considerable time, it will again decrease by degrees, and lose its authority among Christians, as of latter times is begun, and in the next chapter shall be fulfilled] *and they that dwell upon the earth shall wonder,* [that is, shall be moved with reverence towards it, and worship it, or submit themselves unto it. See before, chap.13. ver. 3, 4, 8.] (*whose names are not written in the book of life from the foundation of the world*)[that is, excepting those whose names are written in the book of life: whereof see chap. 13.8. which is here inserted, that it might not seem that Christ in the time of Antichrists reign hath no more reserved a Church for himself on earth] *beholding the beast, that was, and is not, though it be.* [These words may be sufficiently understood by the former annotation on this verse.]

9 *Here is the understanding that hath wisdom. The seven heads are seven mountains,* [That is, signifie seven mountains] *whereon the woman sitteth.* [now that the City of Rome was built upon seven mountains, appeareth sufficiently by all ancient Writers: which are mount *Capitolinus, Palatinus, Coelius, Aventinus, Esquilinus, Viminalis*, and *Quirinalis*, for which cause it is also called by some ancient Writers the *seven billed City.*]

10 *And (they) are (also) seven kings:* [That is, they signifie seven kings, or kingly governments: whence it appeareth, that a type or thing may have divers significations. Now who these seven kings are, is diversly understood. Some understand by these kings, the seven Emperours, that had reigned in Rome after *Nero's* time unto the time of Johns banishment. But there seemeth to be no reason why the Emperours that had reigned before *Nero's* time, even from the time of *Julius Caesar*, should not be as well counted, as the following Emperous that came after *Nero*. And it's manifest that here is spoken of such Kings, which comprehended the whole governments of all the Roman Empire. Therefore others understand it more fitly of the seven forms or manners of government, whereby the City of Rome had been both governed in times past, and should yet be governed in time to come, as the angel testifieth here, and ver.11. Whereof the first government had been from *Romulus Tarquinius*, under Kings, properly so called. The second, from *Brutus*, under *Consuls*. The third, under *Dictators*. The fourth under *Decemvirs*. The fifth under the *Tribuni Consulares*. The sixth under Emperours, from *Julius Caesar*, which form of government continued still at that time when this Revelation came to John] *five are fallen, and one is, the other is not yet come, and when he shall be come, he must continue a little (while.)* [this is the seventh sort or manner of government, which begun under *Constantine* the first Christian Emperour, who began another form of government in his time, & after he had reigned about the space of 20. years at Rome, and every where had brought in the christian faith, he departed to *Byzantium*, which he after his own name called *Constantinople*, and there especially established the seat of the Empire, whereby the Imperial authority at Rome and in Italy more and more decreased, and the Antichristian dominion did by degrees rise higher and higher, which is the eighth form of government mentioned in the next verse.]

11 *And the beast that was, and is not,* [This is the Papal government, which in a manner began to rise up in its beginnings, but was not yet fully revealed: till in the time of *Phorus* the Emperour, about five hundred and ten years after this Revelation, and six hundred and six years after Christs nativity, Popery by little & little extended its spiritual and temporal dominion over Christendom, & was fully discovered, as was shewed formerly. Which after that it had been for some hundreds of years in its full strength and power, it began afterward again to decline by little and little, and declineth still] *the same is also the eighth (king) and is of the seven,* [that is, hath gathered his strength together from the former seven heads, or forms of government, and hath set up the same by little and little. For this eighth form comprehendeth not only an head of this beast, but the whole beast also] *and goeth into perdition.*

12 *And the ten horns which thou sawest, are ten kings* [That is, kingdoms: as by *Daniel*, and here, Kings with their successours in those kingdoms are continually understood. Now some Expositors take this number for a strict number of ten, which were the first, that rose up also about the very time of the rising up of Antichrist in the West. Others for an uncertain number, that, or thereabouts: as this word *ten* is also elsewhere used. See an example, *Gen.* 31.7. *Numb.* 14.22. and under this number are counted the kingdoms of *Hungary, Naples, Spain, France, England, Scotland, Poland, Sweden, Denmark, Portugal, Bohemia*, and some others that are comprehended under these, as *Navar, Arragon, Lions, Sicilia, Sardinia, Norway, &c.*] *which yet have not received the kingdom, but receive power as kings at one hour with the beast.* [that is, at, or about one time: as this phrase is also taken, *Joh.*4.52. *Acts* 10.3. and ver. 30, *Rev.* 3.3. Others render it, *one hour*: that is, a short time, as this phrase also significth elsewhere. But the first agrees best with the scope of the Apostle.]

13 *These have one kind of meaning, and shall deliver up their power and strength unto the beast.* [They have one minde, namely, in this point of maintaining and defending the authority and superstitions of Antichrist, though in worldly matters they oftentimes differ and are at variance among themselves. And though sometimes some of these kings have opposed some of these Popes, yet they would alwaies seem to defend Popery, and the doctrine thereof.]

14 *These shall make war against the Lamb*, [That is, assault and persecute Christ in his members: as Christ himself speaketh unto *Paul*, *Act.*9.4. For though they did not alwayes intend to fight directly against Christ, yet they that seek to destroy his members and his doctrine, are counted, and said in Scripture to fight against Christ himself. See *Psal.*2.2. *Acts* 4.25, &c.] *and the Lamb shall overcome them,* [namely, both by a spiritual victory, (that they shall not be able to destroy the sure and saving doctrine of Christ, whatsoever they do, but that Christ by his elect and believers, in spight of all such power, shall spread the same abroad in the world:) and also by many outward victories, which he will give to his people in the world over them: as the examples of former ages, and of this present age doe plainly shew. And in that last great war whereof was prophesied in the former chapter, ver. 1. shall it yet more plainly appear before the eyes of all the world] (*for he is a Lord of Lords, and a King of Kings*) [this title is here attributed to Christ as only Lord and King over all Lords and Kings, as the same is attributed unto God, 1 *Tim.* 6.15. because he is the true God and ruler over all creatures, of one essence with the Father. See also hereafter, chap. 19.16.] *and they that are with him, the called ones, and chosen, and faithful.*

15 *And he said unto me, the waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues.* [That is, signify peoples of divers languages and nations. A sacramental phrase, as was also shewed before, and as followeth after, v. 18.]

16 *And the ten horns which thou sawest upon the beast, they shall hate the whore,* [The ten *horns*, that is, Kings, as was declared, ver.12. shall open their eyes at last, and perceive how they have been seduced by her, and hate her for it, as also for her idolatry and dominion. Whereof some have done it already, and we are to beg of God, that it may be also done by the rest] *and shall make her desolate and naked:* [that is, re-assume to themselves their power and authority, which they had formerly given to her in their kingdoms, and shall turn the same against her] *and they shall eat her flesh,* [that is, they shall refuse to pay, and take away her revenues, and riches, which she gathered from their lands, and shall convert

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them to their own use, and imploy them against her] *and shall burn her with fire.* [*it*, or *her*, namely, the place or city with seven mountains, where she hath her seat or throne, as was shewed, chap. 16.10.]

17 *For God hath given (them) in their hearts to doe his minde,* [For the heart of Kings is in the hand of the Lord, as water-brooks, he turneth it whithersoever he will, *Prov.* 21. 1. namely, either in his just wrath and judgement for their punishment, and for the trial of his people, or in his mercy and favour, for the redemption and deliverance of his people, and for the punishment of his enemies. His *minde*, or *counsel*, as also ver. 13. and here in the sequel] *and to do one minde, and to give their kingdom to the beast, until the words of God shall be finished.* [that is, untill the prophesie and predictions shall be fulfilled, which God hath revealed unto us in his word, as wel of the rising and dominion, as of the fall of Antichrist.]

18 *And the woman which thou sawest, is the great city which hath the kingdom over the kings of the earth.* [See the exposition hereof on the annotat. on ver. 3.]

CHAP. XVIII.

1 *An angel cometh down from heaven, 2 which again declareth the fall of Babylon, because of her whoredom and voluptuousnesse. 4 For which cause Gods people are exhorted to depart out of her, 6 and commanded to reward her double. 7 And though she doth boast that she shall be no widow, yet her plagues shall come upon her all at once. 9 The kings of the earth mourn for her fall, 11 also the merchants that had put all manner of precious wares to sale in her. 17 Likewise the masters of ships and sea-men. 20 But on the contrary the heaven with the holy Apostles and Prophets are exhorted to rejoyce. 21 A mighty angel casteth a very great stone into the sea, to represent the final fall of this great Babylon. 22 Declareth that no instruments of joy shall be heard any more in her. 23 Because she had seduced all nations, and because the blood of the saints was found in her.*

AND *after these things* [That is, after that the former Angel had finished his work concerning the destruction of the great whore] *I saw another angel come down from heaven, having great power, and the earth was lightned with his glory.* [Some understand this of Christ himself, and of his coming to judgement, when he shall utterly abolish Antichrist, 2 *Thes.* 2. 8. But since that in the 9. verse and so following, is spoken at large of the mourning of the Kings, Merchants, and Sea-men, which they should yet make after this fall of this great Babylon, it's therefore probable, that here is spoken of the fall of this Babylon, and the destruction of her throne, which shall yet come to passe before for an example of Gods just judgement thorowout the whole world, as also appeareth from thence, that God in verse 4. commandeth his people to depart out of her, that they may not be partakers of their sins and plagues: which cannot be well applied to the last day: of which last vengeance upon the beast and the false prophet shall be first spoken, chap. 19. ver. 20, 21. These two properties of great power and glory, are also ascribed to created angels, *Psalm* 103.20. *Luke* 2. 9. *Acts* 12. 7. The reason why these titles are here given to this angel, is, because great power and glory were requisite to destroy this mighty throne of Antichrist in the world.]

2 *And he cryed mightily with a great voice, saying, She is fallen, she is fallen, the great Babylon,* [These words were also uttered by an angel, chap. 14. 8. But are there understood of the beginning of the fall of this great Babylon in the hearts of many in the world, as was noted there: which began to be done a great while ago, and is done yet daily; But they are understood here of the utter destruction of the throne of this beast, or of this great Romish Babylon. And these words are taken out of *Isa.* 21. 9. and *Jerem.* 51. 8. which words were foretold by the Prophets above an hundred years before the destruction of the City and Kingdom of the Assyrian Babylon, and were fulfilled afterward:] *and is become an habitation of Devils, and an hold of all unclean spirits, and a cage of every unclean and hateful bird.* [*an habitation of Devils*, namely, which for the most part kept in solitary, and desolate places with the unclean birds, as experience and Christ himself testifieth, *Matth.* 12.44. where by the providence of God they are kept as in a hold, till God in his just judgement let them loose to tempt men anew. And the like words are also used of the desolation of the Assyrian Babylon, *Isa.* 13. ver. 21,22. *Jerem.* 50.39. &c.]

3 *Because all nations have drunk of the wine of the wrath of her fornication,* [That is, idolatry. See hereof the annotat. on chap. 14. 8. and 17. 2.] *and the kings of the earth have committed fornication with her, and the Merchants of the earth are waxed rich by vertue of her pleasure.* [though this in a manner be applicable to *Merchants* properly so called in all parts of the world, which through the abundance of pleasure, that is found in the kingdom of Antichrist, or in this great City of Babylon, as is further declared hereafter, ver. 11, and so forth, yet this may be here very fitly applyed to the spiritual merchandise that is practised in their service of God, and in selling of spiritual Benefices & Offices: forasmuch as all things are there to be bought for money. And the rather, sith also the souls of men are counted among these commodities and merchandise, ver. 13. and it's said, ver. 23. that the great men of the earth were these Merchants, among whom may be understood the Cardinals, Patriarchs, Arch-bishops, Bishops, Abbots, and other Prelates, that drive such a trade with them.]

4 *And I heard another voice from heaven, saying, go out of her my people,* [The like words are also used by God, *Isa.* 48.20. *Jerem.* 50.8. and 51.6. and *Zach.* 2.7. for admonition to the people to beware of the ruine of the Assyrian Babylon, that they might in time provide themselves, and depart out of it: which are here spoken to all true believers concerning spiritual Babylon: the grounds whereof follow in the text. This voice seemeth not to have been the voice of a created angel, but the voice of God, or Christ, proceeding from the throne of heaven, forasmuch as he calleth believers, *his people*, which only belongeth to God, or Christ, *Matth.* 1. 21. *Acts* 18.ver. 9, 10.] *that ye have no fellowship in her sins, and that ye receive not of her plagues.* [that ye partake not of her sins, namely, being either enticed thereto by daily converse with them, or being forced thereto by them through fear and persecution. Whereupon followeth community of punishments. Thus Christ exhorteth his, *Matth.* 24.16.]

5 *For her sins have followed* (*one upon another*) *unto heaven,* [A Phrase, when the measure of sins, which God in his patience and long-suffering hath forborn, is filled up, so that there is nothing left any more save the punishment. See the like phrase, *Genes.* 15, 16. and 18.20, 21. *Rom.* 2. 5.] *and God hath remembred her iniquities.* [as God is said to forget, or not to remember mens sins, *Jerem.* 31. 34. and elsewhere when he pardoneth them unto believers and penitent persons, and doth not punish them in them, so is he said to remember them, or to be mindful of them, when he hath decreed to punish them. See before chap. 16.19.]

6 *Reward her according as she hath rewarded you,* [This must not be understood of any self revenge, which Christ expressly forbiddeth his people, *Matth.* 5. 39. *Rom.* 12.19. But either of Gods secret providence in his whole work, whereby God will raise up certain instruments, which shall execute, even ignorantly, this publique vengeance, according to the will of God, as is said of the Medes and Persians against the Babylonians, *Jerem.* 50.9. and 51.11, &c. Or else of those Princes and Kings, which after they were brought to the knowledge of the truth, shall defend and protect the people of God, and being moved by a godly zeal against the injustice, tyranny, and idolatry of this great Babylon, shall also execute Gods judgements upon her: which do well agree with the 16. and 17. verses of the former chapter. See the like phrase, *Exod.* 32.27.] *and double unto her double according to her works:* [this is said, not in respect of her iniquity and tyranny, which God neither can do, nor will have done to any, but of the trouble and anguish which she hath unjustly procured and offered unto the Godly, which God here will have her to suffer justly, as the following words declare] *in the cup wherein she hath filled, fill to her double.*

7 *As much as she hath glorified her self, and hath had pleasure, so much torment and sorrow give her. For she saith in her heart, I sit (as) a Queen, and am no widow, and shall see no sorrow.* [This is the proper boasting of him that sitteth in the Temple of God, as if he were God: and who in temporals exalteth himself above all Kings and Princes, and in spirituals above all Councils, Bishops, and Prelates, who as a Mother and Queen of all Churches cannot fail, nor erre, whose seat cannot fall to the ground: and such like proud titles more, which themselves and their Ministers do generally give them in their writings.]

8 *Therefore shall her plagues come in one day,* [That is, in a short time, which God hath appointed upon her,] *(namely) death, and mourning, and famine, and she shall be burnt with fire: for strong is the Lord God who judgeth her.* [and therefore no worldly power shall be able to hinder his mighty arm from executing this his judgement upon her.]

9 *The kings of the earth, which have committed fornication, and have had pleasure with her,* [Namely, till the time of her fall and destruction] *shall bewail her, and lament for her,* [Gr. *smite themselves, &c.* namely, upon the breast for greif] *when they shall see the smoak of her burning.* [whence it appeareth, that some Princes and Kings will yet alwaies side with her to establish her state and superstitions, which shall seek to stop and hinder this her ruine, and when the same shall have already come to passe, shall seriously, but in vain, lament and bemoan her.]

10 *Standing afar off* [Namely, without being able to help her] *for fear of the torment, saying, woe, woe, the great City Babylon, the strong City! for in one hour,* [as ver. 8. in one day, that is, in a short time] *is thy judgement come.*

11 *And the Merchants of the earth shall weep, and mourn over her, because no man buyeth their ware any more:* [Gr. *their fraight*, or *lading*, because their vanity and deceit is known.]

12 *Ware of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet:* [These words with some of the following verses, are for the most part taken out of *Ezek.* chap. 27. where the like is foretold of the fall of the Merchant-city *Tyrus*. And though (as was said before) this Antichristian *Tyrus* enricheth also many Merchants from all parts of the world, by buying, and using these commodities, in all their statelinesses and adornings of Temples, images, buildings, and outward worships, thorowout all her dominions, yet it may be also most fitly understood of the spiritual merchandises, which they and their great ones exercise among men, as was noted on the third verse] *and all manner of sweet-wood,* [Gr. *thyne-wood*. See 1 *Kin.* chap. 10. ver. 11.] *and all manner of ivory vessels, and all manner of vessels of most precious wood, and of copper, and of iron, and of marble-stones:*

13 *And cynamon, and incense, and sweet-smelling ointment, and frankincense, and wine, and oyl, and meal-flower, and wheat, and burden-bearing beasts, and sheep, and of Horses, and of chariots, of bodies, and the souls of men.* [That is, making the bodies of the living to be their slaves, and selling the souls of the dead, to be delivered out of their devised Purgatory by indulgencies, pardons, pilgrimages, sacrifices for the dead, and the like: wherein the profit of these merchants doth greatly consist.]

14 *And the fruit of the lust of thy soul* [Gr. *the autumn-fruit, harvest, or tree-fruit*, that is, all manner of fair and pleasant fruits, sweet meats, and delicate dishes which thou lusteth after, and whereof thou hast had abundance] *is departed from thee: and all that was delicate, and that (was) glorious is departed from thee, and thou shalt finde it no more.*

15 *The merchants of these things, which were made rich by her* [Namely, the spiritual merchants, which depended on this Babylon, & by her were made honourable and mighty. See before the annotat on ver. 3.] *shall stand afar off, for fear of her torment,* [namely, because they are in danger also of receiving their part in it, or at least of losing their profit and credit in the world] *weeping, and mourning:*

16 *And saying, wo, wo, the great city, that was clothed with fine linen, and purple, and scarlet, and adorned with gold* [Gr. *golded*, or *gilded*, as before, chap. 17. 4.] *and (with) precious stones, and (with) pearls: for in one hour so great riches are come to desolation.*

17 *And all pilots, and all the people upon the ships,* [Hereby may in some sort be understood the steer-men and ship-masters properly so called, who also made profit by this Babylon by means of the bringing of abundance of these goods from all parts of the world, as is related of the steer-men and sea-men of *Tyrus*, *Ezek.* 27. 9, 25. and so forth. But this is also by many figuratively understood of those that are members, or have the government of the spiritual Courts, Abbies, Cloisters, and such like spiritual goods, who shall also hereby lose their profit and credit. Which are also compared to waters, and rivers, chap. 16. 4.] *and sailers* [or *ship-men*] *and all that trade at sea, stood afar off:*

18 *And cryed, seeing the smoak of her burning, (and) saying, what (city) was like unto this great city?*

19 *And they cast dust upon their heads,* [For a speciel token of great sorrow and grief for their losse, as was usual among the ancients, 1 *Sam.* 4. 12. *Job* 2. ver. 12. and as is also said of the steer-men and sea-men of *Tyrus*, *Ezek.* 27. ver. 30, 31. howbeit this their mourning is not for their sins and superstitious worships, wherein they were hardened, but only for their losse and damage] *and cried, weeping, and mourning: saying, wo, wo, the great city, wherein all that had ships in the sea, were made rich by her costlinesse, for in one hour she is made desolate.*

20 *Rejoyce over her, thou heaven,* [That is, ye inhabitants of heaven, Angels and holy Martyrs, who also prayed for this execution of Gods judgements, for the justifying of their cause, chap. 6. 10. whole number is now daily filled up. Which notwithstanding is not so to be understood, as if the heavenly creatures, or the Church of God ought to rejoyce at any ones mischief, but at the execution of Gods justice, and at the manifestation of the justnesse of the cause for which believers here do suffer] *and the holy Apostles, and the Prophets,* [hereby are meant not only the Apostles and Prophets properly so called, who as members of one body, and having one common cause, should also rejoyce hereat; but also the Ministers and teachers of succeeding times, to whom all the same should happen according to the example of the former] *for God hath judged your judgement*

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on her. [that is , avenged you on her.]

21 *And a mighty angel lifted up a stone like a great mil-stone, and cast (it) into the sea , saying, thus with violence shall the great city Babylon be cast, and shall be found no more.* [This token of casting a stone like a great mil-stone into the sea,is added to the promises and threatnings for confirmation sake, as appeareth throughout by the Prophets, and especially of the fall of old Babylon, *Jer.* 51.63.]

22 *And the voice of players on harps, and of singers, and of pipers, and of trumpeters, shall be heard no more in thee,* [Under such like phrases as this, utter ruin and mischief is also prophesied to them of Tyrus, *Ezek.* 26.13.] *and no artificers of any art shall be found any more in thee: and no sound of the mill* [namely, to prepare food for the inhabitants requisite for the sustentation of this life] *shall be heard any more in thee.*

23 *And the light of the candle shall shine no more in thee:* [This is added thereunto, either because such light is necessary for a great part of mans life,in the evening and in the night time,or because weddings(whereof followeth in the next words) were in former time kept in the evening, and at night time especially: for which purpose these candles and torches were used. See *Matth.* 25.1.] *and the voice of the bride-groom and of the bride, shall be heard no more in thee:* [Namely, which is not only a time of joy, but also a means whereby the inhabitants of this Babel might be able to encrease and multiply again] *for thy merchants were the great men of the earth,* [See the annot. on verse 3.] *for by thy sorcerie* [that is, idolatry and inticement of thy religion, as often heretofore] *were all nations seduced.*

24 *And in her was found the blood of the Prophets, and of the saints, and of all them that were slain upon the earth.* [That is, she is found to have been the occasion of shedding the blood of the Prophets and saints, as well because she her self hath slain a great multitude of them, and caused them throughout her whole dominion , by her rigorous decrees and inquisitions , to be put to death: as also because she hath by this her practise furthered and applauded the tyranny of others that have done the same. See the like words of Christ, *Matth.* 23. ver. 34,35,36.]

CHAP. XIX.

1 *Halleluja is sung in heaven for the judgement of the great Whore.* 5 *Another voice out of the throne exhorteth all the servants of God to rejoyce, because the marriage of the Lamb is come , and his bride hath made herselfe ready with fine bright linen.*9 *They are pronounced blessed,that are called to this marriage.*10 *The Apostle falleth down before the Angels feet, but is reproved for it, and commanded to worship God.*11 *John seeth in a new vision a white horse , and one sitting thereon, whose justice,flamie eyes , blood-died garment, hidden name, train , sword, and iron rod are described.* 15 *This same treadeth the winepresse of Gods wrath, and is the King of Kings.* 17 *Another Angel calleth all the birds to come and eat the flesh of the Commanders,and of all others in the great slaughter of God.* 19 *who were gathered together to make war against him that sat on the horse.* 20 *But the beast with the false Prophet are cast into the lake of fire.* 21 *And all their adherents are slain with the sword.*

AND *after these things* [That is , after the Romish Babylon was now at last, by a special judgement of God, burnt and destroyed, as was related in the former chapter] *I heard as it were a great voice of a great multitude in heaven,* [namely of those that triumph with Christ in heaven, and compassed his throne about , chap. 7,9. as they are exhorted in the former chapter, v.20. by the Angel to this song of praise,mentioned in the words following] *saying, Hallelujah;* [that is, praise God. An Hebrew phrase, which occurreth in many Psalmes, which hath also been retained in the Greek and other churches, because it was very familiar and known, as is also the word *Amen, Hosanna, Abba, &c.*] *salvation, and glory, and honour, and power be unto the Lord our God.* [these properties are not here wished unto God , sith he hath alwaies possessed the same : but are acknowledged and extolled in him, because he had now actually made them manifest in the sight of every one. See the like expression before,c.5.12. and 7.12. and elsewhere.]

2 *For his judgments are true and righteous:* [That is, are executed according to his truth and righteousnes; sith he had promised this before unto his people, and had threatned the same unto the enemies of his Church. See *Psalm 9.9.*] *because he hath judged the great whore,* [See before chap. 17. 1.] *which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand.*

3 *And they said the second time,* [Namely, to shew with how great earnestnes they did it] *halleluja. And her smoak ascendeth for evermore.* [Gr. *into eternitie of eternities.*]

4 *And the four and twenty Elders,* [Namely,which with the four Beasts were about the throne of God,whereof see further, chap. 4.4,6. and chap.5.8.] *and the four Beasts fell (down) and worshipped God, that sat on the throne, saying, Amen, Halleluja.*

5 *And a voice came forth out of the throne,* [Namely, of heaven, whereof frequently is spoken before] *saying, praise our God, all ye his servants,* [Namely, not only believers in heaven and on earth, but also Angels who acknowledg themselves to be the fellow servants of the faithful, below verse 10. and chap. 22. 9.] *and ye that fear him both small and great.* [This voice teneth thereunto, to exhort all the servants of God in heaven and on earth, to sing a new song of praise for the mercies, which God would shew unto his Church at the last coming of Christ to judgment, as by the exposition will plainly appear.]

6 *And I heard as it were a voice of a great* [Greek *much*] *multitude, and as a voice of many waters, and as a voice of strong thunders, saying, halleluja: for the Lord the Almighty God hath reigned as King.* [That is, the time cometh now that he having subdued all his enemies under his feet, and having al olished the kingdom of Antichrist, of Satan and of the world , will reign alone, and will make it appear before all the world 1 *Cor.* 15.24. for though he alwayes reigned as King yet his Kingdom hath been much darkned among many,by reason of the tyranny of these others, and by reason of his patience and forbearance in all these things, according to the judgment of the world.]

7 *Let us be glad and rejoyce, and give glory to him: for the marriage of the Lamb is come,* [That is, the nearer union and full glorification of the Church of Christ in heaven with the Bridegroom Christ is at hand. Which comparison is also continually used elsewhere. See *Mar.* 2. ver. 19,20. *John* 3.29. 2 *Cor.* 11.2. *Ephe.* 5. 23. *&c.*] *and his wife hath made her self ready.* [Namely, for this nearer union and full glorification: which preparation proceedeth not from her natural abilities,but from free grace which was given unto her by her Bride-groom, as the next verse sheweth. See also *Ezek.* 16.3. *&c.* 2 *Cor.* 3.5. *Ephe.* 5.26. *Phil.* 1.29.]

8 *And to her was granted, that she should be arated with pure and bright fine linen: for this fine linen are* [That is, signified as before, chap. 1.20. and 17.15, 18.]

18.] *the justification* [or, *righteousnesse*] *of saints.* [Namely, not whereby we are righteous in our own selves, but whereby we are righteous before God, which is the righteousnes of Christ, which is imputed unto us by faith, 2 *Cor.*5.21. and is as a pure white garment, whereby our nakednes is covered before the face of God. See *Rom.* 13.14. 1 *Cor.* 1.30. *Gal.* 3.27. and above chap. 7.13. from whence the sanctification of the spirit ariseth, which shall also hereafter be perfected in us.]

9 *And he said unto me, write, blessed are they which are called* [Namely, with a calling according to Gods purpose : for them he hath justified, and glorified, *Rom.* 8.30. Otherwise there are some called to this mariage, (whereof in the sequel) with an outward calling, which shall be afterwards cast forth. See *Matth.* 22. 11. *&c.*] *to the mariage-supper of the Lamb :* [so called, because mariages were wont to be kept by the ancient at even-tide, *Matth.* 25. 1. and because it shall here begin in the end of the world, or at the last day] *and he said unto me, these are the true words of God.* [Namely, whereby this salvation is promised to us, which we therefore must receive with a sure faith, and the fulfilling whereof we must expect in due time.]

10 *And I fell (down) before his feet to worship him* [Namely , being moved thereunto through humane frailty, as well by reason of the glory of the Angel, as by reason of the glorious declaration, which he made of the coming of the mariage of the Lamb : as the like was done by Cornelius unto Peter, *Acts* 10.25.] *and he said unto me,see thou (do) it not,* [though John held not this Angel to be God himself, yet because this honour exceeded measure ,and seemed to have some thing of God in it,the Angel refused to take it,both here and below , chap. 22. 9. as also the worshipping of Angels is forbidden by Paul, *Col.* 2.18.] *I am thy fellow servant, and of thy brethren, that have the testimony of Jesus. Worship God,* [namely, to whom this honour of true invocation only belongeth, *Matth.* 4. 10.] *for the testimony of Jesus is the Spirit of prophecy.* [that is, is the same thing with the spirit of prophecy, and of the same worth. Whereby he sheweth that they are both servants of Jesus Christ, forasmuch as he had received the spirit of prophecy, to declare this unto *John, Rev.*1.1. and John likewise to testifie this in the name of Christ unto the church.]

11 *And I saw heaven opened;* [Namely , to open the way unto Christ, as the supreme Judge and Ruler, to come down with all his heavenly hosts for the redemption of his church, and for the punishment of all his and their enemies. See *Mat.*24.30. and 25.30. 1 *Thess.* 4.16. 2 *Thess.*1.7. *Jude* v. 14, *&c.*]*and behold, a white horse,* [namely, as a token of his glory and conquest ; as was shewed before, chap. 6. 2. but for another end : whereof see the annotat there] *and he that sat upon it, was called Faithfull and true,* [namely, in performing and executing his promises and threatnings] *and he judgeth and maketh war in righteousnes.* [namely, not only for the defence of his people, but also for the just punishment of his enemies, *Rom.*2. v. 5,6. In this eleventh verse begins the last part of this chapter, wherein there is shewed unto John in a new vision, the coming of Christ, to redeem his church fully and perfectly, and utterly to destroy Antichrist, with all his adherents , and all other enemies of the Church, as appeareth by the consideration of this whole relation. But some are of opinion , that here is described another coming of Christ by his spirit and power, which should precede his last coming, wherein the Jews should be converted, and the rest of the church here in this world being united with the Jews, should triumph over all their enemies, and enjoy a quiet and peaceable Kingdome. But this opinion cannot consist with that which is said, verse.

20. that in this coming the beast and the false Prophet were cast alive into the lake of fire, which shall not be done till the last coming of Christ, as the Apostle also expressly testifieth , 2 *Thess.* 2. 8. And also because in this coming of Christ, whereof is spoken in this chapter, the mariage of the Lamb with his Bride is said to be kept or solemnized,which is the uniting of the church of Christ at the last day with Christ her Bridegroom, *Matth.*25. v. 1, 13. Whereunto may be added, that the state of the church of Christ before his last coming is continually described in Scripture,that it shall be quite otherwise on earth then these men conceive, as is more largely noted,c.20.1.]

12 *And his eyes were as a flame of fire,* [Namely, as c.1.14. whereby he vieweth all things thorowly, and nothing is hid from him] *and on his head were many royal diadems:* [namely, folded together, as a token of his manifold dominion, even above the Dragon, and the beast with seven heads, and ten crowned horns. For he is King of Kings, and Lord of Lords, v.16.] *and he had a name written, that no man knew but himself,* [namely, the onely Son of the Infinite Father, whose nature no man fully understandeth but himself, *John* 1. 18. For though the same be also revealed unto us, and his name be also declared, v.13. yet no creature is able to comprehend it perfectly, because this generation is unalterable and eternal.]

13 *And he was clothed with a garment died* [Gr. *dipt in*] *with blood;* [namely, in respect of his suffering for us, and in respect of the blood of his enemies, wherewith this garment was died in this slaughter. See below v.15. *Isa.* 63.1,*&c.*] *and his name is called the word of God.* [See hereof the annotat.on *John* chapt.1. v.1.]

14 *And the armies in heaven* [That is,the holy angels with whom he shall come environed or compassed about, and the holy souls, that shall descend with him, to be again united with their bodies,and to be then also partakers of this triumph of Christ. See 2 *Cor.*5.v.8,9, 10.] *followed him upon white horses, clothed with white and pure fine linen.* [namely, to signifie their purity and glory, when they shall come to triumph with Christ their head, whose garment alone is died with blood by reason of this slaughter, and who alone is armed with a sword and an iron rod, because the honour of this victory belongeth onely to him. See *Isa* 63. v.1,*&c.* and hereafter v.21.]

15 *And out of his mouth went a sharp sword,* [See the exposition of this sword, v.21.] *that with it he should smite the Heathen.* [Or, *nations*. That is, all the enemies of his church, that shall side with Antichrist against Christ and his Kingdome. See before c.2.26. where this place of the second Psalm is also applyed to the members of Christ.] *And he shall rule them with an iron rod:* [namely, to break them in pieces, like earthen vessels, because they suffered not themselves to be led by the staffe of his word] *and he treadeth the winepress of the wine of the wrath and indignation of Almighty God.* [that is, he treadeth underfoot, and bruiseth in pieces the enemies of God , as grapes in a winepress are easily trodden underfoot, and bruised in pieces by a strong man. See before ch. 14.20. *Isa.*63.3. where this similitude is also used by Christ. See also the like in the Lamentations of Jeremy,ch.1.15.]

16 *And he hath upon (his) garment, and upon his thigh* [That is, upon his garment hanging upon his thigh; that is, openly in the sight of all men. As the garment upon the thigh of men that ride on Horseback, is most seen , and is most manifest] *this name written, KING OF KINGS AND LORD OF LORDS.* [which Title is by Paul given to God the Father, 1 *Tim.*6.15. and before in this book unto Christ, *Rev.*17.14. as he that hath not onely received

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of God his Father a name above all names, but was alſo from all eternity equal with God, and in the form of God. See *John* 10. v.29 30. *Phil.*2.6.]

17 *And I ſaw an Angel, ſtanding in the Sun;* [Namely, that he might be heard throughout the whole air: as Heralds are wont to proclaim the charge of their Captain General in high and open places, the better to be heard by every one] *and he cryed with a great voice, ſaying, to all the fowls, that flew in the midſt of heaven, come hither, and gather your ſelves together to the ſupper of the great God:* [that is, which God in his wrath upon his enemies hath prepared for you. A figurative phraſe taken out of *Jer.*12.9. and *Ezek.* 39. verſ. 17. whereby is ſignified an exceeding great overthrow of Gods enemies, whoſe dead and ſlain bodies were left for a prey unto wilde fowls, and ſavage beaſts: But they ſhall here after this great ſlaughter of God, in the valley of Armageddon, chap. 16. v.16. be given up for a prey, unto the Devil and hell, as is declared v.20.]

18 *That ye may eat the fleſh of Kings,* [Namely, which ſhall adhere unto, and defend Antichriſt, and ſhall ſide with him againſt Chriſt, as is ſhewed in the next verſe. For ſome of theſe Kings ſhall alſo hate this Whore, and ſtrip her naked, and eat her fleſh, and burn her with fire, ch. 17.16.] *and Captains over thouſands, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them;* [that is, of all ſorts of ſouldiers, of which a great army is wont to conſiſt] *and the fleſh of all free-men and bond-men, and (of) ſmall and great.*

19 *And I ſaw the beaſt, and the Kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army.* [That is, I ſaw Antichriſt that was the head of this Army, and who had ſent his three unclean ſpirits to the Kings of the earth to ſtir up to this great war againſt Chriſt and his church; whereof ſee before chap. 16.13,14.]

20 *And the Beaſt was taken,* [Namely, by Chriſts power, and that alive, as is expreſſed in the ſequel] *and with it the falſe Prophet, that had wrought miracles in his preſence, whereby he had ſeduced them that had received the mark of the Beaſt, and them that worſhipped his image. Theſe two were caſt alive into the lake of fire that burneth with brimſtone.*

21 *And the reſt were ſlain with the ſword of him that ſat upon the horſe,* [Of the *falſe Prophet* here mentioned, ſee chap. 16.13. And by theſe two is meant the ſpiritual and temporal dominion of Antichriſt with all his mitered and armed ſubſtitutes, which ſhall above all others be puniſhed by Chriſt with the greateſt and ſoreſt puniſhments, whereas other earthly and worldly men ſeduced by them, ſhall alſo bear their puniſhment, but leſſer, which is fitly expreſſed by theſe two ſorts of killing, by the lake of fire, and by the ſword. See the like paſſage, *Mat.*5.22. Theſe words *(that burneth with brimſtone)* are added, becauſe brimſtone giveth exceeding ſharp and very piercing heat: whereby the greateſt torment of hell is repreſented] *which went out of his mouth,* [that is, by the ſentence or judgement, which he ſhall paſs upon them, whereof the Angels ſhall be Executioners, *Mat.*13.41. which puniſhment ſhall be alſo eternal, as was teſtified before, chap. 14. 9,10,11. and is alſo teſtified of all curſed ones, *Mat.*25.41.] *and all the fowls were ſatisfied with their fleſh.*

CHAP. XX.

1 *An Angel cometh down from heaven, having the key of the bottomleſs pit, and bindeth Satan there a thouſand years.* 4 *The holy Martyrs and they that did not worſhip the beaſt, ſit upon thrones, and reign with Chriſt a thouſand years.* 5 *But others abide in death.* 6 *They are all pronounced bleſſed that have part in the firſt reſurrection.* 7 *After the end of a thouſand years Satan is looſed,* 8 *and ſeduceth the nations again, and ſtirreth up Gog and Magog to the war,* 9 *who compaſſe the beloved city about, but are devoured by fire.* 10 *And the Devil is caſt into the lake of fire.* 11 *A white throne is ſeen, with one ſitting thereon, before whom heaven and earth flee away.* 12 *The dead both ſmall and great appear before God, and the books are opened, and every man is judged according to his works.* 14 *Death and hell are caſt into the lake of fire, with all thoſe that are not written in the book of life.*

AND [This chapter is ſomewhat difficult to be underſtood, and is diverſly expounded by Interpeters. Some conceive that whatſoever is here related, muſt yet all come to paſs, and that after the ruine of Antichriſt, whereof was ſpoken in the two former chapters; and that Satan ſhall be bound but then, the Jews be but then converted to Chriſt, and that the true church of Chriſt ſhall then be in great reputation, glorious peace and proſperity, reign over all nations of the world, and that for the ſpace of a thouſand years: In the beginning of which thouſand years all the Martyrs ſhould ariſe from the dead, and joyn themſelves unto this church, or be taken up into heaven unto Chriſt, till after the thouſand years Satan being again looſed, the reſt of the unbelieving nations, which are underſtood by Gog and Magog, ſhould again make war againſt them. But that Chriſt then coming to judgement, ſhall fully deliver his church, and caſt Satan with all his Miniſters for ever into the lake of fire. This opinion is very ancient, yea among many of the ancient Fathers, and is again renewed by ſome Teachers even in theſe daies, becauſe it ſeemeth that the letter of the Text of this chapter doth import the ſame. But when all things are well conſidered, it cannot ſtand with the conſtant ſenſe and meaning of the word of God; and that for theſe reaſons. Firſt, becauſe it was ſhewed in the former chapter, v. 19,20. and is alſo proved out of 2 *Theſ.* 1.8. that Antichriſt and his Kingdome ſhall not be utterly aboliſhed, but at the laſt coming of Chriſt to judgement. Secondly, becauſe the coverſion of the Jews coming to paſs, according to Pauls prediction, *Rom.* 11. chap. and 2 *Cor.* 3.16. yet no where ſuch a condition of the church is promiſed, which ſhould be without afflictions, combate, and perſecution throughout the whole world, as was proved before chap. 19. v. 11. For it remaineth ever true, that which Paul ſaith, 2 *Tim.* 3.12. *all that will live godly in Chriſt Jeſus, muſt ſuffer perſecution,* and eſpecially about the end of the world, concerning which Chriſt ſaith, *Luk.*18.8. *But the Son of man when he cometh, ſhall he alſo finde faith upon the earth?* And that which Paul ſaith, 2 *Tim.*3.1. *In the laſt daies ſhall ariſe grievous times.* Thirdly, becauſe it is repugnant to the article of the reſurrection of the dead, that ſo many millions of Martyrs, as have been in the world, ſhould onely ariſe in the beginning of theſe thouſand years, and ſhould ſtill live in this world, as ſome conceive, or that they onely ſhould be taken up with their bodies unto Chriſt in heaven, as others conceive of them: ſith the Scripture every where teſtifieth, that all the dead ſhall riſe at once, and not before the laſt day. See hereof, *John* 5.v. 28. and 6. 44. and 11. 24. See alſo 1 *Cor.* 15.52. 1 *Theſſ.* 4.16. and hereafter in this chapter, v.12,13. For theſe and ſuch like reaſons muſt this chapter be underſtood after another manner, as in the expoſition ſhall be ſhewed] *I ſaw an Angel come down from heaven,* [by this Angel is meant the Angel Michael, that is, Chriſt himſelf (as was alſo noted on chap. 12.1. in the beginning of this combate againſt the Dragon,)who there is caſt unto the earth,

(and

(and now bound faſt in the bottomleſs pit.)Whereof ſee there the expoſition] *having the key of the bottomleſſe pit,* [that is, the power to open and ſhut the bottomleſſe pit, which is alſo peculiarly aſcribed unto Chriſt, chap. 1. ver.18. as the ſoveraign lord of this key, which key Antichriſt alſo uſurpeth, chap. 9. 1. but by the juſt judgement of God, who ſent a ſpirit of error upon diſobedient men, 2 *Theſ.*2.ver.10,11.] *and a great chain in his hand:* [hereby is meant the power of Chriſts death, whereby all Satans ſtrength, and power is taken from him, *Coloſ.* 2.15. *Heb.*2.14. as alſo the power of Chriſts Spirit and word, whereby Satans hands and feet are as it were bound, ſo as that he cannot hurt the elect. See *Lu.* 11.22. *Epheſ.*1.ver.21,22. yea neither other men alſo, any further then the chain of Gods providence and judgments upon men ſuffereth him to do, as the example of Achab, 1 *King.*22. and other places teſtify.]

2 *And he laid hold on the dragon,* [Of this name, and other following titles of Satan, ſee chap. 12. 3, 9. And this chapter is not unfitly joyned and compared by ſome with the ſame 12. chap. For in regard that there is deſcribed the battel of this dragon againſt Chriſt and his Church, and in the *interim*, in ſome Chapters, the whole Hiſtory of Antichriſt and his ruine is related: the Holy Ghoſt cometh now again in this 20. chap. and relateth in brief the whole event of this battel of the dragon himſelf againſt Chriſt and his Church, even while the time of Antichriſt laſted, until he was caſt with Antichriſt into the lake of fire for ever] *the old Serpent, which is the Devil and Satan: and bound him a thouſand years.*

3 *And caſt him into the bottomleſſe pit, and ſhut him therein, and ſealed (it) upon him* [Namely, the door of the bottomleſſe pit, for ſecurity, that he ſhould be fain to abide there all that while. See the like, *Dan.*6.18. *Matth.*27.66. in the example of *Daniels* den and Chriſts ſepulchre] *that he ſhould ſeduce the nations no more,* [namely, as he had done before almoſt throughout the whole world, when he had ſeduced the Gentiles to worſhip him, 1 *Cor.*10.20. Otherwiſe Satans power continueth for ever over the children of diſobedience, 2 *Cor.*4. v.4.] *till the thouſand years ſhould be ended.* [ſome take theſe thouſand years for the whole time of the firſt coming of Chriſt unto his ſecond coming, as this word *thouſand* ſignifieth ſometimes in Scripture, a certain number for an uncertain. See *Pſal.*91.7. and 105.8. *Dan.*7.10. but foraſmuch as ver. 7, and 8. Satan is let looſe again after thoſe thouſand years, the ſame cannot well ſtand: as neither the opinion of ſome others, which wil end theſe thouſand years before the coming of Antichriſt: ſeeing in the 4. verſe, even during theſe thouſand years, mention is made of ſome that did not worſhip the beaſt nor his image, Antichriſt then muſt alſo needs have been before the end of the thouſand years. Therefore others begin the beginning of Satan, that he ſhould ſeduce the nations no more, from the time that Chriſt by the preaching of the Goſpel, and power of his Spirit, by his Apoſtles, brought the heatheniſh nations in the world every where to repentance: which for the moſt part was fulfilled about the time of the deſolation of Jeruſalem & deſtruction of the Jews, that is, about the year ſeventy: and end them with the time of Pope *Gregory* the ſeventh, who was a ſtrong inſtrument of the Devil, to bring Antichriſts kingdom to the height, and to cauſe all nations to worſhip him, who ſat in the chair about the year 1070. Though ſome, by reaſon of the perſecutions, which Satan yet more then two hundred and fifty years after the deſtruction of Jeruſalem raiſed againſt the Chriſtians, begin theſe thouſand years ſomewhat later, namely, from *Conſtantines* time, and continue then till about the year 1300. when Antichriſt cauſed the ſtate of Chriſtians more and more to decline, when *Boniface* the eighth reigned over this kingdom, but alſo the Turks & Tartars were moſt ſet on by Satan to ſubdue the Chriſtians in the Eaſt and Weſt, and deſtroyed many kingdoms and Chriſtian Churches, not only in Aſia, but alſo in Africa, and Europe, as the preſent condition thereof ſheweth] *and after that he muſt be looſed* [namely, not in reſpect of Chriſts power, as if he were not able to keep him alwaies bound, but in reſpect of Gods providence, who for the puniſhment of the unthankful world, ſhould after that let him looſe again, and give him more liberty] *a little ſeaſon.* [this may be underſtood, either in reſpect of the former thouſand years and times of the world, or in reſpect of the future ſtate of the Church of Chriſt in heaven, whereof ſhall be propheſied in the next chap. foraſmuch as alſo the very whole time of Chriſts firſt coming unto his laſt coming, is in Scripture called the laſt day, and the laſt hour.]

4 *And I ſaw thrones, and they ſat upon them, and judgement was given unto them:* [Some take this *ſitting upon thrones, and giving of judgement,* to be meant of the reſurrection of Chriſts kingdom, even in the time of Antichriſt, whereof is ſpoken immediately, in which time alſo ſome eminent men aroſe, which condemned the doctrine of Antichriſt, and oppoſed both his kingdom and doctrine: of whom was alſo propheſied, chap. 11. and 14. But others take this here moſt fitly of thoſe perſons, of whom there is ſpoken here immediately, namely, which were beheaded for the teſtimony of Chriſt, and which did not worſhip the beaſt: which after their death are here ſet in thrones, and receive judgment, becauſe according to their ſouls they triumphed with Chriſt in heaven, notwithſtanding that earthly men and the worſhippers of the Beaſt had condemned them as Hereticks and damned men. See the like promiſe before, chap. 3. 21. and *Matth.* 19. 28.] *and (I ſaw) the ſouls of them that were beheaded* [Gr. *killed with the axe*]*for the teſtimony of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, and which had not received (his) mark upon their forehead, nor on their hand: and they lived and reigned as kings with Chriſt the thouſand years.* [namely, and for ever after. For he that reigneth with Chriſt in heaven, is never caſt out. See before, chap. 3.12.]

5 *But the reſt of the dead* [That is, ſuch as were dead in their ſins and ſuperſtitions, as this word *dead* is alſo taken, *Matth.* 8.22. *Joh.* 5. 25. 1 *Tim.*5.6.] *were not made alive again,* [that is, did not ariſe from their ſins, or did not repent: as is ſaid in the like caſe, chap 9.20.] *untill the thouſand years were finiſhed.* [That is, even not in all the time that Satan was bound: therefore much leſſe after, when Satan was let looſe again. See the like phraſe, 2 *Sam.* 6. 23. *Matth.* 1. 25.] *this is the firſt reſurrection.* [Namely, from the death of ſin: as the fall into ſin is the firſt death, and the firſt dying of man in the ſpirit. See the like phraſe, *Joh.* 5. 25. *Coloſ.*3.1. *Epheſ.* 2.5. and 5.14.]

6 *Bleſſed and holy is he that hath part in the firſt reſurrection:* [That is, he that is partaker of the firſt reſurrection: as this phraſe is alſo taken, *Joh.*13. 8. *Act.* 8.21.] *on theſe the ſecond death hath no power,* [this ſecond death is death eternal, as is expreſly declared hereafter, ver. 14. And hence it alſo appeareth, that this reſurrection is not a corporal, but a ſpiritual reſurrection: ſeeing that many ſhall alſo according to the body ariſe unto deſtruction. See *Dan.* 12. 2. *Joh.* 5.29.] *but they ſhall be the Prieſts of God and of Chriſt,* [See hereof, as alſo of the following word *kings*, the expoſition on cha. 1.6. and 5.10.] *and they ſhall reign with him as kings a thouſand years.*

7 *And when the thouſand years ſhall be finiſhed,* [See the annotat. before on ver. 3.] *Satan ſhall be looſed out of his priſon.* [Gr. *ward.*]

8 *And he ſhall go out* [Namely, out of the bottomleſſe pit, wherein he was bound before, to joyn with Antichriſt, to whom he had ſurrendred his power, who

had

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had alone for a while afflicted the Church of Christ] *to seduce the nations* [many understand this of spiritual seducing, whereby whole nations are more and more brought to new idolatry, and heathenish superstitions, though under another title. See also chap. 9. 20, &c.] *which are in the four corners of the earth* [that is, in the whole world, or in all countries of the world. For few, or not any whole nations in the East or West, have been quite free from this seducement, in the time that Satan was let loose again] *Gog and Magog, to gather them together to the war:* [some understand by these two nations, the same nations that are named in the former clause. But it seemeth not that all the nations in the four corners of the world can be called here Gog and Magog: but that they are only a part of those nations of the earth, which besides that they were seduced by the dragon in matters of religion to their own destruction, were also seduced and set on by him to this war, which is related in the Text. Now who this Gog and Magog is, thereabout are sundry opinions: but their opinion agreeth best with the thing it self, and with the place in *Ezek.* 38. and 39. cha. that say, that as God by *Ezekiel* foretelleth the people of Israel, whom he had promised to deliver out of Babylon, what troubles should afterwards befall them in the holy land, by the neighbouring heathen of Asia, Syria, and Egypt, (which by *Ezekiel* are called Gog and Magog) before Christ should be manifested in the flesh, out of which God would and did miraculously deliver them, as we may read in the first and second book of the *Machabees*: so likewise after the expiration of the thousand years, and the loosing of Satan before the second coming of Christ, the Turk, Tartars, and Sarasins, that for the most part have their habitations in the quarters of Gog and Magog, with the remnant of Antichrists kingdom, should set upon Christendom, and afflict it with grievous wars, out of which God would miraculously deliver them, and those nations should at length also by the second coming of Christ be vanquished and subdued] *whose number is as the sand of the sea.* [See hereof further, chap. 9. 16. and so forth.]

9 *And they went up on the breadth of the earth, and compassed the camping place of the saints about, and the beloved City,* [So is Christendom called, because God hath at all times had (and will have to the end of the world) his saints and marked ones in it, though much corruption hath been in the worship and manners of many, as the people of Israel were continually called *the people of God*, and the City of Jerusalem *the holy City*, even when they were exceeding corrupt in these things. See *Isa.* 1. 3, 21. *Matth.* 4. 5. *Luk.* 19. 46.] *and there came fire down from God out of heaven, and devoured them.* [this may in a sort be understood of many extraordinary helps, which God afforded the Christians against the Turks and Tartars, and as is to be hoped, will still afford unto them, as the like phrase is used concerning God and Magog, *Ezek.* 38. 22. But it may also be understood of the last violence of these and such like nations, which they with Antichrist shall yet offer to destroy Christendom utterly, before the last day, as when Christ at his last coming shall come upon them unawares, as was prophesied before of Antichrists army, chap. 19. 20. And this is also confirmed by the following verses.]

10 *And the Devil that seduced them was cast into the lake of fire and brimstone,* [That is, into hell, to remain there for ever. See also chap. 19. 20. *Matth.* 25. 41. 1 *Cor.* 15. 24.] *where the beast and the false Prophet is: and they shall be tormented day and night for evermore.*

11 *And I saw a great white throne, and him that sat on it* [As the former visions ended with the last day, so doth this vision also end in it. He that is seen here is Christ, the Judge of quick and dead, who will set up his judgement-seat in the clouds, as himself testifieth, *Matth.* 25. 21. See also *Act.* 17. 31.] *from whose face,* [that is, majesty and glory] *the earth and the heaven fled away, (and) there was found no place for them.* [See the like phrase, chap. 6. 14. and 16. 20. whereby the ruine and alteration of the heaven and the earth, that now are, is signified: whereof see further and divers expositions in the annotion on 2 *Pet.* 3. 10.]

12 *And I saw the dead, small and great* [That is, of all conditions and degrees. Though some do understand this also of age and stature: but that which is here imperfect, shall be then made perfect, 1 *Cor.* 13. 10.] *standing before God:* [that is, standing before the throne or judgement-seat of Christ, 2 *Cor.* 5. 10. Whence it appeareth that Christ is also true God] *and the books were opened:* [namely, of Gods omniscience and providence, wherein all mens actions both omissions and commissions are set down. See the like, *Dan.* 7. 10. *Mal.* 3. 16. And it is a similitude taken from the judgement of men, and practice of great Princes, where notice or knowledge of all things is kept and recorded. See *Eph.* 6. 1. Others understand it of the book of every mans consciences, which is also true, sith the same also will either accuse or excuse it self in that day. See *Rom.* 2. 15, 16.] *and another book was opened, which is (the book) of life* [that is, of Gods gracious election to eternal life. See of the same also before Chap. 3. 5. and 13. 8. and 17. 8.] *and the dead were judged out of those things which were written in the book, according to their works.* [which they have done in this life, whether good or evil: as *Paul* addeth, 2 *Cor.* 5. 10. whereof see there the exposition.]

13 *And the sea gave (up) the dead which were in it, and death, and hell* [Or, *the grave*] *delivered (up) the dead which were in them:* [by the word *hell*, is understood by many the *grave*, and by the word *death*, all other places, where the dead bodies might be scattered: as the fire, the air, the fowls, and cruel beasts have devoured many bodies, which shall all by the power of God be brought to light wheresoever they may be. For he that created all things out of nothing, will be able easily to gather together all the bodies of men that ever were in the world, out of all the elements of the world] *and they were judged every man according to their works.*

14 *And the death and hell were cast into the lake of fire:* [This is understood either of the Divel, who had the power of the death, *Heb.* 2. 14. or by an improper phrase, of whatsoever is any ways grievous or painful: which shall be removed out of all the world, and shall be no where found after that time, but in the everlasting lake of fire] *this is the second death.* [that is, eternal death: so called, because it necessarily followeth upon the death of sin, when men do not repent of it.]

15 *And if any man was not found written in the book of life,* [See before, ver. 12.] *the same was cast into the lake of fire.*

CHAP. XXI.

1 John seeth a new heaven and a new earth, 2 with the new Jerusalem adorned as the Bride of Christ. 3 He heareth a voice from heaven, whereby God promiseth that he will be their God, wipe away all tears from their eyes, and will give them the inheritance of all things. 8 But threatneth that the fearful and other impenitent sinners shall have their portion in the lake of fire. 9 One of the Angels of those vials carrieth John up into an high mountain, and sheweth him more clearly the whole form of the new Jerusalem, 11 her glory, 12 her wall with twelve gates, according

ding to the names of the Children of Israel. 14 Her twelve foundations, according to the names of the twelve Apostles. 16 Her length and breadth. 18 Her materials of gold. 19 Her twelve foundations of twelve precious stones. 21 Her gates of twelve pearls. 22 Her temple, God himself and the Lamb. 23 Gods glory in stead of sun and moon. 24 Her inhabitants, all blessed people, yea even the blessed Kings. 25 Her gates alwayes open. 27 But no man that committeth uncleanness entereth into it.

AND I *saw* [Namely, after the last judgment was held: whereof was spoken in the end of the former chapter] *a new heaven, and a new earth.* [That is, renewed heaven and earth, as is further noted, 2 *Pet.* 3. 10. Some expositors understand this also of the new condition of the Church of Christ in this world, after the conversion of the Jews, whereof more was spoken in the former chapter. But this opinion is there confuted; and that here is spoken of the triumphant Church of Jesus Christ in heaven, and of the condition thereof at the last judgment, will sufficiently appear by the whole exposition, especially by the 4. verse, and by the 22. and the following verses, which cannot be applied to the estate of the Church of Christ in this world: as also almost all orthodox interpreters expound it so] *for the first heaven, and the first earth was passed away,* [namely, in respect of their present state; and for as much as it serveth for the use of men, which lead here a natural life, and in respect of the vanity which it is subject to for mens sins. See *Rom.* 8. 19. &c.] *and (there) was no more sea.* [Some conceive hereby, that the sea shall be consumed and dried up by the fire, seeing there shall be no more use of it. But that heaven and earth renewed and glorified, shall alwayes continue, to be a common habitation of holy Angels and blessed men, (as also at present the Angels do sometimes appear upon the earth, though the heaven be their proper habitation) this is an uncertain opinion.]

2 *And I John saw the holy City, the new Jerusalem,* [Though the Church of Christ in general be also sometimes so called, as appeareth, *Gal.* 4. 26. *Heb.* 12. 22. because Jerusalem was a type and figure thereof, yet here the triumphant Church of Christ, and the place of her habitation is so called: because then that shall be perfected in her, which was begun in her in this world. See *Psalm* 132. 14.] *coming down from God out of heaven,* [not that the habitation of the blessed saints shall be hereafter out of heaven, for the contrary is testified, *John* 14. verse 2. 3. *Phil.* 3. 20. 1 *Thes.* 4. 17. but this is said in respect of the type, or of the vision which John saw thereof, and in respect of the power whereby all this was effected and wrought. See *Heb.* 11. 10. and *Rev.* 13. 12.] *prepared as a bride that is adorned for her husband.* [Namely as was said in the former 19. chapter verse 7. that she prepared her self as a bride: namely, against the coming of Christ: so its said here that she was alwayes prepared, that is, fully adorned and glorified, to remain united for ever with Christ her Bridegroom. See *Ephe.* 5. 27.]

3 *And I heard a great voice out of heaven, saying, behold, the Tabernacle of God* [That is, the habitation of God] *is with men, and he will dwell with them,* [namely, not only by his grace and spirit, as is also done here on earth in his Church, *John* 14. 23. 2 *Cor.* 6. 10. but also by his perfect glory and joy, when he shall be all in all, 1 *Cor.* 15. 28. a figurative phrase taken from the patern of the Tabernacle in the old Testament. See *Lev.* 26. 11.] *and they shall be his people, and God himself shall be with them,* (and be) *their God.* [Namely, who shall deliver them from all evil, and cause them to abound with all good, both in body and soul. See 1 *Cor.* 2. 9. and 13. 12. and 15. 43. 2 *Cor.* 3. 18. *Phil.* 3. verse 21.]

4 *And God shall wipe off all tears from their eyes;* [See *Isa.* 25. 8. and above chap. 7. 17.] *and death shall be no more:* [namely, among those that dwell in the heavenly Jerusalem. Otherwise death remaineth for ever in the lake of fire, whereinto it was cast before chap. 20. 14.] *neither mourning, nor crying, neither shall* (there) *be any more trouble:* [or *labour*] *for the former things* [namely crosses and afflictions incident to believers, and all other miseries and troubles of this present life] *are passed away.*

5 *And he that sate upon the the throne, said, Behold, I make all things new. And he said unto me, write, for these things are true and faithful.*

6 *And he said unto me, it is come to passe;* [Or, *it hath been, it is done,* that is, all things are fulfilled that were foretold by the Prophets in the old, and by the Apostles in the new Testament. See chap. 16. 17.] *I am Alpha and Omega, the beginning and the end.* [See before chap. 1. 8.] *I will give unto the thirsty of the well of the water of life* [John took this place out of the words of Christ in his Gospel, chap. 7. 37. whereof see there] *for nought.* [That is, of free grace, without any merits of theirs, *Ephe.* 2. 8.]

7 *He that overcometh shall inherit all things,* [That is, the fulness of all spiritual and eternal riches, both in soul and body. See *Romans* 8. verse 17. 29. 1 *John* 3. 2.] *and I will be a God unto him, and he shall be a son unto me.*

8 *But the fearful,* [These are here opposed to them, of whom is said in the former verse *that they overcame*, namely, valiantly and stedfastly all troubles, that befel them for the profession of the Gospel, See *Rom.* 8. 37. These *fearful* ones then are those that through fear fall away in the time of persecution and affliction, *Matth.* 13. 21.] *and unbelieving, and abominable, and murderers, and whoremongers, and soccerers,* [or, *poisoners*] *and idolaters, and all liars, their part is in the lake which burneth with fire and brimstone: which is the second death.* [See chap. 20. 14.]

9 *And* (there) *came unto me one of the seven Angels,* [Namely, that had carried John into the wilderness before cha. 17. 3. and shewed him the judgment of the great whore, who now sheweth him Christs Bride, and the heavenly Jerusalem, (as followeth) as the end of all visions] *which had the seven vials, which had been full of the seven last plagues, and talked with me, saying, come hither, I will shew thee the Bride, the Lambs wife.* [That is, the glorified Church of Christ with her dwelling-place. See before chap. 19. 7. Whence it appeareth that in this vision there is not only shewed the glory of the place, where the elect shall alwayes rejoyce with Christ, but also especially the glory of the Church of Christ it self, with her properties, as she shall be hereafter in heaven.]

10 *And he caried me away in the spirit,* [That is, in a trance, or in a vision. See chap. 1. 10.] *to a great and high mountain,* [namely, that he might be the better able to view from thence this heavenly Jerusalem, (whereof in the sequel) with all its situation; as from the top of mount Sion, the City of Jerusalem, which was a type hereof, could be most conveniently beheld, *Psalm* 24. 3. and *Isa.* 2. 2. &c.] *and he shewed me the great City, the holy Jerusalem, descending out of heaven from God.* [See before the the annotations on verse 2.]

11 *And it had the glory of God,* [Namely, which shined upon it, and glorified it: as God himself is said to possesse an inaccessible light, 1 *Tim.* 6. 16.] *and her light* [or, *shining*] *was like unto the most precious stone, (namely,) like the Jasper stone, shining as Crystal.*

12 *And had a great and high wall,* [Hereby is signified the invincible strength and safety of the glorified Church of God in heaven, who by his omnipotency is, and will

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ever remain; as a strong wall about it. See *Zach.* 2.5. *Mat.*16.18.] *and had twelve gates,* [namely, at each side three gates, as is shewed in the sequel: Whereby is signified, that all believers from all quarters of the world shall have access unto this city; as Christ also speaketh, *Mat.* 8.11.] *and at the gates twelve Angels,* [namely, to be faithfull watchmen, to wit, that nought might go out or in into this city, but that which was clean and pertained to it, as is shewed hereafter in the 27 verse, as is also related of the entrance into Paradise, *Gen.*3.24.] *and names written thereon; which are* (*the names*) *of the twelve families* [or, *tribes*] *of the children of Israel.* [namely, of the true Israel of God, chosen and gathered together out of all Families of the earth. See *Rom.* 11. 26. and above chapt. 7 4.]

13 *On the East were three gates, on the North three gates, on the South three gates, on the West three gates.* [This hath not respect to the outward Jerusalem, which on one side had no gates, seeing it lay upon a steep place: but either to the Jerusalem of the new Testament, which Ezekiel also saw after that manner, but in a lesser proportion, chap. 48. 31. or, also to the camp of the Israelites in the wilderness, which lay foursquare, and had a gate for every Tribe. See *Num.*2.2.*&c.*]

14 *And the wall of the city had twelve Foundations,* [Namely, of precious stones, fitly laid upon or next to one another, as is shewed v. 19. and 20. Whereby is signified the doctrine of the twelve Apostles, whose outermost corner-stone is Christ Jesus, upon whom this church of Christ here is built, and shall remain built for ever: as Paul testifieth, *Ephes.* 2.20.] *and in them the names of the twelve Apostles of the Lamb.* [a similitude, as it seemeth, taken from the practice of workmen in great buildings, who for a memorial are wont to engrave or carve their names upon the corner-stones. So is here also spoken of the twelve Apostles, because all of them built on this city, and laid no other foundations but Jesus Christ: But in a different measure and lustre, as these precious stones are of a different lustre, and as Paul also speaketh of himself and others, 1 *Cor.* 3.10,11.]

15 *And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.* [This hath respect to *Ezek.* 40. 3. where the like measure of the new Jerusalem and of the Temple is taken, to shew that all things shall be here done according to Gods ordering and disposing.]

16 *And the city lay four-square,* [Gr. *lieth four-cornered.* This is said so, because this figure of all others is the strongest and most unmoveable] *and the length thereof was as great as the breadth* (*thereof.*) *And he measured the city with the reed, twelve thousand furlongs.* [eight furlongs making an Italian mile, and three Italian miles one league, the compass of this Wall amounteth to five hundred leagues. Whereby is signified that the church of Christ in heaven shall be exceeding great: and yet so as that her proper habitation, as an heavenly paradise, shall be and continue severed from other places.]

17 *And he measured the wall thereof* [That is, the height of that wall] *an hundred fourty and four ells,* [Gr. *cubits:* a cubit taken for a Geometrical foot and an half, making together two hundred and sixteen Geometrical feet: A great height, arising from twelve times twelve multiplyed together, a four-square number, according to the number of the twelve Apostles, and of the twelve tribes of Israel here named. Whereby is signified not onely the fruitfulness and multiplication of the members of Christ, by the doctrine of the Apostles, but also the stability and safety of this church in heaven] (*according to*) *the measure of a man, which was of the Angel.* [that is, which a man is wont to use, in whose shape the Angel here appeared unto John.]

18 *And the building of the wall of it was Jasper: And the city was pure gold, being like unto pure glass.* [Earthly gold is not in it self transparent, but onely bright and pure; but this gold hath moreover the property of pure glass, and is joyned to the Jasper and other precious stones, which are here related one after another, to intimate thereby, that all the parts of this heavenly Jerusalem, both within and without, and all the inhabitants thereof shall be every one most pure, most glorious, most holy, and most acceptable before God and among themselves, according to the measure of the gifts of Christ.]

19 *And the foundations of the wall of the city,* [Namely, whereon the wall was founded: whereof see before v.14.] *were adorned with all manner of precious stones. The first foundation was Jasper; the second, Saphir; the third Chalcedony; and the fourth Emrald;*

20 *The fifth, Sardonix; the sixth, Sardius; the seventh, Chrysolite; the eighth, Beryl; the nineth, Topas; the tenth, Chrysoprasus; the eleventh, Jacinth; the twelfth, Amethyst.*

21 *And the twelve gates were twelve pearls,* [These gates are said to be twelve according to the number of the twelve tribes of Israel, as was shewed ver.12. And thereby may fitly be understood the multitude of all faithfull Teachers, and other Leaders of the church, which like pearls surpass the common gold, and whereby, as Gods instruments, according to the example of the twelve Apostles, the true Israelites both of the old and new Testament, always came to the fellowship of this church of Christ. See 1 *Cor.* 3.8.] *every gate was each of one pearl; and the street of the city was pure gold, like transparent glass.* [*the street,* or, *the market, the plain,* whereby is ordinarily understood that place of the city, where the meetings of Citizens, and the courts of Justice are kept, which is also here said to be of *pure gold* and *transparent like glass,* because all things will go peaceably, uprightly, and without any difference among the members of this church.]

22 *And I saw no Temple therein; for the Lord, the Almighty God, is the Temple thereof,* [I saw no Temple, namely, no outward Temple, or Temple-ornament, as the outward Jerusalem had adorned also with gold and precious stones, for this served as a figure of the good things to come; or it served also for the preaching of the word of God, the administration of the Sacraments, and the performance of such like divine worships and services therein, all which things shall then cease, when they shall be all taught of God alone, *Jer.* 31.34. and when he himself shall be all in all] *and the Lamb.* [that is, Christ himself, who as true God with the Father and the holy Ghost, will glorify his church, and be all in all.]

23 *And the city hath no need of the Sun, neither of the Moon, to shine in it; for the glory of God did lighten it, and the Lamb is the Candle thereof.* [This city hath no need of either Sun or Moon, namely, to measure thereby the difference of daies or times, sith there shall be no night, but an everlasting light, as the next verse declareth: Neither to lighten us outwardly; forasmuch as Gods glory & his inaccessible light which he inhabiteth, will darken all other lights. And this place hath respect to *Isa.* 60.19. where the like is prophesied, not onely of the times of the new Testament, compared with the times of the old Testament, but especially of the fulfilling which shall be done hereafter.]

24 *And*

24 *And the nations, which are saved, shall walk in the light of it:* [That is, shall be also partakers of the glory of the whole church, as Christ saith, *Mat.* 8.11. that they shall sit down with Abraham, Isaac, and Jacob in the Kingdome of God] *and the Kings of the earth* [namely, that are become believers] *do bring their glory and honour into it.* [these words are also taken out of *Isa.* 60.3. Not that this Kingly power shall still continue there, for the contrary is testified by Paul, 1 *Cor.* 15. 24. but that even Kings, that were here in great glory, shall also have their portion in the glory of this church, in such measure as God shall please to communicate unto them.]

25 *And the gates thereof shall not be shut by day:* [This phrase is also taken out of *Isa.*60.11. and signifieth all the elect shall have always access thither, and that they shall be in such peace and quietness, that they need not fear their enemies, nor any thing that may hurt either them or theirs] *for there shall be no night.*

26 *And they shall bring the glory and honour of the nations into it.* [See before v.24.]

27 *And* (*there*) *shall not enter into it any thing that defileth,* [Or, *committeth uncleanness,* as Paul also declareth, 1 *Cor.* 6. 9.] *or committeth abomination, or* (*speaketh*) *a lie: but they which are written in the Lambs book of life.* [that is, they which from eternity were freely chosen thereunto, and were in time efficaciously called and brought unto it. See *Rom.*8.29,30. and *Rev.* 13.8.]

CHAP. XXII.

1 *There is further shewed unto the Apostle a river of the water of Life, on the bank whereof the tree of Life was planted.* 3 *Some other properties of the inhabitants of the new Jerusalem are described.* 6 *After which the conclusion is made, with a testification of the truth and certainty of these visions and prophesies.* 8 *John falleth down again before the Angels feet, and is reproved for it the second time.* 10 *After which he receiveth a charge, that he shall not seal the words of this Book, though some will abuse them to their forer punishment.* 13 *Christ declareth that he is the Alpha and Omega, and pronounceth them blessed that keep his commandments; and them cursed that commit abominations,* 16 *and testifieth that he sent his Angel to reveal these things unto his church.* 17 *The Bride of Christ longeth for his coming.* 18 *After which this Revelation is shut up, with a threatning against those that should adde any thing unto, or take away ought from these things.* 20 *Christ testifieth again that he will come quickly: and John closeth all with an Apostolical salutation.*

AND *he shewed me a pure river of the water of life, clear as Chrystal,* [That which is related here of this river, and of the tree of life in the next verse, is, by way of comparison, taken from paradise, *Gen.* 2.10. and from the new Jerusalem, *Ezek.*47.1, *&c.* And by this river of the water of life is understood everlasting bliss, which by reason of the operation of the Holy Ghost, and the vision of Gods face by the elect in the life to come, shall be, and remain always abundant, fresh, and pure. See hereof also, *John* 4.14. and 7.38. and before chap.2.7.] *proceeding out of the throne of God and of the Lamb.* [that is, out of the glorious vision of the face of God and of Jesus Christ. See *Psal.* 36.11. 1 *Cor.*13.12. 1 *Thess.*4.17. 1 *John* 3.2.]

2 *In the midst of the street* [Or, *plain, market,* as chap.21.21.] *of it, and on the one and the other side of the river was the tree* [Gr. *the wood*] *of life,* [not that there were many trees seen, for Christ alone is this tree of life; but that her roots downward, and her branches upward spread themselves all along that whole river, as appeareth before v.2.7. whereof see also there the further explanation] *bringing forth twelve fruits, yielding her fruit from moneth to moneth:* [that is, the quickning vertue of Christs merits and Spirit, which is vigorous, and efficacious throughout the whole year, (that is, for ever and ever) to preserve alwaies this spiritual life, and this blessed refreshing for the twelve tribes of the Israel of God, without any weakening or enfeebling] *and the leaves of the tree were for the healing of the Gentiles.* [namely, that were saved; as was said before, chap.21.24,26. This last clause is also taken out of *Ezek.* 47.12. Not that there shall be any infirmities any more in this life everlasting, but that the healing of all infirmities, which was wrought here by the merits and spirit of Christ, shall be there by the same power for ever kept, and preserved inviolate, not only for the Israelites, but also for all other believing nations.]

3 *And there shall be no more curse* [Or, *banning*] *against* (*any man*): [that is, nothing worthy of a curse: as chap.21.17. *no unclean thing, or that worketh uncleanness.* And this seemeth also to be taken out of *Zach.* chapter 14. 11. where this is also foretold of the times of the new Testament: which notwithstanding should not be fully accomplished, untill Christ should have purged his threshing-floor, and cast all the chaff into the fire, *Matth.* 3. 12. and 13.40, *&c.*] *and the throne of God and of the Lamb shall be in it,* [that is, the glory of God, and of Jesus Christ, as true God and man, shall fill it. See chap.3. vers. 21,23.] *and his servants* [namely, both Angels and blessed men. See chap.7.15.] *shall serve him.* [that is, stand round about his throne, ready to praise and magnifie him, and to obey his commandments.]

4 *And shall see his face,* [That is, his Majesty and glory, to be partakers thereof: as is said of the Angels, *Matth.*18.10. and of all blessed ones in heaven, *Matth.* 5.8. 1 *John* 3. 2.] *and his name shall be on their foreheads.* [namely, as belonging and appertaining unto him, and making open profession thereof: as the high Priest also in the old Testament did wear a plate of gold on his forehead, whereupon was written *the holiness of the Lord.* See hereof the further exposition, chap. 3.12. and 14.1.]

5 *And* (*there*) *shall be no night there, and they shall need no candle neither light of the Sun: For the Lord God lighteneth them:* [See chap.21.23,25.] *and they shall reign as Kings* [for though all believers are also Kings and Priests here, *Rev.*1.6. yet they shall onely reign fully as Kings then, when all their enemies, and death it self are put under their feet, and when God shall be all in all in them. See *Rom.* 16.20. and 1 *Cor.* 15.28.] *for ever and ever.* [Hebr. *in eternities of eternities.*]

6 *And he said unto me, these words* [Namely, the words of this whole Revelation, as is declared hereafter v.18,19.] *are faithfull and true:* [whereby the divinity of them is testified. See also before chap. 19. 9. In this verse beginneth the conclusion, or last part of this Revelation] *and the Lord the God of the holy Prophets sent his Angel* [that is, me, who am his Angel] *to shew unto his servants the things that must quickly be done.* [see hereof the annotat. on chap. 1.1. *The God of the holy Prophets.* That is, that revealed prophecies unto the Prophets, and that sent them unto his people, 2 *Pet.* 1.20, *&c.* By which God of the Prophets here is also meant the person of Christ; as appeareth by the sequel, that he sent his Angel to shew the things which must shortly be done, which is expressly ascribed unto Christ, c.1.1, and ver.16.]

7 *Behold, I come quickly:* [Namely, to reward every man according to his works, as is expressed ver.12.

And these words are the words of Christ, which confirm that which was said in the former verse. See also 1 *Thes.*5.2.] *blessed is he that keepeth the words of the prophecy of this book.* [that is,that giveth diligent heed thereunto, and abstaineth from the things which are forbidden therein: namely, from having fellowship with the Dragon and the beast, and his adherents: and followeth after the things that are therein commanded and commended. See also c.1.3.]

8 *And I John am he that saw and heard these things.* [Thus doth John also confirm his Gospel in the close of it, *John.*19, 35. and 21.24. and this is also, next unto others, a fit proof, that the Evangelist John is the Authour of this prophesie.] *And when I had heard and seen them, I fell (down) to worship before the feet of the Angel,which shewed me these things.*[See hereof that which was noted on chap. 19.10.]

9 *And he said unto me, see thou (do) it not: for I am thy fellow-servant, and of thy brethren the Prophets, and of them that keep the words of this book. Worship God.*

10 *And he said unto me, seal not the words of the prophecie of this book: for the time is at hand.* [That is, shut them not up, keep them not secret, but reveal them before all: otherwise then is commanded before, chap. 10.4. as also *Dan.* 8.26.and 12.4. The reason is, because the things that were revealed there, might yet be kept secret for a while, without prejudice to the church of God, till the accomplishment should tell us the exposition thereof. But not so here, because the accomplishment of some things should begin forthwith; as that which was taught chap. 2. and 3. and because the Church of Christ ought to be straight-way informed and warned of all those troubles, that should come upon them, that they might the better in time arm themselves against them,and that the members thereof might take heed of having fellowship and communion with Antichrist, when they should perceive his rising, the mystery whereof began to work already at that very time, 2 *Thes.* 2. 7.]

11 *He that doth wrong, let him do wrong still: and he that is filthy, let him be filthy still:* [Hereby an objection is prevented, which might be made upon the former verse; namely, that some would abuse this Revelation (if it were made known to every one) to carnal security, or to provocation against the Church of Christ; whereupon this answer followeth, as *Ezek.* 2.3. and *Dan.* 12.10. by which phrase no permission of being evil is signified, but a sorer judgment of God against such is threatned, as Christ also said unto Judas, *John* 13. 27.*That thou dost do quickly.* See also 2 *Cor.*2.15.] *and he that is righteous, let him be justified still: and he that is holy, let him be sanctified still.* [That is, he that is righteous, let him more and more shew his righteousnesse by the fruits of it,as is declared, *Jam.* 2.18. and 24. For the word *justifying* is here opposed to *doing wrong*, as the word *being holy* to the word *being filthy.*]

12 *And behold, I come quickly,* [From this place and so on to the middle of the 20. verse, Christ himself beginneth to speak unto the Apostles, as all circumstances and the 16. verse plainly imports: and he doth thus confirm with his own words, that which was declared before by the Angel] *and my reward is with me, to recompense unto every man, as his work shall be.* [Namely whether it be good or evil, as before was often promised and threatned. See 2 *Cor.* 5.10. whereby is signified,not any merit,but a gracious rewarding of good works, and a just punishment and recompense of evil works. See *Rom.* 6.23. *Ephe.* 2.8. *&c.* Compare *Psal.* 62.13. *Jer.* 17.10. and 32.19. *Matth.*16.27.*Rom.* 2.6. and 14. 12. 1 *Cor.* 3. 8. 2 *Cor.* 5. 10. *Gal.* 6. 5. *Rev.* 2. 23.]

13 *I am the Alpha, and the Omega, the beginning and the end, the first and the last.* [Thus Christ speaketh of himself, as the only and eternal God with the Father and the holy Ghost, to signifie his stability and omnipotency in the executing of his promises and threatnings. See hereof chap. 1.8. and 21.6. also *Isa.* 41.4. and 44.6. and 48. 12.]

14 *Blessed are they that do his commandments, that their power may be in the tree of life,* [That is, right, lot, portion, that they may enjoy the fruits of the tree of life; whereof see v.2.] *and (that) they may enter in thorow the gates into the city.* [namely, of the new and heavenly Jerusalem, which was described before.]

15 *But without* [Namely,without the heavenly Jerusalem, in the lake of fire, into which by Gods just judgement they are cast for ever. See chap. 19.15. and 21.8.] *shall be dogs,* [that is, raging enemies, and barkers against Christ and the Gospel, as Christ calleth them, *Mat.*7.6. Or those that having once made profession of the truth; turn again to their own vomit, as Peter also calleth such kinde of persons dogs, 2 *Pet.*2. 22.] *and sorcerers,* [or, *poisoners:* for the Greek word signifieth both] *and whoremongers, and murderers,and idolaters, and every one that loveth and maketh a lie.* [namely,whether it be against the third, or against the nineth commandment: whereby are meant all perjured persons, unfaithfull ones, double-dealing men, and deceivers of their neighbour.]

16 *I Jesus have sent mine angel to testifie unto you these things in the churches.* [Namely, unto the angels or Shepherds and Overseers of the seven churches, and by you unto your Churches, and consequently to all other Pastours and Churches in the world. See chap. 1.11.and 2. 1, &c.] *I am the root and the generation of David,* [see before, chap. 5.5. *Isa.* 11. 10. *Rom.* 15. 10. And Christ is so called, in respect of his humane nature, which descended from David, *Matth.*1. 1. *Rom.* 1. 3.] *the bright morning star.*[namely, which exceedeth all other stars in light. And Christ is here so called, because he is the light of the world: and by his knowledge enlighteneth all men to salvation.See *Joh.*1.9. and 8. 12. yea also in respect of the heavenly Jerusalem, where there shall be neither Sun nor Moon, but the night of this age being past, Christ with the Father and the Holy Ghost will be the perfect light of all the elect, as the morning-star is in the morning. See above chap.2.28. and chap. 21. ver. 23. 2 *Pet.*1.19.]

17 *And the Spirit and the Bride say, come,* [That is, the Spirit stirreth up in the hearts of all believers such motions and prayers, with groans unutterable, as *Paul* speaketh, *Rom.* 8. 23, 26. *and the bride*; that is, the whole Church of Christ, yea even they that in soul triumph in heaven, wish and long for this last coming, to be united and glorified with Christ both in soul and body. See *Luke* 21.28. *Revel.*6.10,11.] *and let him that heareth it* [namely, with a believing heart] *say, come. And let him that is athirst,* [that is, that earnestly, and with a sense and feeling of his own infirmity longeth after this] *come: and let him that will,* [namely, by the grace of the holy Ghost, who worketh in us both to will and to do, *Phil.*2.13. That is, every one that hath a desire to it] *take the water of life* [that is, be partakers of this heavenly grace and comfort,according to the promise laid down before, chap.21.6.] *for nought.* [that is, freely, only by vertue of Christs merit and intercession. See *Isa.* 55.1. *Rom.*3. 24, 25. *Ephes.*2.8.]

18 *For I testifie unto every man that heareth the words of the prophecy of this book, if any man add unto these things, God shall add unto him the plagues that are written in this book.*

19 *And if any man take away from the words of the book of this prophecy, God shall take away his part out of the book of life,* [Namely, which he may imagine to have. For that none of those that are truly written in the book of life, are blotted out, appeareth before chap. 13.8.and 21.27.] *and out of the holy city,* [namely, of the heavenly Jerusalem,as before,ver.14.] *and (from) the things which are written in this book.*[this is the last sealing of the divinity of this book, joyned with a threatning of Christ,against those that shall add any thing unto,or take any thing away from this book. And this is not only a sealing of this book,but is also a close of the whole Scripture, forasmuch as John was and wrote the last of all the Apostles: as also the like close is to be seen in his Gospel, *Joh.*20.v.30,31.&21.24.And Moses also before him had said down in his last book such like prohibition of not adding or taking away ought, namely, by any humane authority, *Deut.*4.2. and 12.32.]

20 *He which testifieth these things,saith,yea I come quickly* [Namely, Jesus Christ saith so,as appeareth before out of v.16.and from the words themselves,which belong not to the Angel,but to Christ] *Amen.Yea come Lord Jesus.* [these are the words of John,who being now come to extreme age,doth also testifie of his longing for the coming of Christ:and for the redemption and glorification of all believers.]

21 *The grace of our Lord Jesus Christ (be) with you all.* [this conclusion agreeth with the conclusion of almost all the Epistles of the Apostles, becausse this Prophecy was in manner and form of an Epistle directed to the Churches] *Amen.* [this word is also a close, not only of prayers, but also of the Epistles of John and other Apostles, to signifie the sureness and certainty of all that was written and treated before; according as in the former verse the word *Amen* is made use of to the same end.

The End of the Revelation of JOHN, and also of the whole NEW TESTAMENT.

FINIS.