in that which follows] weakness, notwithstanding het is, not so much] that we might be found [Gr. be matwest [that is, is risen and advanced in glosy] 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 Chaift, appeareth from hence, that he threatens them with this power, which Christ will shew forth by him against the tebellious, which he faith is the same, whereby Chist raised himself from the dead. See Rom. 1.4. and 1 Pet. 3. 18.] for me also are meak [that is, we carry our selves as if we were but weak contemptible men] in him, Ethat 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 Chift, 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. 7

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 Fesus Christ is in you? except that in any wife ye are reproveable. [or, are rejeded, i. e. be luch persons as cannot endure the trial. The word in any wife 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 fincerely believes in Christ he is well affured that he is elected, Fohn 6.37. and chap. 8.47. Rom. 8.30. &c. but he that embraceth not the preaching of the Golpel 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. coe. 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 fo taken here.

6 But I hope that ye shall understand [Namely, if ye duly search your selves] that we are not to be rejected. Ithat is, reprobable or contemptible Apostles, as these backbite us. 7

7 And I wish from God that ye do no evill; not [That

nifest, or seem] approved, [that is, faithfull and uplight: might be found, held and known for faithfull Apolles] 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 fins.]

B 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

uprightnels 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 persecting. [or re-

storing, erecting, re-edifying.]

10 Therefore I write these things being absent, that being present I might not use severity, [Gi. severely] according to the power which the Lord both given me for building up, and not for pulling down. [That is, to bleak 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 un-

to Chilt 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 kis. [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 Felus Christ [Namely, whereby he hath reconciled us to God, Rom. 5. 10.] and the love of God, Inamely wherewith he loveth us in Chieft Jesus, and receiveth and keepeth us as his children, Rom. 8. 39.] and the communion of the Holy Ghoft, [namely, whereby we are more and more strengthned in this grace and love, and are affured 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 heie, as Mat. 28. 19.] be muh jou all. Amen.

* The second (Epistle) to the Corinthians, was written from Philippi in Macedonia, and (fent) by Titus and

The end of the second Epistle of Paul to the Corinthians.



THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

The Argument of this E P I s T L E.

Ecing the Churches of Galatia, which were planted by the Apossia through the preaching of the Gospel, Acts 16.6. &c. and chap. 18.23, &c. suffered themselves to be seduced from the purity of dostrine by some false Apossials, who taught that the Cercmonial Law and especially circumcission must still be observed; and more-wire that a man is sustified before God not only by Faith, but also to the works of the Law: Therefore the North with the Brethren which were with him, thought it needfull to reprove them for it by this Episte, and to consirm 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 dostrine which he had preached unto them, for simulations at these can no other Gospel be preached for saturation, 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 sirst effect in judaisme, and of his wonderfull conversion and calling: for which cange also he had spoken with none of the Aposses about it, but immediately departed into Arabia. Testifies that afterwards the chiefest Aposses, gave him the hand of sellowship, in token of unity in dostrine and ministry: that he himself also had reproved the Aposses alterwards contrary to the dostrine of the false Apostes, by many powerfull reasons and examples out of the holy Scripture, that a man is justified before God, only by faith in Fesus 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 constration of the principal objections of the false Apostes, from the 15. ver. of the 2. chap, to the tend of the 4. chap. To which he adjoynes an earnest exhortation unto the Galatians, to continue in the Christian tiberty; yet that they must not abuse it unso carnal security. And surther be excherts them to laying afide o



GALATIANS.

CHAP. I.

After the superscription of the Epistle, 3 theusual 3 Grace be to you a salutation, 4 and a thanksgiving to God, 6 the our Lord Fesus Christ: 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 wonder ful conversion and calling to the Apostleship, 17 withal because he being called conferred not with the other Apostles concerning the dostrine, but immediatly journesed 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 Citicia, and that he was not known but by reports unto the Churches in Audea.

Paul an Apostle[See of this wordLuke 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, febn 16. 13. 2 Pet, 1.21. That the Apoille Paul was called by such an extraordinary calling is cleerly described, Acts chap. 9. and 22.] nor by a man, but by fesus Christ, and God the Father, who raised him from the dead,) [and thereby openly fhewed, 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 afide of effect.] their errors 10 the Churches of Galatia: [Galatia was 8 B 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 Atts 16,6, 1 Cor. 16. 1. 2 Tim. 4. 10. 1 Pct. 1. 1.]

3 Grace be to you and peace from God the Father, and

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 Aposties. 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 fins, [namely, to expiate them by his death, 1 fohn 1.7. and chap. 2. 2. So that the expiation and remission of fins must be fought 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 finful and miscrable state wherein the whole world lyeth, I 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.]

6 I wonder [This wondring was also accompanied with great displeasure and grief] that ye fo foon I that is, in so short time, after that ye have received the Gospel from us : or fince 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 being them again into the right way, Gal. 5. ver. 10.] unto another Goffel: [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 Alls 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 righteouinels of faith. See Affs 15. 5.] who trouble you, and would pervert the Gospel of Christ. [that is, fallifie it, make it vain or of none

8 But although that even we, [That is, I, and the brethren that are with me. Or me Apostles] or an Angel out of beaven [this is indeed impossible in it felf, 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.] frould publish a Gospel

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 curfing. See of this word, Rom. 9. 3. 1 Cor. 16. 22.]

9 As we fand before, [Namely, in the foregoing verie] (fo) 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 bim 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. fignifies properly to move any one with reasons, or to perswade him: and here the sence is, do I feek 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 Chust: which, he would say, I do in all my preachings. Or do I feek to please men? [that is, do I in my preaching feek the favour of any men? By no means, he would fay. And this it feems 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] pleafed [that is, fought 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 allo lo carry themselves in doctrine and life, that they may please upright and godly men in Christ, I 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 ma'e 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 felf, 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 aman, [The Apostle will not hereby reject the in-Aruction in the doctrine of the Gospel, which is ordinatily 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 extraoidinary revelation and instruction of Christ himself. See Atts 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 fudai(m, that I very exceedingly persecuted the Church of God, [this persecution of Paul is described, Acts 7.58. and chap. 9. 1. 10c. and 22. 4.5.] and wasted the same. [that is, as much as in me lay, fought 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 Ads 7.58, that he expresseth, that he might not seem out of self-conceitednels to let 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 perveise zeal of the Jews in 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 |doctrine.]

which I made more account, then of the doctrine of the Prophets. What institutions these were may be seen Mat. 5. 21, 65c. 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 fer. 1. 5.] and cailed (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 Epb. 1. v. 5.

6,9,11.] 16 To reveal his Son [Namely, Jesus Chieft the true Meffias] in me, [that is, to me, in my foul. 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, 17.7 that I should publish him by the Gospel among the Gentiles, immediately [namely, as foon as I was converted unto Christ] I went not to confult [that is, spake not nor treated with any man conceining the doctrine of the Gospel, to be better or more largely instructed in the same] with flesh and blood: [that is, wieh any men which confift 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 faith there, muit 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 ferusalem, 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 fouth 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] ag sin to ferufalem to vifite Peter, [the Greek word fignifies to go fee or visite any man, to hear him, and to speak and treat with him] and I abode with him fifteen

19 And saw no other of the Apostles save Fames There were two among the Apostles of this name. See of both, Mat. 10. ver. 2, 3. Atts 12. ver. 2, 17. and of this Ads 12. 17. and 15. 13.] the Lords brother. [that is, Coufin, 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, concernning my receiving of the Gospel from Christ himself without any calling or instruction of men] behold (I testific) 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 his own person] for the institutions [Gr. traditions.] Fudea, [Namely, seeing I, according to my calling, Namely, not only which are commanded and set down preached the Gospel, not among the Jews there, but in the scriptures, but those also which were instituted by amongst the Gentiles. see ver. 16.] which are in Christian [that is, who have received and profess the Christian

23 But they had only heard (men say) he that [Namely, Paul; These are the words of the foresaid Churches which Paul relates] persocuted us [namely, Christians in former times, now publisheth the faith Ithat is, the doctrine of the Gospel, which men must believe to salvation. See the like phrase, I Tim. 1.19. compared with a Tim. 2. 18.] which he formerly wasted. [See ver. 13.]

24 And they glorified God in me. [Gr. for my fake, i.e. for the grace which God had bestowed on me.]

CHAP. II.

B The Apostle relates that be had treated with the chiefest of the Apostics, fames, Peter, and John, at Jerufalem, concerning bis 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 dostrine, 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 Fews, 10 only that they should take care for the poor Jews, among the Gentiles. 11 Testifies also that afterward at Antioch he reproved the Apost be Peter, because he having formerly used Christian liberty among the Gentiles, omitted the same because of certain Jews, and fo by his example brought the Gentiles unto Judaism. 15 Afterward be 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 reachesh and requiresh the mortification of fin and a new life, 21 and shews further that if righteousness were by the Law, Christ should have dyed in vain.

Ftermard, fourteen years after, [Namely, besides A 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 [fo 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. Affs 18. 22.] again to ferujalem [the Apostle after his conversion went divers times to Jeru-salem: first when he was come again out of Arabia after three years, Ads 9.26. Gal. 1.18. afterward with Barnabas bringing the collection to Jerusalem, Alls 11.30. and 12.25. and when he was fent by the Church of Antioch with Barnabas to the Synod of Jerusalem Acts 15. 2. again Atts 18. 18. and finally because of his vow, and to bring the collection thither, when he was apprehended there, Asts 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 allo taken Titus with me. [See of him Tit. 1.3. Him he] feemeth to have taken with him, being yet uncircumcifed, so to shew in him before the false brethren, the freedom formerly [that is, what they were before they were called from the Ceremonial Law. 7

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 Asts 13. 2. and 16. 7, 10. and 18. 9. and 19. 21. and 22. 17. and 23. 11.] and propounded [the Greek word fignifies to relate any matter to one with mutual communicopportunity to understand my doctrine from me, and to teftifie their agreement with me] who were in cfteen : [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 miniftig of the Gospel. A fimilitude from those who contend running a race, to win the prize, 2 Tim. 4.7.7 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 flanders of the false brethren. 7

3 But neither Titus who was with me, being a Greek, That is born of Gentile parents, and for this cause uncircumcifed] 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 circumcifed.

4 And (that) [The Apostle here gives a reason why he would not let Titus be circumciled, that the false brethren, which held circumcifion still necessary to salvation, Alls 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 diffimulation betaken them to the church of the faithfuil] false brethren, [that is, bearing indeed the name of brethren and believers, but really being Enemies of the faving doctrine] who were come in fide-waies, [that is, with feigned humility and profession privily slipt into the church] to effy [namely, for evill, privily to observe if they could not find any occasion to represen 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 Felus, [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 londage. [that is, that we forfaking the Christian liberty, should subject our selves to the yoke of ceremonies as necessary to sal-

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, Atts 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, Ithe Apostle yielded to the weak Jews for a time in obferving of the ceremonies, to gain them, I Cor. 9. v. 20; 22. and by degrees to bring them to the knowledge of Chaistian liberty: but they would not give place or yield to these falle brethren for the least time, that they might not harden them in their errors and stiffneckednels] that the truth of the Gospel might continue with you. [that is, this we did not out of stiffneckednels or defire of contention, but to defend the purity of the do-Arine of the Gospel against them, and maintain it in

the churches, especially of Galatia. 7

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 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 lee Mat. 22. 16. Ads 10. 34. i.e. in matters of truth God respecteth not any outward advantages or esteem of those cation] to them [namely, to the Apostles and teachers | that teach the truth, but only the matter it self] for they which were at Jerusalem. This was don publiquely bethat were esteemed, conferred nothing upon me. [namefore all] the Gospel which I preach among the Gentiles:
ly, as concerning the dostrine of the Gospel, that I and in particular to them Inernely, so to have the better should have learned ought for them, which the Lord

Christ himself revealed not unto me.]

7 But on the convery [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 fam [that is, knew, understood, as v. 9.] that the Goffel of the foreskin [that is, of the Gentiles who are uncircumcifed, v.8. fee Rom, 2.26. and 3.30, and 4.12. namely, to preach the same chiefly among st them] was committed unto me, [namely, by Chuist himself and God the Father, as chap. 1. v. 1.] even as to Peier, 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 be that prought 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 circumcifion; he wrought also powerfully in me [or by me, i.e. by my ministry] among the Gentiles)

[namely, to their conversion.]

9 And when fames [See of him, Gal. 1.19.] and Cephar, [that is, Peter, see of this name, Mat. 16. v. 18. and fohn 1. 43.] and fohn, [namely, the son of Zebedee and brother of fames the great, who was beheaded by Herod, Atts 12. fee of him Mat. 4. 21. and 10. 2. and 17. 1.] who were esteemed to be pill its, [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 efteem with the church, as an ornament of the same. See fer. 1.18. Rev. 3.12.] knew the grace [namely, of the Apostleship, Rom. 1. 5. Or the operations and fraits 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 fign and affurance 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 circumcifion. [that is, to the circumcifed, Jews, [ec v. 7.]

10 Only that me should remember the poor; [Namely, to take care for a collection for them among the churches of the Gentiles] which I my felf also was diligent to do. Ithis appears every where also in his Epistles, and espe-

cially, 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 with flood 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 re-

proved. [that is, deserved to be reproved.]

2 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, Ads 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 (bim) 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,

to speak evill of him. See the like Ads 11. 2.] that were of the circumcifion. [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 there-

12 And also the other Fews [Namely, who were become Christians, and who had in some fort learned and used christian liberty] diffembled with him : [The Apofile calls this fact of Peter twice in this verse a distembling; which is, when any one doth or speaketh otherwife, then he thinketh in his heart or mind: which is never lawfull to do. This these Jews did like wise being seduced by the example of Peter] so that Barnabas, [of him see Ads. 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. fet 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 Goffel, [that is, according to the purity: according to the true doctrine of the Gospel, concerning Christian liberty] I said unto Peter in the prefence of all, [namely, foralmuch as he finned, and gave offence openly and before all, I Tim. 5. 20.] if thou who art a few, 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 fews, 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 Fewish manner? [namely, to observe the ceremonial Law which the Jews did in the old Teftament, and was still permitted to the converted Jews who did not yet understand Christian liberty, for a time, as an indifferent thing for edification fake. 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 Ads 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] Fews by nature, [that is, by descent and birth, Rom. 2. 17. 28. And for this cause born under the ceremonial Law] and not finners of the Gentiles: [that is, not of Gentile off-sping, who were Idolaters and great finners, strangers from the covenant of God. See Eph. 2.11. The Apostle would say, for almuch 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.

16 (Yet) knowing [That is, because we certainly know it] that a man who, or how holy foever 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 fesus Christ, [that is, when by a true and lively faith we receive the righteoutness of Christ, Rom. 3. 24, 28.] we have also believed in Jesus Christ, Ithis 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 fearing that he should thereby give those Jews occasion | scripture of the old Testament, Pfa. 143. 2.] no [Grshall not be justified all flesh, i.e. no flesh; an Hibrew phrase, as Pfa. 143. 2. Rom. 3. 20.] flesh [that is, man. See Gen. 6. 12. Ifa. 40. 6.] shall be justified.

17 But if we that seek to be justissed in Christ, [Here now the Apostle speaks further to the Galatians, and answers an objection which they might east 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 sollow from thence that Christ, &c.] a minister of sin? [that is, that this doct line of a mans justification without the works of the Law, only by faith in Christ, sinal serve and give a man octation 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 carnelt and continual admonitions to flee from fin] I build the same up again, [namely, by a doctrine which should make such admonitions of none effect, and stir up men to fin] I make myself a transpression. [namely, of Gods command, and of the Lawes of uprightness

which ought to be in a faithfull teacher.

of itself 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 unive 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 spritual 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 such strains, 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 infimities in that same sless, 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 abolim not [Which is done, when men believe

of God. [namely, which is done, when men believe not that Chilf is perfectly our righteousness] the grave of God. [namely, which is given me through Chilf, 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

25.25]

CHAP. III.

1 The Apolle 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 sauch. 6 Proveth it also by the example of A braham who is the Father of all believers, 10 and by certain cheer testimonies of the Holy Scripture. 13 Testissic by that Christ hub delivered us from the earse of the law, and procured us the blessing. 15 that ly this destine the law is not made void, nor of none effect, neither is it against the promise of God, 19 but that the same showeth us sin 3 24 and as a School-master leads us to Christ. 25 Asterward he teached how the law of Moses is abrogued by Christ unional believers, 28 resthout difference of Nations or qualities, 29 seeing they are all Abrahams seed.

Te senceles Galatians [Or ignorant, unrise. So he calls them, to shew that he holdeth that they did this, rather out of in-confideratenels or imprudence, then out of wickedness. See the like, Luke 24 25. wherehy therefore he doth not contrary to the doctime of Christ, Mat. 5. 22. See also I Cor. 15, 36.] who hath bewriched you, Ethatis, so blinded the eyes of your understandling, that ye cannot see the right truth, as the Juglars bewitch the outward eyes, that they think they fee that which they see not. Therefore he compares these falle teachers to Juglais, 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 pourtrased [or delineated, i.e. to cleerly held forth unto you by my preaching as if it were drawn or let out to life in a Table before you] being crucified an ong your [that is, of whose crucifying, together with the causes and finits of the same, namely, that thereby we are delivered from the curfe of the Law and bondage of the ceremonics, 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 show 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 doctine of the Gospel. See Isa, 53. 1. John 12.38.

Rom. 10. 16.]

3 Are ye so senceless [Or without understanding, fooiss whereas ye have begun [that is, when ye were suffict converted unto Christ, to seek salvation by him] with the Spirit, [that is, with the gence and doctrine of saith, which the Holy Ghost worketh] do ye now sinish with the sless [that is, with the works of the Law and with the ceremonies, which are outwardly done and seen, which the salse 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] is 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 v. 60r. 12. 10, 28.] among you, (doth he that) by the works of the Law, or by the pleach-

ing of Faith? [see v. 2.]

6 Even as Abraham believed God, [See of this example, Gen. 15. 6. and Rom. 43, &c.] and it was accounted to him for righteoulness.

7 To understand then [Or understand ye then] that

they that are of Faith [that is, who seek their righteousness in Christ by saith] are Abrahams children. [namely, spiritual children, not according to the slesh, 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 saith

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 Gospiel [Gr. fore coingelized] 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 bleffed with faith full Abraham. [That is, in such manner as faithful A-

braham was bleffed or justified. See v. 6, 7.] 10 For as many as are of the works of the law, [That is, who feek their righteousness 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 bieffing or justification by the law. For bleffing and the curie are contrary one to another] For it is written, [namely, Deu. 27. 26.] curfed 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 Law, by 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, Lev. 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, Go.] 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 curfe of the Law, [that is, from the punishment, temporal and eternal which the Law threatens to the transgreeours, and which we had deferved by our transgressions] being become a curfe [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 fleed, as our surety, Heb. 7. 22.] Fer it is written [namely, Deu. 21. 23.] cursed is every one that hangeth on the wood. I that is, is hanged upon the crofs, See Aits 5. 30. 1 Pet. 2. 24. which is to be unde flood, 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.]

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 Fesus, [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 satth. [that is, by Christ received by a true faith.]

will use an example taken from humane affairs. See Rom. 3. 5. 1 Cor. 9. 8.] even a mans covenant [the Greek word Diathcke is sometimes particularly taken for a Te-Rament, 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 dissamuller b, [that is, ought not, neither can dissamull] nor doth (any man) adde thereto [Gr. ordaineth ought besides; pamely, by taking away, adding, or altering.]

namely, by taking away, adding, or altering.]

16 Now so are the promises [That is, to neither can any man distannul 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 fide 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 Abrabam and his feed. [see Gen. 22. 18. The word feed is fomerimes taken for all the posterity, as Gen. 15. 18. and 22.17. sometimes for some one in special of the fame, as Gen. 4. 25. and 21.13. That it muit here be taken in this second fignification, the Apostle here proves, and teacheth allo that this feed is Christ. See allo Gen. 13. 15. and 17. 10] He faith not, and to feeds, as of many, but as of one, and to thy feed: which is Chrift. [See the proof hereof in the genealogie of Christ, Mar. 1. 12, 16. and Luke 3. v. 23, 24. as I faac allo was a type of Christ Gen. 21. 12. Rom. 9. 7. Heb. 11. 18.]

17 And this I fay [That is, this I mean by the foregoing examples of humane covenants or testaments] the covenant [that is, that then much more the cove-'nant of God remaines firm without alteration] shat 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, 15,60c. and with other outward fignes and feals] on Christ, [namely, forasmuch as it was to be consirmed 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 fins, whereof the legal ceremonies were types : and that we cannot be partakers of the same but by faich 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 businels of Gods covenant, but when the Law was given, that then the covenant of God was altered: therefore the Apostle here proves thet this also is untine] 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, &cc. maketh not the covenant, &cc. 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] be of the Law [that is, be to be obtained by the Rom. 3. 22. and chap. 4. ver. 4, 5.] perfect observation of the Law it is no more of promise; [that is, by faith whereby the grace and bleffing promiled in Christ is received. For these two are repugnant one to another, and canuot 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 falvation] by promaje. [namely, received by a true faith,]

19 Whereunto then is the Law? [This was an ob jection 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 feed [namely, that promised seed of Abraham Law, Rom. 10.4.] Should be come, to whom it was promifed: [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 t: [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 Mofes, whom God used as a messenger or interpreter or books-man betwixt him and the people in the giving of the Law, Exod. 19. ver. 21. Others under-trand Christ, by whom God brought the people of Isiacl out of Egypt through the wilderness, and spake unto Moses on mount Sina, Als 7.38. 1 Tim. 2.

20 And a Mediator is not (a mediator) of onc: [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 effence, 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 same, then these seem to contradict one another far be his sake, of grace we are received for children, Eph. 1. it: [that is, that doth by no means follow] for if there [5.] 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, justific a man, and bring him-to salvation] then verily rightcousness should be by the Lam. [that is, if that were so, then the Law should be contrary 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 fin] the Scripture Ithat 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 bleffing and inheritance] by the faith of Fesus Christ [that is, by faith in Christ, as by an instrument whereby the promised bleffing is received] might be given [Namely, by God, of grace, for nothing] to believers. [Gr. to the believing, name. ly, in Christ: and not to the working: i.e. those that feek tighteoulnels by the works of the Law, John 3.16.

23 But before faith came, [That is, before Chill who is the foundation of faith, which faith respecteth. and whereon it relyeth, came in the flesh. See ver. 19.] we were put in cuftody [the Greek word fignifics fuch a keeping with fouldiers and a guard in a firong 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. Pfalm 147. 19. Eph. 2.14] under the Law, and were shut up until the faith, which should be revealed. [that is, until Chilf, who was to be revealed as before.]

24 So then the Law was our [Namely, the Jews, which were under the Law] Schoolmafter [Gr. Padagogos, which signifies one that leads children to School, which is Chrift. See ver. 16. who is the end of the inftincts, and disciplines them. Therefore he compares the Jews under the Law to children, and believing Chiistians to men grown, who have no more need of a Schoolmaster] unto Christ, [that is, to lead us unto Chilft. Which the motal Law doth when it convinceth us of fin, and denounceth the cuise; and therefore sheweth us, that to be saved we must fly to Christ for refuge, who hath delivered us from fin, and from the curse, and the ceremonial Law, seeing the same did not only convince men of their fins, but were also types and representations of Christ, and his benefits, 1 Cor. 5.7. Col. 2. 17. and raught 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. 7

25 But when faith is come, [That is, Chiff whom faith respecteth, as ver. 23.] we are no more under the Schoolmaster. [foralmuch 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 Schoolmafter. For although the faithful of the old Testament under the Law, were also Gods children; yet neveitheless so it was, that as little children they were kept under a Scholmaster, and therefore differed not from servants, might bring forth against that which the Apostle said Gal. 4.1.] by faith [See Fobn 1. 12.] in Christ Fesus. even now. Namely, if the Law discover and condemn [that is, through Christ, who being the proper and only transgressions, and the promise cover and forgive the begotten Son of God, hath merited for us, that for

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 baptilm of the spirit, i Pet. 3. 21. as appears in Simon the forcerer, Acts 8. ver. 13. 21. who indeed received the outward but not the inward baptism] as are baptized to the promise. But that is not so: and therefore here into Christ, [that is, into the name and into the faith of Chiist] ye have put on Christ. [namely, as a spiritual garment, wherewith our spiritual nakedness and shame is covered, and we are adorned as with a wedding garment, Rem. 13. 14.]

28 Therein is neither few nor Greek ; [That which he had faid 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 Fesus. [not in the Commonwealth or family, where there is inequality, but as concerning the benefits of Christ.7

29 And 1f ye [Namely, Galatians who before were

are ye Abrahams (sed, Ithat is, Abrahams children as is faid ver. 7. of all which Christ is the head, as the promiled feed of Abraham vet. 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 Abrahim and his feed, and consequently not by the works of the Law. Seev. 18.7

CHAP. IV.

I The Apostle further explains that which he had said before of the Schoolmaster-ship of the Law, by a similuude taken from a chied under age, which is yet under Tutors, 4 and testificib that now by the coming of the Son of God in the 11 1h, we are freed from the Tutorship and bontage of the Law. 6 So that now we are children of God, who being become of age may possess our inheri ance our selves. 8 Reproves the Galatians that they, being converted from heathenish Idolatry, again betook themselves to the bondage of outward ceremontes. 12 Exhorts them to persevere in the zeal and good inclination unto him, with which they had first received the Gospel, 17 wirning them of the perverse real of falle 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 felf, that we are no longer subject to the bondage of the same, nor can be suffified by the Law, by applying of the types of the two sons of Abraham, namely Isauc and Ish nael, and of their Mothers, Sara and Agar, 24 as also of the mount Sinz and the City of ferufalem: whereby the two Covenants are fignified, 28 Teacheth that the invertance with Isac 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, feeing 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 overlight 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 confilt in outward and earthly things, and were as the first introduction and beginning of faving knowledge. See Colof. 2. 8. }

4 But when the fulness of time came [That is, the ful-grown age of the church, to be fet free from his wardthip. Or when the time was fulfilled which God had determined to lend his Son into the world] God sent forth his Son, [namely, Jesus Chaift, who was Gods Son]

Gentiles, and now believe in Christ] be Christs, then [from everlasting, before he became man, Pfa. 2.7. Prov. 8. 24. Mic. 5. 1. Ads 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 motal Law, which he perfeetly 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 fins. 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 fons. 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 fons but also daughters, 2 Cor.

6. 18 [see Eph. 1. 5.]

6 And for a fmuch as ye [Namely, believing Galatians, who before were heathen] are children [namely, of God, made by the Son of God, and for his lake adopted for children by God, who before were children of wrath, and Enemics 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 bath fent forth the spirit of his Son [that is, the Holy Ghost, which as a pledge in your hearts, affures 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, 65c,] into your hearts, which eryeth [that is, by which we cry, Rom. 8. 15. i. c. which worketh in us that we boldly and with affurance cry unto God. See the like phiase, Rom. 8. 26.] Abba, Father. Lee the exposition hereof in the annotation on Rom. 8. 15.7

7 So then thou [Namely , who now believest in Christ] art no more [namely, as before] a fervant, [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 fet 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 whole co-heirs we shall be, Rom. 8.

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 ferved [namely, as slaves and servants of Idols] them [that is, the Idols] which by nature are no Gods. [that is, truely and effentially, but only according to opinion, by the feigning of men, Ferem.

9 And now when ye know God; [That is, the true God, who is God by nature and according to his effence? yea much rather [this the Apostle addes, 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 I Cor. 8. 3. and chap. 13. v. 12.] how turn ye [that is, do not turn your felves] 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 ferve [that is, addict your selves to the bondage of the same, namely, because ye will follow the doctrine of the falle Apolles] again [namely, even as ye served Idols before] from the beginning. digged out your eyes and given them to me. [that is, what-

10 Te [Here the Apostle relates some kinds of the forefaid elements or first principles, concerning the obfervation of the Jewish feast daies. See Rom. 14. 5.7 obferve Lnamely, after the manner of the Jews, to do God fervice therewith, and to be justified thereby] dates,[that is, the labbaths, coming about once every weak, Exod. 20. 8. Col. 2. 16. Namely . fo far forth as they were ceremonial and proper to the Jews] and moneths, [that is, the fealts of new moones, Num. 28. 11.] and times, [that is, the great yearly fealts of the passover, pentecost and tabernacles, Exod. 23.15, 16, &c.] and years, [that is, the feventh 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 : left all my labour and trouble which I have undergone to convert you to Chaist, should be fruitless, and not attain its end, which is your falvation, which ye shall not be able to obtain; if ye would be justified by the

12 Beye as I, [Namely, who formerly have also been very zealous for the Law, but afterward knowing Christ aright, have call 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. x. 14, Otheis 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 befeech you : [that is, if I cannot prevail with you by reploof, be moved at left by my friendly intreaty, to abide by the truth of the Golpel] 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 tacirly he would shew that they did Chuist 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 lufter. Or with many perfecutions, 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 Alls 16.6. and chap.

14 And my temptation [Or trial, i.e. my tribulations, which before he called infilmity, 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 abborred, [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 fignifies also] (yea) as Christ Fesus. [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 fuch honour and love, and fall to the false Apostles: that therefore they ought to perfevere in the former.]

15 What was then your counting bleffed? [That is, how bleffed 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

foever 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 flandered by the falle 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 base great affection unto you] are not rightly zealous for you, Ethat 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, 1 c. shut you, as it were; into a prison, and subject you to them] us, [namely, the true Apostles and Teachers] that ye might be realous for them. I that is, follow and adhere to them with a zeal and great inclination. 7

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 perveile, which is exercised about an evil matter, which men think to be good, and therefore is mingled with ignorance. See Rom. 10. 2.] 10 be qualous alwaie, [that is, with a zeal that alwaics continues ftedfast, and cealeth 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 a-gain 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 Chaist, and about whom I shall now again be constrained to bestowgreat 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 fo long bears her child untill it hath gotten a perfect form, and then brings forth the same; so I will not ccase 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, fute 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 feck 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 Mofes? namely, that the Law it self excludes those from the inheritance, that are servants of the Law, as is proved in the following verfes. The word Law is here taken in a two-fold fignification, as Rom. 3. 21.]

22 For it is written, [Namely, in the Law of Moses from the eleventh chapter of Genefis to the 22.] that Abraham had two fons, 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 flesh: [That is, according to the power, working | and course of nature. For Agar was yet young when the conceived her son, and Abraham yet fit to beget children | but he that was of the free- (woman) by promise. [namely, born i. c. 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 Abrabam an hundred, both unfit according to nature to get

children, Gen. 17. 17. \Rom. 4. 19.]

24 Which are things that have another fignification: [G1. 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, fohn 3. 14. the marriage of Adam and Eve, Eph. 5.32. the Israelites passage through the red Sca, 1 Cor. 10. 1. 2. the flood, 1 Per. 3. 20. 21.] for these [namely, two women, Sara and Agar] are [that is, signific, 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 promifed to finners that believe in Christ. See fer. 31. 31. 60c. 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 euise unto them] which is Agar. [that is, which is represented by the bondmaid, Agar who being her selt a shee-slave was driven out of the house, and whose children do not inherit with the fons 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. Pfalm 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, I that is, lying in the wilderness of Arabia, whither Hagar fled with her son when she was driven out of Abra-bams 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 ferusalem [that is, unto the Jewish Synagogue or Religion, which hath the command and its feat in Jerusalem] that now is, [namely, fince 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 inheri-

26 But ferusalem 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 Golpel, namely, by the merits of Christ, embraced by a true faith: which hath its original from heaven by the powerfull calling of the Holy Ghoft. 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 com- | 1 The Apostle having declared and proved the freedome of

fore 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. 1

27 For it is written, [namely, Ifa. 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 burren [that is, thou Church of those that feek their salvation in Christ alone, who were few in the times of Christ: fo that it seemed as if she had no children, which is also fignified when the Prophet faith that she hath no travaile and is folitary] 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. Ithat 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 feek 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 promiled, 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 par-

takers 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.] perfecuted bim [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 faved by the Law, whereof Ishmael was a type. Thereby he exhorts the faithful to patience and stedfastness. T

30 But what faith 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 I mael out of the house of Abraham, was figured, that so also all they that seek to be faved 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 Sothen Brethren, we [Namely, who feek falvation 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 t 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.]

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pared to Sara and Isaac which were free persons: where- Christians from the yoak of the Law, exhorts the Galatians

latians to continue and persevere in that liberty 2 That | not stand together, Rom. 11.6.] otherwise Christ profits them not, 5 and that righteousness is not obtained but by faith working by love, y 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 Aposiles 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 slesh by the power of the Spirit. 17 Therefore describes the combite 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 stell through the Spirit.

CTand therefore [That is, continue stedfast without Dimining 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 subj. Et 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 colds and snares. A similitude taken from Oxen, on whose hornes men bind fait the yoak to keep them under] with the yoak of bondage. [that is, the difficult and troublesome observation of the ceremonies, which Peter, Ads 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 oppoles his Apostolick authority, to the esteem of the false Apostles of sunto you, that if ye suffer your selves to be circumcifed? namely, with such an opinion that circumcision is yet necessary to salvation, and that ye shall be justified thereby] Christ Jhall not be profitable unto you. [that is, that then ye have no part in the righteousnels of Christ. For they that seek to let up their own righteousnels, are not subject to the righteouinels of God, Rom. 10.3. And he that holds circumcifion necessary still, he thereby denies that Christ hath fulfilled that which was pie-figured thereby.]

3 And I testific again to every man who suffers himself 10 be circumcised, [That is, who is circumcised, as before, v. 2.] that he is a debrer [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 feek their righteouiness in the Law are subject to the curse, Deu. 27. 26. Jam.

mingle Christs righteousness with the Law, that can not the more be eschewed.] profit you, feeing luch mingling is impossible, and the righteousness of Christ is brought to nought, if righcrites, who seemed to stand in the grace of God, and thereof, of what esteem soever he may be.] are faid to fall from the same, when they are made known and manifest, that they never stood in the grace of God,

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 leck lighteousness also by Faith and not by the Law, Gal. 2.15, 16.] expect [that is, are confident that we have rightcoulness, 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 corfidence in as] by fatth, [namely, in Christ: whereby we receive the merits of Christ. And not by the works of the Law] the hope of righteoujness.

6 For in Christ Fesus, [That is, now in the Kingdome of Christ under the new Testament; to be a christian] neuter hath ctreumeifion [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 uncircumcifed, 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 pattakers of the righteousness of Christ] morking [or being perative and active] by love, [that is, by shewing forth the works of love towards God and our neighbour. Whereby true Faith is diffinguished from the outward profession of faith of hyporrites, which is a dead faith, and cannot save. See Fum. 2. 14, 20, 26. By this desciption he also answers the calumny of the falle Teachers, who taught that the doctrine of justification by faith alone made men careless and ungodly.]

7 Te did run well, [Namely, in the race of time faith, i.e. adhering to the true doctrine of justification and chillian 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 admining at their great unstedfastness in the pure doctrine; and withall he layes the principal blame hereof on the feducers, to shew them that he believed that they sinned out of weakness and not out of wickedness, and so the berter 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 perswafion, namely, of the false Apostiles, who perswade you and feek 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 Chift. 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 al-4 Christ is become vain to you [Gr. yo are made vain, though they were few, yet nevertheless did much huit, or brought to nought from Christ, i.e. although you would to corrupt the whole Church in time, and therefore must

10 I am confident of you in the Lord, that ye will be of none other opinion: [Namely, then I have taught teousness be by the Law, Gal. 2. 21.] who (will) be you, and yet in this Epistle teach you] but he that troujustified [Gr. are justified] by the Law, ye are fallen bleth you, [that is, disquiets your consciences with false [that is, ye should fall, if ye would be justified by the and strange doctrine, and disturbes the peace of the Law. Or he speaketh this not in respect of true belie- church] Shall bear the judgement, [that is, be justly vers, who never totally nor finally fall from the grace of and certainly punished by God. An Hebrew phrase, see God, 1 Pet. 1. 5. 1 fobn 3. 9. But in respect of hypo- Mat. 23. 24.] whosever he le. [that is, who is guilty

11 But I breibren, if I yet [namely, as I urged it when I was yet a Pharifee, with fuch an opinion that I 1 30hn 2. 19.] from grace. [that is, from the favour should be justified thereby] preach circumcipon, [that of God, and consequently from all Gods benefits, which is, teach that circumcifion and the other ceremonics of flow from hence, such as are effectual calling, faith, re- the Law, are necessarily to be observed to salvation, as mission of fins, justification, sanctification and eter- the false Apostles backbite me] why am I yet persecuted? nal life. For to be justified by works and by grace can- [that is, that this backbiting is untrue appears by the

ther 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 chaistian doctrine, whereby is taught that Chieft by his crucifying and death only, hath redeemed us from the cuife, and procured salvation for us, 1 Cor. 1.23.] brought to nought. [that is, should cease.]

12 Oh! than they were even out 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 difquiet you. [that is , trouble you, as verle

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 fin, 1 Pet. 2. 16.] but ferve one another through love. Ithat is, although ye be fice from the bondage of the Law, yet nevertheless 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 fufilled [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 felf.

15 But if ye bive 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 jay, [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 sulfill, 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 lufts 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] fo that ye do not [that is, cannot alwaics fulfill | that which ye would. [namely, according to the good lufts and defires 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, Kom. 7.19, 650.]

18 But if ye are led by the spirit, [Namely, so that the (pirit and the good defires 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 | companied with the fame.]

Persecutions, which the Jews daily lay upon me, for no 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. 4.6.7

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, lateiviousness, wantonness, petulancy.]

20 Idolatry, poyfoning, Or witchcrast Jenmities, contentrons grudges, [or jealousies, when a man grudgeth that it goes well with his neighbour, or feeks his own advantage with the loss and damage of his neighbour] anger,

quarrelling, discord, herefies,

21 Envy, murther, drunkenneß, gluttonics, [Sec Rom. 13. 13. Epb. 5. 18.] and the like: [this is added, because there are yet many more, and it would be too long to rehearle them all] of which I tell you before, Ithat 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 fuch things, [that is, fuch and the like works of the flesh] Shall not [namely, except they from their hearts repent of fuch fins | inberite [that is, obtain and possels: 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 Ghoft, Rom. 14. 17. ariling from the affurance that we have peace with God] peace, long- suffering, kindness, goodness, faith, [that is, faithfuiness in promiles, and the administration of ones office] meekness, moderation. [or chaftity, abstaining from unlawfull

23 Against sub [That is, who exercise and shew forth these and the like vertues in their lite] the Law is not. [namely , which shall condemn them , see ver.

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 Ghoft from the death of fin unto a new life] let us also walk by the spirit. [that is, in our lifefollow the leading of the Holy Ghost, and bring forth the foresaid fruits of the same, Rom. 8. 5, Ge.

26 Let us not be [The Apostle now further exhorts the Galatians to beware of some special sins, and to purfue some special vertues. Wherefore some do begin the fixth chapter from this verse] seckers of vain glory, [that is, that we should be ambitious, & seek to overtop others, or to bear sway over others] provoking one another, [Gr. fammoning, 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 ac-

CHAP.

CHAP. VI.

z 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 Teschers, 7 to take beed what they fow, 9 and to liberality towards the poor, especially those that are fatthfull. 11 Afterward he concludes the Epistle, shewing bow he loves and esteemes them, 12 and warning them of the false Apostles, whose ambition and hypocrifie he describes, 14 and opposeit his own example thereunto. 1 5 Teacheth briefly wherein true christianity configts: and what the same bath to expect. 17 Admonisheth that no man be further troublesome unto him, 18 and endeth with the usual falutation.

Rethren if also a man were overtaken [Or prevented, furprised, 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 enlighted by the Spirit of God, and endued with fitnels to be able to admonish others. See I Cor. 3. 1.] bring such a one to the right [namely, by good instruction and admonition. The Greek word fignifies properly to make whole, to perfect, to supply the want, or to restore any thing, fee Mat. 4. 21.] with the spirit of meekness, [Gr. in the spirit] confidering your selves, [that is, minding your own infirmities, how easily ye also might thereby be overtaken with the like fins] that thou also be not tempred. [that is, by the temptations of the Devil and the flesh be not brought to the like fins.]

2 Bear [That is, help to bear, bear with, amend, and remove them with Christian moderation and compaffion] 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, Fohn 13.34, 35. which although it be also written by Mofes, 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, let us not grow stac;, [the Greek word fignifieth by evill John 15. 12. 1 fohn 3. 16]

3 For if any one thinkerh 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 neishbour] whereas he is nothing, [that is, whereas he hath nothing good of himself: and all that he hath, hathreceived of God, 1 Cor. 4.7. 2 Cor. 3.5.] he deceiveth himself in (bis 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 plcafure, but according to the rule and touch-stone of Gods Law] his own work, Ethat 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] . Jball be 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 thinkerh not to be so good as he, as the Pharilee, did, Luke 18. 11.7

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 shai is instrusted [The Greek word catechoumenos fignifies indeed one that is instructed in the fust 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 Chaistian Religion, of what state soever they be] in the word [namely, of God] let him impart [that is, let him also give his partfor the maintenance of the Teachers? of all goods [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 bim that instructeib (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 evalions, which many use for not obeying Gods command, seeing he doth not accept those evasions, neither lets them go unpunished] for what soever aman someth, [that is, hath bestowed alweil 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 communicativenels is let forth. As out of one grain that is lown, oftentimes an hundred grow up and are gathered in again, Gen. 26. 12. sec of the same 2 Cor. 9. 6.] that shall be also reap,

8 For he that soweth in his own flesh, [That is, he that bestoweth his goods only to live volupriously thereof, or to gather measures for himself, and doth not think of maintaining the ministers, and the poor I shall of the fifth [that is, of this abuse of his goods, which are bestowed only on his slesh] reap [that is, from thence he shall obtain recompense and fruit] corruption : [namely, temporal and eternal] but he that someth in the Spirit [that is, he that bestoweth his goods about spiritual things, thereby to further Gods glory, and mens falvation, and to do good to the poor] Shall of the spirit [that is, forasmuch as he hath beltowed his goods about spiritual things] reap life everlasting. [that is, not only here in this life receive temporal bleffing; but also hereafter eternal happiness, as a fruit of liberality, not of merit but of grace. See Mat. 25. v. 34, 35, &c.]

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 perfors; and because the time of recompense comes not presently] for inits due time [that is, although the time of recompense be deferred, as there is time between sowing and reaping, yet nevertheless the same shall certainly come? we shall reap [see v. 8.] if we grow not remiss. [Gr. be not diffolved. or loofned.

10 So then, while we have time [Namely, to fow, 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 astistance. 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 fuffer hunger and want.]

11 See [Or ye fee] how great an Epistle I have written to you [or with how many words, or aritings] with mine own hand [that is, without causing it to be written by the hand of another, as indeed he did, Rom. 16. 22. and only subscribed his name with the falutation, 1 Cor. 16 21. Col. 4. 18. Thereby he shews therefore how greatly he effects the Galatians: and this he did that the false Apostles should not say that it was not Pauls Epiftle, and should bring forth another Epiftle in ftead 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 unde frands here the falle Aposties] according to the flesh [Gr. in the flesh, i.e. by the obferving of the outward and corporal ceremonies 7 they constrain you to be circumcifed, 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 Mojes is fulfilled and abrogated by Christ] because of the cross of Christ. Ethat is, for the doctime of Christ, which it so called, because the sum and contents of the same is, that life is procured for us by the crofs of Chift, I Cor. 2. 2.]

13 For they themselves also who are circumcised [Namely, and so strongly urge circumcifion as yet neceffary 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 boatt 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 Chilt crucified for us, 1 Cor. 2. 2.] by which [namely, cross of Chill. Or Chill crucified: the fence 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, persecured, and cast off by the world, I Cor. 4.12,13.

15 For in Christ felw, [That is, in the Kingdome and church of Christ, or according to the doctrine of Christ. See Gal 5. 6.] neither bath circumciston any vertue, nor uncircumcifion, [namely, by circumcilion to obtain eternal life, or by uncircumcition to be hindred from obtaining the same] but a new c. eature. [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 perpounded and declared in this Epistle, of mans justification before God, of Christian liberty, and of a christian conversation] upon thein (shall be) [or be] pe uce, I that is, all manner of spiritual bleffings, 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 falvation flows] and upon the Ifract of God. [thar is, upon all time believers, who are true Israelites, and so acknowledged by God, which he addes to diftinguish them from the Israelites according to the flesh. See Rom. 2. 28, 29. and 9. 6, &c. 7

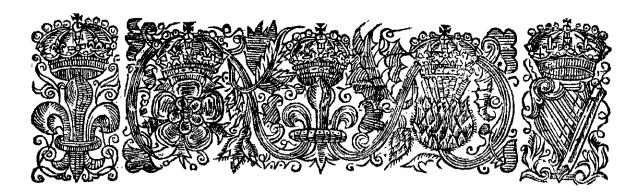
17 Henceforward les no man trouble me, [Namely, of these false Apostles, this he speaketh with an Apostolicke authority to restrain their further wilfulnes 7 For I bear the markes of the Lord Felus [namely, of the ftripes, bandes and wounds which I have received for the take of Christ and his doctrine. Hereby he would fhew that he feared no perfecution, even as the false Apoftles did. See 2 Cor. 11. 23, 650.] in my body.

18 The grace of our Lord Jefus Christ [This is a falutation and wish, with which the Apostie concludes his Epiftles, as he testifieth himself, 2 Thef. 3. 17. fee also, Rom. 16. 24. 1 Cor. 16. 23. 2 Cor. 13. 13.] be with your fpirit [that is, foul, 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.

Orasmuch as the Aposile Paul had first preached at Ephelus, 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 Feachers and Elders, in his last journey towards Ferusalem 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. &cc. Afterward being prisoner at Rome, Eph. 31. and 6. 20. He thought it needfull to consirm them in the truth received by this Epistle, especially against such as derogated from the grace of fews Christ. For this cause, after the Apostolical salutation contained in the two first verses of the first chapter, he rehearseth in a very loss ty stile, all the benefits which the faithfull, according to Gods eternal purpose in Christ, have also received in sime, unto the two of the same chapter. And in the remaining vart of the chapter addes thereunto an Orasmuch as the Aposite Paul had first preached at Ephesus, which was the chief City of Asia he less, Acts received in sime, unto the 15. verse of the same chapter. And in the remaining part of the chapter addes thercunto 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 fellowheirs 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 testissieth 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 exportations unto a christian conversation, and above all exporteth them to unity and stedsastness in this doctrine. To surther 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 defires, and putting on of the new man with all his vertues, from thenceforth unto the 22. verse of the 5. chapter. From whence be 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 sally. After which he concludes the Epistle in the two last verses with a wish of peace and grace, and of faith and love.

Qqz

EPH.

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EPHESIANS.

CHAP. I.

1 After the accustomed inscription of the Epistle, 3 the Apostle thanketh God for all the spiritual blessings, wherewith we are bleffed by him in Christ: 4 namely, that we are elected in him for all evernity, 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 beaven, and they that are on earth, 13 that the Ephesians also who believe in Christ are among this number; and for assu-rance thereof, have received the earnest of the spirit. Afterward he prayeth to God, that he would enlighten their understanding herein more and more, ig 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 existed him unto his right hand, 22 to be an head of his Church.

Paul an Apostic of Fesus Christ [Of this whole inscri-ption 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 Ephefus, and to the fauthful in Christ Fesus. [this laft cirle 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 Fesus Christ.

3 Blessed be the God, [The word blesse in this verse is taken two wayes; for man bleffeth 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 carth shall be blessed, Gen. 22.18.] and Father of our Lord Fesus Christ, [That is, God who is the Father of our Lord Jesus Christ, I 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, shall not receive till hereaster, see Rom. 8, 23. Gal. 4. 5. the Lord, the God of Israel, or the God of Abraham, Isaac Heb. 9, 15.1 John 3.2] to adoption unto children, by Jesus and facob, with whom God had fust made his Covenant, see Luke 1.68] who hath blessed us with every [that is, all manner of] spiritual 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 see Rom.9.11,12,15,16. and chap.11. verf. 5,6. 2 Tim.1.9 make us bleffed in heaven, Mat. 5.12. 1 Pet. 1.4. which as in the following verse is also declared.] bleffings are particularly rehearfed hereafter unto the 15 1.16. Phil. 3.20. Or to fave us.]

4 Even as he hath chosen us [Or elected us; namely out of the common heap of corrupt men, see Job. 15.16, 19. Rom. 8. 29. 2 The f. 2. 13. 1 Pet. 1. 1, 2, Gc.] in him, [namely Christ as our head, even as in the former veile, to make us conformable to the image of his Son, Fohn 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 Per. 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, Atts 15.9. 1"Pet.1.22r and that we are chosen in Christ by grace unto faith, appears Act. 13.48. Rom.8. 30. 2. Tim. 1.9. Fam. 2.5.] and unblamable before him : Ithat is, not onely before men, as hypocrites also sometimes are for a while; but fincerely, 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, Ge. Yet this our imperfest 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, O.] 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 holinel's principally manifelts it felf, fee 1 Cor.13.1, Gc.

Who bath fore-ordained us [Namely, from eternity, as in the former veise. 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 inhesitance we Christ in himself, [or to himself, i.e. for his glory, for his own take, for himself, on himself. For God the Father ordained us in Chilft 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 undescrived favour, grace, and pleasure:

6 To the praise of the glory of his grace, [That is, that veise] in Christ: [namely, as in our head, see vers. 22, 23. this his glorious grace might be lauded and praised by us, and chap. 2. v. 5, 6, 7. and chap. 4. verse 15, 16. see also foh. | which is the supream end of this eternal and gracious en lection of God, Rom. 9.23] by which he hath graced us,

for bath 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.

7 In whom [Namely, this beloved Son Jefus Chrift. For as from eternity we were chosen in him to salvation, and to the means of falvation, as is faid 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] me have redempiton [the Greek word properly fignifies a deliverance which is brought to paffe by paying of a lanfom or price, see Matth. 20. 28. 1 Cor. 6.20. 1 Pet. 1.18, 60.7 by his blood, [that is, his bloody facufice, accomplished on the Ciois, Heb.g. 12, 56.] (namely) the for giveneffe of mifdeeds, [namely, which is the full 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. Jaccording 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 tome understand of the Wildom of God, which he uleth in distributing these benefits, but is more fitly taker for the wisdome wherewith God inducth 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 wildome 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 fecret counfel 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 verle, see 1 Cor. 2.8. Ephcf. 3.9. Col 1 26.1 Tim. 3 16 &c. Jaccording to his good pleature which he had purposed in simself, Loi propounded, i. e. without being moved thereto by any thing without himfelf, or having forefeen any thing in men that might have moved him thereunto, but took this counsel onely of his own wildome,

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 ufeth in the governing of his house, appointing for every bufinesse and occation the fittest time, persons, and manner of proceeding: And so bath God also in his house, 1. e in his Church, from the beginning of the world, ordained certain persons, manner of proceeding, and times and leafons, 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 fend 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 [G1. into one head, or to bring together into one capital [umme] 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 thalt be understood the Angels in heaven, who togethet 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 fins of men, they were as rent and divided one from another, Heb. 12.22,23. Revel. 19.10.]

before] in whom we also [namely, who of Jews are conver- (Saints. ted unto Chift, as is also declared in the following verse? are become an inheritance, [or have obtained a lot, name- in my prayers. ly, of the Lord in his Church. And the Apostle seems

of the land of Candan by lot among the twelve tribes of I frael, which was a shadow and type of this etc. nal inhetitance, obtained by our true Foshua, see Numb 26.55, &c. and chap.33.55. Fof.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 worthinefic 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, fee Rom. 8.29 &c.] aho worketh all thinge [namely, which concern the falvation of Jews or Gentiles, of which he here speakerh, see Phil. 2. x 3. Although it be also true in general of all other things Pful. 115.3.] according to the counfel of his will.

12 That we might be to the praise of his glory, we that first [Mamely, of the Jews, to whom this Pretogative was promifed by God, see Act. 13.46. Rom. 15.8.7 have hoped in Christ, [namely, by faith in him : for faith receiveth the promises, whereof hope expecteth the fulfil-

ling, see Rom. 8.24.25. Heb. 11.1.]
13 In whom [Namely, Chist Jesus, as before] 100 (are) also [or, ye also are become an inhericance. For as he spake of the believers of the Jews, verf. 11. so he now speaketh of the Gentiles, who have also obtained a lot in the inheritance, see Ad. 26.17,18.] since ye have heard the Word of truth, [to the Gospel is called, not onely because it is the very truth of God, extraordinarily revealed unto us by God, for our falvation, fishn 17.17. but also because the truth of all the shadows of the Old Teftament is fulfilled therein, fee fohn.1.17.] (numely) the Gospel of your salvation: in whom ye also, after that ye believed, for, when ye believed. For this fealing of the Spirit is done by faith and upon faith, Gal.3.2.] were (caled [this manner of speaking is taken from men, who for confirmation of any promifes made, use to give scaled papers, and that many times with impainting 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 fealing of the Spitit, which is joyned thereunto, is Regeneration, or the renewing of Gods Image in us, wherewith he inducth our fours, 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 And besides that, witnesseth the same to chap. 2.18. out 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 boly Spirit of promile. [that is, which is promifed us. Or whereby the promiics of God are affined 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 pur chase, i.c. 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 Per.2.9.] to the praise of

his glory.

15 Therefore I also, [Namely, not onely being prefent with you, but now also being ablent from you, in these my bonds, Eph. 6.20.] having heard the faith in the It In bim, [Namely, Chiff, as our head, as is declared | Lord Jefus that is among you, and the leve to all the

16 Cease not to give thanks for you, remembring you

17 That the God of our Lord Jefus Christ, the Father here to have respect to the distribution of the inheritance of Glory, may give you the strik of wisdome, [That is, 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; for true wildome confifts not only in the knowledge of God, but also in the acknow-

ledgement of his grace and Majesty.]

18 (Namely) 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 foul 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 let 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, workern also in us as his members, not only the future railing of us up from the dead, but also the raising of us up from the spiritual death of fin, 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 raifed him up from the dead; and fet (him) at his right (hand) in heaven. [b) sitting at the right hand of God is understood, that God hath exaltted him to the highest power and glory: by a similitude taken from Princes and Kings, who fitting upon their throne, cause to sit at their right hand him that is mightiest and greatest next unto themselves in the Kingdome. See Pfa. 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 Pfa. 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 Chuilt 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 notwith-standing, 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 vings [That is, even those that are strangers to, yea and the very Enemies of his church, I Cor. 15. 25, 26.] under bis feet, [that is, under his power and command, Mat. 28. 18.] and hath given him to the church, for an bead 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.

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 betweet both] | loved us. that accomplisheth all in all.

CHAP. II.

I The Apostle to shew the greatness of the benefit which God beltomes 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 fins, he bath quickned us with Christ, and placed us in heaven with him. 8 That therefore we were faved by Faith, not from works, 10 but that God created us in Christ unto good works. 11 He testifieth surther that. the Gentiles were without the covenant of God, and without hope of salvation, 13 but now in Christ, who bath 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 Whereby he concludes that then they are built together upon the foundation of the Prophets and Ape-(tles, whose corner-stone is Christ, 21 and that unto a Temple and habitation of God:

A Nd you (bath he also quickned) [The words in-ferred here are put in for perspiculties sake, out of the fifth verse following, where the exposition may be feen mhereas 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 fins.

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, I that is, according to the will and instigation of the Prince of the power of the air, [that is, of Satan, as is presently 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 fob; 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 loft this his working and dominion in the faithfull, which he had formerly exercised over all in general, although he still asiault them, but had retained his power only in unbelievers, 2 Cor. 4. 3, 4. 2 Thef. 2. 9, 10.] in the children of disobedience. [unsaithfull men, that are disobedient to the Gospel, Eph. 5. 6. Col. 3. 6. Otherwise called children of Belial. See Deu. 13.13.]

3 Amongst whom 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 fignifieth 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 ellewhere. See Job 14.4. Pfa.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 alfo the others. [namely the Gentiles. See Rom. 3. 9,606.]

4 But God who is rich [That is, abundant] in mercy, by his great love [or for, by reason of] wherewith be

s Even when we were dead [See the Annotat, on | wherefore he calls it, Covenants, in the plural number] veile 1.] through trespasses, but quickned (us) [that is, loved us, delivered us from the death of fin, by our justifie cation and regeneration, as immediatly hereafter is declaied] wuh Chrift; [for as Chrift who died for our fins was raised up; so he really shewed, that he had abolished the guilt of our fins and the body of our fins: which full for us, and afterward also in us, he accomplished by the power of his death and his refurrection, Rom. 4.29. and chap. 6. verse 6, 7, 8. when he freely gave us faith, by northe Father neither, Joh. 5.23.] faich justified us, and by his Spirit renewed and laudifi-

whom we already possesse these benefits, and which we also post sie in hope, Rom 8.24. and shall certainly be partakers of the fame in due rime, fee Rom. 8.11. 1 Cor. 15. difference of Mations is taken away.]

20. Phil 3.21. Col.3.1,2,&c.7

7 That he might shew [The Greek word fignifieth 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 lame grace, I I'm. 1.16.] in the Ages to come [that is, to the men of grace, through the kindness over us.

8 For ut of grace [O1, by the grace: namely, of God in Christ, as is declared in the foregoing verse are ye Javed in Christ Felus, [that is, delivered from fin, and the punishment of fin, and made heirs of eternal falvation] by fath; [namely, whereby this grace of God in Chill is received by us, and applied to us, Job. 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 faith also is a gift of God, see Phil.1.29. 2 Tim.1.9,&c.7 it is the gift of God.

part, see Rom.4. v.4, s. 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 field Creation, but of renovation or regeneration, which in Gods Word is called a fecond or new Creation, lee 2 Cor. 5.17.] created in Jejus Christ unto good works, which God prepared, for, prepared be-

11 Therefore remember that ye, who in former time were Gentiles in the flesh, [Some under stand 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, wherein before their conversion they were, as Joh. 13.6. Rom. 8.5, &c.] and who were called fore-skin, Ethat is, uncircumcifed, and that in contempt, see 1 sam. 17. 26. Ezek.44.7. by those who are himself, which ver. 15. he called his sich] by the cross, called circumcifion in the flesh, [that is, by the Jews who having killed [that is, having wholly taken it away by were circumcifed, which was a fign 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 Chaift, who was to come, without whom there was no salvation, Joh. 14. 6. Als 4.12. the Israelites who waited for the Kingdom of Israel had communion with Christ, who was promifed, fee fehn 8. 56. Act. 13. verf. 26.32. and chap. 15. 11. and chap. 26.6,7. Heb. 11.26. &c.] eftranged 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,

having no hope, [namely, no true hope of the forgivenel's of fins, and of excinal falvation,] and without. Go. in the world. [that is, without the right knowledge and fervice of the true God. For although they had n any gods and worships, notwithstanding they were devised and contrived by themselves, see Rom. 1.21, &c. And although tome knew God, as Creator, notwithstanding feeing they knew not, nor honoured the Son, they had

13 But now in Christ Fesus, ve which formerly were ed us, see I Cor. I 20.] (by grace ye are saved.)

6 And hith also raised (us) up, and hath also see (us) whereof is spoken in the sormer Chapter. And the Apoin heaven, in Christ Fesus. [Namely, as our head, in the hath selped here to the place, Isa. 49. I. see, Act. 2. 39.] are become nigh, by the bleed at Christ. Ethat is, by the death and bloody facilitie of Christ, whereby this

14 For he is our peace, [That is, the authour and caule of our peace, as well betwirt 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 differmined the Jews from the Gentiles, as a wall doth separate two houthe ages or times to come] the exceeding riches of his less or places one from another, whereby the Ceremonial Law is understood, which made this difference betwixe the Jews and Gentiles. And Paul feemeth also bere to have respect to the rending of the vail of the Temple, which was rent when Christ suffered, Mat. 27. v. 52. Luke 23.45.]

15. He bath abolished the comity, [Namely, betwint Jews and Gentiles, as appears from that which followes: arifing from the diverfity of Religion] in his flesh, [that is, in his body or humane nature, offered on the cross, fay one thing twice, and not onely talvarion it felf, but John 1. 14. 1 Pet. 4.1. A similitude from sacrifices, wholesbesh was burnt upon the altar] (namely) the Law of commandements (confifting) in institutions: [name-9 Not of works [Namely, either in the whole, or in ly, 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 Ghoft and power of regefore, namely, in his eternal counsel, or else by his Spirit neration. And the Apostle speaks here of all believers as in us, see Hebr. 8. 20, &c.] that we should walk in the 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, fince the cause and means of division is taken

> 16 And (shat) 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 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 fin, as also betwixt Jews and Gentiles. For of both these reconciliations he spake before] on the same. [namely, croffe.]

17 And coming [Namely, aswell by himself in the daies of his flesh among the Jews, as a Minister of circumcifion, 25 after his alcention 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, 196.] by the Gospel he published peace [namely, betwizt God from the spiritual promises which God in his Covenant and men, and consequently also of men one with anowith the Ifraelices had made, and oftentimes renewed: ther, Luke 2. 14. Rom. 10. 15. 2 Cor. 5. 19, Ge.] 10

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 Fa-

19 Sothenye [Namely , Gentiles who believe in Chill | 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 Jetusalem, 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 Chaist, on his satisfaction and merit, 1 Cor. 1. 30. and 2. 2. Or Jefus Christ himself being the, &c.] is the utmost corner-stone; [name y , whereon the whole building leanes, with the walls and stones of the same, i.e. ail true believers both of Jews and Gentiles are gathered together, and by one spirit cleave together, as followeth. See also 1 Per. 2. 4 Now that this utmost corner-stone is also the only foundation of this whole building , appears out of Ija. 28. 16. 1 Cor. 3. v. 10, 11.]

21 Whereon the whole building being firly joyned together, groweth up into an holy Temple in the Lord. [That is, wherein the I ord dwellerh 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 confequently 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 stedfasines 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 fuch 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 remis 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 cor prehend the breadth, length, depth, and beighth of this grace and love of Christ, consluding with a thanksgiving to God.

For this cause (am) I Paul the prisoner of Christ fe-[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, Ads 21. Or else by mine example and patience to strengthen you in the truth of this doctione as hereafter, v. 13.]

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 Ads 9. v. 15. and chap. 22. v. 21.] which is given me for you: [or among you, namely, the Gentiles, Atts 26. 17, 18.]

3 That by revelation he made known unto me this mystery, [Namely, of the Golpel 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

4 Whereby ye reading (this,) may observe my knowledge in this mystery of Christ.) That is, how perfect-

ly 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 un o the children of men, as it is now revealed [this word shows 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 Massiah, 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 fo cleerly and so dittinctly revealed as now, and especially this point that the Gentiles should be called to the communion of Christ, without being bound to circumcifion, 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 ceremonics. Which predictions are now more cleerly and nakedly expounded by the Apoltles, tellifying 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 Apoftles 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 fee I 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 Chrift, and co-partners of the same promises of forgiveness of fins, of the spirit of regeneration, and adoption, &cc. 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 bleffed 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 untraceable riches of Christ. Ethat is, the fathomless and overflowing grace of Christ. The epithite here implietha similitude taken from wild beafts, whose footsteps many times cannot be traced, for to follow and find them out, as Kom. 11.33.]

9 And to enlighten all [That is, to open their eyes by the preaching of the Gospel, as Christ speaks to Paul, 2 If ye have but heard of the dispensation [See of Acts 26. 18.] (that they may understand) what is the communion of the mystery, which from (all) ages was hid Others for the inward part of a man; namely, the soul in God, [That is, in Gods counsel and purpose, as is declared hereafter, ver. 11.] who created all things, [that is, all Nations, aswell 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 Chilt. See Col. 1. v. 16,17,18. Others take it of the second creation, but thereof the Apostle spake before I by Felus 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. fo called, because God oftentimes useth their ministry in governing of Countries and Kingdomes, Dan. 413. 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 Chilt, 1 Pet. 1.12.] in heaven [Gr. in the heavenly, or in the super-celestial, namely, places] the manifold wisdome of God,

II 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 Fesus our 1 ord :

12 In whom [Namely, Christ Jesus] we have the boldness [namely, as children to speak to God our Father as the Greek word parrhelia imports; and to glory in hope of the glory of God, Rom. 5.2. and 8. 15, &c.] and the access [or adduction, 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 truit 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 fignifies to empair, grow worfe, or through any evil means to grow flack 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 lake: or to be an example to you of stedsastness in the faith. See the annot on ver. 1.] which is your glory. [that is, herein confilts 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, Ithat 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, nor 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 strengthaed more and more.

of the faithfull with all its motions, in which he wish. eth that they may be endued with fliength 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 Fohn 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 bredth, and length, and depth, and height. [That is, the exceeding worthiness and unsearchableness 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 confider them in all their dimensions.

And to know the love of Christ, which surpassetb knowledge [Namely, that of all natural men, which only by the Spirit of Chaift, 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, 13.7

20 Now to him that is able to de 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 fay) be glory in the church [Namely, wherein only this power and glory of God through Jefus Christ isknown, 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.

After that the Apostle in the three former chapters had briefly propounded the dostrine of the Gaspel, now he cometh, according to his custome in all his Epistles, and propoundeth exportations unto godline &: 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 Testissieth 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 greeved, 31 and all manner of wickedness, 32 but that they Řг forg 1 we

Befeech [Or exhort] you therefore, I, the prisoner [Gr. lound, see chapter 3.1.] in the Lord, [that is, for the Lords cause, namely, Chists, 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 Chill, and for that cause also, of godlinetse in Christ. The Apostle here speaks not onely of the outward, but also of the inward and powerful calling, whereby the were brought to faith in Chilft, as appears from the following verses.]

2 We hall huntlity and mecknesse, with long-suffering, forbearing one another in love. [That is, through love. For love beareth with every thing, 1 Cor. 13.7. He ipcaks here of beating with fuch offences as concern every one in particular, as Mat. 18.15. Otherwise Christ alfo praiseth this Church of Ephefus, Revelst. 2. 2. that they could not bear with the evil ones, namely, who fought to bring in perverse doctrines, and disturbed the Church.]

3 Giving diligence to prescrue 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 Chaits body, whereof the Holy Ghoft is the bond and uniter, as is declared in the following verse] by the bond of peace, [Gr. in the bond, or binding toge-

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. c. thing hoped for, whereunto ye are called, which is the salvation of your soul.]

5 One Lord, [Namely, Jelus Chrift, 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, Ifi.6.9. and 2 Cor.3.18. compared with Att. 28.25. Even so here also, by the word, one God, the Son is not excluded, nor the Holy Ghoft, fee I 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 Chust: 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, Feb. 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 Chill, to measure out gifts to every one in his calling, for the perfecting and uniting of this body, Fohn 1.16. Rom. 12.3.]

8 Therefore he [Namely, God] faith, When he afcended [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, fin, the Devil, death, & damnation, over all which) Christ wiumphed by his death, resurrection, and ascension, Col. 2.15 fo that howfoever they still affault us, yet in Chift we have the victory over them all, John 16.33. Rom. 8.37, 28,39. Or captives, i. c. a great multitude then your gamefters or dicers know by cheating. Arts and

forgive one another, as God in Christ hath forgiven of captives, 2 Chron. 28.5.] captive, and gave gifts unto men. [namely, out of heaven, fitting there at the right hand of God his Father, Ad. 2.23.1

9 Nowihi be afcended, 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 Job. 3.13. even as also fince his ascension, according to his divine nature and spirit, he is nevertheleffe 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. fee P[al.139.15.]

10 He that descended, is the same also [Namely, per-(on, although he descended according to another nature] that alcended far above all the heavens, that he might fill all thing . [That is, all the members of his Church by his spirit and gifts, as veil.8. Others take it for the fulfilling of the p edictions of the Prophets, whereof this prophecy of David is likewise one. But the first agrees as-

fiely with the following verses]

11 And the same gave some for Apostles, and some for Prophets, [Of the difference betwixt Apollies and Prophets see the Annotation I Cor. 12,28] and some for E-vangelists, [of this office see Adl. 21.8.] and some for Pastors and Teachers. [some diftinguish these two offices fo, that the Pastors should not onely teach and in-Riuct 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 herefies and errours. But feeing the word, some, doth not ltand betwirt the two names here, as in the foregoing feveral callings, others take it but for one and the same office: and that these two names here stand together, to thew, that all Pattors 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 persect body under Christ, their Head] far 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 Mini-stries 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 fhall 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 perfest 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 do-Etrine, by the deceitfulness of men, [Or, unstedsastness, 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

tricks, to get other mens goods into their shands, as the following words also declare] by traftiness cunningly to newing of a man to a new garment, as veil. 22 natural

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, fignifies uprightnesse also] might every way grow up in him, who is the head (na rely)

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 nourifliment is conveyed from the one to the other member. The Apostle so termeth the joynts and ligaments of the members, through which the fliength and nourifliment is conveyed from one member into another, fuch as are the finews, 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 Apolitle 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 ftrength 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 c. obtains its growth, Hebr.] to the edifying of it felf in love.

17 I fay this then, [Namely, as a conclusion from what went before : seeing we are members of Chisft, and partakers of such gifts of his, that therefore ye, &c. and To 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 3

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 hardening 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 to brawny, or feared there, that they have no feeling thereof any more: so it comes to palsallo with many men, who by continual doing of evil, so stupisie 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 Lor, lasciviousness, wantonness:] to commit all uncleanne & greedily. [Gr. in covetousness or unfatiablene s, that is, with great eagernesse and delight, as a covetous man blesseth his foul in unrighteousnesse, P[al.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 Fesus, [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 wickedness 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 fins, if he do not refift them by the Spirit of God, Janes 1. 13,
- 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 foul, as Rom. 12. 2. If that therefore must be renewed and regenerated, that it may be enabled to ons by nature are not better, except they be renewed by [through christ] hath for given you. by the same power.]

24 And put on [The Apostic here compares this recorruption to an old rotten garment, which he faith, be-15 But pursuing the truth in love, [This the Apostle lievers must put off, and put on the new; because being new tegen a sted 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 couragioully fleiving against fin through the Spirit of God, Rom.8 13. and sturing up the gifts of God, 2 Tim. 1. 6, 7. diligent hearing and meditating on the Word of God, Pfal. 1.2. 2 Tim. 3. 16,17. ufing the Sacraments worthily, 1 Cor. 1 . 17, 18, &c. pouring out fervent prayers unto God, Ephel 6.18. and the like. See also Fob. 15.2. 1 Cor. 9. 25, 26, &c.] the new man, [io the Apostle calls regeneration, or the renewing of a man, contisting in the enlightening of the understanding, and changing of the will unto holinesse and righteoulnesse, 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 righteou nefs 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 fin not: [By these words taken out of the fourth Pfalm, 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 fin and unthankfulnels of men; but this is the meaning of the Apoltle, 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 fins, if your mind should without sufficient cause re-

main disturbed too long, 1 Per. 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 bath 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 uje, or, of profit, or, of necessity, i.e. needful edification.] that it may give grace, [that is, contribute some spiritual gift; or acceptablenes: Some take this word for thanks, or thankfgiving, 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 aveile from, obscures his kind operation in us, and instead of his love lets us feel his anger (as a father puts on a fad 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 arifeth also in the faithful, and the affurance of their salvation is obscured, see Pfa'.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 feal, as it were, of Gods own image, and diftinguished from unbelievers, and affured of the falvation 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, serve God, then the will also, and all the other inclinati- | for Christ and his atonements sake, as 2 Cor . 5. 19. Or

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CHAP. V.

The Apostle proceeds in exhortations, and fift to mutual love, after the example of God and Christ. 3 Ex horts them further to depart from all uncleannesse, covetoufresse, (which is Idolatry) foolish talking, &c., and declares that fuch shall not possess the Kingdom of beaven. 8 And seeing they are now in the tight, that they must walk as children of the light, 11 and have ter search, giving proof thereof; and doing, as Rom. 12. no more communion with the werks of darkness, but 3.] what is well-pleasing to the Lord. reprove them. 15 Exhorts them further, that they would walk prudently, and being wife, redeem the Spirit. 19 That they should sing Pfalmes and Hymnes to the Lord. 21 Exhorts all in general to be subject! 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 Chur. b, 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 Courch; 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 expectled in the last veile of the former Chapter] as beloved chit-

2. And walk in love, even as Christ also hath loved us, and bath given up himself for us, for an offering and a sacrifice to God, for a fragrant favour. [Gr. for an odour of fragrancie. A similitude taken from the facilifices of the old Testament, see Gen. 8.21 . which were said to have a sweet-smelling savour before God, not for their own fake, but for the fignification which they had of Christs facrifice and obedience; See Pfulm 40. 7. Hebr. 10. 8, &c.]

3 But fornication, and all uncleannels [Or, filthiness] or covetouincis, let (them) not be but named among you,

according as it becometh the Saints.

4 Nor dishonesty, nor souish talk or fooling, [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, fuch as idle perfons and fcoffing companions use to make themselves merry withall, and is properly called, fcurrility] which are not decent, but much rather thank [giving. [Gr. Eucharifti.i.i.e. thankigiving: although this word be here taken fomewhat 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 Idolaser, [Namely, because he puts his trust in his goods, and placeth his life and happiness therein, instead of placing and seeking the fame in the living God, fee Col.3.5. 1 Tim.6.17.] bath no inheritance in the Kingdome of Christ, and of God. Inot that these are two Kingdomes, but because Chieft, 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 wain words; for, for these things cometh the wrath of God upon the children of despocedience. [That is, who are given over to disobedience, as children to their fathers, see chap. 2.2.]

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 new 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 ibudren of the light. [that is, who are partakers of the light of the Gospel, and make profession thereof, and name and boait your selves thereof, as children of their father, I Theff. 5.5.]

9 (For the fruit of the spirit [That is, his operation, or that which the Holy Ghost produceth] is in all boun-

reoufnesse, and righteoufnesse, and truth.)

10 Proving [That is, diligently searching; and af-

II And have no communion with the unfruitful works of darkness, [That is, who not only being forth no good time; 18 that they should not be drunk, but full of the finits, but also nothing but evil finits] but reprove them likewise much rather. [namely, alwayes by. your Christian walking, and by Gods Word, when it may one to another in the fear of God, 22 but especially be done with profit, see I Cor. 14.24. Otherwise Christ faith alfo, that such pearls must not be scattered before [wine, 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

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 clearing all things: For Gods Word, and the good examples of believers, are like to fire, which enlightens and

purifies, fee Mat. 5.16. and 1 Cor. 3.13.]

14 Therefore he faith, [Some take this for the words of the Apostle, who being moved by the Spirit of Chilt, speaketh thus, as the Prophets every where testifie, Thus peaketh the Lord. Namely , by me unto you. Others take it for a rehearfal of words out of the Prophets, which Paul joyns together and expounds, see Ifa. 9. 1. and 26. 19. and 60.1. wherein the sum of mans conversion is contained] Awake thou that fleepest, [namely, the spiritual sleep of sin, and death of sin, being awakened and quickened by the Word and the Spirit of Christ, as is faid, chap. 2. veif. r. which exhortation partly concerns the believers, who fometimes also sleep in some common fins; 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 fenfible of the quickening power of Christ, they should likewise become obedient to the same, as Lazarus atose from corporal death by the word and power of Chieft, Fohn 11. 43, 44.] and arise from the dead, and Christ shall shane 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 circumspessly, not as unwife

but as wisc.

16 Redeeming the time, [That is, prudently laying hold on the good opportunities of well-doing, and winning others to Chieft. A similitude taken from wise Merchants] sceing 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

17 Therefore be not unwise, but understand what the

Well of the Lord is.

: 18 And be not drunk in mine, wherein is excess, [Namely, when it is abused to drunkennesse, and not ufed for neceffity and moderate cheerfulneffe] but be filled with the form. I that is, feek your recreations, not in carnal pleafures, but in spiritual delights, whereof finging 19 Speakis one of the chiefest.]

19 Speaking together with Pfalmes, and hymns, and 30 For we are members of his body, [Namely, Christs: celebrations of Gods grace towards us: and spiritual and of his bones. longs such enditings as containes all manner of spiritual doctrines. See also Col. 3. 16. and these several names feem to be taken from the several inscriptions of the Pialmes 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 thinks alwates for all things to God and the Father, in the name of our Lord fesus 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 alwaies the rule and Iguare of your lubmiffion. 7

the Lord: [Namely, Jesus Christ, as is expressed ch. 6. v. 5. The reason hereof is, because the husband bears Chills image in governing of the wife, 1 Cor. 11.

23 For the husband is the head of the wife, as Christ also is the head of the church: and he [Namely, Chift. For of the duty of husbands shall be spoken of hereafter, be subject to him, as he exhorted before.] v. 25. &c.] is the Leeper [or Saviour] of the body.

24 Therefore as the church is subject unito Christ, so allo (arc) the wives to their own busbands in all things. [Namely, in the fear of God, as is expressed, v. 21. i.v. as long as it is not contrary to the love or the command of Christ, who is the upper-head of both the hulband and of the wife. See Luke 14. 26.]

25 Ye husbands love your own wives, as Christ also loved the church, and gave up himfelf [Namely, unto death | for her.

26 That he might sanctifie ber [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 afpertions I having purified (her) with the mashing of mater [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 and more strengthen this cleansing. See Mat. 3. 11. 2 Cor. 3. 3. 1 Pet. 3. 21.] by the word: [Gr. in the

27 That he might present her glorious to himself,[Hereby is understood the end of purifying the church by the blood and Spirit of Chift: whereof the beginning is wrought and effected in the faithfull, even in this life, and the full accomplishment hereafter, when the church of Chiff shall fully be prepared by her bidegioom Chuift, unto this spiritual maniage. 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 veilel, I Pet. 3. 7.] as their own bodies. [the Apostle here hath regard unto the creation of the wife out of the libbe 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 wise he loveth

spiritual songs: [These three sorts of spiritual singing And the Apostle speaks not here of the communion of serve for one end. Namely, to recreate the spirit; and nature, whereby Christ also became partaker of slesh and are by some thus distinguished, that Pfulmes are all kind blood, like as the children, Heb. 2. 14. but of the spiof spatitual longs, which are exercised, not only with the situal communion betwirt him and true believers, of voice, but also with stringed instruments of musick. whom he is the head, and they are his members. See ch. Hymnes, thanksgivings unto God, or metrical 1. 22. and chap. 2. 15. and 4. 12, &c.] of his flesh,

> 31 Therefore stall a man for sake . his Father and Mother, and shall cleave to his wife; and they two shall

be one flesh. [see hereof Mat.195.]

32 This mystery is great: [Not that of the corporal marriage, but that of the spiritual, and of the union betwixt Christ and his chuich, 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 Chift is our head and bridegroom, and we are his spiritual bride and members, whereby all the purchased benefits and gifts needfull to falvation, do flow from Christ into us as his members] but I say (this having respect) to Christ, and to the

33 So then ye also each one in particular, [Hereby the Apoille 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 7 let every one love bis own wife even as himself, and let the wife (look) that the fear the husband. [that is, with respect and awe

CHAP. VI.

I The Apostle proceedeth to the duty of children towards their parents, 4 and of fathers towards thir 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 Exborts them withall to continuall prayer, 19 and that for himself also, that he may speak the gofpel boldly in his bonds. 21 Testissieth that he therefore Jends 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.

7 E 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) [Gi. in promise, i.e. with a special promise of long life and prosperity: for otherwise the second commandement hath also a general promife annexed, of Gods mercy towards many thoufands,

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 geneval, on the Earth, because the Lord under the new Tcstament hath now hallowed all the Lands of the whole Earth, and promifeth his bleffing to them that obey him, in what land foever they be. For godliness hath the promise both of the present life, and of that to come, 1 Tim. 4.8. 7

4 And ye Fathers stir not up your children to wrath, [That is, by too much haishness to such wrath, as may 29 For no man ever bated his own flesh, but he non- cause diffidence and obstinacy in the children against risheth it, and sustaines it, even as also the Lord the their parents: Otherwise God tometimes also commands to use due severity, against the great faults of children, see Prov. 13.24. and 19. 18. and 23. 13. &c.] but now ish them up in the teaching [or chastisement, as this word also fignifies, 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

5 Te servants, be obedient to (your) Masters, according to the fielh, [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 flavish fear, proceeding onely from the consideration of p elent punishment, the Apostle commends not in christians, as the following words declare, fee Rom 13.5.] in the simplicity of your heart, as unto Chrift. [namely, Lord and Master of us all, see Ephef.

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 scrvants of Christ, doing the will of God [namely, by serving faithfully and uprightly. For that is the Will of God concerning fervants. Gr. doing the

Will of God from the foul I 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 Foh. 15.14.]

and not to men. [namely, onely or principally.]

8 Knowing that what soever good every one shall have done, he shall receive [Or, shall get, or carry away, namely, in the last judgement, fee 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 Misters 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 I 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 mafter or fervant, noble or ignoble, rich or poor; but whether he, each one in his calling, hath obeyed his Commandements, fee Rom.z.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 let down from the 13 verse for-

wards] 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 makesule of the world and our flesh for this puipose, is Satan, see 1 Per. 5.8.] against flesh and blood, Ithat 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 loft by their fall, is still neverthelesse tyrannically, by fraud and force, ususped 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, ice 2 Cor.4.4. 2 Theff.2. verse 9, 10. See also the Annotat. on chap. 2.2.] of the darknesse of this agr, [so the kingdome of Saran is called, because that, through dif-acknowledging, or ignorance of God and his Word, he brings men unto all manner of fin and wickednesse, see Ast. 26. 18. Col. 1.13.] against the spiritual malices [Gr. the spiritual (ones) of malice, i.e. ipirits which are inclined unto all malicioulnesse, and seek also to bring men thereunto] in the air. [Gr. in the heavenly, or fuper-celestial places: and this word is otherwise understood here, then in the other places of this Epistle, becaufe the air is sometimes called heaven, Levit. 26. 19. Mat. 6. 26. and the Apostle heretofore, chap. 2. 2. expresly names Satan, the Prince of the power of the air; for that Satan hath no more place not power in the true heaven, appears out of 2 Per. 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 tempration, as Christ speaks, Luke 8.13. for although we must alwayes 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 fouldiers, 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 ftrong, 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 girded, stiffened, and defended with the truth, [some hereby understand uprightness, opposed to hypocrifie; others, the truth of doctrine oppoled to all errours and herefies, fee I Tim.1.18,19.] and baving 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 baving 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 eafily misleadeth unto grievous fins of peace. [that is, whereby peace with God is published unto us, Rom. 10.

verf.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 forelaid arms are covered, and we best defended against all assaults of Satan, Pfal.91.1,&c. 1 Pet. 5.9, &c.] where with ye shall be able to quench all the fiery darts of the evil onc. [some understand this of poylonous darrs, which by their venome inflame the body and the wounds, as with a burning fire, of which fort many were wont to be used in the war in former times; others, of fuch 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, which as poylon and fire, wound and pierce the foul, tat. on Act. 28.16.] that I may fpeak boldly in the fame, 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 veno-

mous quality of doing hurt.]

17 And take the helmet of falvation, [That is, of the hope of salvation, as Paul addeth, I Theff. 5. 8. whereby we are excited to contemn all transitory things, Rom. 8. 18 24.] and the sword of the Spire, [that is, of the holy Spirit, which he doth, as it were, put into our hand, to refift 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 thereinto, we may be able to stand it out in temptation, and may obtain a good iffue, 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 Fob. 4. 24. or by the Spirit, i. e. the Holy Choft, Rom. 8.26,27.] and watching unto the same with all perseverance and supplication for all the Sainis: [that is, belie-

vers, who are also in the like combate in this world.] 19 And for me, that the word may be given me, [That is, firnesse and ability to speak the Word of God with stedfastnesse and boldnesse: an Hebraism, as the following verte declares] in the opening of my mouth with bold-ness, to make known the mystery of the Gospel.

20 For which I am an Ambassadour, [Namely, in the Name of God and Christ, sec 2 Cor. 5.19, &c.] in

as it becometh me to speak.

= 21 And that ye may also know that which concerns me, [Or my matters, i.e. how matters ftand with me here at Rome in my prison, which Luke, Acts 28. briefly relates, from veile 16. to the end of the Chapter] (and) what I do, all (that) Tychicus [this Tychicus accompanied Paul every where in his travels through Afia, as may be seen, Aft. 20.4. and for look him not in his implisonment 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 fent 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.i.] from Godthe Father, and the Lord Fefus Christ

24 Grace (be) with all them, who love our Lord Jesus Christ in uncorruptibleness, [That is, to the obtaining of uncorruptiblenesse, and the unsading inheritance in heaven, as Peter speaks, 1 Pet. 1. 4. Others, by this word, uncorruptibleneffe, understand the fincerity of the love, of which he here speaks] Amon.

a chain, [of this manner of imprisonment, fee the Anno- | * To the Ephefians, written from Rome, (and fent) by Tychicus.

The end of the Epistle of Paul to the EPHBSIANS.

THE



THE EPISTLE OF THE APOSTLE PAUL TO THE PHILIPPIANS.

The Argument of this EPISTLE.

He Apostle Paul being admonished in a divine vision, by a man of Macedonia, that be 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 saith, Phil. 2.25. For which end, after the super-scription, he first of all commends the Philippians for their sted sastnesses 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 he with Christ, yet he trusted that he should remain alive for some surfer 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. Asterward 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 saith 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 peaceablenesse, again addes a general exhortation to divers Christian Vertues: and finally commendeth the Isberality which the Church of the Philippians had shewed unto him for his suffernance, and thereupon he concludeth the Epistle with usual salutations, chap.4.



THE

OFTHE

APOSTLE PAUL

THE

PHILIPPIANS.

CHAP, I.

After the superscription of this Epistle, and the usual falutation, 3. The Apostle declares that he thanketh God for the Philippians communion in the Gospel; 6. And that he truffeth that they will increase therein and in all Christian virtues more and more. 12 Describes hu 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 Tet that he trusteth that the same shall fall out for his falvation, 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 himfelf. 25 And that he hopeth that he shall yet remain alive for a while for the fervice of the Church. 27 Again addes an exhortation to unity, to courage, and patience in tribulations, 30 according to his example.

Aul and Timothy [He here joynes Timothy with him, as a fincere Teacher of the Gospel, to shew that he also consents to all that the Apostle writes unto them. See 2 Cor. I. I. I Thef. I. I. and 2 Thef. I.I.] fervants of fefus Christ, to all the Sarats in Christ Jesus, which are at Philippi, [Of this city in Mauedonia, see Acts 16. 12.] with the overfeers [Gr. Episcopous i.c.Overleers, from whence the word Bishop cometh, which is common to all Overseers and Governors of the Church, See Alts 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 forts of Ministers. Matth, 20, 26, Rom, 13.4. even for the Teachers of the Church, 1 Cur. 3.5. 2 Cor. 11, 23. Ephef. 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 inftitution 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 70h. 1. 3.] from the fiest 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 finsh [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 judge-

7 Even as it is suft with me [Namely , according to the rule and law of love, whith thinketh none evil, and believeth all things, and hopeth all things, I 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 ereatly I am deficous after you all [That is, love you all, or long after you all. See 2 Cor. 9.14. [with inward mornings Gr. in the bowcls: an Hebrew phrase, sorasmuch as through a great inward affection the bowels are as it were moved and stirred. See Luk. 1.78. [of Jejus thrift. [That is, which affection or love ariseth in me for Christs sake whom ye have embraced by faith; or because we have Jefus Christ for our common Savious.]

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 virtues of the first and second

5 f

Table are contained] may be yet more and more abundant, in acknowledgement [Or with, by knowledge, namely, of divine things which are necessary to falvation] and all apprehension [namely, inward apprehension of the understanding, whereby divine things

are apprehended and discerned.]

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 fignifieth 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 hypocrific 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. mossersive or without scandal until the day of Christ: [See ver. 6.

11 Filled with fruits of righteousness [That is, of godliness, honesty, and new obedience:] which are by Fesies 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 Pfal, 115. 1. Matth. 5, 16, 1 Cor. 10. 31, 1 Pet. 2, 12, & 4,11.

- 22 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 bath happened to me [that is, this mine imprisonment and affliction, which I suffer for the Gospel sake] w fallen out more to the furtherance of the Goffel: [that is, that it is fo far from being an hindrance to the course and propagation of the doctrine of the Gospel, that by the despoting 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 Kome 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 impussonment.] more abundantly dare to speak the word [Namely, of God, 1, 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, 1. with a fincere, willing and inclined heart for the furtherance of mens falvation.]

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 feek to render me fuspected and despised of the Church.]

17 But these of love, [Namely, to the glory of God, edification of the Church, and salvation of men] feeing they know that I am fet] 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 de-

18 What then? [Namely shall this be or bring to pass ? shall this trouble either you or me ? in no wife. I revertheless Christ is published all manner of ways whether it be under a pretext [namely , of zeal to the propagation of the Golpel, wherewith they feek to cover their envy and strife] or in truth: [That is, with a fincere and pure mind, without hypocrific or guile] and therein I do rejoyce, [Namely, not onely that Chust 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 Ghofl, which I shall obtain for my self from Ch ist by your prayer,]

20 According to my earnest expectation [The Greek word fignifies an expectation, as it were with an outstretched head or neck. See Rom. 8. 19.] And hope that in nothing I shall be askained: [That is, come to fhame by tuining away, or fainting.] but [that] in all boldness, as alwayes [namely, before this in the former years of my Ministry, in which also many afflictions came upon me, and were courag outly overcome by me.] fo 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 glorific 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 glotifie 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 fides: fo that I hardly know which (as the weightiest) ought most to move me.]

23 For I am preffed [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 expressed] having [define to be dissolved [or to change houses, to disloge, 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 foul which they cannot kill. See Mat. 10. 28. Luke 23. 43.] for [that] is very faire the best: [Gr. much more, better,

namely, for me. See Pfal. 16. 11. Rom. 8. 18.]

24. But to abide in the flish, That is, in this corporall life. See ver. 22.] is more needfull for your fake] 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 revelution of God, (as Ast. 23, 11.) that in this first imprisonment he should not be put to death: and that being fet fice, he afterward preached about ten years yet in Asia, Syria, Greece, and elsewhere; and after that was again imprison ed and put to death at Rome. But that is uncertain, and it appeares out of chap, 2, 17, that he faith 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 hs suft 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 fecond defence he declareth that the time of his diffolution 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 Jefus 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 felves, The Greek word fignifieth, as a good Cittzen 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 Epnef. 4. 1. 1 Thef. 2, 12.] that whether I come and fee you, or whether I be abjent, I may hear of your affairs, that ye flund in one spirit, with one mind] Gr. foul. See Atts 4. 32. By the Spirit is fignified the understanding, and by the foul the will and affections. Or the one may also be an explication of the other. Others by this word Spirit understand the holy Spipel. I striving together by (or through) the faith of the

28 And that ye be in nothing terrified by those that withflard: [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 falle teachers.] an argument of destruction [that is, a certain signe that they run to destruction, See 1 Thes. 1. 5.] but to you of jalvation, [Namely, believers, who neither suffer your selves to be seduced by false doctrine, not to be terrified by seare of | perfecutions to turne away from the true faith] and. that of God, [this he adds that they might not think that their stedfastness was a meritorious cause of salvation, and that they might know that this stedsastness cometh not from themselves but from God, as is

declared in the following verse.]

29 For to you is given of grace [Oi freely given for Christs fake. See Euhef. 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 fake; for his doctrine and causes fake]

30 Having the same combate [Namely, to fight and to undergoe] which ye have jeen in me, [namely, when I was with you. See hereof Att. 16. 19. &c. and now here (to be) in me.] Namely, by the reports what I must daily suffer here at Rome in my

CHAP. II.

I The Apostle exhorts the Philippians very movingly unto unity, 3. And unto humility and serviceable ness, 5. for that end setting before them the example of the Lord Jesus Christ, 6. Who being true God so debased himselfe, that he took our humane nature upon him, and died for us on the Cross, 9. and afterward was again 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 d ash at Rome, he should rejoyce at it, and that they also ought to doe the same. 19. Promiseth that he will speedly send Timothy unto them, 24. And hopeth also to come unto them himselfe, 25. Very earnestly commend the 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

F therefore there be [Or hath place with you : or may availe with you] any consolation [or, exhortation: for the Greek word fignifies both [14 Chrest, [that is in Christs name or to Ch. it's fake.] if there be any comfort [that is, comfortable speech,] of love [that is, made out of fincere love] if there be any fellowship of the spirit, [that is, if ye also show the grace of regeneration in following of this exholtation, or if ye are bound one to another by one spirit,] if there be any inward movings [G1. Howells, See chap. i. 8.] and compassions: [namely of my bonds and afflictions. See All. 3. 12. Heb. 10. 28.

2 Then fulfill ye my joy, [That is, increase it still more and more, by your Ch. istian walking] that ye may be of one accord, by this oneneffe of mind is understood not onely one kind of apinion 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 foul: or having the foules joynedtogether] and of one judgemennt.

3 [Doe] nothing through strife, or vaine glory, but through humility, let on: esteeme another more excellent then himselse. [Namely in gists, 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, I Tim, 5.8. The Sſz

Apostle here useth a word which properly signifieth to look as ayming 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 judged, i. let then the same disposition and inclination be in you to humility] which also was in fesus

6 who being in the forme of God [Gr. Morphe, i.e. fashion of forme, by which word it is here translated because thereby is fignified here, not only a divine majesty and glory, but also the divine estence 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. If a. 42.8. And it appears by what followes, that by this word the effence 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 fervant, 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 effence and state in which he was from all eternity, before he took thehumane nature upon him. See Joh. 1. 1. 14. and Chap. 17. 5.] esteemed it no rubbery [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 equal to God: [that is, to be and remaine perfectly like to God his Father according to his divine effence, 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 himselse [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 liumane nature, and with the same a very low and contemptible estate as of a flave or fervant, that so he might satisfie for our fins, and serve his father for our redemption. See Isa, 53. 11.] and became like unto men] Gr. being made in mens likeneffe, 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 lane, without

fin. See Heb. 2. 17. and 4. 15. Of as a meane and despited man. See Fud. 16.7, 11. Pf. 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 converling amongst men.] as a man, [that is, as a true and also as a meane and despised man. See ver. 7.] he humbled humfelfe, [see the 7. verse foregoing] being become obedient [namely willingly fubjecting himselse 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, I Job. 3. 5. and therefore had not deserved the wages thereof, Rom, 6. 23.] yeato the death of the crosse:

[that is, to the most bitter, and most shamefull death, which was also cursed of God Deut. 21, 23. Vnder this lowest degree of humiliation the Apostle comprehends all others which went before the same both in body and foul, and expresseth this, the better to fet 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] bath also above measure exalted him. [namely, after that he being rifen 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 afide 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 foul and body was adorned with as high glory and bleffedness, as a creature can receive, far furpassing 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 pleafure] a name [thereby is understood not the bare name whereby he was diftinguished 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.]

to That] Or fo that] in the name of Jesus [that is, this Tesus Christ being thus glorified, and by reason of this his glory] every knee (hould bom it felf [that is, all reasonable creatures subject themselves, even his very enemies against their will. The Apostle here alludes to that which God faith, Ifa, 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, Att. 10. 36.] of them that are in heaven, [namely the holy Angels and bleffed fouls, 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 elfe all wicked spirits and damned persons which are in Hell, i. e. all reason ble creatures, in whatfoever place of the creat 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 Pfal.

22. 30. and 72. 9.] 11 And every tongue [Namely of all nations and people, and also of all reasonable creatures, not oncly of the good but also of the bad; which how much soever they set themselves against Christ, nel vertheless have many times been constrained to

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.] [hould confess that fesus Christ is Lord, [Or, that the Lord Jefus, 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 alwayes 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 felves, and with great and child-like carefulness, fearing lest ye may do or omit any thing, whereby you may provoke God to anger, or that may be an hinderance to your falvation. See of this phrase, Pfal. 2. 11. 1 Cor. 2. 3. 2 Cor. 7. 15. Eplief. 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 h mfelf and by his own abilities, could work out falvation: See Chap. 1. 6. 2 Cor. 3. 5, Fam, 1. 17.] both the will Ithat is, not onely the power to will, but also the will it felf; powerfully inclining and bending the will to chuse the good, and so of unwilling making it willing by the power of the holy Ghofl. John 3. 5. and 6. 44. Rom. 9. 16. 1 Pet. 1. 3.] and the work [O1, the working out, i. e. the doing and finishing of the good that men will] according to [his] good pleafure. [That is, not according to any foregoing good difpolition or preparation, which he should finde in man, but according to his pleasure of pure grace. Sec Ephef. 1. 5, 9, 11, and 2. 8. 2 Tim. 1. 9.]

14 Do all things [Namely, which the Lord com-

mands you, how difficult soever it be to the flesh] without murmuring [that is, willingly, and patiently] and garafaying: [Or, contentions, ponderings, namely, whether ye shall do that which God commands or not. For the Greek word fignifies, either in ones minde or with words, to dispute or argue to and

again.]

15 That ye may be unhlameable [That is, so that men may not justly blame your conversation. See Luk, 1, 6. Ephel. 5. 26, 27.] and upright, [or simple, with-out 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. Sec Atts 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, flurs. See Prov. 4. 18. Matth. 5. 14.]
16 Holding forth the word [Or bearing before] that is, stedfailly 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 Yearf I [Namely, shedding my blood for the

Gospels sake] also am offered for a thank-offering [the

Greek word fignifieth 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 facrifice to the Lord, Pfal, 116, 15.] upon the sacresice [that is, because I have by the preaching of the Gospel, as it were offered up and confecrated you, and thereby have ferved you to bring you to the faith, wherein ye shall be confirmed by my death] and administration of your faith, [Gr. I.e.tourgia. Of this word, fee 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 rchearfal, that they did

thus] and rejoyce ye also with mee.

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 fo minded, [Gr. of a like foul, i.e. who bears you fo good an heart as I and he] who will fincerely [the Greek word properly fignifies so fincerely as it comes from nature it self, as parents take care for their children which are boin of them] take care of your affairs. [Namely, which concern the edification of your Church, and your falvation,]

21 For they feek all [That is, well near all, or almost all, as Matth. 10. 22. Mai. 1. 5.] their own, [that is then own ease, profit, or honour] not that which is Jesus Christs. [That is, that which belongs to the furtherance of Christs kingdome, honour, and

dostrine.]

22 And ye know his proving, [That is, the proofes of his uplightness and faithfulness, 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 con-straint, but with a submissive and ready-minded inclination. See 1 Cor. 4. 17. 2. Tim. 2. 1.] hath fired 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 fend 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 fend, or to the word look to] as [foone] as I shall have looked unto my busineses: [namely, which concerne

the administation of mine office.]

24 But I trust in the Lord [I firmly hope, and doubt little thereof: for this word here fignifies not a firm affinance of heart, but a great and throng hope. See Chap. 1.25.] that I my felf also shall short-

ly come [unto you.]

25 But I thought it needful to fend unto you [Namely, now presently with this Epistle.] Epaphrodeius [See also of him Phil. 4.18. Some think that he is the fame who is called Epaphras, Col. 1.7. and 4.12. Philem. ver. 23. but that is uncertain.] my Brother [that is my affociate, and a teacher of the holy Gofpel] and fellow-labourer, [namely, in the work of pub. lishing of the Gospel.] and fellow-fouldier, [namely in the spir tual conflict against the enemics of the Gospel, with great labout and danger of his life] and your Meffenger [Gr. Apoflolon, which word in special fignifies one who was called & fent forth by Christ himfelf to preach the Gospel through the whole world, Ggl. 1, 1, Eph. 4, 11, but here it is taken more largely in

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 measser of my necessities: [why the Apostle thus calls him is more largely declared, chap. 4, ver. 18.]

26 Sceing he was very desirous after you all, [That is, to fee you all again, and to be with you] and was very much greeved [the Greek word fignifies a very troublesome expectation of any evil or forrow, 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 extreme-

ly g ieved for it,] that he was fick.

27 And he was fick also even migh 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 g ace 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 grif [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 secing him might resource againe, and I might be the less fad [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 fake whose Minister he is: Os not with any worldly entertainement but as is acceptable to the Lord with all joy, and hold fuch [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 Chiff 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 appearaines thereunto; or in speciall the service which he had done the Apostle, in the bringing over of that which the Philippians had fent unto him, and which he full did in ferving him in his bonds: all which tended also to the propagation and fervice of the Kingdome of Christ he was come migh 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 fignifies to take counsel without regalding or taking notice of his own foul 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 [ber] life [Gr. his foul] that he might fulfill the want of your minifiation 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,

I The Apostle further warnes the Philippians against the seduction of the false Apostles, who mirgled the Law and the Gospel together, 3 And teacheth on the contrary that not the outward circumcifion, but the spirituall is necessary to falvation, 4 Which he confirmes by his own example and faith. 5 And for that end he relateth, that he had all those outward advartages which these boasted to have, 7. But that he regarded not those things, not put any confidence therein, but onely in Christ: 9 Not relying on his own righteoufness which is of the law, but onely on the nighteousness of Christ, which he describes with its finits. 12 Nevertheless acknowledgeth his own imperfectionshow much focuer he followed after perfect ion, 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.

I urthermore my brethren rejoyce ye in the Lord. [That is, for the grace which the Lord had she wed us. Of 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 tribe-some to me, [or is not greevous, 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 consistend 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 back at and bite the fincere teachers with their flanders] beware of the evil labourers [that is, who indeed take much paines and labour, but to implant in men an evil and corrupt doftrine.] Beware of the concision, [that is, who are of the circumcifion, boast thereof, and teach that circumcisson is necessary to salvation. Which may justiy be called not so much a circumcisson, 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 deftruction.]

3 For me [Namely, who feek and place our righteousness onely in Christ, as is declared hereaster.] are the circumcision, [that is, the true circumcision which availes before God, which is the inward circumcision of the heart. See Rom. 2. 29.] me 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. I. Cor. I. 30, 31.] and trust not in the flish: [that is, in those outward ceremonies of the law, or outward circumcision of the slesh, 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 flish: [Gr. although I also have considence in the stelle, i.e. although I also have matter concerning that outward circumcission and other ceremonies of the law

ther with the outward advantages of the Jews, to put confidence in, namely, if a man might put his confidence to be faved therein] if any other man thinketh he may put truft in the flesh, [namely, of these false Aposlles, who always boalted 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 Circumcifed the eighth day [Gr.eighth-days circumcifion] of the generation of Israel, of the tribe of Benjamia, an Hebrew of the Hebrews, according to the Law a Pharifee: [That is, in respect of the sense of the law: Or of those three sects which were among the people of the Jews, Sadduces, Estenes, and Pharifees, I was addicted to the sect of the Pharifees; which was accounted the discreetest of all, Ast. 26, 5.]

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 perfecutor of the Church: [namely, of the Chuistians, who sought not their salvation in the works of the Law, but onely in Chuist] according to the rightcoufness which is in the Law, That is, which the law outwardly requires of men] being unblameable. [Namely, so that men could not reprove me so any wilful transgression of the Law, seeing mine external works were conso mable 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 [G1, which were gains to me, i, which I at that time effected to be profitable and advantagious to me to falvation] that I effected loss for Chaft. [That is, on the contrary

rejected as bringing loss to me.]

3 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 Jesius my Lord: [namely, not of the base knowledge onely, but of the saving knowledge, which is accompanied with assame and sanh, Joha 17. 3. as the words my Lord import] for whose sake I have recknowed all those things damage, [Gr. have suffered loss of all those things] and account to be dang: [The Greek word properly signifies things which either are cast forth by dogs, or cast before dogs: 1, e. sordid things and resuse.] that I may win Christ, [That is, be made partaker of the rightonshess 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 rightoufnels.] not having my (own) rightcoufnels [That is, not relying on mine own tighteousness:] which wof the Law, [That is, which confifts 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 impured to believers by God of grace as their own rightcoufness,] [namely] the righteoufness [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 felves by faith, as by a spiritual instrument whereby this righteoulnels 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 refurrection: 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 raised up to a new life, and for his sake willingly endure all sufferings, crosses and tribulations, which may come upon me so his sake] being consomable to his death: [Namely, the old man being mortisted in me, Rom 6. 5, 6, and for his sake being killed all the day long, Rom. 8. 36.]

It 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 bletled resurrection of the just, and thereby unto eternal glory and blessedness, Luk, 14.14. Job. 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, D.m. 12, 2. Als 24, 15, but their resurrection shall be to condemnation, Joh. 5, 29, and therefore reales a full the

therefore rather a fall then a refurrection,]

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 purfue after it, [Gr. I profecute it, namely, with great defire 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 fesus Christ. [That is, as it were apprehended and taken by Christ, when perfecuting his Christ, and as it were running into destruction, on the way to Damaseus I was laid hold on by him, and converted unto him, Act. 9, see the like I Cor. 13. 12.]

13 Brethren I account not [That is, I do not perfwade 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, Pfal. 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 pass, whereby is understood that which he hath done hitherto, even fince his being converted unto Christ. A similitude taken from those who are already tun farre in a race, and leave behind them the place which they have run. See I Cor. 9. 24.] and re iching, [Or, fleetching forth, as runners ftretch 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 m ght, to attain thereunto] unto that which is b fore, [That is, which must yet be sun, to come to the end or goal. Or unto the promifes of the Gospel, which are fet before us, to get and apprehend them.] I pursue [Gr. prosecute, as ver. 12.] after the muk, That is, after the goal fet at the end of the race, towards which the runners steive to run, slift to lay hold upon it, and so to win the prize] unto the prize, [Gr. brabeion, whereby is underflood a crown or other mark of honour which is given to them which had won in the race. And the Apostle thereby understands eternalialization, which he calls a crown of righteoufnels. 2. Tim. 4. 8.] of the calling of God, [That is,

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 bleffedness.] 17 Christ Jesus,] That is, which is to be obtained by the merks of Christ alone, and which is given unto us for him and by him,]

15 As many of us therefore as are perf. Et [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, Ephef. 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 lesses moment.] that also shall God reveal une you [namely, causing you in time to increase and grow up in knowledge, if so be you shew your felves teachable, and diligently use the means thereunto. This he faith 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 faid principally for the comfort of the weak, who could not yet rightly underunderstand that the Ceremonial Law was wholly abiogated: namly, that in time God would give them to understand that also. See hereof also Kom, 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 [therem] 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 fquare, 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 I Cor. 11. 1.] brethren, and mark those which walk fo [Namely, as I walk: as is declared in that which

followes] 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 fame in my preaching] and now also [namely, by this my writing] till you meeping, [that is, with grief of heart, arising from thence that these men with their false doctrine and disorderly life, seduce and diffurb the Church, and hale down destruction upon their own head] that they are enemics of the crofs of christ. [That is, shewing that they are enemies of the doctine whereby is taught that men are faved not by the keeping of the law, but by the alone sacrifice of Christ performed on the crois, 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 w the belly, [That is, who in stead of serving God and fpreading abroad his honour, feek 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 feek of men, and of which two women, as appears from that which follows, were

they boaft] 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 sences 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, fee chap, 1, 27.] is in the beavens, [That is, is fuch, that it always purfues after not earthly things but heavenly, and after the glory which is laid up in heaven, see cul. 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, Att, 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 lowlinefs; Or our body of lowlinefs, i.e. this our mortal and corruptible body] that the same may be conformable [namely in incorruptibleness, immortality, and other spiritual properties, fee 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 refurrection, 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 refurrection and changing of our bodies.]

CHAP, IV.

1 The Apostle exhorts the Philippians to stedfastness 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 fent to him by Evaphroditus; II that he had accepted it not out of covetousness, feeing 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 Epiftle with thankfgiving to God, and usual salutations and wishes.

O then [Namely, seeing our birth-right and con-Overfation is in heaven, and fuch 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 defire and inclination of heart, and whom I much long after, see chdp. 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 Thef. 2. 19. Revel. 3. 11.] fland [that is continue stedfast. A similitude taken from souldiers, who give no place nor flee in battel, but continue standing, fee 1 Cor. 16, 13. Gal. 5. 1. Ephef. 6. 11. Col. 4. 12. 2 Thef. 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 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 huttful 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

3 And I intreat thee also, thou [my] upright, [See of this word chap, 2, 20, and 1 Tim, 1, 2, Tit, 1, 3,7 companion [Or, yoke-fellow. The Greek word fignifies one that draws one yoke together with another, whereby is nor 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 fome 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-fouldier, 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 Go/pel [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 Tem. 2, 12, but that they in particular itedfastly 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 fimilitude taken from the inscribing of citizens or fouldiers in a register, to know them, and to account them for true citizens or fouldiers] 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.] alwayes: [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 lake, 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 night [that is, is every where with us, and heareth and feeth 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, fames 5.9.]

6 Be careful in nothing: [Namely, with anxious carking proceeding from distrust of Gods providence,

Matth, 6, 25, otherwise the faithful also ought to take care for their own, I Tim. 5.8.] but let your defires [that is, the things which ye defire 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 felves, 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] shal keep the Greek word fignifieth to keep any thing with a watch or garison against the enemies, see I Pet. 1.5.] your hearts and your minds [or, your thoughts in Christ Fesus.

8 Furthermore brethren, what soever is true, what soever is honest [Or decent, seemly] what soever is righteous, what soever is pure [or chast] what soever is lovely, [or firently] what soever founds well [or is of good report, of which men speak well] if there be any vertue, and if there be any praise, think on that same, [namely, to propose and follow after that with a ferrous purpose and diligence.]

That which ye have also learned,] There the Apostlemore largely declares that which he had before exhorted in general, that they should imitate him, chap. 3. 17.] and received, and heard, and feen is m, of me, that doe: and the God of peace [see Rom. 15. 33. and 16. 20. 2 Cor. 13. 11. 1 Thef. 5. 23. shall be with you] namely, by his gracious presence,

affiltance and bleffing.]

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 feem 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. [whereon ye also thought, [namely, before now, although ye sent it not] but ye had not the opportunity, [namely, to fend 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, I 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 avased [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 instrutted [The Apostle here useth a Greek word which properly fignifieth 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 fatisfied and to suffer hunger, both to have abundance and to suffer

13 I am able to do [This he addes that he may not feem to ascribe this virtue to himself and his own abilities] all things [namely, all the forefaid and fuch like things] through Christ who giveth me power,[name • ly, 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 Normithstanding ye have well done, that ye had

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 begining 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 similatude 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. Lye fent once

and a second time to me for my necessity.

17 Not that I feek 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 fet 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 Tent 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.] feeing I have received of Epaphroditus that which [was fent] from you [as] a sweet-smelling savour [Gr. a savour

of fragrancy, the Apostle here alludes to the thankofferings of the old testament, which were types of our spiritual thank-offerings in the new Testaments 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 facrifice, well-pleasing to God.

19 But my God] Namely, in whom I believe and whom I ferve in his Church] according to his riches [namely, seeing all the goods of this world belong to him, Pfal, 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 fustenration] in glory [that is, very gloriously, and liberally] by Christ Jesus [Gr. in Christ Fesus.]

20 Nom 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. 22. 17.] be glory to all eternity [Gr. unto ages of ages]

21 Salute all the faints in Christ Fesus, the brethren which are with me [Namely, here at Rome] falute

22 All the Saints salute you, and most of all they that are of Cafars house. [Gr. out of. i. some who in the Court of the Emperour Nero ferve him, and are of his houshold See chap. 1. 13.]

23 The grace of our Lord Fesus Christ [See Gal. 6.

18.] be with you all. Amen.

To the Philippians written from Rome: [and lent] by Epaphroditus.

The end of the Epiftle of Paul to the Philippians.