

THE GENERAL EPISTLE OF THE APOSTLE JAMES.

THE general Epistle [*This and the following Epistles are by the ancient Greek Teachers called Katholikai, i. e. generall, because they are written, not to any particular Churches, as the Epistles to the Romans, Corinthians, Ephesians, &c. nor to particular persons, as the Epistles to Timothy, to Titus, and to Philemon: but in general to all believers, especially Jews, except only the second and third Epistles of John*] of the Apostle [*Some ancient Greek Teachers think that this Epistle was written, not by the Apostle James, but of one James surnamed Justus, and also Oblias one of the 70. Disciples of Christ, who was by the Apostles made overseer of the Church of Jerusalem. But almost all superscriptions and titles of the Greek Copies, have the title of Apostle: and it is not very probable that while the Apostles yet lived and to whom this properly belonged, a Disciple should have written unto all the Churches*] James. [*Seeing there were two James's amongst the Apostles, Mat. 10. 2. 3. one that was the son of Zebedee, and a brother of John, Mat. 4. 21. Mar. 1. 19. who was made away by Herod, Act. 12. 2. And one who was the son of Alphaeus, a brother of Joses, Matt. 13. 55. and 27. 56. Gal. 1. 19. who for distinction was surnamed the lesse, Mar. 15. 40. and called the brother of the Lord, Gal. 1. 9. i. e. Kinsman, seeing he was a son of Mary, the sister of the Lords Mother, Mark 19. 40. and 16. 1. who was the chief speaker in the Synod of Jerusalem, Act. 15. 13. one of the two wrote this Epistle. Now that this was not done by the first is probable, because he was made away very early before the Apostles began to write: see the annotation on Act. 11. 2.*]

The Argument of this EPISTLE.

THE Apostle James, seeing he wrote this Epistle to the believing dispersed Jews, who had already learned and embraced the Christian Religion, doth not here so much handle the Articles of the Christian doctrine, as indeed others do, but so far as much as some among them by the grievous persecutions began to faint, and also some among them did not rightly live according to the Christian faith, his principall scope in this Epistle is, partly to comfort and confirm them against persecutions and afflictions: and partly to exhort them that to the profession of faith they must joyn a godly and Christian life. To which end, after the superscription, he first exhorts them to patience in the crosse, which commonly follows the profession of the faith, and teacheth what fruits proceed from thence: that true wisdom cometh from God, and must be sought for from him. That when any one is tempted to sin, this cometh not from God, but from his own concupiscence: that men must not only bear Gods word but also do it, and wherein true Religion consists; chap. 1. Afterward he exhorteth that we must not respect the person of the rich to the contempt of the poor: and teacheth that the faith whereby we are justified and saved, must be accompanied with good works, and thereby be shewed to be a true and lively faith, chap. 2. Furthermore he reproves in particular those that would rashly teach and reprove others: exhorts to refrain the tongue, shewing the evil and right use of the same. And teacheth that true wisdom consists in meeknesse and peaceablenesse, and in laying aside of envy and strife, chap. 3. Withall he exhorts them earnestly to flee sinfull lusts, shewing the hurtful fruits of the same: to humble themselves and heartily to repent, and not to speak evil of one another. Reproves those also who in their purpose to do any thing, look not unto the providence of God, chap. 4. Finally he greatly threatneth the rich, who abuse their riches, and wrong the poor, and exhorts the poor by many reasons patiently to bear the injury of the rich: deborts them from vain swearing: teacheth the afflicted and sick, what they must do for their comfort, and how we must carry our selves both in joy and heavinesse: as also towards those who do erre from the truth.



J A M E S.

CHAP. I.

1 After the superscription, 2 The Apostle exhorts the scattered believing Jews, patiently to bear their trials by the crosse. 3 Because of the fruits which proceed from thence. 5 And those that have not the wisdom to doe this, heg teacheth to be the same of God. 6 But with faith, seeing otherwise they shall not obtain it. 9 Comforts the lowly. 10 Exhorts the rich to humility, because of the instability of riches, and of life. 13 Teacheth that when any one is tempted to sin, this cometh not from God, but from his own concupiscence, which conceiveth and bringeth forth sin. 17 That all good cometh from God, and especially regeneration. 19 Exhorts to long-suffering, 21 And meeknesse. 22 And not only to hear Gods word, but also to do it, seeing otherwise it is heard in vain. 23 Which he declares by the similitude of one that beholds himself in a glaß. 26 Finally he teacheth that the exercise of true religion consists most in bridling of ones tongue. 27 In exercising of charity, especially towards widows and fatherlesse, and in living holily.

James [See the Annota. on the title] a servant of God, [namely, in the service of the Apostleship. See Rom. 1. 1. Phil. 1. 1. 2 Pet. 1. 1. Jude v. 1. Rev. 1. 1.] and of the Lord Jesus Christ, to the twelve tribes [namely, of the Israelites or Jews, who were divided into twelve tribes or families: namely, those among them who had embraced the Gospel. See Gen. 49. 28. Exod. 24. 4. Josh. 3. 12. Act. 26. 7.] which are in the dispersion, [The Israelites or Jews were oftentimes dispersed out of their own countrey, into other lands, the ten Tribes by the Assyrians, and the two by the Babylonians, which afterward indeed were brought back again, yet some remained in the dispersion; whereof see further, Act. 2. 5. and finally they were wholly scattered by the Roman warre under Vespasian and Titus, in which scattering they have continued hitherto. This last dispersion it seems then was not yet come to passe when this Epistle was written: so that here are understood those who by the first dispersions remained in the lands of Pontus, Galatia, Cappadocia, Asia and Bithynia, &c. as the same are expressed, 1 Pet. 1. 1. and it appears also that the Jews were scattered into those and other far countries, and some of them converted to the Christian Religion, Act. 2. v. 9, 10, 11, 41.] salvation. [Gr. *chairin*, i. e. to be joyfull: which was a form of salutation usuall with the Greeks. See Matth. 26. 49. and 27. 29. Job. 9. 3. Act. 15. 23.]

2 Esteem it for great joy [Gr. *all*, i. e. meer joy, nothing else but joy. This joy ariseth not from the feeling of afflictions, but from the feeling of Gods grace in

the midst of afflictions, and from the consideration of the profits and fruits of the same, which are expressed in the following verses] my breshren, when ye fall [the Greek word signifieth to fall into the midst of them, as being seized by them on all sides round about] into manifold temptations. [that is, afflictions, which are so called, because thereby God tries, and makes known our stedfastnesse in the faith, as is declared in the following verse. So it is said also that God tempted Abraham, Gen. 22. 1. i. e. tried his faith. See also 2 Pet. 2. 9. Rev. 3. 10.]

3 Knowing [That is, seeing ye know, namely, for what end God suffers these afflictions to befall you, and what advantages the same bring to believers. This knowledge therefore is the cause of the joy unto which he exhorteth] that the triall of your faith [that is, afflictions whereby your faith is tried, even as gold by the fire, 1 Pet. 1. 7.] worketh patience, [namely, not of it self, seeing in unbelievers it brings forth impatience and murmuring against God, but because God by his Spirit so enlightens the understanding of believers, that they understand that by the same he will try and make known their faith, and thereby prepare them for eternal joy. And this doth not contradict that which Paul saith, Rom. 5. 4. patience worketh triall; For by the word triall, Paul doth not understand afflictions whereby faith is tried, as James doth here, but the proof and experience, namely, of Gods help, assistance, comfort, and faithfulness in his promises.]

4 But let patience have a perfect work, [That is, an upright, sincere, and a work enduring even to the end, Mat. 10. 22.] that ye may be perfect [as before. For that the Apostle doth not understand this of an altogether compleat perfection according as the Law requires, appears hereafter, Jam. 3. 2.] and wholly upright, [that is, that ye doe not only suffer for a good cause, 1 Pet. 4. 15, 16. but also in your whole life shew all uprightness, that every one may see thereby that ye suffer unjustly] defective [that is, omitting that which ye are obliged and ought to do as good Christians] in nothing. [Namely, that the Christian calling requires of us. Or in no temptation. Namely, how grievous soever the same might be.]

5 And if any one of you [Namely, as we all want it by nature] want wisdom, [this may well be understood of all wisdom, but the Apostle here principally understands the wisdom of spiritual and heavenly things, the beginning whereof is the fear of God, and especially that wisdom which must be used in afflictions, to understand the true causes of the same, and the manner how we must carry and comfort our selves in the same, which

which requires great wisdom] *let him ask it of God* [who giveth to every one [namely, who rightly prayes to him for this wisdom] *liberally*, [Gr. *simply*, i.e. without difficulty or niggardliness] *and upbraideth not*, [namely, that he hath given us so often and so much as men commonly do, who are not willing to give] *and it shall be given him*. [namely, wisdom: which promise may also be extended to all other things, needfull to our salvation. See *Matth. 7. 7. &c. Luke 11. 9. John 16. 23.*]

6 *But let him ask it in faith*, [That is, with a firm confidence that he shall be heard, *Mark 11. 22, 23, 24.*] *not doubting*: [namely, whether he shall be heard or not. Or whether God is faithfull in his promises or not. Of this word see *Affs 10. 20.* and *11. 12. Rom. 4. 20.*] *for he that doubteth is like a wave of the Sea, which is driven by the winde, and cast up and down.*

7 *For let not that man* [Namely, that prayeth so, without confidence, and with doubting] *think, that he shall receive any thing of the Lord*:

8 *A double hearted man*, [Gr. *a two-souled man*, i.e. who hath his soul or heart as it were parted in two, betwixt God and his lusts, and so will serve both, as the Israelites had divided their heart betwixt the Lord and Baal, *1 Kings 18. 21. Hos. 10. 2.*] (is) [this word *is*, is not in the Greek Text, wherefore some joyn these words to the foregoing words of the seventh verse, thus, *As being a double hearted man &c.*] *unstedfast* [that is, not only changeable in his mind, but also unquiet in his conscience] *in all his wayes*. [that is, in all his thoughts, consultations, and dealings. *Hebr.*]

9 *But let the brother who is of low degree*, [That is, who by crosses, poverty and afflictions, is in a low and miserable condition. For so lowliness is often taken for affliction. See *Psalms 116. 6.* and *119. 71.*] *boast* [that is, rejoyce, as *vers. 2.* and *1 Pet. 1. 6.*] *in his exaltation*: [that is, in that glorious estate whereunto God hath called him, that he is by faith become a child and an heir of God, *John 1. 12. Rom. 8. 17.*]

10 *And the rich* [Namely, who is not subject to such afflictions, but hath riches, honour, and all other commodities of this life in abundance] *in his humiliation*: [namely, let him boast. That is, although he be not in a low but an high estate according to the world, let him not boast so much herein, but in this especially, that he hath an humble heart, that doth not therefore lift up it self above others, but being mindfull of the changeableness of the things of this world, carries himself humbly before God and men] *for he* [namely, such a rich man, as is exprest in the following verse] *shall pass away, as a flower of the grass.*

11 *For the Sun* [That is, like as the Sun *&c.*] *is risen with heat, and hath withered the grass, and its flower is fallen off, and the fair shew of its face is perished, so also shall the rich man* [this is indeed true of all men, but is spoken especially of the rich, because they can very hardly be drawn off from trusting in their riches. See *2 Tim. 6. vers. 17.*] *fade away* [that is, loose his greatness and glory, as a flower that fades] *in his wayes*. [See the annotat. on *vers. 8.* Gr. *porciaus* i.e. walkings.]

12 *Blessed is the man that endureth* [That is, patiently, and constantly] *temptation*: [that is, affliction see *vers. 2.*] *for when he shall have been tried* [namely, by afflictions, and found that nevertheless he continueth stedfast in the faith] *he shall receive* [that is, obtain, not as a deserved reward: for the suffering of the present time is not to be weighed with the glory to come, *Rom. 8. 18.* but as a gracious gift, *Rom. 6. 23.*] *the crown of life*, [that is, eternal life, whereby after the fight and conquest, he shall be glorified as with a crown] *which the Lord hath promised to them that love him*. [that is, who believe in Christ, *John 3. 36.* and *1. 24.* and

shew forth their faith by a stedfast love of God and their neighbour. See *2 Tim. 4. 8.*]

13 *Let no man when he is tempted* [Here the word *tempt* is taken in another signification then before, namely, for inticing or stirring up to evil or sin, which seeing Satan alwaies doth, he is therefore also called the *Tempter. Mat. 4. 3. 1 Thes. 3. 5.*] *say*, [namely, as it seems that some did, who because afflictions (whereby men are inticed or stirred up to apostacy and other sins, to avoid them) are sent unto us by the providence of God, *Gen. 45. 7. 2 Sam. 16. 10.* from thence concluded that therefore God must also be an author of stirring up to evil happening by afflictions, which the Apostle here strongly confutes] *I am tempted of God*: for God cannot be tempted with evil, [Gr. *is untemptable by evils*, i.e. cannot by reason of his perfect goodness, neither be stirred up to evil himself, nor yet stirre up any man thereunto, seeing he cannot do that which is contrary to his own nature, and which his nature abhors] *and be himself tempter no man*. [that is, stirs up no man to evil.]

14 *But every one is tempted* [That is, inticed to evil, as before] *when by his own concupiscence* [that is, by the sinfull lusts of his flesh, which all men have by nature, and since the fall of our first parents are inbred in them. For although Satan and the world do also intice us to evil, nevertheless they would effect nothing, if these evil lusts, as the inward and principal causes were not added thereunto] *he is drawn away* [namely, from good] *and inticed*. [namely, unto evil, being allured thereunto by the sweetness of the same, as by a bait. This is the first evil motion in the heart of man, when he is tempted or stirred up to evil, which motion also is sin, forasmuch as it departeth from that uprightness which the Law requires, *1 John 3. 4.* and the Apostle Paul oftentimes calls it *sin*, *Rom. 7. 7, 8, 9, 11. &c.* and it is contrary to the tenth Commandement, *Thou shalt not covet.*]

15 *Afterwards concupiscence having conceived* [He declares this further by similitude of a woman, which first conceives, afterwards brings forth her fruit. By the conceiving of lust is understood a second motion in the heart, whereby now also the will consents to this, even as David by beholding the wife of Urias, was first inticed to desire her, and afterwards determined in his heart, that he would make use of her. Whereby sin was now as it were conceived. *2 Sam. 11. 2. &c.*] *bringeth forth sin*: [that is, bringeth forth and actually accomplisheth outward sin, which therefore is commonly called *actuell sin*, and here *accomplished sin*, From whence therefore cannot be concluded, that concupiscence is no sin, but indeed the contrary, because it brings forth such evil fruits, that it must be an evil tree, *Matth. 7. 17, 18.*] *and sin being accomplished* [that is, being outwardly committed. This is a description of a *actuell sin*] *bringeth forth* [the Apostle here useth a Greek word, which is properly spoken of a woman, which is delivered of her fruit, and brings forth the same out of her body, to continue in the former similitude] *death*. [namely, temporal and eternal. See *Deut. 27. 26. Ezek. 18. 4. Rom. 1. 32.* and *6. 23.* From whence cannot be concluded that *actuell sins* only deserve death, and not the inward sinfull lusts. For that these also deserve death, expressly testifie, *Moses, Deut. 27. 26.* Christ, *Matth. 5. 22. 28.* Paul, *Rom. 5. 14.* and *7. 7.* *1 John 3. 15.* but the Apostle teacheth only, how sin by little and little, more and more brings us unto death.]

16 *Erre not* [Namely, especially in this point: that ye should hold God for an author of temptations or inticements to sin: for that is blasphemous] *my beloved brethren.*

17 *Every good gift, and every perfect gift* [That is, which is needfull and useful to perfect a man more and

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more, and to bring him to salvation] *is from above*, [that is, from God, who hath his throne above in heaven, and from thence sends down his gifts unto us. See *John 3. 31.*] *coming down from the Father of lights*, [that is, who is not only light himself, *1 John 1. 5. 7.* and inhabiteth an inaccessible light, *1 Tim. 6. 16.* but also enlighthneth every man that cometh into the world. *John 1. 9.*] *with whom there is no alteration* [*Gr. in whom there is no alteration* ; namely, in his essence, nature, and properties] or *shadow* [*Gr. shadowing*, a similitude taken from the sun, whose shining is oftentimes darkened by certain clouds as shadows] of *turning*. [Namely, of his will from good to evil.]

18 *According to his own will* [*Gr. willing*, or *having willed*, i. e. according to his good pleasure, which is the original of our regeneration and salvation, *Phil. 2. 13.*] *he brought us forth* [the Greek word properly signifies, even as a mother brings her childe into the world, as verse 15.] *by the word of truth* [that is, by the preaching of the Gospel, as the outward meanes necessary thereunto : See *Rom. 10. 14. 17.* *1 Pet. 1. 23.*] *that we might be (as it were) first fruits* [*Gr. a certain first-fruit*, i. e. even as the first of the fruits were first consecrated to God, so also the believing Jewes, were consecrated to God before other people] of *his creatures*. [That is, of other men aswell Gentiles as Jewes, who should yet believe in Christ.]

19 *So then my beloved brethren, let every man be swift to hear*, [Namely, the word of truth to learn the same ; or else in general to learn somewhat that is good] *slow to speak*, [that is, to utter your judgment of any things or persons] *slow to wrath*.

20 *For the wrath of man, worketh not the righteousness of God*. [That is, when it is too vehement, and stirs a man up, not to do that which is right before God, but to revenge, reviling, fighting and such like wicked works : See *Psal. 4. 5.* *Mat. 5. 22.*]

21 *Therefore having laid aside* [This is the first part of true conversion, to leave that which is evil, *Psal. 35. 15.* *Isa. 1. 16.*] *all filthiness* [that is, sin which is foul and stinking before God, and especially those foul and abominable sins which are rehearsed by the Apostle Peter, *1 Peter 4. 3.*] and *abundance of wickedness*, [that is, all overflowing and eminent wickedness. Christians must lay aside all wickedness, of what sort soever it be, *1 Cor. 5. 7.* *1 Pet. 2. 1.* but especially that which is eminent and overflows] *receive* [namely, by faith and obedience] *with meekness the word* [that is, the doctrine of the Gospel] *that is planted in (you)*. [*Gr. implanted*, namely, by the ministry of the Teachers, who plant and water, *1 Cor. 3. 6.* and sow the word in the hearts of men, as an incorruptible seed, whereby they are born again and grow up. See *Luke 8. 11.* *1 Peter 1. 23.* and *2. 2.*] *which is able to save your soules*. [Namely, being accompanied with the power and working of the holy Ghost, *John 3. 5.* and received by faith, *Hebrews 4. 2.*]

22 *And be doers of the word*, [Whereby the Apostle understands, not those, of whom Paul speaketh, *Rom. 2. 13.* who would be justified by doing of the Law ; but those who with their hearts believing unto righteousness, frame their lives according to the doctrine of Christ, and shew their faith by the fruits of repentance] *and not only hearers, deceiving your selves with false reasoning*. [*Gr. paralogizomenoi*, i. e. making false arguments, whereby they deceive themselves, concluding that they shall be saved, because they are hearers of the word : for Christ saith *Luke 11. 28.* that they are blessed, who do not only hear Gods word, but also keep it.]

23 *For if any one be a hearer of the word, and not a doer ; he is like a man, who observeth his natural face* [*Gr. face of his nativity*] *in a glass*. [For Gods word

is like unto a glass : the Law for to see therein our spots and sins ; and the Gospel to behold therein the grace of God in Christ. Now he that looketh on the Law only, and doth not reform and leave his sins shewn therein, and he that by a true faith embraceth not the grace propounded in the Gospel, he is like such a man ; and such beholding shall not profit him if the other do not follow.]

24 *For he observed himself, and went away, and presently forgot what manner of one he was*.

25 *But he that narrowly looketh* [*Gr. he that stoopeth down*, i. e. he that stooping down looketh ; as men use to do when they will diligently look into any thing. See *Luke 24. 12.* *John 20. 5.* *1 Peter 1. 12.*] *into the perfect Law*, [that is, the implanted word, namely, of the Gospel, as it is spoken verse 21. For the word Law is here taken in general for a doctrine, as Paul also calls the doctrine of the Gospel, *the Law of faith, Rom. 3. 27.*] *which is of liberty*, [that is, which teacheth us, that we are truly made free from sin by the Son, and by which we receive the spirit of liberty and not of bondage. See *John 8. 36.* *Rom. 8. 2. 15.*] *and continueth in it* [that is, in that Law, or doctrine] *he not being become a forgetful hearer, but a doer of the worke, he (I say) shall be blessed, in this his doing*. [That is, when he continueth in this doctrine, and putteth it in practise, which indeed is not a meritorious cause of blessedness, which is obtained by faith alone, *Hab. 2. 4.* *Romans 3. 22.* &c. *Galat. 2. 16.* and *3. 8.* &c. but is a way to come unto the same, *Psal. 1. 1. 2.* *Eph. 2. 10.*]

26 *If any man among you think* [That is, imagines with himself, perfwades himself] *that he is Religious, and bridleth not his tongue*, [namely, from reviling, lying, unclean-speaking, &c. for out of the abundance of the heart the mouth speaketh, *Mat. 12. 34.* one sort of sin is named ; under which all other the like are also understood] *but seduceth his own heart* ; [namely, by this vaine imagination] *this mans Religion* [namely, which he shews outwardly, and whereof he boasteth] *is vain*.

27 *The pure and unspotted Religion before God, and the Father* [That is, which God the Father requires of us and is acceptable to him] *is this, to visite* [that is, to have oversight of Orphans and Widows] *orphans and widows in their affliction*, [under this one sort of charity towards our neighbour, are understood all other, whereby faith must be effectual, *Gal. 5. 6.*] (and) *keep himself undefiled* [namely, from the uncleanness of which he spake verse 21. See also *2 Tim. 2. 21.*] *from the world*. [Namely, from ungodly men, whereof the world is full, *1 John 5. 19.* and from worldly lusts, which reign in worldly men. See *1 John 2. 25, 26.*]

CHAP. II.

1 *The Apostle reproves accepting of persons among Christians.* 2 *The honouring of the rich only for his riches and fine garment, and the despising of the believer because he is poor and meanly clad.* 3 *Proves that this is unfitting, considering the dignity of believers with God, and the wickedness of many rich men.* 4 *That it is also contrary to the love of our neighbour, and makes a man a transgressor of the Law.* 5 *Tea though he kept all other commandments ;* 6 *and declareth that such a one shall have an unmerciful judgment to expect.* 7 *Teacheth further against verbal Christians, that a faith which bringeth forth no good works, is no saving faith.* 8 *Even as love is no true love, when it is shewn only with words, and not in deed,* 9 *because such a faith is dead,* 10 *and cannot be shewed,* 11 *that the Devils also have such a faith,*

faith, 20 and testifieth that men cannot be justified by such a faith, which he proves by the examples of *Abraham*, 25 and of *Rachab*, 26 and by the similitude of a dead body without a soul.

MY brethren, have not the faith of our Lord Jesus Christ, [That is, the Christian faith, whereof Christ is the foundation, 1 Cor. 3. 11.] (the Lord) of glory [hereby is shewn the dignity of the Christian faith, as which hath not only respect to Christ crucified for us, 1 Cor. 2. 2. but also who was God from everlasting, and now sitteth in glory at the right hand of God in the highest place. See 1 Cor. 2. 8. Heb. 1. 3. 1 Pet. 3. 22. Others joyn this word of glory, to the word faith; because faith hath chiefly respect to this, that Christ by his suffering is entered into his glory, and shall also bring all believers into the same, and make them partakers of the same] with accepting of persons. [That is, of the outward condition of men, which maketh nothing to the matter, as riches, powers, &c. See hereof the annot. on Acts 10. 34 Rom. 2. 12.]

2 For if there come into your assembly [Gr. Synagoge, whereby are understood not the Jewish schools or synagogues, where the Christians came no more to exercise their worship of God, but all manner of places where the Christians came together to exercise the worship of God] a man with a gold ring on his finger [that is, rich men who are preferred only by reason of their riches, and worldly pomp, amongst whom are oftentimes found such as are described veil. 6. 7.] in gay clothing, [or, glistering] and there come in also a poor man [namely, although he be honest and faithful] with mean habit. [Gr. in sordid clothing.]

3 And ye should respect [That is, cast your eyes upon him altogether with reverence] him that wears the gay clothing, and say unto him, sit thou here in an honourable place: [Gr. well, or honorable] and should say to the poor, [namely, who cometh into the assembly, see vers. 2.] stand thou there, or sit here under my foot-stool:

4 Have ye not then made a difference in your selves, [Or are ye not condemned in your selves? i. e. convinced in your consciences that ye do ill therein] and are become judges of evil reasonings? [that is, ye have judged that your evil reasonings in this accepting of persons were good and fitting. Or ill reasoning judges, i. e. perverse judges.]

5 Hear my beloved brethren, hath not God [That is, have you not read, heard, or understood that God, &c.] chosen [namely, from everlasting before the foundation of the world, Ephe. 1. 4. and called in time] the poor of this world, [not all, but more poor then rich, 1 Cor. 1. 26.] (to be) rich in faith, [or to become rich in faith, &c. See the like phrase, Rom. 8. 29. even as the following words necessarily require this sense] and heirs of the kingdom [namely, of heaven, and all heavenly good things, although they have not the goods of this world] which he promiseth to them that love him? [namely be they poor or rich; which he adds, that the rich might not think that they were wholly excluded from election, and from this Kingdom.]

6 But ye have done dishonor to the poor: [Namely, thereby, that ye give more honor to such a rich man then to a poor believer, whom ye despise] do not the rich offer violence to you? [he proveth that such rich men are not worthy of such honor, because of their wickedness, seeing they violently oppress the faithful] and do they (not) draw you unto the judgment-seat? [Namely, thereby shew of right, falsely to accuse the faithful, and unmercifully to cause them to be condemned. See Mat. 10. 17.]

7 Do they not blaspheme the good name [Namely, of the Lord Jesus Christ, the Son of God] which is invocated upon you? [namely, when ye were baptized in his name, or after which ye are surnamed, namely, Christians: an Hebrew phrase; see the like, Gen. 48. 16. Isa. 4. 1.]

8 If therefore ye fulfil [Or observe: for supposing that a man observed the whole Law of the love of our neighbour, and he accepted the person as was said; he is a transgressor of the same Law: forasmuch as the love of our neighbour can have no place, where our neighbour is despised; as is declared in the following verse] the Royal Law, [that is, the chiefe and universal law, under which all other are comprehended; as also a common high-way, is called the Kings-way, Num. 21. 22. or which God, a Lord and King over all, hath prescribed and commanded us] according to the Scripture, thou shalt love thy neighbour as thy self, ye do well.

9 But if ye accept the person, [Namely, as is declared before vers. 1. 2. &c.] ye commit sin [Gr. ye work; i. e. do a work which is sin, as being contrary to the love of our neighbour] and are reprov'd of the Law [namely, rehered in the former verse] as transgressors.

10 For whosoever [Not that any man can perfectly keep the whole Law, but this is spoken conditionally, if there were any man, or if any one boast thereof, as the young man, Mat. 19. 20.] shall keep the whole Law, [namely, except this one thing wherein he steps aside] and shall stumble in one, [that is, sin, a similitude taken from them, who in walking or running stumble with their foot and fall. See afterwards chap. 3. 2.] he is become guilty of all. [That is, hath made himself guilty of the punishment, which the Law pronounceth against transgressors, Deut. 26. 27. Cursed is he that continueth not in all things, &c. for he that dae condemn the Law-giver in one, he dareth to condemn him also in the other, and he that woundeth one member of the body, is said to have wounded the whole body.]

11 For he that said, thou shalt not commit adultery, he also said, [That is, it is one and the same Law-giver, who hath forbidden one as well as the other] thou shalt not kill. Now if thou shalt not commit adultery, but shalt kill, thou art become a transgressor of the Law.

12 So speak [Namely, without accepting of persons] and so do, as being to be judged by the Law of liberty. [That is, by the Gospel, whereby is published that we are by Christ made free from the severity of the Law. See before chap. 1. 25. and consequently shall have the heavier judgment to expect, if we abuse this grace to unmercifulness. Others translate it, as who henceforward shall judge your brethren by the Law of liberty, i. e. according to the doctrine of the Gospel, without respect of persons.]

13 For an unmerciful judgment [That is, which is not mollified or tempered with mercy, or grace of forgiveness] (shall passe) upon him who hath shewed no mercy; [that is, who shall have used or shewed no love towards his neighbour, among whom also are they, who by accepting of persons despise the poor. See Mat. 25.] and mercy boasteth against judgment. [This some understand of the mercy of God, which boasteth against the severe judgment of the Law, as having overcome and taken the same away from all believers by Christ. But the foregoing words seem to require that it be understood of the mercy of man, which he hath shewed to his neighbour. This boasteth, i. e. causeth the man who hath shewed it, to boast and rejoyce in Christ, against the judgment of condemnation, that it shall not come upon him, seeing it is certain that it shall

not come upon true believers, *Joh. 5. 24. Rom. 8. 1. 1 Cor. 15 55.* and he by the works of mercy and love is assured of the truth and uprightness of his faith, *Matth. 25. 35. Gal. 5. 6.*

14 *What profit is it* [Namely, for a mans comfort and salvation] *my brethren, if any one say* [that is, outwardly profess and boast, whereas indeed he hath no true faith] *that he hath faith, and hath not works ? can that faith* [that is, such a faith which is without works] *save him ?* [that is, justify him before God ? he would say, in no wise.]

15 *If now there should be a brother or sister naked, and should have need of daily food :*

16 *And any one of you should say unto them* [That is, should shew love to them only in words] *goe thy way in peace, be thou warm, and be satisfied, and ye should not give them the necessities of the body, what profit is that ?* [he meaneth none, neither to the poor, nor to him that loveth only with words.]

17 *Even so faith also, if it have not works, is dead by it self:* [Or in it self, i. e. hath no profit to justification, nor no more power to save, then a dead body without a soul hath power to produce any operations of life. See ver. 26.]

18 *But some one* [Namely, who hath a true and lively faith, which is effectually by good works] *will say,* [namely, to an Hypocrite, who boasteth of faith, and bringeth forth no good works] *Thou hast faith,* [namely, a faith that is without good works. Or thou saist that thou hast faith. Be it so] *and I have works:* [that is, a faith with works, or effectual by good works] *shew me thy faith,* [that is, go to, if thou have a true faith, as thou boastest and imaginest, shew it by works, even as a tree by good fruits sheweth that it is a good tree, *Mat. 7. 17, 18.*] *by thy works,* [others read *without thy works,* which hath also a good sense. But most Greek copies have *by thy works*] *and I will by my works* [namely, as by the fruits of a true faith, and a certain evidence of the same] *shew thee my faith.* [namely, that it is a sincere and true faith.]

19 *Thou believest that God is an only (God)* [That is, thou believest not as the Gentiles doe that there are many Gods, but that there is but one God who hath revealed himself in his word, *Deut. 6. 4. 1 Cor. 8. 6.*] *thou doest well:* [namely, so far, that thou believest that article to be true, as it is also : but such a knowledge and assent to the Articles of the faith, is not enough to an upright and true faith. The proof followeth] *the Devils believe it also* [that is, know and assent also that there is but one God : and notwithstanding have not therefore a true faith] *and they tremble.* [or quake. Namely, because of the fearfull judgements of God whereunto they are reserved, *2 Pet. 2. 4.* and trust not in the grace of God, neither seek to serve him as their father.]

20 *But wilt thou know* [That is, wilt thou be yet more clearly instructed in this point, I will yet prove it to thee more clearly by the examples of *Abraham* and *Rahab*] *O vain man* [that is, thou dissembling man, who vainly boastest of faith, without shewing the same by works] *that faith without works* [that is, if it be without good works, as ver. 17.] *is dead ?*

21 *Abraham our father* [That is, who is a father of all true believers, *Rom. 4. ver. 1, 11, 16.* whose spiritual children therefore are justified by no other faith, then whereby *Abraham* was justified] *was he not justified by works* [this seems to contradict that which *Paul* saith, *Rom. 4.* and *Gal. 3.* where he teacheth and proveth that *Abraham* was justified, not by works, but by faith : which hath caused some, yea of the ancient Teachers, to doubt whether this Epistle of *James* ought to be acknowledged for holy Scripture. But if the matter be well looked into, there is no contradiction at all. For

Pauls scope is to teach contrary to the false Apostles, that a man is not justified before God by his own righteousness, consisting of the works of the Law which we have done, but only by faith, that is, by the righteousness of Christ received by true faith, *Rom. 3. 28. Gal. 2. 16. Phil. 3. 9. Tit. 3. 4, 5. Heb. 10. 38.* and this he proves by the example of *Abraham*, *Rom. 4.* but the scope of *James* is to teach, contrary to the verbal Christians, that faith whereby we are justified before God, is not only a knowledge with assent, or an outward possession of the articles of faith, but also a firm confidence of the heart in the grace of God in Christ, which stirs up and brings forth good works in true believers, whereby they are assured, and shew before others, that they have true saving faith, and are justified before God. And to this end he also here produceth the example of *Abraham*, and shewes that his faith whereby he was justified before God, was such a faith, and that this appears principally by that great work of faith, when he would have offered up his sonne *Isaac*. Both these doctrines, as well of *Paul* as of *James*, are true and agreeable to Scripture, and are in no wise contradictory. Therefore when *James* saith here that *Abraham* was justified by works, i. e. as he himself declares, by that work when he offered up *Isaac*, he understands by these words, by works, that *Abraham* by his works shewed that he had a true and lively faith, and that by good works as fruits of the same, he shewed before God and men, that he was truly justified before God. So that *James* doth not take the word *justified* in that signification which *Paul* doth, when he speaketh of mans justification before God ; but for a shewing forth of that justification before God and men : as also by the word *faith*, when he denieth that we are justified thereby only, ver. 24. he understandeth a naked assent and profession of the Christian Faith, which is not accompanied with affiance, nor with good works, like as the true saving faith. For that, to speak properly, *Abraham* was not justified before God by that work, appears clearly out of *Gen. 15. 6.* where it is said, that for some years before, ere he offered up his son, when he believed the promise of this son, *Abraham* was justified by God through faith, as *James* testifies here also, ver. 23.] *when he offered his son Isaac upon the altar ?* [that is, would have offered, or was about to offer him : which work was a clear evidence of a true and very strong faith, *Rom. 4. ver. 18, 19, 20.*]

22 *Seest thou* [Or thou seest then] *that faith wrought together* [Namely, powerfully to shew and to testify by good works, that he was justified before God] *with his works, and faith was perfected by works ?* [that is, declared and shewed to be a faith that had all its parts, and was perfect and upright : as this word *to be perfect* is also taken for, to be shewed so, *2 Cor. 12. 9.*]

23 *And the Scripture was fulfilled* [That is, by that work he shewed to be true that which the Scripture saith of him, that he was justified by faith, soasmuch as by this work it appears that he had the true justifying faith, and was justified before God by faith. And it appears here also that *James* ascribes justification before God properly not to works, but to faith which shews it self by works] *which faith, and Abraham believed God, and it was counted unto him for righteousness,* [See the exposition hereof, *Rom. 4. 3.*] *and he was called a friend of God.* [These words are not found, *Gen. 15.* but the thing may be collected from that which is said, *Gen. 22. ver. 12, 16, 18.* and he is so called, *2 Chron. 20. 7. Isa. 41. 8.*]

24 *Seest thou now then* [Or thou seest now then, as ver. 22.] *that a man is justified by works* [that is, is testified and shewn to be justified by good works] *and not only by faith ?* [that is, not only by such a faith, which is without good works, or that bringeth not forth good works withall.]

25 *And*

25 *And likewise also Rahab the harlot* [See of this word, *Heb. 11. 31.*] *was she not justified by works* [See the exposition, ver. 21.] And it appears also from hence; seeing she could not properly be justified before God by this one good work; that therefore these words must be improperly understood, namely that by this work she shewed that her faith was a true and justifying faith. See *Heb. 11. 31.*] *when she received* [namely, with peace, *Heb. 11. 31.* without mentioning or discovering them; but affording them all help] *those that were sent* [or, messengers, namely, who were sent to spy out the land of Canaan] *and let them out by another way?* [namely, to escape the danger. See *Josh. 2.*]

26 *For as the body without the spirit* [That is, without the enlivening soul, which moves it, and produceth operations of life, as *Psal. 104. 29.* *Isa. 2. 22. i. e.* without breath or motion] *is dead, even so also faith* [that is, the knowledge and assent to the articles of faith: or the outward profession of the same] *without works* [that is, when it is not accompanied with good works. See ver. 17. 20.] *is dead.*

C H A P. III.

1 *The Apostle further reproves those who as Masters easily reprehend others, whereas they themselves also oftentimes do amiss.* 2 *And teacheth that he that can bridle his tongue, can also well govern all other members.* 3 *as horses are governed with a bridle, 4 and ships with a helme.* 5 *But when the tongue is not restrained that then it is as a fire, which how little soever it be, can kindle a great deal of wood.* 7 *That the restraining of the tongue is much more difficult then the taming of any wild beast, and that an unbridled tongue brings forth much evil.* 9 *That it is absurd that with one and the same tongue a man should blesse God and curse his neighbour.* 11 *Even as a fountain doth not together yeild salt and sweet water, nor a tree divers fruits.* 13 *Afterward he admonisheth to meekness, and to laying aside of envy and desire of contention.* 15 *And describes the nature and property of earthly and heavenly wisdom.* 18 *And the fruit obtained thereby.*

BE not many masters [Hereby he doth not reprove them that desire the office of teaching, *1 Tim. 3. 1.* but those that take upon them, as great Masters, rashly to judge and reprehend others: of which sort many are found, seeing it is the nature of men, that they easily see and find fault with the failings of others, and see not their own. See *Matth. 7. 1.* *Luk. 6. 37.*] *my brethren, knowing that we shall receive the more* [Gr. greater, i. e. very great and heavy] *judgement.* [that is, punishment, seeing the same used to follow after sentence given. See *1 Cor. 11. 31.* This punishment is exprest, *Mat. 7. 2.* and is just, forasmuch as they condemn others in that wherein they were guilty themselves, and so pronounce sentence against themselves also.]

2 *For we all offend* [Or *stumble*, as chap. 2. 10. i. e. sin, commit the same or the like sins oftentimes, which we reprove in others, *Gal. 6. 1.*] *in many (things.)* If any man offend not in words [Gr. in word, i. e. in laying, speaking] *he is a perfect man.* [that is, indued with true wisdom and prudence. For that this is not understood of a compleat perfection which the law requires, is manifest, seeing nevertheless he can sin inwardly in his heart by sinfull lusts, and outwardly with the other members, although he restrain his tongue. And seeing no man restrains his tongue as he ought, ver. 8. that is also a manifest argument of mens imperfection] *able also to bridle* [that is, to refrain, that they transgresse not the rule. A similitude taken from horses, which are

by the bridle constrained to go the right way. So that he that can restrain the tongue, which is the most difficult, can also restrain the other members, which is easier, as is declared in the following verse] *the whole body.* [That is, the workings of all the other members of the body.]

3 *Behold, we put* [That is, even as we put, &c. Gr. *we cast*] *bridles in the horses mounthes, that they obey us, and (thereby) we guide their whole body* [namely, how great and strong soever it be] *about.* [that is, whither soever we will. So namely the tongue governs the whole man, and all his actions, whether it be to good or evil.]

4 *Behold also the ships, although they be so great; and driven of hard windes, they are turned about by a very little helme, whithersoever the desire* [Gr. the driving, i. e. the motion of the minde] *of the steersman will:*

5 *Even so also the tongue is a little member, and notwithstanding boasteth great things* [That is, doth great things. Or *lifts up it self greatly.* A similitude taken from horses, which lift up their necks, *Psal. 12. 3.*] *behold a small fire* [that is, like as a little fire, although it be but a spak of fire] *how great an heap of wood* [Gr. *hylene*, which signifies indeed in general all kind of matter, but especially which may be burnt, wherefore also a wood is so called] *it kindles.*

6 *The tongue* [Namely, when it is not restrained but abused] *is also a fire,* [that is, although it be a little member, yet when it is abused, there is oftentimes a great fire of strife, uprore, warre, &c. kindled thereby, whereby Churches, Countries, and Cities are laid waste] *a world of iniquity:* [that is, even as the world is full of all sorts of iniquity, so also an unbridled tongue produceth all manner of iniquity, as chiding, reviling, fighting, killing, &c. A figurative speech, whereby is signified a very great multitude; as we say, an Ocean, or an abyss of evils] *so is the tongue set amongst our members, which defileth the whole body,* [that is, produceth many evils and sins whereby a man is defiled: See *Matth. 15. 18, 19, 20.*] *and inflames* [namely, even as a fire to destroy and consume] *the wheele (of our) nativity,* [Or *the course of our life even from our nativity;* which is a wheele that alwaies runs about from morning to evening, from youth to age, from birth to death] *and is inflamed* [that is, stirred up, and set a going to be abused] *of Hell.* [that is, by the Devil, whole place of torment Hell is. Gr. *Gehennes*, of which word, see *Mat. 5. 22.*]

7 *For every nature both of wilde beasts* [That is, every sort of wilde beasts, how wilde soever they be by nature] *and of fowles, both of creeping, and of Sea-creatures, is tamed* [that is, made tame, that they do men no hurt] *and hath been tamed by the humane nature:*

8 *But the tongue can no man* [Namely how holy soever he be, and what pains and care soever he use about it] *tame* [that is, so restrain it that it never do any more evil: as the following words declare. Therefore men must use the greater and more carefull diligence, and the more fervently pray to the Lord for his grace, that this evil may more and more be restrained by us] *It is an unrestrainable evil: full of deadly poyson,* [namely, which is spit by the hellish Serpent. For when the tongue is abused, that it doth as it were spit forth the poyson of reviling, backbiting, reproaching, cursing, &c. thereby the reviler brings himself unto death, if he doe not repent thereof, *Rom. 1. 30, 32. 1 Cor. 6. 10.* and thereby is also the good name of our neighbour killed, as it were with poyson, *Psal. 140. 4.*]

9 *By it praise we God*, [Gr. *in it*. The Apostle now shews that the abuse of the tongue is also a very absurd thing, and altogether unseemly, that with the same tongue wherewith men praise God, they should revile or curse their neighbour, created after Gods own image, and that so from one and the same tongue works wholly contrary should be brought forth] *and the Father*, [that is, God, who is our Father, as before chap. 1. 27.] *and by it we curse men, who are made after the likeness of God.*

10 *Out of the same mouth, cometh forth blessing and cursing. This must not* [That is, these abuses of the tongue, which were shewed before] *my brethren, be so done.*

11 *Doth a fountain also out of the same vein* [Gr. *out of the same hole. i. e. Source*] *bubble out sweet and bitter?* [Or, *sweet and bitter water.*]

12 *Can also a fig-tree, my brethren, bring forth* [Gr. *make*] *olives?* [that is, figs and olives together, *i. e.* sweet and bitter fruits] *or a vine figs?* [that is, grapes and figs together, as before] *even so no fountain (can) bring forth salt and sweet water.* [See the former verse. Even so then also in like manner the tongue ought not to bring forth good and evil, contrary to the nature of the other creatures.]

13 *Who is wise and understanding among you?* [That is, if there be any one among you that persuades himself that he is wise and understanding or will be accounted so, let him shew his wisdom &c. The Apostle now henceforward shews the right remedies against masterly condemning, and against the abuses of the tongue, whereof he hath spoken thus farre] *Let him shew by (his) good working* [that is, conversation amongst men aswell in the Church, Common-wealth, and family, as also in particular with all men] *his works* [that is, let him not boast of his wisdom, but shew the same really by his works, leaving such mastery, and restraining his tongue] *in meek wisdom.* [Gr. *in meekness of wisdom, i. e.* in such wisdom as is alwaies accompanied with meekness.]

14 *But if ye have bitter envy* [Or *zeal*: as Rom. 10. 2. This is the fountain from whence the former sins commonly spring. Which therefore the Apostle seeks first to stop] *and contentiousness in your heart, boast not,* [namely, that thou art a sincere Christian] *and be not* [namely, when thou boastest thus] *against the truth.* [namely, of the Gospel; which teacheth every where that such sins cannot stand with the Christian calling. Or against the truth of the thing; forasmuch as thou art no true Christian, nor truly understanding as thou boastest to be.]

15 *This is not the wisdom which cometh down from above;* [That is, from heaven, from the father of lights, chap. 1. 17. from whom the true and saving knowledge proceeds, and is obtained. See also John 3. 5.] *but is earthly,* [that is, worldly, such as earthly and worldly men have] *natural,* [Gr. *animal*, as 1 Cor. 2. 14. That is, which cometh from the soul of man, such as it is by nature, and yet unregenerate, corrupt and ignorant in spiritual things] *devilish.* [that is, such as the Devil hath, and which he suggests unto men.]

16 *For where envy and contentiousness is, there is confusion, and every wicked dealing.*

17 *But the wisdom which is from above, that is first pure,* [Or, *clean*: not defiled with such reigning faults and sins] *afterward peaceable, moderate,* [that is, not dealing according to extremity of right, but willingly parting with its own right. See Phil. 4. 5.] *persuadable,* [that is, willingly giving way to good instructions and admonitions, and not obstinately standing to their own] *full of mercy and of good fruits, not judging partially,* [the Greek word signifies also one that doth not too narrowly search or discern a thing.

Heavenly wisdom indeed makes also a difference, and judgeth betwixt truth and untruth, betwixt good and evil, 1 Cor. 10. 15. 1 Thes. 5. 21. 1 John 4. 1. Jude vers. 22. but judgeth not rashly, or too severely, of his neighbours words or works: which the Apostle meaneth here] *and unhypocritical.*

18 *And the fruit of righteousness* [Namely, eternall life. See Rom. 6. 21, 22. Gal. 6. 8.] *is sown* [that is, laid up and kept. See of this similitude Psalm 97. 11. Gal. 6. 8.] *in peace,* [that is, is sown by peace. Or the fruit of righteousness which consists in peace. *i. e.* in true blessedness, is sown &c.] *for them that make peace.* [Or *exercise it. i. e.* who not only make peace betwixt contending parties, but also use all diligence and means, as much as is possible, to live in peace with all men.]

C H A P. IV.

1 *The Apostle further rehearseth the remedies against the foregoing sins, and exhorts them to lay aside carnal lusts, which are the original of them: for this end shewing the hurtfull fruits of them, such as are stripes.*

2 *hindering them from obtaining that which they desire and pray for.* 4 *And enmity with God.*

5 *Which he proveth by the Scripture.* 7 *Exhorting them to submit themselves to God, and to resist the Devil.* 8 *There to he addes an earnest exhortation unto true repentance, which he describes with its parts.*

11 *And especially of not condemning our neighbour, seeing that belongs only to God.* 13 *Reproves those also who in that which they purpose to do have no respect to the providence of God, nor to the frailty of this life.* 17 *And concludes that he that knows what he must do, and doth not the same, sins the more grievously.*

From whence (come) wars and debates among you?

[Hereby are not understood open wars, carried on with Souldiers and Arms, for those were not amongst Christians at that time, but the special vehement contentions and quarrellings, which were among them, and were carried on aswell with words as otherwise, to the great shame of the Christian Religion, and scandal of the Gentiles: which are opposed to the peace, whereof he had spoken in the last of the former chapter] *(come they) not from hence, (namely) from your pleasures,* [that is, from your wicked and carnal lusts, in which ye take your pleasure] *which make war* [that is, do as it were make war upon the soul, to bring the same to destruction and ruine. See 1 Pet. 2. 11.] *in your members?* [thereby he understands not only the outward members of the body, as tongue, hands, feet, eyes, &c. but also the inward powers and affections of the soul, in which lust most reigns. See Math. 15. 19.]

2 *Ye desire* [Namely, honour, riches of this world &c.] *and have not:* [that is, either ye attain not thereunto, or if ye do attain this, it shall not be beneficial but hurtfull to you] *ye envy* [that is, grudge your neighbour the good that the Lord hath given him. In many Greek copies it is read *phoneute*, *i. e.* ye kill, for *phthoneite*, *i. e.* ye envy. But the word *kill* fits not so well here: except it should be understood of hating our neighbour, which is murder before God. 1 John 3. 15.] *and are zealous (after things)* [that is, ye seek even with great zeal and affection after honour and riches of this world. The Greek words which are here used, both signifie envy, but with this difference, that the first properly signifies to grudge ones neighbour that which God hath given him, namely, his honour, goods, or good name; and the second, out of jealousy, and by evil waies to seek after this, that we may have the

the same too, and not be less than he] *and cannot obtain them*; [namely, those things which ye gudge others, or which ye would have also aswell as your neighbour. For God gives these things to whom it pleaseth him] *ye fight and make war* [that is, ye strive and quarrel out of envy against one another, for these things, as in the former verse] *yet ye have not*, [that is, ye obtain nothing thereby. See Hag. 1. 6.] *because ye ask not*. [that is, seek not these good things of God by prayer, by whom the same must be given.]

3 *Ye ask* [That is, although you may sometimes pray to God for these good things, yet nevertheless ye get them not, and that through your own fault] *and ye receive not, because ye ask amiss*; [namely, not only because your prayer comes forth from an envious heart, but also because ye seek not these things for a good end, to use them as you ought] *that you might waste it upon your pleasures*. [that is, that ye might satiate and feed your sinful lusts therewith.]

4 *Adulterers and adulteresses*, [So he calls all those, who shew the love to the world which they owe to God and Christ their Bridegroom and Saviour, and which they have also promised him in baptism: A similitude taken from corporall adultery, which is, when married persons, shew the conjugal love which they owe to one another, unto others. See Jer. 13. 27. Ezec. 23. 43, 45. Hof. 2. 1. This name he gives them the better to shew the abominableness of sin] *know ye not* [that is, ye cannot, neither ought ye to be ignorant hereof] *that the friendship of the world* [that is, of worldly and unbelieving men, to please or imitate them in evil: and of worldly things and lusts, to seek after them by transgressing of Gods Commandements, or denial of the Christian doctrine. See 1 John 2. 15.] *is an enmity of God*? [that is, cannot consist with the love service and friendship of God, but makes God an enemy. Or *is enmity against God*, as Paul speaketh, Rom. 8. 7.] *whosoever therefore will be a friend of the world, he becomes an enemy of God*.

5 *Or think ye* [That is, I pray do not think] *that the Scripture* [the following words indeed stand no where in so many words in the holy Scripture of the Old Testament, but the sense is found therein. Wherefore some think that the Apostle hath respect to the places Gen. 6. 5. and chap. 8. 21. Others as fitly think that he hath respect to the place Numb. 11. 29.] *saieth in vain*, [Gr. *vainly* i. e. that this should not be so, or that it is not written for our edification. Rom. 15. 4.] *the spirit which dwelleth in us* [or *the spirit that dwelleth in you*. Some understand this of the spirit of the corrupt man, or of the thoughts of mens hearts. Gen. 6. 5. and then it must be translated, *lusteth unto envy*, i. e. by nature extends it self to envy and such like wickednesses. But it is more fitly understood of the spirit of God, whereby we are regenerated, because it is also said *which dwelleth in us*, which is oftentimes in the Scripture spoken of the spirit of God, Exod. 25. 8. and chap. 29. 45. Rom. 8. 11. 1 Cor. 3. 16. So then the sense is, *the spirit of God which dwelleth in us*, fights against the inclination of envy: as Gal. 5. 17. and stirreth up holy desires in us (as Rom. 8. 26.) repugnant to envy. And therefore they in whom the spirit of God dwells, Rom. 8. 9. 1 Cor. 3. 16. ought not to love the friendship of the world] *doth it lust unto envy*? [Or, *the spirit which dwelleth in us desireth against envy*. See the foregoing exposition.]

6 *Yea he giveth* [That is, shall give, namely, the spirit of God. i. e. He is so far from lusting unto envy, that he gives greater grace also] *greater grace*, [that is, very great grace, as chap. 3. 1.] *Therefore (the Scripture) saith, God resisteth the proud, but to the humble he giveth grace*.

7 *Therefore submit your selves to God*: [Namely,

by willing obedience to his commandments, flaming all your thoughts, desires, and inclinations, words, and deeds, according to the rule of his will prescribed in his word] *Resist the Devil* [namely, when he tempteth and inticeth you to fulfill your fleshly lusts, and to seek the friendship of the world. See the same exhortation, 1 Pet. 5. 5. &c.] *and he shall flee from you*. [namely, then, when ye resist him.]

8 *Draw nigh to God* [Namely, by true repentance, faith, obedience, and prayers] *and he will draw nigh to you*. [namely, by his grace and benefits] *Cleanse your hands* [that is, all your outward members, which are instruments of the soul, for which purpose the hands are most used. See Psalm 26. 6. 1 Pt. 1. 15, 16. 1 Tim. 2. 8.] *ye sinners, and purifie your hearts ye double hearted*. [or double minded. See of this word chap. 1. 8.]

9 *Carry your selves as afflicted ones*, [Namely, not only outwardly, as hypocrites many times do; but especially inwardly in the heart: being grieved for your sins and miseries] *and mourn and weep: let your laughing be changed into mourning, and (your) joy into heaviness*: [the Greek word properly signifies calling down of eyes or countenance for grief or shame.]

10 *Humble your selves before the Lord, and he shall exalt you*.

11 *Brethren speak not evil of one another*. [Gr. *against one another*, i. e. speak not that which is contrary to one anothers repute and good name] *he that speaketh evil of (his) brother and judgeth* [that is, condemneth as Math. 7. 1.] *his brother, he speaketh evil of the Law and judgeth the Law*. [that is, condemneth it, namely because by this evil speaking he shews, that he doth not hold that the Law hath justly forbidden evil speaking, Lev. 19. 16.] *Now if thou judge the Law, thou art no doer of the Law, but a judge*. [namely, of the Law: which is a great and foolish arrogance of a man.]

12 *There is one only Law-giver*, [Namely, God the Lord, in whose place then they all arrogantly set themselves, who rashly judge their neighbour, and thereby as it were condemn the Law of God which forbids this] *who can save and destroy. But who art thou that judgest another?*

13 *Go to now ye that say, To day or to morrow we will (Or, let us to day &c.) travel unto such a City, and there pass over* [Gr. *make*] *a year, and drive Merchandise, and get gain*: [under this one sort of humane purposes and cares, all others are also understood, and this only is named, because herein commonly men fail most.]

14 *Ye that know not what (shall happen) to morrow: for of what kind is your life?* [That is, how short, frail, and uncertain] *For it is a vapour*, [that is, like unto a vapour] *which is seen (or appeareth) for a little (while) and afterwards vanisheth*.

15 *Instead of saying* [That is you ought to say, namely, both in your heart and also in words, thereby to shew, that ye do rightly understand and acknowledge the providence of God and the frailty of your life] *If the Lord will, and we shall live, we will do this or that*. [or, *we shall live and do this or that*.]

16 *But now ye boast in your high-mindedness*: [That is, ye speak so arrogantly, as if the event of things, and your life, stood in your own hand and power] *all such boasting is evil*.

17 *He therefore that knoweth to do good*, [That is, knoweth what is good and what is evil: what men ought to do, and what they ought to leave undone] *and doeth not, to him it is sin*: [that is, he sins more grievously then he that knoweth it not, and he can by no means excuse himself. See Luke 12. 47. John 9. 41. and 15. 22.]

CHAP. V.

x. The Apostle proceeds in the exhortations to a Christian conversation, and shews the miserie which are coming upon the rich. 4 Who with-hold the poores wages from them. 5 Who abuse riches to voluptuousnesse. 6 And who oppresse the poor. 7 Admonisheth the oppressed to long-suffering patience, by the coming of Christ, and by the examples of an husbandman. 10 Of the Prophets, and especially of Job. 12 Dehortes from vain swearing. 13 Teacheth how men must carry themselves in adversity and prosperity. 14 And what the sick ought to doe, as also what service should be done to them, especially by anointing them and praying for them. 7 Shewing by the example of Elias, how powerfull the prayer of the faithfull is. 19 And finally he exhorteth to reduce those that are gone astray into the right way and to repentance. 20 And teacheth what a glorious work that same is.

GOe to now ye rich [Namely, who gather riches unjustly, or abuse the same: as that which follows shewes. For otherwise riches in themselves are not evil, but a blessing of God, *Prov. 10. 22.* But are commonly and very easily abused to the hindrance of our salvation. See *Matth. 13. 22.* and *19. ver. 23, 24.* and here are understood not only the common rich covetous persons and prodigals, but also those that are in publique authority, as Kings, Princes, Governours, Judges, and the like, who abuse their power and authority to the oppression of the poor, as appears out of *ver. 6*] weep and howl for your miseries, which come upon you, [or, which shall come upon you, namely, as well in this life as especially after this life. See *Luke 16. 23.*]

2 Your riches [Namely, which ye ought to have bestowed for the sustentation of the poor] are corrupted, [that is, you rather let them rot by you, then impart them to the poor] and your garments [namely, with which ye ought to have clothed the naked. See *Isa. 58. 7.*] are moth-eaten.

3 Your gold and silver [Namely, which ye ought to have given for the sustentation of your neighbour: as before] is grown rusty, [namely, in your Chests, or treasuries, wherein ye have covetously kept it, without imparting thereof to the poor] and their rust shall be for a witnesse [that is, to convince you of your covetousnesse, and of your just condemnation. See *Mat. 10. 18. Mar. 1. 44.*] unto you, [that is, against you. See the like phrase, *Mar. 8. 4.* and *10. 18.* and *23. 31.* namely, in the day of judgement] and shall consume your flesh as it were fire: [that is, shall be as a fire, with which ye shall be tormented] ye have gathered treasures [some understand this of the treasure of Gods wrath, which shall befall the covetous in the last dayes, of which Paul speaks, *Rom. 2. 5.* but is better understood of the treasures of temporal goods, in the gathering of which, covetous persons are alwaies and only employed. See *Mat. 6. 19.*] in the last daies: [namely, of the world, or of your life, i. e. even unto the end of your life, when ye are now come unto great age, yet neverthelesse ye give not over yet, covetously to gather treasures. See *Luk. 12. ver. 19.* Or against the last dayes.]

4 Behold, the reward of the labourers, who have reaped your lands, [By this one sort of injustice he understands all other the like] which is with-held by you, cry-

eth: [namely, unto God, that he would take vengeance upon it. See *Gen. 4. 10. Heb. 12. 24.*] and the cry [Gr. the cries, i. e. the complaints of the workmen, of this your injustice] of those who have reaped, is come even into the ears of the Lord [this must be understood by a similitude taken from men, whereby humane members are oftentimes ascribed unto God, not properly (for he is a Spirit, *Joh. 4. 24.*) but after the manner of men; and hereby is understood that God heard their complaints. See *Psal. 18. 7. Isa. 37. 17*] Sabbath. [Or Tsebaoth, as the Hebrews read. This is an Hebrew word, and signifies hosts, namely, of heaven and earth, which are at his service, and fight for him against his enemies: which title is often ascribed to God in the Old Testament. See *Isa. 1. 9. Jer. 11. 20. Rom. 9. 29.* and is here expressed by the Apostle, thereby to shew his great power which he hath to punish the oppressors of the righteous.]

5 Ye have lived delicately upon earth [That is, you have consumed your riches in excessse, gluttony, and epicurisme, and let the poor suffer hunger. See an example of it, *Luk. 16. ver. 19, 20, &c.*] and followed pleasures: [See also *1 Tim. 5. 6.*] ye have fed your hearts [that is, not only so fattened your bodies, but also done this with great desire of your hearts, to satisfie them] as in a day of slaughter. [that is, even as on the great feast days, when the thank-offerings were slain, men use then to make good chear, so ye do daily. See *Prov. 7. 14. Isa. 22. 13.*]

6 Ye have condemned [That is, by force and cruelty persecuted the innocent. Which therefore must be understood of such rich men, which are also placed in eminency and Magistacy] ye have killed the just, (and) he doth not resist you. [that is, he suffers you to oppress him without doing any thing against it. See an example in *Naboth, 1 Kin. 21. 13.* and in *Stephen. Act. 7. 59, 60.*]

7 Be ye therefore long-suffering, brethren, [That is, endure patiently the injury and violence that these rich men offer you] unto the coming of the Lord. [namely, to judgement, who shall then revenge the injury done to the upright and justly recompense it to their oppressors, *2 Thes. 1. ver. 5, 6.* and then perfectly deliver them from the same, *Luk. 21. 28.*] Behold the husbandman expecteth the precious fruit of the land, patiently waiting for the same [that is, expecting the same with long patience] untill it shall have received the early [that is, which is necessary when the land is first sown] and latter rain. [that is, which is usefull to the fruits afterwards, towards the time of the harvest. See *Deut. 11. 14.*]

8 Be ye also long-suffering, [Namely, even as the Husbandman. Or be ye therefore long-suffering] strengthen your hearts: [namely, with a firm confidence, that the Lord will in his own time certainly fulfill his promises made to the faithfull] for the coming of the Lord [namely, to judgement, as before] draweth nigh. [that is, will not tarry long: in which he shall deliver you from the company and violence of the ungodly.]

9 Sigh not against one another, brethren, [That is, give one another no occasion by unfitting words or deeds, to sigh therefore one against another, i. e. to be grieved, or to complain unto God] that ye may not be condemned. Behold the Judge [namely, Jesus Christ, who as Judge of the world shall punish all injury] standeth before the doore. [that is, his coming is nigh, as one who is come to the door or gate, being ready to enter in. See *Mat. 24. 33.*]

10 *My brethren take for an example of suffering*, [*Gr. of suffering of evil, i. e. of afflictions*] and of long-suffering; the Prophets [the example of the same, the Lord Christ also propounds for the end, *Mat. 5. 12.*] who have spoken (in) the name of the Lord. [that is, by order, command, and inspiration of the Lord. See *2 Pet. 1. 20, 21.*]

11 *Behold, we count them blessed that endure. Ye have heard of the patience of Job, and ye have seen the end of the Lord*, [That is, the good issue which the Lord afforded Job out of all his evils, which he patiently endured. See of the same, *Job chap. 42. ver. 10.*] that the Lord is very mercifull [*Gr. is of many bowels.*] And by bowels is understood, an inward moving of the mind unto mercy. See *Luk 1. 78. Phil. 2. 1. Col. 3. 12.*] and compassionate.

12 *But above all things, my brethren, swear not*, [Namely, rashly: or out of despondency, as men in adversity many times use to doe. See also *Mat. 5. 34. and 23. 16, 18.* for otherwise a lawfull oath by the name of God is not forbidden, *Heb. 6. 16.*] neither by the heaven, nor by the earth; [that is, not by any creatures, as many were accustomed to doe, who thought that if they did not expresse the name of God in their discourse, then they did not profane it, or rashly abuse it: as the Pharisees also taught. See *Matth. 5. 34, &c.*] nor any other oath, [made rashly or by any other creature] but let your yea, be yea, and your no, no, [that is, simply expressing the truth with yea, and in like manner when any thing is denied, simply expressing the same with no, without adding any oath thereto in your common speech, conferences, or dealings] that ye fall not into judgement. [that is, punishment, which God hath threatned to them that vainly abuse his name, *Exod. 20. 7.* See of this phrase, *Matth. 23. 14. Luke 23. 40. Rom. 2. 3. and 13. 2. 1 Cor. 11. 29. James 3. 1.* Others read into hypocrisie: whereby then should be shewed that such vain oathes, or by the creatures, are made out of hypocrisie, or bring men to hypocrisie, as appears in the Pharisees, *Matth. 23. 19.*]

13 *Is any man among you suffering?* [Namely, of any evil, as the Greek word imports] let him pray: is any man chearfull, let him sing Psalms.

14 *Is any man sick among you?* [Namely, of bodily sickness] Let him call unto him the Elders of the Church, [namely, who have the gift of healing by miracles, which at that time was given to some Teachers and Elders. See *1 Cor. 12. 9.*] and let them pray [namely, that God will forgive him his sinnes, and restore him his health] over him, [or for him. So *Elisha* prayed over the widows sonne, *2 Kin. 4. 33.* Christ over *Lazarus*, *Joh. 11. 41.* and *Paul* over *Eutychus*, *Act. 20. 10.*] anointing him with oyl [namely, after the example of the Disciples, who having received of Christ, the gift of miraculous healing, used Oyl thereunto, *Mark 6. 13.* not that in the Oyl there was any secret vertue to cure diseases, but they used the same as an extraordinary sign, from whence it was known that such a miracle was wrought by God by their Ministry, for the confirmation of their Doctrine: as we see that Christ and his Apostles, in healing of diseases, sometimes used spittle, clay, touching, laying on of hands, at other times their shadows, girdles, and handkerchiefs for this purpose. Which gift of miraculous healing, seeing it hath now ceased many hundred years, as being no more needfull, forasmuch as the doctrine of the Gospel is sufficiently confirmed by miracles, therefore this outward sign is in vain, and by way of mockery used still at this day as a Sacrament, and it is yet more

superstitiously abused, while men think that such anointing hath power to take away sinne, and that it is usefull to the salvation of the soul] in the name of the Lord. [that is, calling upon the name of the Lord, who is the Authour of such miraculous healing.]

15 *And the prayer of faith* [That is, which is made to the Lord, both by the Elders, and by the sick person out of a true faith] shall save the sick [that is, shall deliver the sick person from the bodily disease, according to the will of the Lord] and the Lord [namely, as being the principal worker of this miraculous healing. Which is expressly added that men should not think, that the Oyl or the prayer uttered should have such power in themselves] shall raise him up, [or help him up, namely, out of his sickness] and if he have committed sinnes, [namely, for which God may have sent him that sickness, as *Job. 5. 14. 1 Cor. 11. 30.*] they shall be forgiven him. [namely, by the Lord, if men duly pray unto him for it.]

16 *Confesse your misdeeds one to another* [The Apostle will not hereby teach, that the faithfull must reveal and confesse all their sinnes in the ear of a Minister, to obtain a discharge or forgiveness from him, as is perversly thought. For he speaketh here expressly of a confession which must be made one to another, i. e. one believer to another, and that also mutuall according to occasion of things. And by sinnes are understood, first, those sinnes which one believer committed against another, whereby the love of our neighbour is violated, and discord raised: of which the Apostle would have him that hath trespassed against his neighbour, to confesse or acknowledge his fault, and be reconciled with him about it, as Christ also teacheth, *Matth. 5. 23.* which as it ought to be done at all times, so is it especially needfull when men are sick. Besides if any man should be fallen into any sinne, about which he is so troubled, that he alone cannot well comfort himself, that then he should reveal that sinne to another, whether it be a Minister or any other good friend, to be comforted by him out of Gods word, and to help him to pray that that sinne may be forgiven him of God: as the following words import] and pray for one another, [namely, aswell for forgiveness of the sinnes which men have confessed one to another, as for the health of the body when any one is sick, as in the former verse] that ye may be healed. [namely, in body and soul] A powerfull prayer [that is, fervent and sincere: or pressing strongly] of a righteous man [that is an upright believing person] availeth much.

17 *Elias was a man of like passions* [Or suffering: See *Acts 14. 15:* which is added, that men might not think that *Elias* by reason of his great zeal and piety merited of God by praying, seeing he had also his infirmities, and was heard by God only of grace] as we, and he prayed a prayer [or, prayed with a prayer. An Hebrew phrase, by which repetition was given to understand that he prayed very earnestly] that it might not rain: and it rained not on the earth [that is, upon the land of the Israelites. For it was no universal drought over the whole world] in three years and six months.

18 *And he prayed again and the heaven gave rain, and the earth brought forth her fruit.*

19 *Brethren, if any man among you hath erred from the truth, [Namely, of the doctrine of the Gospel, whether it be in opinion or practice] and one convert him, [namely, by informations in the sound doctrine, and earnest exhortations to repentance, which are means whereby God converts men : and that is ascribed to these means which is Gods proper work, because he worketh effectually thereby.]*

20 *Let him know, that he that converteth a sinner from the error of his way, shall save [Namely, as*

being an instrument of this saving. See the like, 1 Tim. 4. 16.] a soul [namely, of him that erreth, Jude ver. 23.] from death, [namely, from eternal death] and shall cover [that is, shall bring it to this, that God shall cover the finnes of him that erreth, and not impute them to him : and also that his finnes shall be forgotten and forgiven by men] a multitude of finnes. [namely, of the erring person.]

The end of the general Epistle of the Apostle J A M E S.

The



THE FIRST GENERAL
EPISTLE
OF THE
APOSTLE
PETER.

The Argument of this EPISTLE.

THE Apostle Peter seeing he administred his Apostolical Office chiefly amongst the circumcision, Gal. 2.9. writes this Epistle to the Churchs of the scattered Jews: which were brought to the faith in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and that on the one side to confirm them in the truth received, and on the other side to exhort them to their duty, as he testifieth, chap. 5. 12. And this Epistle contains especially these parts. First, after the superscription of the Epistle contained in the two first verses, the Apostle makes a short declaration of the doctrine of the Gospel, and relates the principall benefits which we obtain by Christ unto the 13. verse of the 1. chap. Afterwards from the consideration of the redemption wrought by Christ; he exhorts them unto a Christian conversation, as well in generall unto the 13. verse of the 2. chap. as in particular, namely subjects to obedience to their Magistrates, servants to obedience to their Masters, and married women and men unto their mutuall duties, unto the 8. verse of the 3. chap. from which 8. verse forward he returns unto general exhortations, and especially to love, patience, and temperance, unto the end of the 4. chap. In the beginning of the 5. Chap. he admonisheth Elders of their duty in feeding of their flocks, and young persons of their duty, and both of them to sobriety and watching against the Devil unto the 10. verse. From whence he concludeth the Epistle, with an earnest prayer unto God for them, and with mutuall salutation.

I. PETER.



I. P E T E R.

CHAP. I.

¹ After the superscription of the Epistle, ³ the Apostle thanketh God that he hath regenerated us unto an incorruptible inheritance: ⁵ and wi:hal that he keepeth us by faith unto salvation, ⁶ and makes us joyful in the midst of all trials: ⁸ wherefore we also love him with joy, although we see him not. ¹⁰ Testifieth further that the doctrine of this grace is not new, nor mean, but that the spirit of Christ in the old Prophets foretold the same: ¹² and the Angels are desirous to look into it. ¹³ Cometh afterwards to divers exhortations, and before all to firm hope in this grace, ¹⁴ to holiness, ¹⁷ to further laying aside of all vain conversation, from whence we are redeemed by the blood of Christ. ²⁰ Teacheth that God indeed chose Christ to this office of Mediator from Eternity, but that he is now revealed for our sake. ²² Again drawes from thence an exhortation to mutual brotherly love, ²³ seeing we are born again thereunto by the unperishing seed of the Gospell.

Peter [This Apostles proper name was Simon, or Simeon, *John* 21. 2. *Pet.* 1. 1. but the name Peter, or in Syriack, Cephas, *Joh.* 1. 43. *1 Cor.* 1. 12. he received from Christ, when he called him to the Apostleship, as may be seen, *Mark* 3. 16. *Luke* 6. 14. See the reason hereof in the annot. on *Matth.* 16. 18.] an Apostle of Jesus Christ, to the strangers scattered [Gr. to the strangers of the dispersion. Some hereby understand those, who because they professed faith in Christ, were driven out of the land of Judea by the unbelieving Jewes, as may be seen, *Acts* 8. 4. and chap. 12. 1, 2. But it seemeth not that these banished Christians in so short time departed into Countries lying so far from the land of Judea, but that much rather they remained in the Countries lying round about Judea. Therefore their opinion is more probable, who hereby understand the Jewes who had long before been scattered into those Countries of Asia, by the carrying away of the Assyrians, and by the persecution that formerly happened under Antiochus, as the Greek word *Parapidemous* imports: which were strangers indeed, but dwelt among those nations; as the Greek word *Diaspora*, i. e. scat-

tering, is also so taken, *John* 7. 35. of whom also many being come to Jerusalem on the day of Pentecost, were converted by the preaching of Peter and other Apostles, *Acts* 2. 10. who afterward returned home, and spread abroad the faith, although not without great trouble from the other stiffnecked Jewes. And this opinion is confirmed also by the title which James gives the same Jewes in his Epistle, when he calls them, the scattered of the twelve Tribes, to whom he writes his Epistle. See *Jam.* 1. 1. For their confirmation therefore, Peter, as also James wrote his Epistle] in Pontus, Galatia, Cappadocia, [all these were Provinces lying in Asia, in which many Jewes had formerly taken their habitation, as may partly be seen also, *Acts* 2. vers. 9: 10. and by the travels of Paul] Asia [this was a part of Asia, called Asia the lesse, whereof Ephesus was the chief City. See *Acts* 2. 9.] and Bithynia.

² To the elect [Hereby is not properly signified eternal election (which is understood by the following title) but election in time out of the common heap of men, and especially of the Jewes: which election in Scripture is otherwise also termed calling, or calling according to Gods purpose. See *John* 15. 19. *Rom.* 8. 28. *1 Cor.* 1. 26.] according to the foreknowledge [that is, according to the eternal decree, or purpose. See *Rom.* 8. 26. and hereafter vers. 20.] of God the Father, in sanctification of the Spirit, [or by: for this election or calling consists in sanctification of the Spirit, and is made by the holy Ghost, so far as much as the operation of the holy Ghost only; separateth us from the common heap of corrupt men] unto obedience [namely, of faith; for by faith we obey the Gospel of Christ. See hereafter vers. 22. and *Rom.* 1. 5.] and sprinkling of the blood of Jesus Christ: [that is, reconciliation with God through the blood of Christ, which we receive by faith, and whereof the sprinkling of the blood of the sacrifices in the old Testament was a type. See *Heb.* 9. 18. &c. so then here are briefly rehearsed all the principall causes of our salvation] Grace and peace be multiplied unto you. [This the Apostle saith, because they had already received the beginnings of this grace and peace.]

3 Praised [Gr. Blessed, as *Ephe. 1.3.*] *be the God and Father of our Lord Jesus Christ*, [see hereof, *1 Cor. 13.24.*] *who according to his great mercy hath regenerated us* [that is, renewed us by his Spirit, or delivered us from the corruption of our first birth, and from the dominion of indwelling sin. See *John 3.5,6. Rom. 6.11. &c.*] *unto a living hope*, [that is, an hope of eternal life, or an enlivening hope, a hope which is wakeful and firm in us, and overcomes all difficulties, under which faith also, from whence this hope ariseth, is contained] *by the resurrection of Jesus Christ from the dead.* [The Apostle here ascribes our regeneration to the resurrection of Christ, not to exclude his death, for thereby we are reconciled unto God, and by the power of the same death our old man is also mortified : but because this reconciliation is applied unto us by Christs resurrection, and the new man is raised up in us, even as Paul more largely declares, *Rom. 6.4.* and the following verses. See also the annot. on *Rom. 4.25.*]

4 *Unto an incorruptible, and unspotted, and unfading inheritance, which is kept in the heavens for you.* [This the Apostle saith, because many Jewes looked for an earthly Kingdome under the Messiah.]

5 *You who are kept* [The Greek word imports a keeping by set watches. The power of God therefore is like unto a watch and fortress, whereby we are guarded round about against our Spiritual enemies. See *Psal. 34.7,8.* and *91.1,2. John 10.28,29.*] *in (or by) the power of God, by faith, unto salvation, which is prepared to be revealed* [that is, openly given and imparted unto you. See *1 John 3.2.*] *in the last time.* [That is, in the last day, when he shall come to judge the quick and the dead.]

6 *In whom* [Namely, God. Or *in which*, namely, thing] *ye rejoyce now a little (while) if it be needful* [namely, if it be Gods will, to which we must willingly submit our selves, as he speaketh hereafter chap. 3.17. and if this be useful for our salvation, *1 Cor. 11.32.*] *being in heaviness, by manifold temptations.* [That is, tribulations, or persecutions, as *Jam. 1.2.*]

7 *That the trial of your faith, which is much more precious* [[That is, of greater vertue and worth then the trial of gold by fire. See *Job 23.10. Jam. 1.3.*] *then of gold that perisheth, and is tried by fire, may be found* [namely, when ye are tried thereby, and have remained stedfast in the faith, notwithstanding all trials. See *Mat. 24.13.*] *to be unto praise, and honour, and glory,* [namely, in heaven before God, as *Rom. 2.7.* and this is opposed to the reproach and dishonour, which worldly men think they bring upon the faithful by persecution] *in the revelation of Jesus Christ.* [See before vers. 5.]

8 *Whom ye have not seen* [Others read, *have not known* : Namely, after the flesh, which is also made a sign of the fruit of true faith, *John 20.29.* and *1 Joh. 4.20.*] *and (yet) love, in whom ye now, although not seeing (him) but believing rejoyce* [the faithful grieve also in afflictions as is said vers. 6. because they are not insensible in chastisements ; but rejoyce in the comfort of the Spirit, which they feel thereby, *Rom. 5.3,4.* and in the consideration of the joyful issue of the same. See *Heb. 12.11.*] *with an unspeakable* [that is, which is better felt by believers by the operation of the holy Spirit, even in the midst of afflictions, then can by the mouth be uttered before others. See *John 14.17. Phil. 4.4.*] *and glorious joy.* [Gr. *glorified joy. i. e.* which springs from good and glorious causes in this life, and shall be joyed with eternal glory in that to come. And this property is here opposed to worldly joy, which is oftentimes mingled with dishonour, and commonly ends in shame, *Phil. 3.19.*]

9 *Obtaining the end of your faith,* [Or, *the reward of your faith*, so called because it shall be given us of

grace at the end of our labour. See hereof in the similitude, *Mat. 10.1. &c.*] (namely) *the salvation of (your) soules.* [Although this salvation which we obtain by Christ, belongs to the whole man, yet nevertheless it is called of the *soules*, because in this life and after this life, this salvation beginneth in the soul, which afterwards, after the resurrection of the dead shall be communicated to the body also, *Phil. 3.20,21.*]

10 *Of which salvation* [Namely, procured us by Christ, to enjoy both here and hereafter. See *Acts 3.24.* and *10.43. &c.*] *the Prophets have enquired and searched,* [for the Prophets being informed thereof by the Spirit of God, have alwayes endeavoured to know more and more thereof. See examples hereof *Isa. 63. vers. 1. &c. Dan. 9.24. &c. Luk. 10.24.*] *who have prophesied of the grace (given) unto you.* [So the Apostle calles the fulfilling of the promises, which came to passe in the Gospel, opposed to the bare types and predictions of this grace. See *John 1.17.*]

11 *Searching in what or what manner of time* [That is, not only the grace it self was searched after by them, but also the time when it should come upon the house of Israel. See *Gen. 49.10. Isa. 11.1. Dan. 9.24.*] *the Spirit of Christ* [that is, the holy Ghost, by whom the holy men of God were acted and spake, *2 Pet. 1.21.* which is therefore called the Spirit of Christ, because he proceeds from Christ, and he sent him from the Father, not only to the Apostles, but also to the Prophets. See *John 12.25,26. &c.* wherefore he is also called the Spirit of the Son, *Gal. 4.6.*] *which was in them signified, and fore-testified the sufferings (that should come) upon Christ, and the glory (following) after it.* [Gr. *the glories*, compared with, *Acts 28.25.*]

12 *To whom it was revealed that they administered these things, not unto themselves but unto us,* [The Apostle speaketh here of the thing it self ; namely, Christs coming in the flesh, his suffering and his glory, as is expressed in the former verse : not of the fruits and operations of the same in us, which the faithful of the old Testament received as well as we, as was shewed divers times before] *which are now declared unto you, by those who have preached the Gospel unto you, by the holy Ghost which is sent from heaven,* [namely, on the day of Pentecost, according to the prophetic of Joel, *Joel 2.28. Acts 2. vers. 4,16,17.*] *into which things* [namely, whereof he spake in this verse and in the foregoing] *the Angels are desirous to look.* [namely, by reason of the admiration and the delight that they have in acknowledging of Gods manifold wisdom which he useth in the work of our Redemption, and in the distribution of his grace unto the Church, as Paul declares, *Ephe. 3.10.* And the Apostle seemeth here to have respect to the type of the Aike of the Covenant, over which two Cherubims with stretched-out wings and bowed heads continually looked towards the Mercy-seat, or the propitiatory. See *Exod. 25.20.* and *Heb. 9.5.*]

13 *Therefore girding up the loines of your understanding,* [Seeing the Apostle ver. 4. had said, that this hope is kept in heaven, he cometh in this second part of the Epistle, to exhort them that therefore they should endeavour to attain thereunto by the way proposed, and to gird up, and put away from them all hinderances, or impediments, which might prevent them in their understanding, as the people of that time girded up their long garments with girdles to their loines, to go their way the more readily] (and) *being sober* [this the Apostle adds, as Christ doth also, *Luk. 21.34.* because a man that is over charged with meat and drink, is as unfit to seek after spiritual things, as to go forward speedily on his way. See also, *1 Thes. 5.6.*] *hope perfectly* [that is, firmly and uprightly] *in the grace which is brought unto you* [Gr. *brought, i. e.* brought unto, or is

H h offered]

offered] in the revelation of Jesus Christ. [namely, at the last day, as before, ver. 7. Others understand it of the grace which is now revealed and offered unto us by the Gospel.]

14 As obedient children [Namely, of God. Gr. as children of obedience] be not conformed to the lusts, [That is, walk not as ye did before when you made your selves conformable to the lusts which were in your ignorance. See the like, Rom. 12. 2. Eph. 2. 3.] which were before in your ignorance. [that is, Jewish and worldly blindness before your conversion to Christ.]

15 But as he who hath called you is holy, (so) be ye your selves also holy, in all (your) walking,

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call Father [Namely, as genuine children, Jam. 2. 7.] him, [that is, God the supreme Judge] who without accepting of persons [Gr. accepting of the face, whereof see the annotat. on Act. 10. 34.] judge:th according to every ones work, walk in fear the time of your inhabitation : [the Greek word Paroikia signifies an inhabiting for a time in a place which is not our Country ; as may be seen, Luk. 24. 18. Heb. 11. 9. Our inhabiting therefore is here in the body upon earth, without heaven, which is properly our Country. See 2 Cor. 5. 1. 6.]

18 Knowing that ye are not redeemed by perishing things, silver or gold, from your vain conversation, which (was) delivered over (to you) from the fathers : [He speaketh partly of the evil examples of many of their forefathers, as Ezek. 20. 18. Act. 7. 51. partly of many vain and Pharisaical traditions, according to which they conformed themselves more then according to Gods commandements, as may be seen every where in the Gospel.]

19 But by the precious blood of Christ, as of an unblameable and unspotted lamb : [That is, as who is an unblameable and unspotted lamb : a Sacramental phrase, whereby that which was spoken of the Paschal Lamb is interpreted of Christ, because the Paschal Lamb was a type of Christ, 1 Cor. 5. 7. as also the other Lambs, which were to be chosen without spot for daily propitiatory sacrifices. See Num. 28. 3. Job. 1. 29.]

20 Who indeed was fore-known [That is, fore-ordained, namely, for a Mediatour and propitiation for our sins. See also of this word, Rom. 8. 29. and 11. 2. and above, ver. 2.] before the foundation of the world, but is revealed [namely in the flesh, 1 Tim. 3. 16.] in these last times, for your sake. [that is, for your salvation sake. See hereof, Heb. 11. 40. and the annotat. there.]

21 Who by him believe in God [Namely, Christ. For we can have no confidence in God, but by faith in Christ, who only is our Mediatour and the way to the Father, Job. 14. 6.] who raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Having (then) purified your souls in the obedience of the truth [That is, by faith, which was wrought in you by the hearing of the Gospel, and by the holy Ghost. See Act. 15. 9.] by the Spirit, unto unfeigned brotherly love, love one another fervently, [Gr. extensively, i. e. with an extended or enlarged love] out of a pure heart. [that is, upright, unfeigned.]

23 Being born again, not of corruptible [Namely, as your first birth was. For whatsoever is born of the flesh that is flesh, Job. 3. 6.] but (of) incorruptible seed, [so the word of the Gospel is called, because it is joyned with the operation of the holy Ghost which is without repentance, and that regeneration which is thereby effected in us, is incorruptible. See Rom. 11. 29. Phil. 1. 6. 1 Job. 5. 4, 18, &c.] by the living, and eternally abiding word of God. [or by the word of God, who liveth and abideth for ever.]

24 For all flesh [That is, all men born of flesh : or all natural men] is as grasse, [that is, fadeth or perissheth as grasse] and all the glory of man [In Isaiah, chap. 40. 6. out of whom this place is rehearsed, it is, all the grace of man, i. e. all the glory wherewith God of his grace still adorns the natural man, namely, in things concerning worldly wisdom and honour] is as a flower of grasse. [namely, which indeed shewes fair for a short while, but soon vanisheth, as is presently declared] The grasse is withered, and the flower of it is fallen off.

25 But the word of the Lord [Namely, of the Gospel, whereof Isaiah prophesies in that place] abideth for ever ; [namely, in respect of its renewing, regenerating, and saving vertue, as is above noted, ver. 23. See also Job. 3. 6. Jam. 1. 21.] and this is the word, [namely, of the Gospel. See 2 Cor. 3. 6, &c.] which is published among you.

C H A P. II.

1 The Apostle further exhorts them to the putting off of divers vices. 2 And to a desire of the unsophisticated milk of Gods word, to grow up in that which is good. 3 And to taste Gods goodness. 4 Afterwards admonisheth them that as living stones they are built up in Christ unto a spiritual house and Priesthood. 6 Forasmuch as Christ is by God made a corner-stone, precious to believers, but a stumbling block to the disobedient. 9 Testifieth that they are now this chosen generation and people of God, on whom he hath mercy. 11 Therefore exhorts them to a holy conversation, that they may glorifie God thereby. 13 And further exhorts them to obedience to their Magistrates, high and low. 18 And servants to their Masters, even unto hard ones. 21 To this end sets before their eyes the suffering of Christ, and his patience. 24 And comforts them with the fruits of the same suffering, as a cause of their conversion.

Therefore lay aside all wickednesse [Namely, seeing ye are born again of this incorruptible seed of the living God : for this exhortation flowes from the former doctrine] and all guile, and hypocrisie, and envy, and all backbitings,

2 And as new born babes [That is, as men who are now newly regenerated by Gods Spirit and word] be very desirous [namely, for your spiritual food, and strengthening of the new man, which is already in you] after the reasonable [that is, the spiritual milk, opposed to the corporal milk which the new-born babes desire, as this Greek word *legicon* is also taken, Rom. 12. 1. Others take it for *verbal milk*, i. e. which consisteth in Gods word, to shew that as the word of God is the spiritual seed of our regeneration, the same word also is the spiritual food in the same] sincere milk [this Peter adds because as pure milk gives the true nourishment, even so also the word of God which is unfalsified, gives the true nourishment for the soul, and the spiritual man] that ye may grow by the same.

3 If so be that ye have tasted [That is, have felt, have perceived in your mind, namely by the power of Gods word and spirit. He proceeds still therefore in the similitude of children, who use easily by their taste to discern the true milk of their nurses, from that which is counterfeit, to receive the one, and reject the other. See Job. 10. 4, 5.] that the Lord [namely, Jesus Christ as the following verse imports] is kinde.

4 *unto whom* [Namely, Lord Jesus, as the following verses require] *coming (as unto) a living stone*, [that is, a spiritual stone. And Christ is so called in opposition to the livelieſt ſtones of the Ceremonial Temple, which was a representation of the ſpiritual houſe of God, *i. e.* of his Church, in which God dwelleth by his Spirit and grace, *1 Cor.* 3. 16. of which Christ is the foundation ſtone, *1 Cor.* 3. 11. and the corner ſtone, upon which both Jews and Gentiles are built unto a Temple of God. See alſo *Ephes.* 2. 20 &c.] *rejected indeed of men*, [that is, of a great part of men, worldly and unbelieving, eſpecially the Jews and their Rulers] *but choſen by God (and) precious*:

5 *Be ye alſo your ſelves, as living ſtones* [That is, ſpiritual ſtones, as is declared in that which followeth] *built (unto) a ſpiritual houſe*, [that is, more and more united by faith] *(unto) a holy Priesthood, to offer up ſpiritual ſacrifices* [namely, of thankfulneſſe, which now in the new Teſtament are only required of all believers, as there are the ſacrifice of our bodies, *i. e.* of our ſelves, to be the Lords peculiar, *Rom.* 12. 1, 2. and the offering of praiſe and of our prayers before God, and with all of liberality towards our neighbour, *Heb.* 13. ver. 15, 16. *Revel.* 8. 3, 4. and hereafter ver. 9.] *which are acceptable to God by Jeſus Chriſt*. [For even as our perſons are not acceptable to God, but by faith in Jeſus Chriſt, *Rom.* 5. 1. and 8. 39. ſo neither can our works, by reaſon of their imperfection, be pleaſing unto God but in Chriſt Jeſus, and for his ſake. See *Heb.* 11. 4. and 13. 15, 21.]

6 *Therefore it is alſo contained in the Scripture*, [Namely, partly *Iſa.* 8. 14. and 28. 16. and partly *Pſal.* 118. 22. out of which places the Apoſtle Peter rehearſeth theſe words, leaving out ſome words which ſerved not for his purpoſe, but ſincerely relating the ſence of them. Others tranſlate it, *Therefore he* (namely God) *alſo containeth in the Scripture*] *Behold I lay in Sion an utmoſt corner ſtone*, [ſee before the annotat. ver. 4] *which is elect (and) precious: and he that believeth in him, ſhall not be aſhamed*. [that is, not be deceived of his expectation, as *Rom.* 5. 5. and 10. 11.]

7 *To you then, that believe, he is precious*, [or, honourable, Gr. preciousneſſe, or, honourableneſſe, *i. e.* very honourable or precious] *but to the diſobedient (it is ſaid)* [namely, in *Pſal.* 118. 22. and *Iſa.* 8. 14. the expoſition whereof ſee on *Mat.* 21. 42. *Eph.* 2. 20.] *The ſtone which the builders rejected, this is become an head of the corner*, [namely, for Gods Church, notwithstanding all the reſiſtance and tumult which the diſobedient made againſt it] *and a ſtone of ſtumbling, and a rock of offence*. [namely, for the diſobedient themſelves, who oppoſed themſelves againſt this ſtone by unbelief, as the following verſe declares.]

8 *To them (namely) who ſtumble at the word, being diſobedient, whereunto they were alſo ſet*, [That is, whereunto they were alſo ordained; as the word ſet or put is alſo taken, *Job.* 15. 16. *Acts* 13. 47. *1 Theſ.* 5. 9. Not that God doth ſet or ordain any man to be diſobedient to his word, as farre forth as it is ſinne. For this ſhould be contrary to Gods nature, *Pſal.* 5. 5. *Jam.* 1. 13. but becauſe God by his juſt judgment hath given up theſe obſtinate men unto their obſtinacy, to diſcover this their diſobedience againſt Chriſt more and more, *Luk.* 2. 34. and ſo by their diſobedience more and more to pull down the deſerved judgement and wrath of God upon their own heads. See *Iſa.* 8. 14. *Mat.* 21. 44. and the annotat. on *Rom.* 1. 24. and 9. 17]

9 *But ye* [Namely, who have received Chriſt by a true faith] *are a choſen generation*, [that is, all thoſe privileges and titles of honour do really belong to you, which are every where, and eſpecially, *Exod.* 19. 5, 6. *Deu.* 26. v. 18, 19. given to all the people of Iſrael, in reſpect

of the outward Covenant. See alſo *Malach.* 3. 16, 17. and *Rom.* 9. 8.] *a Royal Priesthood*, [that is, Kings and Priests as *John* ſpeaketh, *Rev.* 1. 6. Moſes, *Exod.* 19. 5. ſaith a Prieſtly kingdom But the Apoſtle followeth the Greek tranſlation, the ſence being all one] *a holy people, a purchaſed people*: [Gr. *a people for purchaſe*, *i. e.* which God hath purchaſed to himſelf by his blood for a propriety, *Act.* 20. 28.] *that you might publiſh the virtues of him* [that is, the properties. Namely, the wiſdom, power, juſtice, grace, and mercy of God] *who hath called you out of darkneſſe* [namely, of ignorance and natural wickedneſſe] *into his marvellous light*. [that is, unto holineſſe and true knowledge of God. See *Act.* 26. 18.]

10 *You that formerly were no people* [This place is taken out of *Hoſea* 2. 22. which the Apoſtle here expounds of the ſcattered Jews which were converted unto Chriſt, and *Paul*, *Rom.* 9. 25. of the converted Gentiles alſo, who are now both one people of God in Chriſt, *Ephes.* 2. 13, &c.] *but are now the people of God: who (formerly) were not pitied, but now are pitied*.

11 *Beloved, I exhort (you) as ſojourners* [Or, cohabitants, of which word ſee the annotat. on chap. 1. 17.] *and ſtrangers, that ye abſtain from fleſhly luſts, which make war againſt the ſoul*: [that is, againſt the ſalvation of the ſoul, namely, to deſtroy it. It is another thing of which *Paul* ſpeaketh, *Rom.* 7. 23. and *Gal.* 5. 17. when he deſcribes the combate of the fleſh and ſpirit one againſt the other.]

12 *And have your converſation honeſt amongſt the Gentiles: that in that which they ſpeak evil of you as of evil doers, by the good works which they ſee in you, they may glorifie God, in the day of viſitation*. [that is, in that time when the Lord ſhall viſit them by his grace unto repentance. See the like, *Luke* 1. 68. and 19. 44. Others take it for the day wherein believers are viſited or perſecuted by unbelievers: becauſe it oftentimes comes to paſſe that the perſecutors beholding the godlineſſe and patience of the perſecuted, are thereby brought to bethink themſelves, and begin to praiſe that God themſelves, whole children before they perſecuted.]

13 *Be ſubject therefore* [Namely, in all that they command you; if it be not contrary to God and his command. See *Act.* 4. 19.] *to every humane Ordinance*, [Gr. *humane creature*: which words ſome take for Magiſtracy it ſelf, which is ſo called, becauſe it conſiſts of men, and is ordinarily appointed by men. Others underſtand it of the Ordinances and Laws which Magiſtrates make for the preſervation of civil unity and welfare. But the firſt expoſition agrees as well with the following words] *for the Lords ſake*, [that is, becauſe it is Gods will to govern you by them. See *Rom.* 13. 1. and *1 Tim.* 2. 2.] *whether it be to the King* [by whom here the Roman Emperor is underſtood, under whoſe command thoſe Provinces then were] *as having the ſupreme power*.

14 *Or to Governours, as being ſent by him, for the puniſhment indeed* [Or *vengeance*] *of evil doers, but (for) praiſe of them that do good*.

15 *For ſo is the will of God, that by wel-doing ye ſhould ſtop the mouth of the ignorance of fooliſh men*: [That is, that he may have no occaſion to reproach you. A ſimilitude taken from horſes, or bullocks, in whoſe mouthes men put a bit, or muzzle them, to hinder them from doing hurt. See *Matth.* 22. 34. *1 Cor.* 9. 9.]

16 *As free* [That is, as being indeed made free by Chriſt from the dominion of the Devil and of ſinne. but not under this pretext to withdraw your ſelves from obedience to Magiſtrates, or to do evil: but to ſerve God, and to obey his Laws] *and not having liberty as a covering of wickedneſſe, but as ſervants of God*.

17 Honour every one, [Namely, with the honour which belongs unto him, according to his state and calling] love the brotherhood, [that is, the brethren and their Christian Assemblies: as hereafter, chap. 5. 9.] fear God, honour the King.

18 Ye servants, be subject to your Masters [Namely, in the Lord, as Pauls adds, Eph. 6. 1.] with all fear, [namely, not only of punishment, but also of transgressing of their commandments, and with care not to provoke them as much as lyeth in you] not only to the good and moderate, but also to the hard. [Gr. to the worsted, crooked, froward, perverse.]

19 For that is grace [Namely, with God, as is added thereunto in the end of the 20. ver. i. c. it is acceptable to God] if any one for conscience before God [Gr. for conscience of God, i. e. because he holds himself bound in his own conscience, to serve and obey God above all] endure trouble [Gr. griefs] suffering wrongfully.

20 For what praise is it [Namely, before God, as in the end of the verse] if ye endure when ye sin [that is, when ye despise or transgress the lawful command of your Masters] and are beaten [Gr. smitten with fists] (for it?) But if ye endure when ye do well [that is, serve God, and obey his commandments] and suffer (for it) that is grace with God.

21 For hereunto ye are called [Namely, as Disciples of Christ, that ye should bear his crosse, Matth. 10. 38. and 16. 24, &c.] seeing Christ also suffered for us, leaving us an example [Or pattern, copy. A similitude taken from Painters or Writing-Masters] that ye might follow his footsteps. [namely, not only in his suffering, but also in his patience, as followeth.]

22 Who did no sin, neither was there guile found in his mouth.

23 Who when he was reviled, reviled not again, and when he suffered, threatened not: but gave it up, [That is, gave up his cause, or committed his cause. Or gave up himself, or gave up revenge] to him that judgeth righteously.

24 Who himself bare our sins in his body [Namely, as a sacrifice for our sins, by the punishment which he suffered for the same in body and soul to abolish sin, as the sins of the people were laid upon the goat of expiation, Levit. 16. 21. and as Isay prophesieth of it, Isa. 53. 4. and Paul declares, 2 Cor. 5. 21.] on the wood, [or in the wood, i. e. on or in the crosse] that we being dead to sin [Gr. being come off, or being separated. Namely, by the power of his death and his satisfaction] might live to righteousness: by whose stripes [Gr. stripes. Namely, which he bare for our sake: which word the Apostle the rather useth here, forasmuch as servants, because they were Christians, were constrained oftentimes to bear the like stripes from their hard Masters] ye are healed.

25 For ye were as straying sheep [Namely, in your ignorance and blindness. And the Apostle here hath respect to the 6. ver. of the 53. chap. of Isaiab] but ye are now turned unto the Shepherd and Overseer of your souls. [Gr. Episcopon, i. e. looker to, or Overseer, i. e. who taketh care for the salvation of your souls, although your bodies are oftentimes abused here. See Matth. 10. 28.]

C H A P. III.

1 Peter exhorts wives to subjection to their husbands. 3 And to adorning, not of the outward but of the hidden man. 5 To this end propounds unto them the example of the holy women in the old Testament, and especially of Sarah. 7 Exhorts husbands also that they dwell with their wives with understanding. 8 Afterward comes again to exhortations to mutual love. 9 And especially to forbearance and peaceableness,

ness, with a promise of Gods blessing out of the 34. Psal. 13 Sheweth that they need not fear when they suffer innocently, and how they must always be ready to give a reason of the hope which is in them. 18 Sets before their eyes the example of Christs suffering, and his coming forth out of the same. 19 As also the contrary example of the punishment of the disobedience of the first world, in the times of Noah, and of the deliverance of Noah by the Ark from the water, when he had with patience waited for it. 21 Whereof now also Baptisme is an Antitype, which directs us to the resurrection and glory of Christ.

Likewise ye wives, be subject to your own husbands, [that also if any be disobedient to the word [Namely, of the Gospel] they may be won [that is, be converted unto Christ, as this word winne is used, Matth. 18. 15. 1 Cor. 9. 19. and elsewhere. Not that a good life without the word is enough to convert a man or bring him to the faith; for that the holy Ghost doth by the word of God only, Psal. 119. 8. Rom. 1. 16. and 10. 17. but because such husbands seeing the good conversations of their believing wives, get a good opinion of that word, and of the Religion which they profess, and a desire to hear the same also, and by the grace of God to order themselves according to it] by the conversation of the wives, without the word:]

2 When they shall have looked into your chaste conversation in fear: [That is, reverence and carefulness, namely, in the service of God and of their husbands.]

3 Whose adorning [That is, their chief adorning, for Paul 1 Tim. 2. 9. permits women also a decent or comely habit: but Peter here reproves all immoderate and too curious adorning, to which the female sex is oftentimes inclined, and all pride and vanity in the ordinary and otherwise allowed adorning] let it not be that which is outward, (consisting) in plaiting of hair, and hanging about of gold, or of putting on of garments.

4 But the hidden man of the heart [That is, the inward man, which is daily renewed according to the image of God, 2 Cor. 4. 16.] in the incorruptible (adorning) of a meek and quiet spirit, which is precious before God.

5 For so also the holy women [Namely, who are praised in the Old Testament for their godliness, prudence, and humility, as Rebecca, Anna the mother of Samuel, Abigail, Hester, and the like] who hoped in God, formerly adorned themselves, and were subject to their own husbands:

6 As Sarah was obedient unto Abraham, calling him Lord, whose daughters [Gr. children. Namely, after the Spirit, as Abraham is the Father of all believers, Rom. 4. 16.] ye are become [that is, you are really shewed to be, as Job. 15. 8.] if ye do well, and fear not for any affrighting. [or, with. The Greek word signifies a speedy or suddain amazement, as a bird or any other beast is amazed, when it seeth or heareth any thing that is terrible to it. The amazement which easily befalls the female sex, by reason of the weakness of their nature, the Apostle declares that they may easily avoid in the service of their husband, if they do but do well, and keep a good conscience before God.]

7 Likewise ye husbands, dwell with (them) with understanding, [Gr. according to understanding, i. e. using your dominion with prudence and moderation] giving honour [namely, not above the husband but with the husband, or next to the husband above all the rest of the family, joyned with a singular care and compassion, as the word honour also imports, Matth. 15. 4. 1 Tim. 5. 17. which also the love of the husband, and her care of the house requires. See Psal. 45. 10, &c. Prov. 31. 27, 28. Ephes. 5. 25, &c.] to the female vessel [an Hebrew phrase, whereby is signified any instrument, whether it be a person, or being any other thing: and the woman is

is so called here, because she was created for an help of the man, *Gen. 2.18.*] *as the weakest, as being also co-heires (with them)* [namely, of eternal life. Some copies have, *as being coheires with you*, which agrees well with the sense] *of the grace of life; that your prayers be not hindered.* [Namely, by strife or dissension. And under prayers here are also understood, all manner of exercises of Religion.]

8 *And finally* [The Apostle now returns to exhortations which concern every one] *be all of one mind, compassionate,* [namely, towards one another. The Greek word properly signifies to have a fellow feeling of the suffering of an other] *loving the brethren, moved with inward pity,* [the Greek word signifies a virtue, whereby the bowels or the heart are easily moved at the distress of another] *kinde.* [This word signifies properly one that considereth, or deviseth that which is acceptable to another.]

9 *Recompense not evil for evil, or reviling for reviling: but contrariwise blesse;* [That is, pray for them, and do well to them, who revile or do evil to you, even as Christ commands, *Mat. 5.44.* But here it is to be observed, that Peter, as also Christ, speaketh not of the office of a Magistrate towards open evil doers, but of the duty of an ordinary Christian towards every one in particular] *knowing that ye are called thereunto,* [namely, by God, whom ye also daily provoked by your sins, and of whose blessing therefore ye were also unworthy. It may also be joynd with the former: namely, that ye are thereunto called, not to recompence evil with evil] *that ye might inherit blessing.* [Namely, temporal and eternal, as the place here produced for prooff imports.]

10 *For he that will love* [This place is taken out of *Psal. 34.13.* &c. and the Apostle therein mostly follows the Greek translation, which well expresseth the sense of the Hebrew. But that which the Prophet propounds by way of question, the Apostle sets down by way of rehearsal] *life* [Hebr. *who is the man that wil- leth life, and loveth or desireth to see good?*] *and see good dayes,* [that is, lead a happy life: for although the godly are many times afflicted, yet nevertheless they alwayes keep a good conscience, and may expect a happy issue. Wherefore also they rejoyce in tribulations, *Rom. 5.3.* *1.2.* &c.] *let him quiet his tongue from evil, and his lips that they speak no guile.*

11 *Let him depart from evil, and do good; let him seek peace and pursue the same.*

12 *For the eyes of the Lord* [That is, the favourable and careful eyes of the Lord] *are over the righteous, and his ears unto their prayer: but the face of the Lord* [That is, the wrathful or abhorring face of the Lord] *is against them that do evil.*

13 *And who is it that will do you hurt, if ye be followers of good?* [That is, either no man will do you hurt, if ye be followers of that which is good, or if nevertheless any one do so, he cannot hurt you in your happiness, seeing ye suffer for righteousness.]

14 *But if ye also suffer for righteousness sake, ye are happy: and fear not for fear of them,* [Gr. *fear not their fear,* i. e. as they fear and are disturbed, because they have an evil conscience, as *Esa. 8.12.* from whence Peter applies these words to his purpose] *neither be ye troubled.*

15 *But sanctifie the Lord God in your hearts,* [That is, ascribe all praise and glory to him, depend on him alone, and trust in him, as *Job 33.4.* *Rom. 4.20.* for then we give God his highest honour, when we ascribe all to his grace, faithfulness, wisdom and power] *and be alwayes ready for answer* [Gr. *Apologian,* i. e. open confession and defence of your hope out of Gods word, according to the measure of the gifts which ye have received] *to every one that asketh an account of you,*

[namely, by vertue of his office, or to be informed, or when the defence of the truth requires this: for otherwise Christ also saith, that we shall not cast that which is holy unto dogs, nor pearls before swine, lest they turn about and tear us, *Mat. 7.6.*] *concerning the hope which is in you,* [that is, of the ground of your faith, and consequently also of your hope upon which you rely] *with meekness and fear.* [That is, with careful prudence, that nothing fall from you, which might be prejudicial to the Church of God, or to the Gospel. See an example in Christ, *Job. 18.* ver. 19, 20. when he stood before the Judges.]

16 *And have a good conscience,* [Or keep, namely, in all your actions, and in all this fear or prudence, that under this pretence ye do not neglect openly to confesse that which God commands you in his word, or that which maketh for his glory] *that in that wherein they speak evil of you, as of evil doers, they may be ashamed,* who reproach your good conversation in Christ. [That is, according to Christs doctrine and command.]

17 *For it is better that ye well doing (if the will of God please) should suffer,* [Namely, for trial of your faith, *Jam. vers. 2, 3, 4.*] *then doing evil.*

18 *For Christ also once suffered for sins, he the righteous for the unrighteous, that he might bring us unto God,* who indeed was put to death in the flesh, [Or, according to the flesh, i. e. according to his humane nature, as this word flesh is every where understood of Christ. See *John 1.14.* *Rom. 1.3.* *1 Tim. 3.16.* for although they that kill the body, cannot kill the soul, *Mat. 10.28.* notwithstanding the whole man is said to killed, when soul and body are separated one from another by a violent death; although no violence could separate the soul nor the body of Christ from his Godhead] *but quickned by the spirit:* [that is, by his divine nature, by which he raised his manhood from the dead; as this word spirit is also elsewhere taken for the divine nature of Christ. See *Rom. 1.4.* *Heb. 9.14.* &c. Others translate it according to the spirit, and understand it of Christs soul which remained alive, although his body was put to death. But so Peter should here say nothing else of Christ, then what belongs to all believers, *Mat. 10.28.* and this is contrary also to the propriety of the Greek word *Zoopoietois*, which doth not signifie one that remaineth alive but is made alive: which making alive is the proper work of God. See *John 5.21.* *Rom. 4.17.* *1 Tim. 6.13.* That also which is afterwards spoken of this spirit of Christ, that by the same he preached to the spirits being in prison, in the time of Noah, cannot also be spoken of the soul of Christ, which before his conception of the Virgin Mary, was not yet in being.]

19 *In which* [Or by which, namely, spirit, or his Godhead] *he* [namely, Christ, of whom Peter here speaketh] *also being gone,* [or being come, i. e. being come down from heaven, namely, by his revelations and operations, as he himself spake unto Abraham, when he came down to deliver Lot, and to punish Sodom and Gomorrah by fire, *Gen. 18.21.* and to deliver his people Israel out of Egypt, and to punish the Egyptians; *Exod. 3.8.*] *preached* [namely, by Noah the preacher of righteousness, *2 Pet. 2.5.*] *to the spirits which (are) in prison,* [this place is difficult, and therefore is diversely interpreted. Some by these spirits understand the Gentiles, who sate in the shadow of death, and as it were in Hell, to whom Christ by his Apostles preached the Gospel. But the Gentiles are no where called spirits, and the circumstance of time when this preaching hapned to them, agrees not to this interpretation, seeing the Apostles preached the Gospel, not in the times of Noah, but after Christs Resurrection. Others by these spirits understand the damned soules in hell, to whom Christ should have revealed himself after his death

in an extraordinary manner, to declare his victory to them to their terror, and to convince them of their unthankfulness and just punishment. But of such an extraordinary appearing of Christ in hell, no mention is made any where in Scripture; neither was it needfull, and the word *preach* which is here used, is no where taken in such sence. Others thereby understand the souls of the faithful of the Old Testament, who were kept somewhere under the earth in the suburbs of hell as in a prison, untill Christ was dead, and appeared unto them in his soul, to declare unto them their deliverance out of this prison, and afterward to carry them up into heaven with him. Which interpretation, besides that it is repugnant to that which Christ said to the penitent thief on the crosse, to day shalt thou be with me in paradise, *Luk. 23. 43.* it is also repugnant to the salvation of the souls of the ancient Fathers, which before Christs death and resurrection were in heaven, as is noted on *Heb. 11. 5, 16, 40.* and *12. 23.* and divers other places. Neither is a place any where called a prison, wherein any one is kept to make him more blessed, but so is a place wherein any one is kept to his judgement or punishment. The word *preach* also hath alwaies in Gods word respect to the invitation to faith and repentance, which was no more needfull for the souls of the deceased believers of the old Testament; as neither can it be applied to those souls, when it is said that Christ by his Spirit preached to the souls which were disobedient in the time of Noah. Therefore this interpretation is the fittest and the most certain, that by *Spirits* here are understood the souls of those persons, to whom the Spirit or Godhead of Christ formerly caused repentance to be preached by Noah, namely, while they were yet alive, which Noah therefore is also called a Preacher of righteousness, *2 Pet. 2. 5.* which persons, notwithstanding this preaching of Noah and Gods long-suffering towards them, remained alike disobedient and ungodly, as is also testified, *2 Pet. 2. 5.* Who also for their disobedience and ungodliness, were in prison or hell when Peter wrote his Epistle, even as hell is also called a prison, *Revel. 20. 7.* and the cursed Spirits, which are therein, are said to be kept therein unto the day of judgement, *2 Pet. 2. 4. Jude ver. 6.*

20 *Who in former time were disobedient, when the long-suffering of God once waited in the daies of Noah,* [Namely, an hundred and twenty years long, whether men would repent, before he executed the judgement threatned, *Gen. 6. 3.* See also of this long-suffering of God towards the disobedient, *Rom. 2. 4.* and *9. 22.*] *when the Ark was prepared: wherein few (that is eight) souls,* [that is, persons, as *Acts 2. 41.*] *were saved by the water.* [or in the water, i. e. in the midst of, and by the water, as the Greek word *dia* is also taken, *Rom. 4. 11. 1 Tim. 2. 15.*]

21 *The Antitype* [Baptism, is so called because it is a Sacrament of our preservation from the common destruction of worldly men, even as the Ark was a means of the corporal preservation of Noah and his from the destruction of the first world] *whereof* [this hath respect to the Ark, and entrance of Noah into the Ark, by which Noah remained safe in the water of the flood, in which the rest perished] *Baptism, now also saveth us, not that which is a putting off of the filthinesse,* that is, that Baptisme doth not properly save our souls, which is outward, and whereby the filthinesse of the flesh is washed away, of which many Hypocrites, and verbal Christians are also partakers, but he would say, that which is inward, and is performed on our souls by the blood and Spirit of Christ] *of the body,* [Gr. of the flesh] *but that which is a question* [or, questioning. The Greek word here signifies such a questioning, as is joyned with an earnest desire of that which men enquire after, even as men ask or request one for counsel or help]

of a good conscience unto God [that is, which is purified by the blood and the Spirit of Jesus Christ, *Heb. 9. 14.* And hereby is understood the bold access & speaking of the faithful in their confidence and in their prayers unto God, as unto their Father. See *Rom. 8. 15.* and *Gal. 4. 6.* which is an inseparable fruit of the forgiveness of our sins, & of our renewing or regeneration. Others think that here respect is had to the custom of the Baptisme of men grown in the primitive Church, who were asked whether they would from thenceforth abjure the Devil and the world, & walk before God in a new life with a good conscience, whereunto they answered yea: which question and answers is to be understood by this Greek word *eperotema*. This answer therefore springing from a good or purified conscience before God, testifieth also the inward Baptisme of the heart] *by the resurrection of Jesus Christ.* [Namely, which is a perfect argument of Christs satisfaction for our sins, and a pledge of the raising up of the new man, and of our blessed resurrection hereafter. See *Rom. 6. 3, &c.*]

22 *Who is at the right (hand) of God,* [See hereof, and of that which followeth, *Eph. 1. 20, &c. Col. 3. 1.*] *ascended into heaven, the Angels, and authorities, and powers, being made subject unto him.*

C H A P. IV.

1 *From the consideration of Christs suffering, the Apostle draws an exhortation that they must not live according to the lusts of the flesh, but according to the will of God.* 4 *And teacheth that they that do the contrary, or seduce others thereunto, shall give an account to God.* 6 *That therefore also the Gospel was preached to the dead.* 7 *Afterward exhorts them to sobriety, prayer, love, and other virtues.* 10 *And withall to right imploying of the gifts and administrations, which every one hath received.* 12 *Teacheth again that the lot of the faithful is to suffer affliction, and that this is happy for them.* 15 *But warnes them that no man suffer as an evil doer, but that he suffer as a Christian.* 17 *Forasmuch as Gods judgement begins from his own house.* 18 *But that the other have a heavier judgement to expect hereafter.*

Seeing therefore Christ hath suffered for us [Namely, for the expiation and taking away of our sins] *in the flesh,* [that is, in his humane nature, as chap. 3. 18.] *arm ye your selves also* [that is, strengthen your selves. Namely against all temptations and seductions of the flesh, of the Devil, and of the world] *with the same thought:* [namely] *that he that hath suffered in the flesh,* [that is, he that is dead to sin, or he that hath crucified and mortified his flesh and corrupt nature: so that the word *flesh*, and the word *suffer*, are here taken otherwise then in the foregoing words, by a form of speech, by the Greeks called *Antanacasis*, which is very usual in the Scripture] *he hath ceased from sin,* [namely, to serve it no more henceforward. See hereof more largely, *Rom. 6. 3, &c.* as the following verse also declares.]

2 *No more now to live according to the lusts of men,* [That is, of natural and unregenerate men. See *Eph. 2. 3.*] *but according to the will of God, the time which is remaining in the flesh.* [namely, after our Baptisme and conversion.]

3 *For it is sufficient for us, that the former time of our life* [Namely, which went before our conversion in our ignorance] *we have fulfilled the will of the Gentiles,* [that is, although we were Jews, notwithstanding we have lived according to the custome or lusts of the Gentiles, among whom we lived: not as if the Apostle himself had so lived, but he speaks thus by a figure called

called *Communication*] and have walked in lasciviousnesses, lusts, wine-bibblings, gluttonies, drinkings, and abominable idolatries. [or unlawful, unfiring. This is not added as if there were any idolatry that was not abominable, or unlawful, but to expresse the detestableness of the idolatry, whereunto the Jewes oftentimes also suffered themselves to be seduced by the Gentiles amongst whom they dwelt, to please them.]

4 *Wherein they carry themselves strange,* [Namely, the unconverted Jewes and Gentiles] *when ye run not with them to the same profuseness of excesse, and reproach (you :)* [that is, revile and reproach you and your doctrine, because ye following the same, do not even as they.]

5 *Who shall give account, to him who is ready to judge the quick and the dead.* [That is, all men, see *Acts* 10. 42.]

6 *For for this purpose also was the Gospel published,* [Namely, by Noah the preacher of righteousness, namely, thereby to bring them to repentance, from such a secure life] *to the dead,* [namely, who lived in the time of Noah, and are now dead, of whom he spake before chap. 3. vers. 19, 20. who also reviled Noah, because he did not even as they, namely, marry, eat, drink, &c. without consideration of Gods judgment to come, as Christ also speaks of it, *Mat.* 24. 37, 38.] *that they might indeed be judged* [that is, be punished or chastised ; as *1 Cor.* 11. 31, 32. namely, by the flood, which God was bringing upon all mankind. Others understand this of the killing of the flesh, and of the spiritual life of the spirit. But the first exposition agrees better with the words here, and with the 19. verse of the former Chapter] *according to man* [Gr. according to men, i. e. according to the outward condition of man in this world] *in the flesh,* [that is, in the body, by the taking away of their temporal life] *but might live* [namely, if they should hear Noah, and observe his exhortation, and thereupon be converted] *according to God* [that is, before God, or according to the grace of God which was offered them] *in the spirit.* [That is, according to the soul and in their spiritual state : as it may be, though Peter doth not clearly say this, that yet some repented in the end, seeing that God already sent his judgment upon them. Certainly from hence it appears that God therefore sent Noah for a preacher unto them, to invite them to repentance, that if their bodies perished, at least their soules might be saved.]

7 *And the end of all things* [Namely, in this world. And therefore the Apostle would say, we must be on our guard, that the last judgment may not fall upon us, as the flood fell upon the first world, see the like *Matth.* 24. 37. *Luke* 21. 34.] *is nigh ; be therefore sober, and watch in prayers.*

8 *But above all have fervent love unto one another ; for love shall cover a multitude of sins.* [Namely, among men, seeing love beareth all things, makes the best construction of all things, forgiveth all things. And this sense the place *Prov.* 10. 12. remarkably requires, from whence the Apostle taketh these words. For it is only the merit of Christ, which covers our sins before the judgment of God, *1 John* 2. 1, 2.]

9 *Be hospitable towards one another, without murmuring.* [Namely, that this falls out troublesome or burdensome unto you, as men are apt to do.]

10 *Every one as he hath received a gift,* [Namely, of God. Under which the divers calling to the use of the same gifts is also understood, as *Ephe.* 4. 7.] *(even so) let him minister the same to another, as good dispensers of the manyfold grace of God.*

11 *If any man speak* [Namely, hold forth and interpret Gods word to the Church, either in publique and general, or in private and particular, for doctrine, comfort and exhortation, &c.] *(let him speak) as the words of God* [that is, with all earnestness and reverence, as it be-

cometh to speak Gods word] *if any man minister, [or administer, let him administer.* For he speaketh here of the Office of Deacons and Deaconesses, see the like *Rom.* 12. 6, 7, 8.] *(let him minister) as by the power which God affordeth :* [that is, with earnestness and zeal, as doing this in Gods behalf liberally, as who by Gods blessing doth that which he doth, and in humility, as doing it not by his own abilities, but obtaining abilities thereunto from God, the author of all good] *that God in all things may be praised through Jesus Christ, to whom belongeth the glory and the power to all eternity. Amen.*

12 *Beloved, count not strange* [Gr. be no strangers, i. e. let it not seem strange to you, or wonder not, as strangers use to do when any thing unusual befalls them, as also ver. 4.] *at the beat (of affliction)* [the Greek word *pyrsis*, signifies an operation of fire for trial] *among you, which happens to you for temptation, as if some strange thing beset you.*

13 *But as you have communion in the suffering of Christ,* [That is, in the afflictions which we suffer after the example of Christ, and for his sake. Or which Christ suffers in his members. See *Rom.* 8. 17. *2 Cor.* 1. 5. *Col.* 1. 24. *Heb.* 11. 26.] *(so) rejoyce,* [namely, that ye are counted worthy to suffer for Christs sake, and after his example. See *Mat.* 5. 12. *Acts* 5. 41.] *that in the revelation of his glory, ye may rejoyce and exult.*

14 *If ye be reproached for the name of Christ, ye are happy ; for the spirit of glory* [That is, which adorns you with glory as children of God ; as he is also elsewhere called the spirit of truth, of wisdom, &c. *1sa.* 11. 2. *John* 16. 13.] *and (the spirit) of God* [that is, which God through Christ and for Christs sake imparts unto us, dwelleth in us as his members, and therefore in this makes us conformable unto Christ] *resteth upon you ; as concerning them* [namely, your oppressors] *he is indeed reproached,* [namely, this spirit which bringeth forth this boldness in you] *but as concerning you he is glorified.* [Namely, while in the midst of tribulation, ye feel his power and consolation in you, and thereby shew your steadfastness unto others. See *Mat.* 10. 19. *Luke* 12. 11. *John* 14. 16, 17.]

15 *But let no man of you suffer as a murderer, or thief, or evil doer,* [Namely, of any other sort of evil, for which the civil lawes use to punish men] *or as one that troubles himself with other mens affaires.* [That is, with anothers office, or matters out of curiositie, or pragmaticallness, from whence many times proceed confusions, strifes and divisions, and therefore also is punishable.]

16 *But if (any one suffer) as a Christian, let him not be ashamed,* [Namely, at the suffering, or at the shame which is laid upon him for it] *but let him glorifie God in this behalfe.*

17 *For it is the time that judgment begin* [That is, chastisements. For as afflictions are trials of the faithful, so they are also chastisements to them, in respect of Gods hand, who useth these rods for their good. See *Heb.* 12. 6. &c.] *from the house of God ;* [that is, from the household of God, or from his Church, *Heb.* 3. 2. &c.] *and if it first (begin) from us, what shall the end be* [that is, how fearfull shall, &c.] *of them that are disobedient to the Gospel of God?*

18 *And if the righteous (man) scarcely be saved* [That is, not without much strife, many tribulations, distresses, trials and chastisements, *Matth.* 7. 13. 14. Otherwise the salvation of believers, who are justified by faith in Christ, and sanctified by his Spirit, according to Gods promise is certain and sure, See *Rom.* 8. 33.] *where shall the ungodly*
and

and sinner [that is, the impenitent sinner, as *Psal.* 1.11. *John* 9. 31.] appear ? [namely, to stand in Gods judgement, *Psal.* 1.5.]

19 Therefore also they that suffer according to the will of God, let them commit their soules (to him) as to the faithful Creator, by well doing.

C H A P. V.

1 Peter exhorts the Elders that they duly feed the flock of God, 4 and promise them the Crown of glory for recompense. 5 Afterwards he exhorts the young to subjection and humility; 7 and every one that he should cast his care upon God. 8 Sets before their eyes the subtilty and the power of the Devil, and exhorts them to watch against it. 10 Prayeth to God to strengthen them, 11 and praise him. 12 Declares the reason why he wrote to them briefly, 13 and concludes the Epistle with mutual salutation, and, a wish of peace.

THe Elders which are among you, [That is, the Teachers and Pastors of the Church, as *Tit.* 1.5.] I exhort who am a fellow-Elder [namely, together with you, Peter therefore doth not exalt himself above all, as the head of all Teachers] and witness of the suffering of Christ, and partaker of the glory which shall be revealed. [This may be understood of the hope of the Apostle, as also of all believers, *Rom.* 8.24. or else of the special beholding of Christs glory, which was shewed him with the two other Apostles on the mount, *Mat.* 17. 1. 2 *Pet.* 1. 16, 17, 18. which hereafter shall be perfectly revealed before the whole world, 1 *John* 3. 2.]

2 Feed the flock of God which is among you, [That is, teach the Church of God, and as true shepherds, provide them with all that is necessary to salvation. Or take heed to them, as Paul speaketh, *Acts* 20.28. A similitude taken from the care of shepherds over their sheep, whereof see more at large, *John* 10.] having oversight (thereof) not of constraint [that is, not for fear of reproof or punishment] but willingly: nor for filthy lucre, but with a ready minde.

3 Nor as exercising dominion over the (Lords) heritage, [*Gr.* *klerôn*, i. e. *lots*, or *heritages*; so called, because the inheritances of the land of Canaan, as also other inheritances in general, were divided by lot. And the particular Churches of the faithful are so called because God hath chosen them for his peculiar, out of the common multitude of men, and taken them to be children and heirs. See *Acts* 26. 18. as God also so calls his people in general, *Deut.* 29. 1 *Kim.* 8. 51. *Psal.* 28.9. by reason of his special love and care over them, whom he had taken to himself as it were by lot for a propriety] but (as) being become patterns to the flock. [That is, examples in doctrine and life.]

4 And when the chief shepherd [So Peter here calls not himself but Christ. For he only is the shepherd of all shepherds, and of all the sheep both Jewes and Gentiles, which title can belong to none else] shall have appeared, ye shall receive the unfading Crown of glory. [The Greek word *Amarantinon*, cometh from *Amarantus*, which is an herb that fadeth not, of which garlands were made in former time. See 1 *Cor.* 9. 24, 25.]

5 Likewise ye yong ones be subject to the old; and be ye all subject one to another: [This the Apostle saith, not in respect of every ones office, spiritual or temporal, wherein alwayes due difference must be kept, but

in respect of common love, wherein every one must give place and yeeld to the other as much as is possible. See *Rom.* 12.10.] be clothed [or adorned] with humility; for God resisteth the proud, but he giveth grace to the humble.

6 Humble your selves therefore under the mighty hand of God, [Namely, before all, and in all things, i. e. submit your selves with an humble and believing minde to the will and the government of God, as the following verse also declares] that he may exalt you in his own time.

7 Cast all your care upon him, for he careth for you.

8 Be sober (and) watch; for your adversary the Devil goeth about as roaring Lion, seeking whom he may devour. [That is, cause you to stumble or fall away, and thereby come to destruction.]

9 Whom resist, being firm in faith: knowing that the same suffering is fulfilled [*Gr.* *finished*, i. e. happens aswell to them every where as to you: for this is the lot of all believers. See *Acts* 14.22.] in your brotherhood that is in the world. [That is, in all the brethren, which are one with you in faith, as heretofore chap. 2. 17.]

10 Now the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after that ye shall have suffered a little (while,) the same perfect, confirm, strengthen (and) ground you.

11 To him be glory and power to all eternity. [*Gr.* to ages of ages] Amen.

12 By Silvanus, [Who is also elsewhere called Silas, a companion and fellow-traveller of Peter and Paul, as here and in the Epistles of Paul is every where to be seen. See *Acts* chap. 15, 16, 17. 2 *Cor.* 1.19. 1 *Thes.* 1. 1.] who is a faithful brother to you, as I judge, [some joyn this to the former word *faithful*, because one cannot judge so of another, but out of a good hope. Oth. joyn it to the following word *few*, in this sense. As I think I have written unto you with few words. But men use not easily so to (speak of their own) actions] I have written with few (words) exhorting and testifying that this is the true grace of God in which ye stand. [That is, the true doctrine of the grace of God, which is preached unto you, and ye have received by faith.]

13 There salute you the co-elect (Church) which is in Babylon, [Some hereby understand the City of Rome, thereby to prove that Peter was at Rome, which by a comparison should by Peter be called Babylon, because it was an idolatrous City, full of confusion, idolatry, and persecutions against the faithful, as the City of Rome is also so called in the Revelation of John, ch. 14.8. and chap. 16.19. and chap. 17.5. and chap. 18. vers. 2. 10, 21. But it is much more probable, that here is properly spoken of the true Babylon lying in Caldea or Assyria, where the Apostle Peter, as a special Apostle of the Jewes then was: seeing in the same there had still remained great multitudes of Jewes after the deliverance out of the Babylonish Captivity; even as there also were the chief Synagogues of all the dispersed Jewes: from whence Peter wrote to all other in the dispersion. The rather because it is not the manner to speak otherwise then properly in subscriptions; as Paul also in several Epistles, no lesse expreth the name of the City of Rome, then of other Cities. It is an other matter with the Revelation of John, which consists most in figurative phrases] and Marcus [see of him *Act.* 12.12, 25 and 15.37. *Col.* 4.10. 2 *Tim.* 4.11. *Philem.* vers. 24.] my son. [Namely, not in respect of his birth, but of Peters especial love towards him, as Paul also so calls Timothy every where.]

14 Salute one another with a kisse of love. Peace be to you all which are in Christ Jesus. Amen.

The end of the first general Epistle of P E T E R.



THE SECOND GENERAL EPISTLE OF THE APOSTLE PETER.

The Argument of this EPISTLE.

Although formerly it was doubted by some concerning the Author and authority of this Epistle, as may be seen Euseb. Hist. lib. 3. cap. 3. 22. notwithstanding seeing the superscription bears the name of Simon Peter, and the Author declares, chap. 1. 18. that he was one of the three Disciples of Christ, who saw his glory on the mount, and especially that the doctrine propounded in this Epistle wholly agrees with the former Epistle of Peter, and with the writings of the other Apostles, there is no cause to doubt of either of the two: and the Christian Church hath also acknowledged this Epistle for a divine writing. The Apostle Peter therefore writes this second Epistle to the same believing scattered Jews, to whom he had written the first, as appears, chap. 3. 1. The cause why he writes yet this second Epistle unto them he shews, chap. 1. ver. 12. 13. 15. And this Epistle consists chiefly of three parts according to the number of the chapters. In the first after the superscription and salutation, he rehearseth the grace and spirituall benefits which God had bestowed upon them for their salvation, and exhorts them to increase therein more and more, and to adde one Christian vertue to another, thereby to be the more assured of their election, shewing the cause why he yet again gives them this exhortation, and that they ought to receive the same, seeing he himself saw Christs glory on the mount, and his doctrine also agrees with the doctrine of the Holy Prophets, and who were moved by the Holy Ghost, Chap. 1. In the second he exhorts them to steadfastness in the Christian doctrine, which they had received from the Apostles, not to be seduced from it by false teachers, who rose up already, and should yet more arise: shewing the destruction whereinto they will certainly bring themselves, and those who are seduced by them: and describing their actions and perverse conversation, that thereby they might be the better known and avoided, chap. 2. In the third he warns them of Mockers and Epicures, who deny the coming of Christ to judgement, and the destruction of the world, against whom he shews the certainty of this coming of Christ, and describes in what manner, and how fearful the destruction of the world shall be. And finally concludes the Epistle with the testimony of Paul, with an earnest rehearsal of the principal exhortations, and with a thanksgiving unto Christ, chap. 3.



II. P E T E R.

CHAP. I.

¹ *The Apostle Peter after the superscription and salutation. 3 Relates first what exceeding great grace and benefits God hath bestowed on the believing Jews for their salvation. 5 Wherefore he exhorts them to increase more and more in faith and godliness, and to faith to joyn other vertues also. 8 Teaching that then they shall be rightly fruitful. 10 And that thereby they shall be more and more assured of their election, and of an entrance into the kingdom of Christ. 12 He declares that although they will know these things, nevertheless he would stirre them up by this exhortation. 14 Seeing he should shortly be taken out of this life, according to Christs prediction, that they might remember it after his death. 16 Testifieth that the doctrine of Christ and his coming which was preached unto them, are no fables, but that he himself and the two other Apostles, beheld his glory on the mount, and heard from heaven the testimony of the Father concerning him. 19 And that the same is witnessed also by the writings of the Prophets. 21 Which were inspired by the Spirit of God.*

Symeon [Or Simon. See *Matth. 4. 18. Mar. 1. 16.*] *Peter* [of this name, see *1 Pet. 1. 1.*] *a servant* [see *Rom. 1. 1. Phil. 1. 1. Jam. 1. 1.*] *and Apostle of Jesus Christ*, [see *Luke 6. 13.*] *to them* [that is, to the believing and scattered Jews, to whom he also wrote his first Epistle. See chap. 3. 1.] *who have obtained like-precious faith* [that is, the same precious faith: for although the faith of one is oftentimes greater and stronger then of another, notwithstanding every faith, if it be but a true faith, is alike precious in respect of that on which faith relyeth, and of that which is obtained by faith: wherefore it is also called *one faith*, *Eph. 4. 3.*] *with us*, [namely, Apostles and other Jews, who, here or at Jerusalem and in the land of Judea believe in Christ. Gr. *obtained by lot with us*, *Luk. 1. 9.*] *by the righteousness* [Gr. *in the righteousness*, i. e. by the truth and constancy of God in his promises, that at his coming in the flesh he would effectually call some of the Israelites. Faith then is not obtained by our own

abilities or according to our merits, but by the gracious gift of God, according to his promise and his purpose. See *Eph. 2. 8.*] *of our God and Saviour Jesus Christ*. [See of these two titles the annotat. on *Tis. 2. 13.*]

² *Grace and peace be multiplied unto you* [See the annotat. on *1 Pet. chap. 1. 2.*] *by the knowledge* [Gr. *in the knowledge*; for in and by this knowledge is eternal life, *Joh. 17. 3.*] *of God* [namely, the Father; for he is here in that which followeth distinguished from the Lord Jesus: as also *Joh. 17. 3.*] *and of Jesus our Lord.*

³ *Even as his divine power* [Namely God the Fathers] *hath given us* [namely, of meer grace, without any our worthiness or merits, as ver. 2.] *all things that (belong) unto life* [that is, that are needful and usefull unto eternal life, for the obtaining of it] *and godliness*, [that is, to serve God aright, and to lead a godly conversation] *by the knowledge of him who hath called us* [namely, of the Lord Jesus Christ, to whom our calling by the preaching of the Gospel is every where ascribed] *unto glory and vertue*. [or *by his glory and vertue*. But the Greek word *dia* doth not alwayes signifie by, but sometimes also to, as *Rom. 6. ver. 4.* And it seemeth that that which immediately before the Apostle called *life*, he now here calleth *glory*: and that which he called *godliness*, he now calleth *vertue*.]

⁴ *By which* [Or *for which*, namely, fore rehearsed benefits of God. Others read *by whom*, namely, Jesus our Lord] *the greatest and precious promises* [namely, forasmuch as thereby the greatest and most precious good, namely eternal salvation, is promised, and that it is the most high God, who cannot lye, that promiseth it] *are given unto us*, [that is, made of grace, and the good promised given of grace. See before, ver. 3.] *that by the same* [namely, fore-recited benefits and promises] *ye might be partakers of the divine nature*, [that is, of such divine properties, as can be imparted to creatures, and wherein the image of God consists, such as are goodness, holiness, wisdom, glory, and other the like, *Ephes. 4. 23, 24. Col. 3. 10.* For otherwise the essence of God it self cannot be imparted to any created

red beings] *since ye are escaped* [or, *if ye are but escaped*] *from the destruction that is in the world through lust.* [namely, which shall come upon unbelievers and ungodly ones. And *destruction* is here opposed to glory, as also *lust* to *virtue*, ver. 3. Others understand it of the corruption of the humane nature.]

5 *And ye* [From the foregoing rehearsal of Gods benefits shewed unto them, as being the cause and ground whereby we ought to be moved to progresse in godlynesse, he now draws an exhortation to a diligent progresse in the same. So that this exhortation hath respect to the word *even*, as ver. 3. as if he should say, *seeing his divine power*, &c. therefore adde diligence, &c. See the like, 1 Tim. 1. 3.] *also adding* [namely, besides the former benefits and gifts of God, give all diligence to *preserve* and *increase* them] *all diligence to the same* [others! read according to the same] *adde to* [Gr. in: so also in the following] *your faith virtue*, [a vertuous and godly conversation. See ver. 3.] *and to virtue knowledge*, [that is, Christian prudence and discretion.]

6 *And to knowledge temperance*, [That is, abstinence from excess in meat, drink, and from the lusts of the flesh] *and to temperance patience, and to patience godliness*, [or, *religiousnesse*,]

7 *And to godliness brotherly love, and to brotherly love, charity* (towards all) [This is added, because Christians must love not only their fellow Christians, and those of the household of faith (although them principally, Gal. 6. 10.) but also all men, even their very enemies, Matth. 5. 44. Rom. 12. 18. See the like rehearsal of the principal Christian virtues, Gal. 5. 22. Phil. 4. 8.]

8 *For if these things be with you, and be abundant (in you) they will not leave you idle* [Namely, as they are who work not] *nor unfruitful* [namely, of good works, which are fruits of the holy Ghost and of faith, Matth. 3. 8. Job. 15. 2, 16. Gal. 5. 22.] *in the knowledge of our Lord Jesus Christ*. [that is, in the Christian faith. Or unto the knowledge, i. e. unto the greater and more abundant knowledge, as chap. 3. 18.]

9 *For with whom these things are not, he is blinde*, [Namely, in his understanding as touching the things which concern the true Religion and worship of God. See Matth. 15. 14. Revel. 3. 17.] *not seeing afar off* [that is, purblind who can see nothing but that which is held or brought close before their eyes, and almost shutting his eyes. Thereby he giveth to understand that if such might see any thing in the Christian Religion, that it is but very little and dark sight, which cannot discern heavenly things] *having forgotten the cleansing* [Gr. *having taken forgetfulness*, i. e. not remembring whereunto Baptisme, whereby cleansing from sin is signified and sealed, obligeth him, or what he promised in his Baptisme] *of his former sins*. [Gr. *which were formerly committed*. Namely, before conversion to Christianity, or before Baptisme in his ignorance and blindness: which therefore afterwards he ought the more diligently to avoid, being now become a Christian.]

10 *Therefore brethren give the more diligence to make your calling and election* [Although calling in respect of time followeth election which is from eternity, Ephes. 1. 4. whereas calling is effected in time; notwithstanding calling is here set before, because by the same we are assured of our election, Rom. 8. 30.] *sure*, [namely, not in respect of God, Isa. 14. 27. and 46. 10. Rom. 11. 29. 2 Tim. 2. 13. but in respect of our selves, that we may be the more firmly assured, that we are by God chosen to salvation. In some copies there is yet more *by good works*. Namely, as by the fruits whereby a good tree is known, Matth. 7. 18, 18.] *for so doing ye shall never stumble*. [namely, so as wholly to fall away from the grace of God. See Psal. 37. 24. Jude ver. 24. for otherwise we all stumble in many things, Jam. 3. 2.]

A similitude taken from them that run in a race. See 1 Cor. 9. 24.]

11 *For so shall there be richly afforded unto you an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ*. [That is, the assurance that ye are true and right subjects of this kingdom; and a rich reward shall also be given you of grace in the kingdom of glory in heaven. See 2 Cor. 9. 6.]

12 *Therefore I will not neglect alwaies to admonish you thereof* [Gr. *to make you mindful of these things*] *although ye know it, and are strengthened* [that is, thorowly understand the same, and are fully convinced of the truth thereof] *in the present truth*. [namely, which was formerly promised indeed, but now by Christ is perfectly revealed, and is now firmly believed and openly professed by believers.]

13 *And I think it to be just*, [That is, that my Office and your salvation requires it] *as long as I am in this Tabernacle*, [that is, am alive; in which my soul dwells in this my body as in a Tabernacle, which shall be broken, and out of which I shall shortly remove, 2 Cor. 5. 1.] *that I stir you up by admonition*, [this the Apostle saith because believers are often slow and remisse in performing of their duty, and have need oftentimes by admonitions, as it were, to be roused out of it. Gr. *in putting in minde*.]

14 *Seeing I know that the putting off of my tabernacle* [That is, my death and decease. See the former verse] *shall be speedily*, [Gr. *is speedy*] *even as also our Lord Jesus Christ hath revealed unto me*. [the Apostle hath respect either to the revelation which the Lord Jesus made to him of the manner of his death; Job 21. ver. 18, 19. or to another revelation which was made him afterwards by the Lord concerning the time, which is not written.]

15 *But I will also give diligence upon every occasion*, [Or *alwaies, every way*. Some joyn this to the following words *have remembrance*] *that after my departure*, [Namely, out of this life, i. e. after my death. See of this word, Luk. 9. 31.] *ye might have remembrance of these things*. [or, *give admonition*, namely, reading this mine Epistle written by me for this end.]

16 *For we followed not after fables artificially devised*, [Namely, as false Teachers use to do. Gr. *for not following after artificially devised fables, did we make known to you*, &c.] *when we made known to you the power and coming of our Lord Jesus Christ*, [that is, the first coming of Christ in the flesh, in which by his doctrine and miracles he powerfully shewed, and convinced the hearts of men that he was the true promised Messiah, especially also by his resurrection from the dead; and following glorification] *but we were beholders of his Majesty*. [Namely, of that proof of his glory, when he was transformed on the mount before the eyes of three of his Disciples, Matth. 17. 1, 2. as that which follows more largely declares. See Heb. 8. 1.]

17 *For he received honour and glory from God the Father, when such a voice was brought unto him from the most excellent glory*, [That is, from the Majesty of God the Father out of heaven, which is the throne of his Majesty and glory] *This is my beloved Son in whom I am well pleased*.

18 *And this voice we heard*, [Namely, I Peter, James, and John his brother. See Matth. 17. 1.] *when it was brought from heaven, when we were with him on the holy mountain*. [This mountain is thought to have been the mount Thabor. See the annotat. on Matth. 17. 1. and it is called *holy*, because it was hallowed by this appearing of the glory of Christ, as the City of Jerusalem is called *the holy City*, Matth. 4. 5. because there God had planted his worship and Sanctuary. See the like, Exod. 3. 5.]

19 And we have the propheticall word, [Namely, which is written in the writings of the Prophets, which testifieth abundantly of the power and coming of Christ. See Luke 1. 70. John 5. 39. Acts 10. 43. Rom. 1. 2. 1 Pet. 1. vers. 10.] which is very firm: [Gr. that is more firm: which may be understood as it sounds in comparison of this testimony of Peter in respect of the Jews, as Acts 17. 11. or by an Hebraisme, most firm or very firm, namely, on the same as on a very firm foundation to build our faith, Ephes. 2. 20. which interpretation is the most plain] and ye do well that ye take heed to it, [or, keep your selves unto it] as to a light [or a lantern, candle, as the Scripture is also so called elsewhere, Psalm 119. 9. Psalm. 119. 105. Prov. 6. 23. because it is the means whereby we are enlightened with the knowledge of salvation] shining in a dark place, [that is, in the hearts of men, which by nature are darkened, yea darkness it self, in things which concern salvation, John 1. 5. 1 Cor. 2. 14. Ephes. 4. 17, 18. the remainders whereof are still in the regenerate, as long as they yet live here upon earth. 1 Cor. 13. 9. &c.] untill the day dawn [Gr. the day shine through, i. e. break through: by which day is understood the time of perfect knowledge in the life to come] and the morning star [that is, Christ, who shall arise in us in his perfection in the life to come, even as God is called the light, and the lamb, the candle and morning star of the heavenly Jerusalem, in respect of the full knowledge which then we shall receive by him, Revel. 21. 23. and 22. v. 5. 16.] arise in your hearts. [that is, that ye may be perfectly enlightened thereby.]

20 Knowing this first, [That is, especially, and holding undoubtedly before all] that no prophecy of the Scripture [Gr. every prophecy of the Scripture is not &c. An Hebrew phrase as Rom. 3. 20: i. e. no propheticall writing] is of a private interpretation. [Gr. Epilysis, i. e. unfolding, interpretation, which word used here by the Apostle, signifieth either the interpretation which was given by the Prophets themselves, by the propounding of their Prophecies, whereby they do interpret and declare to men, not their own opinions, but the counsel of God, not what their own mind, but what the spirit of God inspires into them: Or else the interpretation of the Propheticall writings, which is made upon them by others, which must not be done according to humane reason, but according to the harmony of the holy Scripture, which it self best expounds its own meaning.]

21 For the Prophecy [That is the Propheticall doctrine] was not in former times brought forth by the will of a man, [that is, by humane opinion or suggestion, according as they as men fancied and thought good] but the Holy men of God [so the Prophets and Teachers are called, because God especially useth these men in his house and for his service. See Kings 1. 9. &c. 1 Tim. 6. 11. and 2 Tim. 3. 17.] being acted [that is, stirred up and carried on by a special and extraordinary revelation of the counsel of God, to make the same known unto men] by the Holy Ghost, [namely, the Holy Spirit, the spirit of truth, who led them into all truth; as the same is also promised to the Apostles, John 15. 26. and 16. 13.] spake it. [namely, their Propheticall doctrine: and also set down the same in writing and left it unto us.]

CHAP. II.

1 The Apostle warns believers of false Teachers, who shall bring destructive heresies into the Church, and seduce many. 3 The better to avoid which he describes their covetousness, and the destruction whereto they shall bring themselves. 4 which he con-

firms by examples of the Angels that sinned, of the old world, and of those of Sodom and Gomorrah. 7 wherunto he opposeth the preservation of Lot, as before of Noah. 10 shews further these seducers uncleanness, pride, intemperance, deceits, and other sins, wherein they are like unto the unreasonable beasts: and for which they shall receive the deserved reward of punishment. 15 even as Balaam who was reproved for his unrighteousness by a dumb beast. 17 Compares them to fountains and clouds without water. 18 Describes their pride, and how they entice away Christians, and promise them liberty, whereas they themselves are servants of sin. 20 Teacheth that the state of Christians who suffer themselves to be seduced by them, is worse then if they had never known Christ. 22 and compares them to dogs, which lick up their vomite, and to washed swine, which wallow in the mire again.

And there were also false Prophets [That is, even as there were true Prophets among Gods people, to whose writings we must hold, chap. 1. 19. so there were false also, whom we must shun, Deut. 13. 1.] among the people [namely of God, or the people of the Jews] as there shall also be false Teachers among you, [namely, Christians. So that the state of the Church in this respect shall not be happier in the New Testament, then it was in the Old] who shall covertly [or, from beside. Or moreover. Namely, besides and contrary to the sound doctrine] bring in [namely, into the Church or amongst Christians] destructive [Gr. heresies of destruction. Hebr.] heresies, [of this word see the note on Acts 5. 17. And it appears from what followeth that he here speaketh of heresies which concern not only the faith but also the doctrine of a Christian life] even denying [namely, really, and by their false doctrine and evil life, although they might profess him with the mouth. See Tit. 1. 16. Jude ver. 4.] the Lord [Gr. deffoten. of which word see Acts. 4. 24. and Jude ver. 4.] who bought them, [these are here said to be bought by the Lord, in regard that they give themselves out for such, and were according to charity so accounted by others as long as they were in the communion of the Church. See the like phrase, John 15. 2. Revel. 22. 19. For Christ truly and really bought only his Church by his blood, Acts 20. 28. Ephes. 5. 25. i. e. only true believers, who alwaies continue with Christ and deny him not. See 1 John 2. 19. Revel. 14. 3, 4.] (and) bringing upon themselves a speedy destruction.

2 And many shall follow their destruction, [Gr. apostatiz, i. e. their destructive doctrines and seducings. Others read, aselgeia, i. e. their lasciviousnesses or wantonnesses] by whom the way of truth [that is, the true Christian doctrine and Religion, which sheweth the way to eternal salvation. See of this appellation, Acts 9. 2. and 19. 9. and 22. 4.] shall be reproached. [namely, aswel by themselves, by speaking against and accusing the truth: as by others, who from their evil doctrine and ungodly life shall take occasion to reproach Christian Religion.]

3 And they [Namely the false Teachers] shall by covetousness [namely, being carried on, i. e. for filthy luces sake, Tit. 1. 11.] with fained words [that is, fained, sweet, and flattering words: as Rom. 16. 18.] make merchandise of you, [Gr. Merchandise you, i. e. thereby as it were sell you, to draw gain from you: seeking not your salvation but your goods. See Rev. 18. 13.] upon whom of a long time [that is, decreed against them for a great while agoe, and shall certainly come upon them] judgement [that is, punishment, as 1 Cor. 11. 29. Namely, temporal and eternal: as the following words declare] is not idle, and their destruction slumbereth not.

4 For [These five following verses are concluded at the ninth ver.] *if God spared not the Angels which sinned, but having cast them into Hell, gave them up to chaines of darkness,* [namely, even as imprisoned malefactors are kept with chaines in darke prisons until they are drawn forth of them to be punished] *to be kept unto judgment,* [Namely, unto the last judgement, or unto eternal judgment.]

5 *And spared not the old world,* [That is, the men of the first world before the flood. See Gen. chap. 6. 7.] *but kept Noah the Preacher of righteousness, the eighth (person) when he brought the flood upon the world of the ungodly.*

6 *And burning to ashes the Cities of Sodom and Gomorah, condemned them* [That is, punished, or damned] *with overthrowing,* [that is, with a total destruction both of men and of Cities] *and set them for an example* [namely, of his righteous wrath and punishment upon ungodliness] *to them who should live ungodly.* [Namely, in future times even as they lived : that the like punishment shall come upon them also.]

7 *And delivered just Lot (out of it) That is, upright and godly Lot* [who was wearied [or oppressed, weary] by the lascivious conversation [Gr. the conversations in lasciviousness] of abominable men. [The Greek word signifieth men who care neither for right nor reason, and live according to no Lawes.]

8 *(For this just (man) dwelling among them, day by day, vexed (be) righteous soul, by seeing and hearing of (their) unrighteous workes)* [Gr. tormented by the sight and hearing in unrighteous workes.]

9 *The Lord knoweth to deliver the godly,* [That is, will and can, as he hath also shewed oftentimes] *out of temptation,* [that is, affliction, whereby they are tempted and tried by God. See Jam. 1. 2. 1 Pet. 1. 6.] *and to keep the unrighteous* [namely, who are and continue so without turning from their unrighteousness. See Ezek. 18. 21.] *unto the day of judgment* [That is, of the last judgment, in which they shall be given up to be eternally punished both in soul and body] *to be punished.* [or being punished, namely, now already according to the soul.]

10 *But most of all* [That is, chiefly, or most grievously] *they that walk according to the flesh,* [Gr. after the flesh, i. e. fleshly impurities] *in unclean lust,* [Gr. in lust of defilement, pollution, whereby not only the soul, but also the body is defiled. See 1 Cor. 6. 18.] *and despise dominion :* [that is, those that are in authority] *who are bold, please themselves,* [or self-conceited. See of this word Tit. 1. 7.] *and who tremble not to reproach dignities.* [that is, dominions, which are placed in glory amongst men.]

11 *Whereas the Angels* [That is, the good Angels, among whom Michael is brought forth for an example, Jude ver. 9.] *being greater* [namely, then any men are] *in strength and power, bring not forth a reviling judgement against them* [that is, that which they have to say against them who are in authority, they set not forth with reviling words] *before the Lord.*

12 *But these* [Namely, false Teachers] *as unreasonable beasts, which follow nature,* [Greek natural, i. e. following the instinct and the lusts of their nature : to whom the false Teachers are like, because they also follow the lusts of their corrupt nature] *and are brought forth* [Gr. begotten, or born, i. e. as the unreasonable beasts have no thing else to expect, but to be taken and killed by men; even so also these false Teachers have nothing else to expect, but to be punished by God with an eternal destruction, as is declared in that which followeth] *to be taken and killed,* [Gr. for taking and destruction] *seeing they reproach that which they understand not, shall be destroyed in their own cor-*

ruption. [That is, perish, or perish in their destruction.]

13 *And shall obtain the reward of unrighteousness,* [Namely, eternal death and damnation ; which unrighteousness deserves according to Gods just judgement ; as on the contrary eternal life is called a crown of righteousness which is given of grace, 2 Tim. 4. 8.] *as who esteem daily voluptuousness* [that is, living daintily, feasting and making good cheer, as the rich miser did, Luke 16. 19.] *(their) delight ;* [Gr. pleasure] *being spots and blemishes* [namely, of the Christian name, which they use, and defile by their evil life] *and are luxuriant in their deceiving,* [Gr. Apatai, i. e. deceitful seductions] *while they are at feasts with you.* [Or when they make good cheer with you, i. e. are invited to eat with you, or keep common feasts with you.]

14 *Having eyes full of adultery,* [That is, which clearly shew forth their inclination to uncleanness, and which they cast upon other women to lust after them. See Matth. 5. 28.] *and which cease not from sinning,* [Gr. uncessant from sin, i. e. which continually by unchaste beholding and desiring of other women, move the heart to adultery, and commit the same also with their heart] *alluring* [namely, with fair speaking as with a bait] *unstable soules,* [namely, in the truth, or godliness] *having the heart exercised in covetousness, children of cursing.* [That is, cursed men, as John 17. 12. Ephes. 2. 2. Colos. 3. 6. 2 Thess. 2. 3. 1 Pet. 1. 14.]

15 *Who having forsaken the right way,* [Namely, of salvation, or of godliness which leadeth to salvation] *are gon astray, and follow the way of Balaam,* [that is, his manner of doing. See 1 Cor. 4. 17. Jude ver. 11.] *the (son) of Bosor,* [he is called Beor, or Bechor, Num. 22. 5.] *who loved* [that is, out of covetousness to obtain that reward, contrary to Gods will and his own conscience] *the reward of unrighteousness.* [That is, which Balak had promised him to do an unrighteous thing, namely, to curse the people of God.]

16 *But he had the reproof of his unrighteousness :* [Or transgression] *(for) the yoke-bearing dumb (beast)* [that is, the she asse on which he rode] *speaking* [Gr. giving-sound] *with mans voice, hindered the folly of the Prophet.* [namely, of Balaam, who is called a Prophet, as also Josh. 13. 22. a foreteller or soothsayer, because he was accounted for such a one with the Moabites, as the Prophets were accounted with the people of God, although he also by the inspiration of God prophesied the truth concerning the Messiah, Numb. 24. 17. See the like John 11. 14.]

17 *These are waterless Fountains,* [That is, seem indeed to be Fountains, but yeild no water : by which similitude their seeming holiness and hypocrisy is described, as in the following their unstedfastness] *clouds driven by a whirle-winde, to which* [namely, false Teachers] *the mist of darkness* [that is, very thick darkness, which is also called utter darkness, Mat. 8. 12. and chap. 22. 13. and 25. 30. whereby is signified Hell] *is kept for ever.*

18 *For they speaking very great swelling vanity* [Gr. very great swelling things of vanity, i. e. boldly propounding their false and vain doctrine with great puffing up] *allure by* [Gr. in, as also in that which followeth] *the lusts of the flesh, (and) by lasciviousnesses* [or, wantonnesses, lustfulnesses] *those that had truly escaped* [that is, who now had indeed the knowledge of the right truth. Others for Ontos, i. e. truly, read oligon, i. e. a little] *from them that walk in error :*

19 *Promising them liberty,* [Namely, a carnal liberty, under pretext of the Gospel] *whereas they themselves are servants of corruption.* [namely, which is and reigneth in them, or of eternal destruction : For

both

both are true in a diverse respect] For by whom any one is overcome, to him he is also made a servant.

20 For if they, after that by the knowledge of the Lord and Saviour Jesus Christ, [Namely, which they have obtained by the preaching of the Gospel, which the unregenerate also oftentimes have indeed. See Matth. 13. 19 20, &c.] they have escaped [namely, from these errors, sins, and idolatries, betaking themselves unto the Church of God, which the hypocrites and unregenerate also oftentimes do] the pollutions of the world, that is, the errors, idolatries, and grosse sins, wherein they stuck before, and which are in the world] and being again intangled in the same are overcome (by them) [namely so, that they again fall thereunto, and remain therein, without turning from them, letting the same sins reign over them] the last [that is, this their last state, wherein they are when they are fallen from the truth] is become worse to them than the first. [that is, their first estate in which they were before they knew the truth. See Luk. 12. 7.]

21 For it were better for them, that they had not known the way of righteousness, [That is, the doctrine of the Gospel, which before is called the way of truth, v. 2.] then that they having known (it) should (again) turn away from the holy commandment [that is, the holy doctrine of the Gospel, which consists not only in promises, but also in precepts : and the Apostle speaketh thus, because the false teachers seduced men, not only from the truth, but also to all manner of ungodliness] that was delivered over unto them.

22 But that is come upon them which (is spoken) by a true proverb, the Dog is returned to his own vomit : and the washed Sow to wallowing in the mire.

C H A P. III.

1 The Apostle declares that he wrote this second Epistle thereby to stir them up to meditation of the Prophetical and Apostolical doctrine. 3 And warns them against mockers, who in the last time shall deny the coming of Christ to judgement, and the end of the world. 5 And confutes them by reasons taken from the creation and preservation of the world. 6 And from the flood. 7 And teacheth that like as the first world perished by water, so this shall perish by fire. 8 That the coming of Christ to judgement is indeed deferred for the elects sake. 10 But that it shall come unawares. 11 From whence he draws an exhortation to the practice of true godliness. 13 And teacheth that there shall be a new heaven and a new earth. 15 All which he confirms by the testimony of the Apostle Paul, whose Epistles some wrest. 17 Finally he concludes with a repetition of the exhortation to take heed of false teachers and mockers, and with a thanksgiving unto Christ.

THis second Epistle, beloved, I now write to you, in (both) which [This word must be added because the Apostle speaketh in the plural number of both his Epistles] by admonition [Gr. in admonition, or putting in mind] I stir up your sincere [namely, in the doctrine of the Gospel] minde, [or understanding.]

2 That ye may be mindefull of the words, which are spoken before by the holy Prophets, [Namely, concerning the Messiah and the state of his kingdom in the new Testament] and of our commandment, [that is, of our doctrine which we have taught you, not of our

own opinion or authority, but as Apostles of the Lord Christ. See chap. 1. 21. Both these are very fitly put together, as being together the ground of the Christian doctrine. See the like, Ephes. 2. 20.] who are the Apostles of the Lord and Saviour :

3 Knowing this first [That is, chiefly] that in the last of the dayes [that is, in the last dayes. See 2 Tim. 3. 1.] shall come mockers, [namely, who shall mock both at the predictions of God in his word, especially concerning the last judgement and of the end of the world ; as also at those who believe the same, accounting them simple and over-credulous persons. See of the same, Psal. 1. 1. Isa. 22. 13.] who shall walk after their own lusts : [That is, following the sinfull lusts of their flesh in all dissoluteness of life : as the Nicolaitans and the like of them did.]

4 And say [Namely, scoffingly] where is the promise [that is, where is the fulfilling of this promise and prediction. This asking is as much as denying] of his coming ? [Namely, to judge the quick and the dead, and to renew the world] for from that (day) that the fathers [that is, the forefathers] fell asleep, [that is, dyed. See Matth. 9. 24. 1 Cor. 11. 30. 1 Thes. 4. 13. This word they seem also to use scoffingly, as if it were time indeed that the fathers should be raised up from sleep, if there should be a resurrection of the dead, and a last judgement] all things remain, so (as) from the beginning of the creation. [Or, so as it was even from the beginning of the creation. This is their reason which they oppose to the certainty of the predictions of the last judgement and end of the world, forasmuch as now so many years since the predictions were made, there appear no fulfillings of the same, but that all things remain even as they were alwaies, that therefore it is not credible that the same shall ever be fulfilled.]

5 For this is wilfully unknown to them, [That is, they will not know and observe this] that by the word of God [that is, by his power and command. See Gen. 1. 3. Psal. 33. 9. Heb. 1. 3. Hereby Peter answers and confutes the pretence of these mockers, and proves that the standing and perishing of heaven and earth, stands only in the will, command and power of God : whereby even as he created them, so he also preserves them as long as it pleaseth him, and can also bring them to nothing by the same word when it pleaseth him] the heavens were long agoe, and the earth subsisting out of the water [namely, appearing forth where-with it was covered at first, Gen. 1. 9.] and in the water. [Gr. by, which signifieth in also sometimes, as 1 Tim. 2. 15. so also here, seeing the waters are as the foundation wherein the earth is, and stands fast. See Psal. 24. 2.]

6 By which [Namely, heaven and earth ; for they both contributed their waters to the flood, as is expressly testified, Gen. 7. 11.] the world, which then was, [that is, the men and beasts, which then were and lived in the world : excepting those which were preserved in the Ark] being covered with the water of the flood, [namely, by the word and command of God. And the Apostle would thereby prove, that even as God when it pleased him by his power caused the first world to perish by water, he can and will also cause the second and present world to perish by fire, when it shall please him : as is declared in the following verse] perished.

7 But the heavens which are now and the earth, are by the same word laid up as a treasure [That is, kept even as men lay up a treasure in a treasury, to be given forth and bestowed in due time, when it pleaseth us] and are kept unto fire [namely, to be burnt thereby. See Psal. 50. 3. 2 Thes. 1. 8.] against the day of judgement, [that is, of the last general judgement : or of damnation, as the following words declare] and of the destruction

struction of ungodly men.

8 *But let not this one thing be unknown to you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.* [And that therefore we must not marvel that the Lord according to our thinking, tarrieth so long for the fulfilling of his promise, seeing he accounts not the times short or long according to our opinion, forasmuch as he is eternal, and is not bound to the times.]

9 *The Lord delayeth not the promise* [Or delayeth not concerning the promise, i. e. deferreth not the fulfilling of the promise beyond the time which he hath appointed for it] (*as some account (it) slacknesse*) [that is, delay beyond the appointed time] *but is long-suffering towards us*, [namely, who are called to the knowledge of Christ, and believe in him: such as according to the judgement of charity he accounts all to whom he writes: See chap. 1. 1.] *not willing that any should perish*, [namely, of us who are effectually called, and yet shall be. For seeing God can do, and also doth whatsoever he will, this cannot be understood of all and every man, seeing Scripture and experience it self testifie that all men are not saved, but many perish] *but that all* [namely, the Elect, of whom he here speaks, Rev. 6. 11.] *should come to repentance.* [namely, that for this cause time should be given them for this purpose.]

10 *But the day of the Lord* [That is, the utmost or last day, when the Lord shall come to judgement] *shall come as a thief in the night*, [that is, unawares. See the annotat. on 1. Thes. 5. 2.] *in which* [namely, day of the Lord] *the heavens shall passe away* [How this passing away or perishing of heaven and earth shall come to passe, there are divers opinions both of Old and New Teachers. Some think that the substance or essence it self of the world, shall wholly perish and be annihilated. Others, that only the qualities thereof shall perish and be changed, and the substance or essence remain. Which opinion indeed is the most common and most probable. See Psal. 102. 26, 27. Rom. 8. 19, &c.] *with a noise*, [namely, such as is heard in a great tempest, or great powring out of water] *and the elements* [namely, of which all bodily creatures consist, i. e. the fire, aire, water and the earth] *shall burn and perish*, [Gr. be loosed or dissolved] *and the earth, and the works which are therein*, [namely, which the earth bringeth forth out of it, or which men have made and built upon earth] *shall burn.* [namely, by that fire whereof is spoken, ver. 7.]

11 *Seeing then all these things perish* [that is, shall perish. See ver. 10.] *what manner of persons ought ye to be* [that is, what great diligence ought ye then to use, to be such in true godlinesse, that in that dreadful day ye may stand, and find a place in the world to come] *in holy conversation and godlinesse:*

12 *Looking for* [Namely, with patience] *and hasting* [namely, with longing] *unto the coming of the day of God*, [that is, of the Lord Jesus Christ, as Tit. 2. 13. Or of God the Father, who shall hold his judgement by the Son, Act. 17. 31.] *in which* [or by which, namely, coming of the day of God] *the heavens being inflamed by fire shall perish*, [see hereof, ver. 7. and 10.] *and the elements burning shall melt:*

13 *But we according to his promise expect new heavens and a new earth*, [Namely, either of a new substance and essence, or adorned with new qualities, and thereby as it were renewed. See the annotat. on ver. 10.] *in which* [namely, new heavens and earth. For he speaks in the plural number] *dwelleth* [that is, shall dwell, i. e. where righteous men shall have a firm place, and alwaies continue therein, and exercise righteousness, Rom. 6. 12.] *righteousnesse.* [that is, men who are justified from sin, and shall practice nothing else

but righteousness. Whereas this earth is full of wicked and unrighteous men.]

14 *Therefore beloved, looking for these things, give diligence that ye may be found* [Namely, when he shall come to judgement: for even as any one shall then be found, so shall he be judged, Eccles. 11. 3. Matth. 24. 46.] *of him* [namely, of the Lord Jesus Christ] *unspotted*, [namely, of the sins and defilements of the world. For otherwise no man lives without any spot, 1 Kin. 8. 46. Psal. 19. 13. Prov. 20. 9. Jam. 3. 2. 1 Joh. 1. 8. but to believers the unspottednesse of Christ is imputed as their own, Ephes. 5. ver. 25, 26. and they take heed that sinne have not dominion over them] *and unreprouceable, in peace*: [that is, having a quiet minde and a good conscience before God, and living in peace with men.]

15 *And account the long-suffering of our Lord*, [Namely, which he useth, in deferring his coming to judgement, to give men time for repentance] *salvation*: [that is, for a thing which is very serviceable for the furthering of your salvation] *even as our beloved brother Paul also, according to the wisdom which is given unto him, hath written unto you*: [namely, believing Jews; which he did by the Epistle to the Hebrews. See Heb. 6. 2. and chap. 10. 26, 37.]

16 *As also in all Epistles, speaking therein of these things*: [Namely, of which I have now instructed and admonished you, namely, of the coming of Christ to judgement, of the end of the world, of the false Teachers and mockers which shall arise, &c.] *in which things* [or, among which things] *some are difficult to be understood*, [namely, things or speeches. He saith not then that all that is taught in the Scripture is difficult to be understood, but only some things; especially those that speak of things to come, or of the counsel of God concerning things to come: which although they be hard to be comprehended, notwithstanding are propounded clearly enough, so much of them as is necessary for believers to know to salvation: even as all things also which are necessary to be known for salvation are clearly enough taught and expressed in the holy Scripture. See Deut. 29. 29. and chap. 30. ver. 11. Psal. 19. 8, &c. and 119. 105. Prov. 6. 23. 2 Cor. 4. 3. 2 Pet. 1. 19.] *which unlearned* [or unexpert. Namely, in divine things] *and unstedfast (men)* [or unconfirmed: which are not confirmed in the true ground of Christian doctrine] *wrest* [namely, by making false interpretations upon it: and drawing evil sequels or consequences out of it. See Rom. 3. 5, 8. and 9. 19. and 11. 1.] *even as also the other Scriptures, unto their own destruction.* [Whereby is shewed not the scope which they aim at thereby, but the issue which will follow thereupon.]

17 *Ye therefore beloved, knowing (this) before*, [Namely, that such seducers and mockers shall arise, and their followers end shall be such] *take heed* [Gr. keep] *that by the seducing of abominable men* [namely, of the false Teachers and mockers, who will be subject to no Laws] *ye be not also pluckt away* [or led away] *and fall off* [namely, forsaking the sound doctrine and embracing such errors. For although it be sure that it is impossible that the elect can so be seduced, that they should wholly fall away, Matth. 24. 24. yet they have need of such exhortations and warnings, that by the same, as ordinary means, they may be stirred up, and kept standing that they fall not away. See 1 Cor. 10. 12, 13.] *from your firmnesse*: [that is, from the firm ground of your faith, which ye have once laid.]

18 *But grow up in the grace and knowledge of our Lord and Saviour Jesus Christ* [That is, increase daily more and more in Christian doctrine. A similitude taken from children which by little and little grow up to full growth and mans estate. See of the same, Ephes. 4.

ver. 13, 14.] *to him be glory* [namely , to the Lord Godhead of Christ] *both now* [namely, in this life]
Jesus Christ. And seeing this praise giving belongs *and in the day of eternity.* [namely, in the time after
only to the only true God ; this is a clear proof of the] *this life, which shall endure for ever.]*

The End of the second general Epistle of P E T E R.



THE FIRST GENERAL E P I S T L E OF THE A P O S T L E J O H N.

The Argument of this Epistle.

THAT the Apostle and Evangelist John the sonne of Zebedee, and brother of James, *Math. 10. 2. the Disciple whom the Lord loved, Joh. 13. 23. wrote this Epistle, was never doubted amongst Christians.* The purpose and scope which the Apostle hath in this Epistle, is, as he shews himself, chap. 3. ver. 23. partly to confirm the faithful in the truth of the doctrine of the Gospel : and partly to exhort them to a godly life, and especially to the studying of love. Both these parts are so handled one among another that he speaketh now of one point, then of the other. And first having set forth the certainty and profitableness of the Christian doctrine, he sheweth that he holds forth the same to them, that they may have communion with God, which Christ hath procured for us by his blood, and which we obtain when we, acknowledging our sins, believe in him, and walk in the light, chap. 1. declares that he teacheth this, not that we may sin thereupon, but for the comfort of sinners. Exhorts them to the keeping of the commandment of love, both old and young : deborts them from the love of the world. Warnes them of Anti-Christis or false Teachers ; and exhorts them that they suffer not themselves to be seduced by them, chap. 2. Exhorts them further, that seeing they are children of God, they should live holily, and flee from sin : and especially love one another, not in words only, but in deed, chap. 3. Afterwards that they must take heed of false teachers, and again that they should love one another, chap. 4. Teacheth who they are that are born of God, and that the love of God and our neighbour cannot be separated, and proves that Jesus Christ is the only Saviour, and that we must believe in him, and flee from Idols, chap. 5.

I. JOHN.



I. J O H N.

CHAP. I.

¹ The Apostle declares that the doctrine which he publisheth, is altogether certain and excellent. ³ And that he propounds it, that thereby believers might have communion with God, and their joy be perfect. ⁵ That we can have no communion with God who is light if we walk in darknesse. ⁷ But if we walk in the light that our sins are cleansed by the blood of Christ. ⁸ That we must not perswade our selves that we are no sinners. ⁹ But that we must confesse our sins before God, and that the same shall be forgiven us by God.

That which was from the beginning [Namely, of the Creation, that is, from all eternity. See *Micah* 5.1. *Joh.* 1.1. whereby Christs divine nature is described: as by the following words his humane nature, according to which he was heard, seen, and felt, and in which also by miracles and otherwise, he sometimes manifested his glory] *that which we have heard, that which we have seen with our eyes, that which we have beheld* [this speakes more then seen: for that is done cursorily many times, but that which a man beholds, he observes with attention] *and our hands have felt of the word* [that is, of the Lord Jesus Christ, who is called *the word* by this Apostle, *Joh.* 1. ver. 1; 14. ¹ *Joh.* 5. 7. *Rev.* 19. 13. See the annotat. on *Joh.* 1.1.] *of life*: [this title is ascribed to the word, that is, to the Son of God, because he hath that eternal living essence of God in himself, and giveth life to the creatures, and hath not only published, but also purchased, and imparts unto us eternal life. See *Joh.* 1. 4. and 14. 6.]

² (For [Gr. *and*, As also chap. 3 4.] *the life*, [that is, the Son of God, who is also called the life, *Joh.* 1.4. and chap. 14. 6.] *was manifested* [namely, in the flesh, as *Paul* speaketh, ¹ *Tim.* 3. 16.] *and we saw it* [namely, we Apostles saw the word, i. e. the Son of God, in his assumed humane nature. A phrase usual concerning the person of Christ, when that is spoken of his whole person denominated from one nature, which must be understood only according to the other nature. See the like, *Joh.* 3. 13. *Acts* 20. 28. and here, ver. 7.]

and we testifie and publish unto you that eternall life, [that is Christ, who liveth from eternity, and is the Author and giver of of eternal life, as he is also before called *the life*, ver. 2.] *which was with the Father*, [that is, as *Joh.* speaketh in his Gospel, *Joh.* 1. 1. *that was with God*; See the exposition there] *and is revealed unto us*, [namely, his Apostles, whom he had chosen and called for his witnesses, and given them to understand the mysteries of the kingdom of God. See *Math.* 13. 11. *Act.* 1. 8. and chap. 2. 32.]

³ *That (therefore) which we have seen and heard, that we publish unto you, that ye also might have communion* [Namely, in all the spiritual benefits which Christ hath procured for us, and which are published in the Gospel] *with us*, [Apostles of Christ, and all other believers with one another, ver. 7.] *and this our communion* [namely, which we believers have together] *(may be)* [or, *is*] *with the Father*, [namely, who now through Christ is reconciled unto us, and makes us partakers of his heavenly good things] *and with his Son Jesus Christ*. [namely, by faith being made partakers of his righteousness and glory. And it appears that the Apostle here speaketh of a spiritual communion which we have with Christ.]

⁴ *And these things write we unto you, that your joy* [Namely, which is already kindled in your hearts; by the preaching of the Gospel, and the operation of the holy Ghost, *Rom.* 14. 17.] *may be filled*. [that is, increase more and more here, and be perfect hereafter. See *Joh.* 15. 11. and 16. 24.]

⁵ *And this is the declaration*, [Gr. *epangelia*; which word for the most part signifieth promise: but is here as fitly translated declaration: because that which followeth, contains not so much a promise, as indeed a declaration] *which we have heard from him* [namely Jesus Christ] *and we declare unto you, that God is a light*, [namely, aswell in himself by his understanding clearly knowing all things, and in his will being wholly pure and holy: as also because he enlightens men by his Spirit, *Joh.* 1. 4] *and there is no darknesse at all in him*. [namely, of any ignorance, error, or unholy- nels.]

6 *If we say that we have communion with him, and we walk* [Namely, so that sinne reign over us, Rom. 6. 12, 14, 17, 20.] *in darknesse* [namely, of ignorance, errors, unholinesse, and sins, which are works of darknesse, Ephes. 5. 11.] *we lie* [that is, speak not the truth, forasmuch as God hath not promised his communion to such, and they that are truly in communion with God, walk not in darknesse, 1 Joh. 3. 9. for light and darknesse have no communion one with another, 2 Cor. 6. 14.] *and do not the truth.* [that is, deal not uprightly, Joh. 3. 21.]

7 *But if we walk in the light,* [That is, not only in the true knowledge of the Gospel, but also in true purity, and holinesse of life] *as he is in the light, we have communion one with another,* [namely, we believers amongst our selves and together with God and his Son, ver. 3. Or we with God, and God with us] *and the blood of Jesus Christ* [this the Apostle adds, to shew that our walking in the light is not a meritorious or efficient cause of this our communion with God, but a fruit and evidence of the same. Seeing Christ the Son of God hath effected the same by his blood, i. e. bloody suffering and death, thereby reconciling and uniting us unto God] *his Son* [this the Apostle adds thereby to expresse the dignity of the merit of Christ, as Act 20. 28.] *cleanseth us* [namely, taking away from us the guilt and punishment of sin by the benefit of justification, and also the defilement of sin, or our corruption by the benefit of regeneration, which hath its beginning in this life, but hereafter also shall be perfect] *from all sin.* [namely, as well original as actual, as well great as small.]

8 *If we say that we have no sin, we seduce our selves,* [Namely, from the right way which leadeth to salvation] *and the truth is not in us.* [that is, Gods word, which is called the truth, Joh. 17. 17. and teacheth otherwise every where. Or such thinking or imagination consists in untruth.]

9 *If we confesse our sins,* [Namely, before God, with true sorrow and amendment] *he is faithful* [namely, in his promises which he hath made to penitent sinners] *and just,* [not that confession of sins according to Gods justice deserueth forgiveness of sins, but this word expounds the former, seeing justice requires that a man perform that which he hath promised. See Psal. 143. 1. 2 Pet. 1. 1.] *that he should forgive us our sinnes, and cleanse us from all unrighteousnesse.*

10 *If we say that we have not sinned, we make him a lyar,* [Namely, as much as lieth in us, i. e. accuse him of lying, seeing he testifieth otherwise in his word] *and his word is not in us.* [that is, the truth: namely, which God propounds in his word, as he speaketh, ver. 8.]

CHAP. II.

1 *The Apostle declares that he hath propounded the promise of the forgiveness of sins, not to abuse it unto sinne, but for the comfort of sinners.* 3 *And exhorts those that know Christ to the keeping of Christs commandements.* 7 *Teaching that in divers respects, this is a new and an old commandment.* 9 *Afterward to the love of our neighbour.* 13 *And applies this exhortation to Fathers, young men, and children.* 15 *Teacheth that Christians must not love the world, and that which is therein.* 18. *And take heed of the seduction of false teachers and Antichrists.* 20 *Sheweth them that the anointing of the Holy Ghost which they have, shall keep them both from the lusts of the world, and from the seduction of Antichrists,* 22 *whom he describes.* 25 *Sets before*

them the promise of eternal life. 27 *And describes the power of the anointing of the holy Ghost, which they had received.* 28 *and exhorts them to continue stedfastly in the doctrine of Christ, that they may stand boldly in his appearing.* 29 *And to exercise righteousness to shew that they are regenerated.*

MY little children [This word he useth to shew his kindness towards them; as Christ doth, Joh. 13. 33. and calleth believers by this name, not only because he had as it were begotten many of them by the preaching of the Gospel, 1 Cor. 4. 15. Phil. ver. 10. but also because of his great age] *I write these things unto you, that ye may not sin:* [that is, nor that ye should abuse this doctrine; thereupon to sin the more freely] *and,* [or, but] *if any one have sinned, we have* [that is, that ye might know, and therewith comfort you selves, that we have, &c.] *an Advocate* [Gr. Paracleton, which title properly signifieth an Advocate or Pleader, who defends and carries on any ones cause in judgement: and it is here ascribed to Christ, because he intercedes for us with the Father, Rom. 8. 34.] *with the Father,* [namely, whom we have provoked with our sins] *Jesus Christ the righteous.* [so he is surnamed, Isa. 53. 11. Zach. 9. 9. Act. 7. 52. because he was without any sin. See chap. 3. 5. and therefore fit to be our Advocate, Heb. 7. 26. 1 Pet. 3. 18.]

2 *And he is a propitiation* [Gr. hilasmos, propitiation, i. e. propitiator: even as in the same sense Paul calls him *hilasterion*, i. e. propitiatory, Rom. 3. 25. See the note there. And he is here called the propitiation it self, because he offered up himself for a propitiation, Joh. 17. 19. Heb. 10. 14. and because he only and perfectly hath reconciled us to God, Heb. 9. 28.] *for our sins,* [namely, because he bearing punishment for the same in our stead, and thereby satisfying the justice of God, pacifieth the wrath of God, and so reconciles God to men, 2 Cor. 5. 21.] *and not only for ours* [namely, the Apostles and other believers who now live] *but also for (the sins) of the whole world.* [that is, of all men in the whole world out of all Nations, who shall yet believe in him, Joh. 11. 52. Rev. 5. 9. For that he doth not reconcile all and every man in the whole world unto God, appears both by experience, and also this, that he prayed not to the Father for all and every one, Joh. 17. 9. but only for them who shall believe in him, Joh. 17. 20.]

3 *And hereby know we that we have known* [Namely, so that we have acknowledged him for our Saviour, love him, put our trust in him, and obey him. For this word here, as also oftentimes elsewhere, signifies more than a bare knowledge. See Psal. 1. 6. Mat. 7. 23. 2 Tim. 2. 19.] *him* [namely, Jesus Christ] *if we keep his commandments.* [that is, observe them, namely, with true diligence and zeal: although this be not done altogether perfectly in this life. See 1 Joh. 1. 8.]

4 *He that saith I know him, and keepeth not his commandments, he is a lyar, and in him the truth is not:* [This expounds the former by way of opposition, which this Apostle useth oftentimes.]

5 *But who so keepeth his word, in him the love of God* [Namely, whereby we love God] *is truly made perfect,* [or, fulfilled, i. e. becomes a sincere and true love, which hath all its parts. See chap. 4. ver. 12. 18. For that neither our faith nor our love is perfect in this life in all degrees Paul teacheth, 1 Cor. 13. 9. and Joh. 1. 8.] *hereby* [Gr. herein. Namely, by the keeping of Gods word, and when our love is made perfect] *we know that we are in him.* [that is, have communion with him and with his benefits.]

6 He that saith that he abideth in him [That is, is and will abide in communion with him. See *John* 6. 56.] he must himself also so walk, even as he walked. [that is, holily according to the example of his life, although we cannot in all things perfectly follow the same, 1 *John* 1. 8.]

7 Brethren I write no new commandment unto you, [Namely, while by this my writing I propound and earnestly imprint into you the commandment of loving our neighbour, which is not new, seeing the same is not only propounded in the Old Testament, *Lev.* 19. 17, 18. but also was alwaies pressed strongly from the beginning of the preaching of the Gospel, *Matth.* 5. 44. *John* 15. 12. *Rom* 12. 10. and chap. 15. 7, 8.] but an old commandment which ye have had from the beginning. [that is, since ye were called to the knowledge of Christ] This old commandment is the word which ye have heard from the beginning.

8 Again [Or contrariwise] I write unto you a new Commandment: [that is, which is propounded and pressed in a new manner by Christ and his Apostles, is confirmed by his own example and special love, and is written in the hearts of believers by the spirit of God, according to the promises of the new Covenant, *Jer.* 31. 33. See the annotat. *John* 13. 34.] that which is true in him, [that is, the love which is truly in Christ towards us, let it be also truly in you. See *John* 13. 34.] let it also be [or is] (truly) in you: For [or that the darkness, &c.] the darkness passeth by [namely, of ignorance and ungodliness, which was formerly in the world before the Gospel was preached. See the like, *Rom.* 13. 12. 1 *Thes.* 5. 4. 1 *Pet.* 2. 9.] and the true light [namely, of the saving knowledge of God, and of his promises and commandments, *Eph.* 5. 8. 1 *John* 1. 7. and chap. 2. 9.] now shineth. [namely, in the doctrine of the gospel which we publish.]

9 He that saith that he is in the light, [That is, knoweth and embraceth the doctrine of the Gospel] and hateth his brother, he is in darkness even until now. [that is, he sticks still in the former ignorance and blindness; And for this cause is no true Christian.]

10 He that loveth his brother abideth in the light, and no offence is in him. [Or stumbling. Gr. scandalon, which signifieth a stone, or somewhat like, which lieth in the way, whereat men stumble, and whereby they are made to fall, which is easily done when men walk in darkness: But he that walketh in the light can easily avoid such a stumbling-block, if he look well before him, which the Apostle here saith that true believers do. See the like, *Psalms* 119. 165. *John* 11. 9. 10.]

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth? [Namely, whether he go the right way or not. Or knoweth not that he goeth unto his own destruction] For darkness hath blinded his eyes.

12 I write unto you little children, [As before ver. 1. Here beginneth not yet the division according to their age: But in the following verse] for your sins are forgiven [or, that your sins are forgiven. So also ver. 13. 14.] for his name sake. [that is, for Jesus Christs sake. See *Acts* 4. 12. and 10. 43. and the annotat. there.]

13 I write unto you Fathers, [That is, ancient persons, who by your years have gotten great knowledge] for ye have known (him) [namely, Jesus Christ] who is from the beginning. [namely of the world, i.e. from eternity. See chap. 1. 1.] I write unto you young men, [namely, who are in the best and strongest of your life, and fit for striving] for ye have overcome the wicked one. [that is, the Devil, *Matth.* 6. 13. and 13. 19.] I write unto you children, [namely, who are yet young in years, whose duty and honour is rightly to know, reverence, and love their parents] for ye have

known the Father. [namely, of our Lord Jesus Christ, who is also become our Father for Christs sake, *John* 20. 17.]

14 I have written unto you Fathers, for ye have known (him) that is from the beginning. I have written unto you young men, for ye are strong, [that is, even as young men are commonly strong of body, so must they also be strong in faith to fight against the Devil, 1 *Pet.* 5. 9.] and the word of God [namely, which is the spiritual sword, wherewith ye must fight against the Devil, *Eph.* 6. 17.] abideth in you, and ye have overcome the wicked one.

15 Love not the world, [That is, the things beside the true knowledge and service of God in this world, which are greatly esteemed, desired, and sought after by worldly men; which are exprest in the following verse. See *Jam.* 4. 4.] nor that which is in the world: If any man love the world, the love of the Father [namely, wherewith we love God the Father] is not in him. [namely, forasmuch as these two loves extend themselves to things which are contrary one to another, cannot consist together, and one love expels the other. See *Mat.* 6. 24.]

16 For all that is in the world, [That is, all that worldly men love and seek after, contained in these three sorts, which are here exprest] (namely) the lust of the flesh, [that is, pleasure. See *Rom.* 13. 14.] and the lust of the eyes, [that is, covetousness, and desire of riches, which is here called of the eyes, because the beholding of these goods stirs up the desire of the same, and because the eyes of covetous persons, are never satisfied therewith, but will have all that they see. See *Prov.* 27. 20. *Eccles.* 4. 8.] and the haughtiness of life [or stoutness, i.e. the ambition or pride which worldly men shew every way in their state and life, in great costliness, pomp, and lifting up above their neighbour. The Apostle describing these sins, calls them by the name of lust, forasmuch as they proceed from natural corruption, *Jam.* 1. v. 15. so to pluck them up by the root] is not of the Father, [that is, is not implanted in the hearts of men by God, neither pleaseth God] but is of the world. [that is, out of the corrupt nature of worldly men.]

17 And the world [That is, worldly men] passeth away, and its lust: [that is, all the goods and pleasures, whereunto the lust of the same extends it self] but he that doth the will of God [namely, in fleeing from these lusts and sins] abideth for ever. [that is, shall have eternal life.]

18 Little children, it is the last hour; [That is, we live now in the last time of the world, of which it was foretold that Antichrist should come in the same, and many false Teachers shall arise. See *Mat.* 24. 5. 1 *Cor.* 10. 11. 2 *Thes.* 2. 3. 1 *Tim.* 4. 1. 2 *Tim.* 3. 1. 2 *Pet.* 3. 3.] and as ye have heard that the Antichrist [Gr. ho Antichristos, which word signifieth in general, any one that under the name of being a Christian, sets himself against the doctrine of Christs person and office: And in particular one among them of especial eminency, which consists not in one person only, but in divers succeeding one another in one state, or coming in one anothers room, as by the Emperour of Rome, is oftentimes understood, not only the Emperour that governs, but also all those who succeed one after another in the Empire. Here the Apostle speaketh of the Antichrist by way of eminency, as the Greek particle ho giveth to understand, who is described 2 *Thes.* 2. 3, &c. and every where in the Revelation of *John*] cometh, [that is, shall come, or is at it were on the way to come. See 2 *Thes.* 2. 7.] (even so) now also there are come up many Antichrists: [that is, many false Teachers amongst Christians, who were forerunners of the great Antichrist, and acted by one spirit, for here that word is taken in general, and at large] whereby we know that it is the last hour. [namely, according to the predicti-

ons of Christ and the Apostles noted before.]

19 They [Namely, these Antichrists and false Teachers] went forth [that is, came forth, arose, and separated themselves from amongst us] out of us, [namely, Christians, or Christian assemblies] but they were not of us, [that is, of the true and upright Christians, nor of the upright and sound Teachers] for if they had been of us, they would have remained [namely, in the unity of the faith, and in the truth] with us: [namely, sincere Christians and Teachers] but (this is come to pass) that they might be manifest, that they are not all [namely, who call themselves Christians, and clothe their doctrine with the name of Christ. See Mat. 7.21.] of us.

20 But [Gr. and. The Apostle now shews believers the right means to escape the seductions of the Antichrists, namely, that they remain firm in the doctrine which they have once learned and received by the illumination of the Holy Ghost] ye have the anointing [or the ointment, whereby he understands the gracious operation of the Holy Ghost, whereby they were regenerated, and enlightened, and strengthened with the saving knowledge of Christ, which is compared to the pouring out of a costly ointment. See Psal. 45. 8. and 133. 2. 2 Cor. 1.21.] from the holy one, [that is, from Christ Jesus, who is so called, Psal. 16. 10. Dan. 9.24. Acts 2.27. See the annotat. there; and the reason, Heb. 7. 26. from him all believers have this gift, Joel 2. 28. John 1.16. and 14.26.] and ye know all things. [namely, which are necessary for you to know to salvation, and whereof I write unto you.]

21 I have not written unto you, because ye know not the truth, [Namely, of the doctrine of the Gospel] but because ye know it, [that is, to refresh the remembrance of that which ye know, and thereby to strengthen you more and more in the truth against seductions] and because no lye is of the truth. [Gr. every lye is not of the truth, i. e. because no lye, i. e. no false doctrine is of the truth, i. e. of the doctrine of the Gospel which we preach.]

22 Who is the liar, [Namely, the chief false Teacher] but he that denieth that Jesus is the Christ? [Gr. is not, i. e. who denying the truth saith that Jesus is not the Christ, i. e. the Messias, the anointed, the promised Saviour. See John 20.31.] this is the Antichrist, that denieth the Father, [how the Father is denied is further declared in the following verse] and the Son. [The Son of God, the Lord Jesus Christ is denied, not only in respect of his person, when men deny either his Divine, or his true Humane nature, or the like, but also in respect of his office, when men deny that he is the Saviour, or that he is the only and perfect Saviour; and when besides him men make yet other Mediators for salvation, &c.]

23 Whosoever denieth the Son, hath not the Father neither; [That is, denieth the Father also sufficiently, forasmuch as the Father without his Son can neither be, nor be rightly known. See John 8.19. and chap. 10. 30. In some Greek Copies, these words are added more, he that confesseth the Son, hath the Father also.]

24 That therefore which ye have heard from the beginning, [Namely, of the pure doctrine of the Gospel, which was preached unto you by Christ and the Apostles from the very first] let that remain in you: [that is, persevere ye in the same constantly] if that remain in you which ye have heard from the beginning, ye shall also remain in the Son, and in the Father. [That is, in the true and saving doctrine, of the Father, and of the Son. Or, in the communion of the Father and of the Son, chap. 13.]

25 And this is the promise [That is, that which Christ hath promised us in the Gospel] which he hath promi-

sed us (namely,) eternal life. [See Matth. 19. 29. and 25. 46. John 3. 15, 16. and chap. 5. 24. and 6. 33, 54. and 10. 10. and 17.2. and every where in the Gospel.]

26 This have I written unto you, concerning those that seduce you. [Namely, that ye might so much the better, and the more carefully take heed of their seducing.]

27 And the anointing which ye have received of him, [That is, the same grace of the holy Ghost which Christ hath given you, to enlighten you with the knowledge of the truth, as verse 20.] abideth in you, and ye have no need that any one teach you, [namely, these things, seeing ye know them already; or the grounds of Christian doctrine, which ye have already laid] but even as the same anointing teacheth you of all things, [that is, of all these things, or of all that is necessary for you to know to salvation. See verse 20.] it is true also [namely, the anointing] and is no lie; and even as it hath taught you, so shall ye abide [that is, so abide in him. An Hebrew phrase, or he speaketh so, to shew the good confidence that he had of their steadfastness] in him. [Namely, Christ, as appears from the following and the 24. ver. foregoing.]

28 And now little Children abide in him, [Namely, Christ, i. e. in his communion and doctrine, holding it fast by faith] that when he shall be revealed, [namely, in his coming to judgment, as the following words declare. See also chap. 3. 2.] we may have boldness, [namely, to stand in his judgment before him, trusting that he will not condemn, but absolve us] and may not be made ashamed [namely, as it shall fare with all unbelievers and ungodly persons] by him, [or be not ashamed before him] in his coming.

29 If ye know that he is righteous, [Namely, God the Father, or Christ, of whom he spake in the foregoing words] ye know that every one that doth righteousness, [that is, who liveth piously] is born of him. [That is, is spiritually born again by him. See 1 John 3. 9.]

CHAP. III.

1 The Apostle sheweth the dignity of believers, that they are now children of God, although their glory shall not fully be revealed untill the coming of Christ, 3 and exhorts them to cleanse themselves, 5 for which end Christ was revealed; 7 that thereby the children of God, and the children of the Devil are distinguished, 9 because the children of God give not themselves to sinning. 11 He exhorts them also to love one another. 12 and to flee the example of Cain. 14 Teacheth that love is a true evidence, that we are delivered from death, and that he that hateth his neighbour, is a murderer before God. 16 Sets forth the love of Christ towards us, and exhorts us to imitate it, 17 not with words only, but in deed and truth; 19 Teaching that thereby we are more and more assured that we are true Christians, 22 and that our prayers shall be heard by God. 23 That this is the sum of Christs Commandements to believe in him, and to love our neighbour, 24 which if we do, we have communion with him, and are assured thereof by his Spirit.

Behold how great [Or what manner of, i. e. how great a benefit of his love towards us. He speaketh thus to shew the first cause of our blessedness, 1 John 4. 10.] love the Father hath given us, (namely,) that we should be called [that is, should be, namely, so that we have the name with the thing. vers. 2. See the like Luke 1.32.] children of God, [namely, by gracious ado-

adoption to be children and heirs of God, whereas before we were children of wrath. See *Hof.* 1.10. *Rom.* 8.14,15,16,17. See also *Ephe.* 1.5. and chap. 2.3.] *therefore the world* [that is, worldly, and unbelieving persons, the multitude of those that are without Christ] *knoweth us not*; [namely, for children of God] *because it knoweth not him*. [Namely, God, who is our Father, *John* 16.3.]

2 *Beloved, now we are children of God*, [That is, in this life we have already the right of children of God, and the assurance of it, *John* 1.12.] *and* [that is, but,] *it is not yet revealed*, [that is, this glory which is prepared for the children of God, is not yet made perfectly known to us, although some descriptions thereof are made here and there in Scripture] *what we shall be*, [that is, with how great glory we shall be endued] *but we know that when (he)* [namely, Christ, as appears out of chap. 2.28. and *Col.* 3.4. Others understand thereupon it, namely, that which we shall be] *shall be revealed, we shall be like him*; [namely, in glory, in body and soul, yet so that Christ the head, as it is fitting, shall far excel his members in glory. See the annot. on *Phil.* 3.21.] *for we shall see him as he is*. [Namely, in his full glory, sitting at the right hand of his Father: which shall be a great part of our blessedness, *Psal.* 16.11. *Rev.* 22.5.]

3 *And every one that hath this hope* [Namely, that he shall enjoy the glory of the children of God] *in him*, [that is, in Christ, that he shall bring him this glory at his coming, as having merited the same for him] *he purifieth himself*, [that is, he doth not abuse this hope, to sin the more freely thereupon, but seeks after this, that he may possess his body and soul, both which shall be so exceedingly glorified in purity and glory, *1 Cor.* 6.20. *1 Thes.* 4.4.] *even as he is pure*. [namely, Christ, See v.5. i.e. letting before himself the example of Christ as a pattern of purity, to imitate the same, although this cannot be done perfectly in this life.]

4 *Every one that committeth sin*, [That is, who gives himself to a sinful life, and lets sin reign over him: as also v.8. and some following. Namely, what manner of persons soever they be, and how little soever they be esteemed by men] *he also committeth unrighteousness*: [that is, he committeth the transgression of the Law, or he breaketh the Law] *For sin is unrighteousness*. [Gr. *anomia*, whereby is signified whatsoever agreeth not with the Law, is contrary to the Law, or breaketh the Law.]

5 *And ye know that he* [Namely, Christ] *was manifested*, [namely, by his first coming in the flesh. See chap. 1.2.] *that he might take away our sins*; [or, take upon him to carry away. See the annotat. on *John* 1.29.] *and no sin is in him*.

6 *Every one that abideth in him*, [That is, who hath communion with him by a true faith] *he sinneth not*: [that is, he giveth not himself to an evil and sinful life: he lets not sin reign over him. For otherwise true believers also sometimes indeed fall into sin, *1 Kin.* 8.46. *Psal.* 19.13. *Prov.* 20.9. *Jam.* 3.2. *1 John* 1.8. Therefore by the word to sin and to do sin, *John* understands here that which Paul calls *walking after the flesh*, *Rom.* 8.1. and *being servants of sin*, *Rom.* 6.17. See also *John* 8.34.] *every one that sinneth, he hath not seen him*, [namely, with the eyes of true faith, i.e. nor rightly known him, as the following words declare] *neither hath known him*.

7 *Little children let no man seduce you*. [Namely, making you believe that a true faith may consist with an evil and sinful life] *He that doth righteousness* [this is opposed to doing of sin, and therefore signifieth to lead a godly and righteous life, and to be diligent, and exercise ones self in all good works] *he is righteous*, [that is, an upright and godly man, as this word is e-

very where so taken. See *1 Pet.* 3.12. and *4.18.* *2 Pet.* 2.7,8.] *even as he is righteous*. [this is not understood of such an equality, which should agree in all things, for so none is like unto Christ amongst men: But such a likeness as there is, between a perfect pattern, and betwixt a work made according to it, although not perfectly expressing the pattern.]

8 *He that doth sin* [That is, he that makes it his work to sin. See the exposition of v.6.] *is of the Devil*, [that is, he takes after the Devil, as children do after their Fathers. See *John* 8.44.] *for the Devil sinneth from the beginning*. [that is, even as he immediately after he was created good, gave himself to sinning and continually abides and proceeds therein, so the unregenerate and ungodly men also do nothing else but sin] *For this purpose was the son of God manifested*, [namely, in the flesh. See v.5.] *that he might break down* [Gr. *dissolve*, or, *undo*; which he did, when he suffered the punishment of them for believers, *Heb.* 2.14,15. and doth it also when he regenerates them by his Spirit, whereby he delivereth them from the dominion and slavery of sin, and makes of them a people that is zealous in good works, *Tit.* 2.14.] *the works of the Devil*. [that is, sin, whereof the Devil was the first Author.]

9 *Every one that is born of God*, [That is, regenerated by the word and the Spirit of God. See *John* 1.13.] *he doth not commit sin*: [see the annotat. on v.6.] *for his seed* [that is, Gods seed, whereby he is born again, namely, the word of God, *1 Pet.* 1.23. *John* 3.5,6.] *abideth in him*: [that is, doth not totally perish, but abideth thenceforward working the fruits of regeneration once begun in them, *Phil.* 1.6.] *and he cannot sin*, [that is, give himself to a sinful life; as before v.6,8.] *for he is born of God*. [or, because he is born of God. For by the grace of regeneration, the dominion of sin in him is taken away. So that to be regenerated, and to lead a sinful life are inconsistent.]

10 *Herein the children of God and the children of the Devil are manifest*. [That is, discernable and distinguishable one from another] *Whoever doth not righteousness* [see v.7.] *he is not of God*, [namely, born, or born again, *veil.* 9.] *and he that loveth not his brother*.

11 *For this is the declaration* [Or, message, which ye, &c. See chap. 1.5.] *which ye have heard from the beginning, that we should love one another*.

12 *Not as Cain (who) was of the evil one*, [That is, a child of the Devil. See v.10. and *John* 8.44.] *and murdered* [Gr. *slew*] *his brother*. [namely, Abel] *And for what cause did he murder him? Because his own works were wicked, and his Brothers righteous*. [that is, of meer envy and ill will, because he could not endure that God should give Abel, who lived piously, testimony, that he was accepted with him, and that Cains sacrifice displeased him, seeing he led an evil life. See *Heb.* 11.4.]

13 *Marvel not* [Namely, as if it were a strange and unheard of thing. For that it was so from the beginning of the world, the example of Cain and Abel teacheth in the former verse] *my brethren if the world hate you*. [that is, worldly and unregenerate men.]

14 *We know that we are passed over* [That is, brought over, carried over: Namely, by God, *John* 5.24.] *Col.* 1.13.] *out of death* [that is, out of spiritual and out of eternal death] *into life, seeing we love the brethren*. [hereby is not shewed the meritorious cause of life, but the evidence whereby we are assured of life. See also *Luke* 7.47.] *He that loveth not (his) brother abideth in death*.

15 *Every one that hateth his brother is a murderer*. [Gr. a man-killer. Namely, before God, seeing in his heart, which God especially regardeth, he hath as much

much as in him lies already murdered his neighbour. See *Matth. 5. 22.* And ye know that no murderer hath eternal life abiding in him. [that is, being, i. e. it is not in him.]

16 Hereby we have known love, [That is, the power and greatness of love. In some Books it is read, *known the love of God*] that he [namely, Jesus Christ] hath laid down his life for us: [Gr. his soul. See *Matth. 20. 28. John 10. 15. i. e. died for us*] and we ought [namely, when the glory of God, and the edification of the Church, and the necessity of our brethren requires this] to lay down our life [Gr. our souls, as before] for the brethren.

17 Now who so hath the good of the world [Gr. the life, i. e. livelyhood, *Mark. 12. 44. Luke 8. 43. and 21. 4.*] and seeth his brother have need, and shuts up [namely, that he doth not open the same to helpfulness and liberality] his heart [Gr. his bowels. See *Luke 1. 78. 2 Cor. 7. 15. Phil. 2. 1. Philem. ver. 7.*] before him [Gr. from him, i. e. That he doth not assist him in his need] how abideth [that is, is, or can be] the love of God in him? [he here nameth the love of God, and not of our neighbour, although he here speak of the same, because we cannot love God, if we love not our neighbour. See chap. 4. ver. 20. 21.]

18 My little children let us not love with word, nor with the tongue, [Namely, only, as *Rom. 2. 28.*] but indeed [that is, by shewing actually the works of love to our neighbour] and truth. [that is uprightness of heart without hypocrisy, or ambition to be seen of men. See *Matth. 6. ver. 1. &c.*]

19 And hereby [Namely, by the shewing of sincere love to our neighbour] we know that we are of the truth, [that is, are true and sincere Christians, who rightly understand, believe, and live according to the truth of the Gospel] and we shall assure [that is, quiet: by this evidence assuring our selves that we are true children of God. See *Matth. 5. 45. 2 Pet. 1. 10. and here ver. 10. and chap. 4. ver. 6. 17.*] our hearts [that is, our consciences] before him. [namely, Jesus Christ, who shall judge us, that we may boldly stand before him at his coming, and not be ashamed. See chap. 2. 28.]

20 For if our heart [That is, our conscience, every one his own] condemn (us) [that is, accuse, convince, and condemn us, that we do not sincerely love God and our neighbour, and therefore are no true Christians] God is [or God is truly greater &c.] greater [that is, mightier to condemn us] then our heart, and he knoweth all things. [that is, he knoweth all things, and much better how it is with us then our own conscience. See *Job. 9. 4. and chap. 11. 6. &c. and chap. 28. ver. 23. 24. Psalm 94. 7. &c. Isa. 40. 13. &c. Acts 1. 24. and chap. 15. 8. Heb. 4. 13.*]

21 Beloved, if our heart condemn us not, [Namely, that we are hypocrites: but that the holy spirit witnesseth with our spirit that we are true children of God. *Rom. 8. 16.*] we have boldness [that is, a bold confidence, *Heb. 4. 16.*] toward God: [namely, that he will acknowledge us for his true children.]

22 And whatsoever we pray for, [Namely, that is necessary for us to salvation, and is agreeable to his will. See chap. 5. 14.] we receive of him: seeing we keep his commandments, and do that which is pleasing before him.

23 And this is his commandment, that we believe [That is, that we must believe &c.] in the name of his son Jesus Christ, [that is, in his son Jesus Christ. See chap. 2. 12.] and love one another, even as he hath given us a commandment.

24 And he that keepeth his commandments abideth in him [That is, hath intimate communion with him. See chap. 1. 3.] and he in the same. And hereby know we that he abideth in us, (namely) from the spirit

[that is, by the testimony, the operation, and moving of the Holy Ghost. See *Rom. 8. 9, 14, 15, 16.*] which he hath given us.

CHAP. IV.

1 The Apostle again warneth believers of false Teachers. 2 whom he describes 4 and comforts them against the seduction of the same, by the gift of regeneration which they have received. 6 exhorting them to continue stedfastly in the doctrine of the Apostles. 7 Afterward he cometh again to exhortations unto mutual love, which is a right evidence of true regeneration. 9 and to this end sets before them the example of God, and his great love unto us. 12 Teacheth that thereby we are assured by his spirit that we have communion with God. 14 as also if we confess that Jesus is the Saviour of the world, and the son of God. 16 That by love we abide in God, and have boldness in the day of judgment. 18 That the same drives away the fear of damnation and trouble of the mind. 20 That we cannot love God, if we love not our neighbour. 21 seeing both these commandments are given us together.

Beloved believe not every spirit [That is, Teacher, which pretends that his doctrine is from the revelation of the holy spirit. See *1 Tim. 4. 1.*] but try the spirits [namely, by the touchstone of Gods word. See *1 Thes. 5. 21.*] whether they are of God: [that is, whether their doctrine be inspired by God, and agreeth with Gods word] for many false Prophets [that is, false Teachers. For as they are called Prophets, not only who foretell things to come, but also who interpret the Scripture, *1 Cor. 14. 3. 37.* so they are also called false Prophets, not only who foretell any thing that is not true, but also who perversly interpret the Scripture, and teach false doctrines. See *Matth. 24. 24.*] are gone out into the world. [See *1 John 2. 19.*]

2 Hereby ye know [Or hereby know the spirit of God: imperatively] the spirit of God. [that is, the doctrine which is inspired by the spirit of God. Or a true teacher who is moved by the spirit of God] Every spirit [that is, Teacher. See ver. 1.] that confesseth [that is, openly teacheth and acknowledgeth] that Jesus Christ [Gr. Jesus Christ being come in the flesh, see ver. 3. and *2 John 7.*] is come in the flesh, [that is, hath assumed the humane nature, as the only Mediator, to reconcile us unto God in the same. See *John 1. 14. Rom. 1. 3.* This is the principal article of Christian Religion, and and as a sum of the same. See *Matth. 16. 16. Mark 8. 29. John 20. 31. Rom. 1. 3, 4. and thereby it appears that he was the son of God before he assumed the humane nature] he is of God: [i. e. He is a true Teacher, who propoundeth the divine truth and doctrine.]*

3 And every spirit which confesseth not that Jesus Christ is come in the flesh, he is not of God: but this is (the spirit) of Antichrist, [That is, the doctrine of Antichrist, which is contrary to the truth of the person and office of Christ] which (spirit) ye have heard that it shall come, and is now already in the world.

4 Little children ye are of God, [That is, regenerated by the spirit of God, and thereby enlightened with the knowledge of the true and divine doctrine] and have overcome [namely, by your stedfastness in the true doctrine, from which they were not able to withdraw or seduce you. See *Matth. 24. 24.*] them: [namely the false Teachers] for he [namely, the spirit of God] is greater [that is, mightier, as *John 10. 29. and 1 John 3. 20.* Namely, to preserve you in the truth, and to strengthen you against seductions] which is in

you, [that is, which God hath given you, and abideth in you. See chap. 3. 9.] *then he that is in the world.* [namely, the Devil, or the spirit of error, ver. 6. who is in worldly and unregenerate men, such as the false teachers are, as is said in the following verse.]

5 *They* [Namely, the false Teachers] *are of the world: therefore speak they of the world,* [that is, things which are of the world, and which agree with the understanding of unregenerate men, or with their worldly lusts also] *and the world* [that is, worldly and unregenerate men, as chap. 3. 13.] *heareth them.* [that is, embraceth their false doctrine.]

6 *We* [Namely, Apostles, and they that propound one kind of doctrine with us] *are of God.* [that is, not only regenerated by the spirit of God, and enlightened with the knowledge of the truth, but also called by him, to preach his divine truth purely unto men.] *He that knoweth God* [namely, rightly, as he hath revealed himself in his word] *heareth us:* [that is, embraceth our doctrine, as before] *he that is not of God, heareth us not.* *Hereby we know* [namely, when men hear us or hear us not] *the Spirit of truth,* [namely, when men hear us, and embrace our doctrine] *and the Spirit of error.* [namely, when men hear us not. So that by the doctrine and writings of the Apostles (as also of the Prophets and Evangelists) must be judged of truth or error in doctrine.]

7 *Beloved let us love one another: for love is of God,* [That is, God is an author of love, who worketh the same in us, and commandeth us.] *and every one that loveth is born of God,* [that is, that is a certain sign, that he is truly regenerated by the spirit of God.] *and knoweth God:* [namely, aight, what manner of one he is, what pleaseth him, and what he hath commanded us.]

8 *He that loveth not hath not known God: for God is love.* [That is, God loveth not only himself but also all his creatures, and especially his elect in Christ Jesus, with such a great love and affection, that it may be rightly said, that he not only loveth, but also is love it self, as he is also called wisdom, goodness &c. it self.]

9 *Herein is the love of God towards us,* [Gr. in us, as also ver. 16. or among us] *manifested, that God sent his only begotten Son into the world, that we* [namely, who believe in him, as is exprest, John 3. 16.] *might live* [namely, spiritually and eternally] *through him.*

10 *Herein is love* [That is, appeareth the greatness of Gods love unto us] *not that we loved God,* [namely, first, so that by our love we should have stirred up God to love us again. For we were by nature haters of God, Rom. 1. 30. and enemies of God. Rom. 5. 10.] *but that he loved us,* [namely, first, as is exprest ver 19.] *and sent his son (for) a ransom for our sins.*

11 *Beloved if God have so loved us,* [Namely, with such a great, exceeding, undeserved, and unspeakable love] *we also ought* [that is, it is not only seemly, that we should herein follow the example of God as his children: but we are thereby as also by Gods command obliged so to doe] *to love one another.* [that is, not only God, who hath so exceedingly loved men, but also we men one another for his sake.]

12 *None* [Namely, of men, as is exprest 1 Tim. 6. 16.] *hath ever beheld God:* [namely, with the eyes of the body, as is declared ver. 20. i. e. although men cannot see and behold God with their bodily eyes, yet nevertheless so it is, that he abideth in us, if we love one another] *if we love one another God abideth in us,* [See the exposition hereof on 1 John 3. 24.] *and his love* [namely, with which we love him] *is perfect in us.* [See the annotat. on chap. 2. ver. 5.]

13 *Hereby we know that we abide in him, and he in us, because he hath given us of his spirit.* [See the exposition chap. 3. 24.]

14 *And we have beheld it,* [See chap. 1. 1.] *and testify that the father hath sent (his) son (for) a Saviour of the world.* [that is, of the elect and faithful in the whole world. See John 3. 17. and chap. 4. 42. and 1 John 2. 2.]

15 *Whosoever shall have confessed* [Namely, and further shall have done that which his confession requires. Namely, shall have embraced him by a true faith, and shewn his faith by the works of love. For otherwise the Devils also indeed confessed this, Mat. 8. 29. Mark. 5. 7.] *that Jesus is the son of God, God abideth in him, and he in God.* [See the exposition chap. 3. 24.]

16 *And we have known and believed the love that God hath unto us.* [Gr. in us] *God is love:* [See the exposition ver. 8.] *and* [that is, therefore] *he that abideth in love, he abideth in God, and God in him.*

17 *Herein is love perfect with us,* [That is, hereby are we perfect in love, namely, that like as he is, we are also in this world, as followeth] *that we may have boldness in the day of judgment,* [that is, a bold confidence that we shall not be condemned in that day: seeing we now exercise love, and the Lord Christ shall then bring forth the works of love, not as meritorious causes of absolution and salvation, but as fruits and evidences of our faith. See Math. 25. ver. 34. 35. &c.] *(namely) that even as he is,* [that is, even as Christ walked in love, and constantly abideth therein, we also follow his footsteps. See chap. 2. 6. and chap. 3. 3. and the annotation there. Or even as God is love, we also so walk in love, ver. 8. 10. Math. 5. 48.] *we are also in this world.*

18 *There is no fear* [Namely, of being condemned in the day of judgement, which fear is called a slavish fear. For he speaketh not here of the fear of God, which is the beginning of all wisdom, Psalm 111. 10. which is a childlike reverence of the Divine Majesty, and a carefulness not to provoke the same: seeing that is commanded us, Phil. 2. 12. 1 Pet. 1. 17.] *in love,* [that is, in them who shew their faith by love: who truly love God and their neighbour] *but perfect love* [that is, when we sincerely love God and our neighbour. See chap. 2. 5.] *driveth out fear:* [Gr. casteth. For this fear is so firmly implanted in the hearts and consciences of sinners, that it must as it were by force be driven out of the heart by a strong and true faith. Now that we have a true faith, is known by the true love of God and our neighbour, to which therefore this driving out is also ascribed] *for fear* [namely, that we shall be damned] *hath torment,* [or punishment, i. e. vexation, anguish, and distress of mind, which ceaseth when we are assured of the truth of our faith, which is done both by the spirit of God, and by the works of love, which by how much greater it is, by so much the fear and anguish is the less] *and he that feareth, is not perfect in love.* [that is, hath not yet true love: for if he had it, he would drive out this fear.]

19 *We love him* [Or let us love him, i. e. God, for the Greek Text may bear both Translations] *because he loved us first.* [See ver. 10.]

20 *If any man say, I love God, and hateth his brother* [That is, not only actually hateth him, but even also doth not love him: as the following words declare] *he is a liar.* [See chap. 2. 4.] *For he that loveth not his brother whom he hath seen,* [that is, whose person, state, and necessity he seeth, by which sight love and mercy uleth to be stirred up in the heart] *how can he love God* [he would say he can in no wise love God: seeing men are more easily moved to love by sight then by hearing, and God no less requires the one love of us then the other] *whom he hath not seen?*

21 *And this commandment we have from him, (namely) that he that loveth God, should love his brother also.*

CHAP. V.

1 The Apostle shews further that the love of God, and of the children of God, must always goe together. 3 and teacheth that the love of God is shewed by the keeping of his commandments, and overcoming of the world, which the regenerate do by faith in Jesus Christ. 6 whom he proveth to be the son of God and our Redeemer by a twofold testimony, in heaven of the holy Trinity. 8 and on earth, of the spirit, of the water, and of the blood, 9 and teacheth that we must receive these testimonies, or otherwise that we make God a lyar. 11 but they that receive them, that they have eternal life by Christ, 14 and a confidence that by their prayers, they shall obtain all things from God that are necessary to their salvation, 16 and that not only for themselves, but also for their brother, who sinneth not unto death, 18 into which sin he teacheth that the regenerate fall not, forasmuch as they rightly know God and his son Jesus Christ, and are in him, 21 finally exhorts believers to take heed of Idols.

Every one that believeth [Namely, with such a faith, as is accompanied with all that which belongeth to a true faith: see chap. 4. 2.] that Jesus is the Christ, [that is, the true and promised Messiah. See John 20. 31.] he is born of God: and every one that loveth him that begat, [that is, the Father] he loveth him also that is born of him. [that is his children: which seeing it is so among men, the Apostle shews thereby, that if a man love God, he must also love all the children of God who are born of him.]

2 Hereby we know that we love the children of God, when we love God, [For from the love of God, as the Original and fountain, the love of our neighbour must spring and proceed] and keep his commandments.

3 For this is the love of God, [that is, hereby we shew that we truly love God] that we keep his commandments: and his commandments are not difficult. [that is, grievous, troublesome: which is not here said to shew that we can here perfectly keep these commandments. See chap. 1. 8. and chap. 2. 1. but in respect of the regenerate, in whose heart the holy Ghost so inscribes the commandments of God, that with all he stirs up a desire in them, willingly to do the same, Rom. 7. 22. and that which any one doth willingly, that is not difficult or troublesome to him. See Matth. 11. 30.]

4 For all that is born of God overcometh the world: [That is, in the spiritual conflict betwixt the spirit of regeneration, and worldly lusts and allurements, whereby we are tempted to turning a way from the faith, and transgressing of the commands of God, it keeps the upper hand] and this is the victory [that is, the cause of our victory, because it embraceth Christ through whom we are able to do all things. Phil. 4. 13.] which overcometh the world (namely) our faith. [namely, which is accompanied with all that is requisite unto a true faith: for such a faith cannot stand without observing of the commandments of the love of God and our neighbour.]

5 Who is it that overcometh the world, but he that believeth that Jesus is the son of God?

6 He it is who came by water and blood, [The Apostle here hath respect to the water and blood which flowed out of the pierced side of Christ, of which John only maketh mention, John 19. 34, 35. and rehearseth the same again here to shew that there is a mystery in it, namely, that from him floweth the water of the Holy Ghost, whereby we are cleansed and regenerated, and that by the shedding of his blood on the cross is procured

for us, reconciliation with God and the forgiveness of our sins. And thereby was fulfilled that which was represented by the Ceremonies of the Old Testament, which consisted mostly in purifications by water, and shedding the blood of the beasts which were sacrificed: so that this is the sence, seeing Christ being come hath actually fulfilled all that which was represented by the ceremonies of the Old Testament, that therefore this is a clear proof, that he is the true Messiah] (namely) Jesus the Christ: not by water only, but by water and blood. [that is, he came not only to bring about the benefit of regeneration, or of the cleansing of our corrupt nature, but together also the benefit of justification or reconciliation with God, by his spirit and blood: which two benefits are not separated one from another] and it is the spirit that testifieth, [that is, the holy spirit testifieth in the hearts of believers. 2 Cor. 1. 22. Ephes. 1. 13] that the spirit is truth. [that is, the doctrine of the Gospel, that Jesus is the Christ: which doctrine is called spirit. 2 Cor. 3. 6. See the annotat. there.]

7 For [This verse seeing it contains a very clear testimony of the holy Trinity, seems to have been left out of some copies by the Arrians, but is found in almost all Greek copies, and even by many ancient and worthy Teachers also, who lived before the times of the Arrians, brought out of them for proof of the holy Trinity: and the opposition of the witnesses upon earth ver. 8. sheweth clearly that this verse must be there; as appears also by the ninth verse, where is spoken of this testimony of God] there are three [namely, persons, and distinct witnesses] who witness in heaven, [that is, give from heaven an heavenly and divine testimony hereof, which may not be doubted of. See Matth. 3. 16. 17. and chap. 17. 5. John 3. 31. Acts 2. 1. &c.] the Father, the Word, [that is the Son of God. See John 1. 1.] and the Holy Ghost, and these three [namely, persons. See Matth. 3. ver. 16. 17. and chap. 28. 19.] are one. [namely, of essence and nature: who testify of this thing all three together and the same thing. A very clear proof and testimony of the Trinity of persons in the unity of the divine essence. See John 10. 30.]

8 And there are three [That is, there are also three witnesses on earth, which testify the same] which testify upon earth, the Spirit and the water and the blood. [That is, the Spirit of adoption, which is given to believers in the Church here upon earth, and the water of regeneration, by which the faithful are assured of their fellowship with the Father and the Son, and the blood of the New Testament, whereby they obtain forgiveness of their sins, and reconciliation with God. Others by the Spirit understand the doctrine of the Gospel, and by water, the Sacrament of baptism, and by blood the Sacrament of the Lords Supper, by which three means, the faithful in the Church here on earth, as by three firm witnesses, are assured of the forgiveness of their sins by Christ, and of eternal life. See also the annotat. on ver. 6.] and they three (come) to one. [that is, have respect unto all one thing, and give one kind of testimony thereof, namely, that Jesus is the Saviour and the Son of God, ver. 5.]

9 If we receive the witness of men, the witness of God is greater: [That is, more authentick, and therefore also must be more firmly embraced] for this is the witness of God, which he hath testified of his Son. [namely, Jesus Christ, that he is the true and only Saviour.]

10 He that believeth in the Son of God, hath the witness in himself: [That is, is by the Holy Ghost, who wrought faith in him, convinced and assured hereof in his heart. John 3. 33.] he that believeth not God, hath made him a lyar: [See chap. 1. ver. 10.] seeing he hath not believed the testimony, that God hath testified of his Son.

11 *And this is the testimony,* [Namely, whereof I speak] *(namely) that God hath given us* [namely, who truly believe in Christ, *Joh. 3. 36.*] *eternal life: and this same life is in his Son.* [namely, as in a fountain out of whole fulness we receive it, *Joh. 1. 16.* for the Son hath merited life for us, hath power to give us the same, and giveth it also to all that believe in him. See *Joh. 6. 47, 48, 51.* and chap. 17. 2.]

12 *He that hath the Son* [That is, hath received him by true faith, *Joh. 1. 12.* he hath the beginnings of eternal life already in this life, and hath a certain hope that he shall also perfectly possess the same hereafter. See *Joh. 5. 24.* and chap. 8. 51.] *he hath life: he that hath not the Son of God, he hath not life.*

13 *These things I have written unto you, who believe in the name of the Son of God. that ye may know that ye have eternal life, and that ye may believe* [That is, may increase in faith more and more, and persevere therein] *in the name of the Son of God:*

14 *And this is the boldnesse* [That is, bold confidence, as *Heb. 4. 16. 1 Joh. 2. 28.* and chap. 3. 21.] *which we have towards him,* [namely, God, as he speaketh, chap. 3. 21.] *that if we pray for any thing according to his will, he heareth us.*

15 *And if we know that he heareth us, whatsoever we pray for* [Namely, according to his will, as ver. 14.] *we know that we obtain* [*Gr. have, i. e.* shall certainly have] *the petitions,* [that is, the things which we pray for] *which we have prayed for from him.*

16 *If any man see his brother* [That is, his fellow-Christian] *sin a sin not unto death,* [that is, a sinne whereupon eternal death doth not certainly follow, *i. e.* which is not unpardonable] *he shall pray unto (God)* [namely, for his brother that God would forgive him that sin] *and he* [namely, God, shall forgive him his sins, and so give him life. Or he, namely, who prayeth unto God for the sin of his brother, shall by his prayer bring the same to passe with God. See *1 Tim. 4. 16. Jam. 5. 20.*] *shall give him life,* [that is, deliver him from death, which he had deserved by his sin] *to them (I say) who sin not unto death: there is a sin unto death,* [that is, which certainly brings death with it, which is, the blasphemy against the holy Ghost, when any one denies the truth of the Christian doctrine, whereby he was enlightened and convinced by the Holy Ghost, and maliciously blasphemeth and persecuteth the same. See the annot. on *Mat. 12. 31.*] *for that (sin) I say not that he shall pray.* [namely, for-

asmuch as God will not forgive such sinners this sinne, but gives them up to their impenitency, even to the end, by reason that they reject and withstand the means unto repentance, which is Christs sacrifice, and the conviction of the Holy Ghost.]

17 *All unrighteousnesse is sinne, and there is sinne not unto death.* [This is not to be understood, that there is any sinne so light, that it doth not deserve death, how small soever the same may be; for that is contrary to *Deut. 27. 26. Jam. 2. 10.* but that it doth not necessarily bring death with it, but may be forgiven, if the sinner shew a sincere grief and sorrow for it.]

18 *We know that whosoever is born of God sinneth not:* [Namely, unto death: nor so that sin hath dominion over him. See *1 Joh. 3. 9.*] *but he that is born of God keepeth himself,* [namely, that he fall not into this sin] *and the wicked one* [that is, the Devil, who seeketh to bring him to this sinne, *Mat. 6. 13.*] *catcheth him not.* [or toucheth him not, *i. e.* hath no hold of him to draw him into this sin.]

19 *We know that we* [Namely, who believe in Christ] *are of God, and that the whole word* [that is, all other men who are not regenerate, nor do believe] *lyeth in that which is wicked.* [that is, in sinne and under the power of the Devil.]

20 *But we know that the Son of God is come, and hath given us understanding,* [That is, the right and saving knowledge of the true God, in which eternal life consisteth, *Joh. 17. 3.* Or given us understanding, that we may know the true one] *that we know the true one:* [That is, the true and living God, the Father of our Saviour Jesus Christ] *and we are in the true one,* [that is, we have communion with him by faith, chap. 1. 3.] *(namely)* [others insert here the word *and*, as chap. 1. 3. and by this true One understand the Father also, as in the foregoing] *in his Son Jesus Christ. This is the true God,* [namely, Jesus Christ. See *Joh. 17. 3.*] *and eternal life.* [that is, the Author, purchaser, and giver of eternal life, *Joh. 1. 4.* and chap. 10. 28. and chap. 14. 6.]

21 *Little children, keep your selves* [That is, take heed, &c be careful that ye defile not your selves with any Idolatry] *from idols;* [that is, false gods, or images which are abused to idolatry, that ye yeeld the same no kind of honour or worship, seeing it can by no means consist with the Christian Religion and true worship of God.] *Amen.*

The end of the first general Epistle of JOHN.



THE SECOND
E P I S T L E
OF THE
A P O S T L E
J O H N.

The Argument of this *Epistle*.

THIS *Epistle* and also the following are not general, (although they are put among the general ones) but written to particular persons, as appears by the superscriptions. Heretofore it was doubted of them by some, whether they were indeed written by the Apostle John. See Euseb. Hist. Eccle. Lib. 3. cap. 22. but unjustly, seeing the stile and Argument altogether agrees with the first *Epistle* of John. 1 After the superscription and the salutation, he exhorts an honourable believing matron, and her children, 5 to steadfastness in love, and following of the commandments of God: 7 and warns them of seducers, 8 exhorting them to take heed of the same, that they be not seduced; 10 and for this cause that they hold no communion with them, that they be not partakers of their sins. 12 Concludes finally with a declaration, why he writes not more largely unto them, because he hoped to come unto them himself, 13 and salutes this Matron in the name of her sisters children.

CHAP. I.

THe Elder [So the Apostle John calls himself, either by reason of his Office, as also Peter, 1 Pet. 5.1. or by reason of his great age: as if he should say the old man] to the elect, [so he calls her according to the judgment of charity, according to which, all that profess Christ, are to be accounted elect ones. See the like ver. Phil. 4.3. 1 Thes. 1.4. 2 Thes. 2.13. 1 Pet. 1.2.] Lady, [Gr. Kyria, as also ver. 5. wherby is not understood only one of the female sex, but an excellent, honourable, and noble woman] and to her children, whom [namely, both the mother and the children, as appears by the Greek word] I love in truth, [that is, sincerely, as 1 John 3.18.] and not I only, but also all [namely, who live in that place, and know you] that have known the truth; [that is, the true doctrine of the holy Gospel. See 2 Tim. 2.25. 1 Joh. 2.22. and ch. 3.v.19.]

2 For

2 For the truths sake [Namely, I love them, seeing they have received, professe, and live according to the same] *which abideth in us*, [namely, by the grace and according to the promises of God, that he will alwayes keep us in the same. See *Matth. 24. 24. John 10. 28. Phil. 1. 6. 1 Pet. 1. 5. 1 John 5. verse 4. 5.*] and shall be with us for ever.

3 Grace, mercy, peace, [See the like salutation, *1 Tim. 1. 2.*] be [Gr. shall be] with you from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love. [That is, for strengthening and increasing of the knowledge of the truth, and of love, or with truth and love.]

4 I rejoyced greatly, that I found of thy Children, [That is, some of thy children] *who walk in the truth*, [that is, professe the true doctrine of the Gospel, and order their lives thereafter according to the commandments of God] *as we have received a commandment from the Father.* [Namely, by the Son, *John 15. 15.*]

5 And now I beseech thee (elect) Lady, not as writing a new commandment unto thee, [See the annot. on *1 John 2. 7. 8.*] but that which we had from the beginning, (namely,) that we love one another.

6 And this is love, [That is, herein consists the true love of God and our neighbour, or hereby it is shewed] that we walk according to his commandments. This is the commandment, as ye have heard from the beginning, [when the doctrine of the Gospel was first preached unto you, *1 John 2. 7.*] that ye should walk in the same. [That is, so frame your life according thereunto.]

7 For there are many seducers come into the world, who confesse not [See the annot. on *1 John 2. 22.* and chap. 4. 2.] that Jesus Christ is come in the flesh : [Gr. Jesus Christ coming in the flesh. See the like phrase *1 Joh. 4. 2.*] this a seducer and an Antichrist. [See also *1 Joh. 4. 3.*]

8 Look to your selves [That is, have regard to your own salvation, from which ye would fall, if ye should suffer your selves to be seduced by them. See *Acts 20. 28.*] that we lose not that which ye have laboured for, [that is, that we, namely, Apostles, who have brought you to the knowledge of the truth, lose not the fruit of our labour about you. Or that ye (as others read) namely, who have once received the true doctrine, and have framed

your lives according to the same, lose not the fruit of your profession and conversation, which is eternal life, by seduction being brought to Apostacy] but may receive a full [that is, abundant] reward. [Namely, we Apostles, of our labour, as which shall not be bestowed upon you in vain. See *Phil. 4. 1. 1 Thes. 2. 19.* or ye believers, if ye continue stedfast against seduction, in the true doctrine of the Gospel]

9 Every one that transgresseth, [Namely, by falling away from the doctrine of the Gospel, as the following words declare] and abideth not in the doctrine of Christ, he hath not God : [that is, he hath no communion with God] he that abideth in the doctrine of Christ, he hath both the Father and the Son. [That is, hath communion with both. See *1 John 1. 3.*]

10 If any man come unto you, [Namely, into your house, or otherwise, to teach and instruct you] and bringeth not [that is, teacheth and propoundeth] this doctrine, [namely, that Jesus Christ is come in the flesh, verse 7. and which we Apostles have taught you] receive him not into house, [that is, hold no brotherly communion, or intimate converse with him] and salute him nor, [Gr. *chaircin*, i. e. to be joyfull. See the annot. on *James 1. 1.*]

11 For he that saluterh him, he hath fellowship [That is, he heareth his false doctrine, whereby he seduceth men, and puts himself in danger to be seduced by him also; and gives offence to others, as if he consented to the false doctrine, so far as he holds such communion with false Teachers] by his wicked works. [Namely, which he doth in seducing men from the true doctrine.]

12 I have much [Namely, concerning these things] to write unto you, but I would not by paper and ink, [that is, by an Epistle, which is written with ink on paper. This he saith not because he had any things concerning salvation, which he would not intrust unto paper, for all these things he hath sufficiently written in his Gospel, *John 20. 31.* but because he hoped speedily to come unto them, and would declare these things unto them by word of mouth] but I hope to come unto you, and to speak (with you) mouth to mouth, [that is, being present with you. See the like *1 Cor. 13. 12.*] that our joy [namely, which shall arise by my presence] may be complete. [Gr. *filled*, i. e. abundant.]

13 The children of thy sister, the elect, [See ver. 1.] salute thee. Amen.

The End of the Second Epistle of John.



THE THIRD
EPISTLE
OF THE
APOSTLE
JOHN.

The Argument of this *Epistle*.

THE Apostle after the superscription, and the salutation, 3 greatly praiseth the godliness of *Gaius*, to whom he writeth this *Epistle*; 4 for which he also rejoyceth, 5 and chiefly he praiseth his hospitality towards the brethren, who were constrained to travel into strange Countries for the Gospels sake, 6 and exhorts him to persevere therein. 9 Complaineth of one *Diotrephes*, that he sought to be Master in the Church, reproached the Apostle, and hindered the receiving of such Brethren. 11 Exhorts *Gaius* not to follow that evil example, 12 and recommendeth one *Demetrius* unto him, to whom he giveth good testimony. 13 Concludes with a Declaration, why he wrote no longer *Epistle* unto him, 15 and with mutual salutations.

CHAP. I.

THe Elder [Why John so calls himself, see 2 *Joh*. 1.] to the beloved *Gaius*, [who this *Gaius* was, is no where else declared, except he were one of them of whom we read, *Acts* 19. 29. and 20. 4. *Rom*. 16. 23. 1 *Cor*. 1. 14.] whom I love in truth. [See 2 *Joh*. 1.]
2 Beloved, before all things, [Or in all things] I wish that thou mayest fare well, and be in health, even as thy soul fareth well; [namely, forasmuch as it is endued with the knowledge of the saving and sound doctrine, and with manifold Christian virtues: that as thou hast an healthful soul, so also thou mayest have an healthful body.]
3 For I rejoyced greatly, when the Brethren came, and testified of thy truth, [That is, uprightness, 1 *Joh*n 3. 18.] even as thou walkest in the truth. [See 2 *Joh*n ver. 4.]
4 I have no greater joy then in this, that I hear that my children [That is, disciples, which I have begotten by the preaching of the Gospel, as Paul speaketh of the Corinthians, 1 *Cor*. 4. 15.] walk in the truth:
5 Be-

5 *Belove I, thou dost faithfully* [That is, as it becometh a faithfull dispenser of the goods, which the Lord hath afforded thee to this end. See *Luke 12. 42. 1 Cor. 4. 2.*] *in all that thou dost to the brethren*, [that is, that thou receivest them into thy house, lodgest and sustaineest them] *and to strangers*, [that is, who besides that they are brethren and believers, are also constrained to abide in strange Countries for the Gospels sake.]

6 *Who have testified of thy love*, [That is, thy liberality, which out of love thou hast shewed unto them] *in the presence of the Church*, [that is, openly in the assembly of the Church, where I now remain : which many ancient Teachers think to have been the Church of Ephesus] *whom if thou set on the way* [that is, not only bring them going by guiding them a part of the way, but also providing them with what they shall need on their journey. See *Acts 27. 3. and 28. 10.*] *as is worthy of God*, [*Gr. worthily of God.* See *Col. 1. 10. 1 Thes. 2. 12.*] *thou shalt do well.*

7 *For they went forth for his name*, [This may be understood two wayes, either that these brethren went out of their own Countrey into strange Lands, to preach the Gospel there among the Gentiles, or that they were constrained to go out of their own Countrey, and flee into strange Lands, for the service of God and profession of the Christian doctrine. But the first is most probable out of the following verse] *taking nothing of the Gentiles.* [Namely, for that service, but preaching the Gospel for nothing, to bring no hindrance to the Gospel of Christ, as Paul also did, *1 Cor. 9. 12.*]

8 *We ought therefore to receive such*, [Namely, into our houses, to lodge them and provide necessaries for their body : such, namely, as are described in the former verse] *that we may be fellow labourers of the truth.* [That is, that thereby we may also help to further the spreading abroad of the true doctrine of the Gospel.]

9 *I wrote* [Namely, concerning this business, to recommend these Brethren : although then we have not this Epistle, it cannot be concluded thence, that there wanteth any thing of the perfection of the holy Scripture; seeing it was but an Epistle of recommendation, and if there were any thing written in this Epistle necessary to salvation, the same is sufficiently found in other books of scripture, and John himself testifieth, that his Gospel is sufficient for to believe and be saved, *John 20. 31.*] *to the Church*, [namely, of which *Gaius* was either a Teacher, or an eminent member. What Church this was, is no where shewed] *but Diotrephes, who seek-*

eth to be the first among them, [that is, who out of ambition exalting himself above his fellow brethren, seeketh after this, to lord it over them, and to draw all the respect to himself alone] *receiveth us not.* [that is, esteemeth neither me, nor my writing and intercession.]

10 *Therefore if I come*, [Namely, unto you, as I hope shall shortly come to passe, ver. 14.] *I will bring to remembrance* [that is, set before his own eyes, and make known to the Church, that they may know and consider of it] *his workes which he doth*, [namely, these which he here sets down] *prating* [that is, bringing forth false and lying reports] *against us* [that is, me, as also in the former verse] *with evil words* : [that is, reproachful] *and not being satisfied herewith*, he receiveth not the brethren [namely, described above ver. 7.] *himself*, and hindereth [or forbiddeth] *them who would (do) it*, [that is, who would receive these brethren] *and casteth them out of the Church.* [Namely, by excommunication.]

11 *Beloved, imitate not that which is evil.* [Namely, aswell all manner of evil in general, as in special this evil example of Diotrephes] *but that which is good : he that doth good* [this may also be understood aswell in general of all manner of good, as in special of the good of liberality towards the brethren, which he here commendeth in *Gaius*] *is of God, but he that doth evil* [that is, he that maketh it his practise to do evil : for otherwise the very regenerate also do essoon commit that which is evil, out of infirmity] *hath not seen God.* [Namely, with the eyes of true faith, or not rightly know him. See *1 John 3. 6.*]

12 *To Demetrius testimony is given* [Namely, of special godliness, love, and fidelity] *by all* [namely, believers who know him] *and by the truth it self* ; [that is, this testimony is altogether true, seeing he also dayly shews the same indeed and in truth] *and we also testify*, [that is, I John, as also ver. 9. 10.] *and ye know that our testimony is true.* [That is, that I am not wont to testify but that which is true, *John 19. 35.*]

13 *I had much to write*, [Namely, concerning these things. See *2 John 12.*] *but I will not write to thee with ink and pen :*

14 *But I hope to see thee speedily*, [That is, speedily to be with thee, or to come unto thee] *and we shall speak mouth to mouth.* [See the annot. on *2 John 12.*]

15 *Peace be to thee*, [This was the usual manner of salutation among the Jews, or Hebrews. See hereof *Joh. 20. 19.*] *the friends salute thee* : [that is, the faithful which are here] *salute the friends* [that is, the faithful which are with thee] *by name.* [That is, every one in particular.]

The End of the Third Epistle of John.



THE GENERAL EPISTLE OF THE APOSTLE JUDE.

The Argument of this EPISTLE.

THE Apostle Jude following the example and footsteps of the Apostle Peter in his second Epistle, wrote this Epistle to exhort believing Christians unto stedfastness in the true faith, and for this end to warn them of false teachers and mockers, that they might not be seduced by them. 1 And first, after the superscription and salutation, 3 he expounds this exhortation and sheweth how needful the same is, seeing many ungodly men were crept in amongst the Christians. 5 Declares that such shall be eternally punished by God, and proves it by the like examples of the Israelites in the wilderness. 6 Of the apostate Angels 7 And of the inhabitants of Sodom and Gomorrah. 8 Describes them that they reproach Magistrates, which the Arch-angel Michael himself durst not do against the Devil. 11 That they follow the footsteps of Cain, Balaam, and Coreh. 12 That they are spots of the Christian assemblies, hypocrites, unstedfast, and that they shall certainly be damned. 14 Which he confirms by a prophecy of Enoch. 16 And further describes their faults. 17 And saith that they are the very men of whom the Apostles gave warning. 20 Afterward he rehearseth again the same exhortation to stedfastness, with a promise of eternal life. 22 Exhorts them to endeavour how to save their neighbour also, some with gentleness, and others with severity. 24 Finally he concludes with praise and thanksgiving to God.

CHAP. I.

JUDES, [Amongst the Apostles of Christ there were two of this name: one that was surnamed Iscariot, the betrayer of our Lord: and one who was also called Thaddeus and Lebbeus, Mat. 10. 3. who for distinction sake was called Judas not the Iscariot, Joh. 14. 22. and otherwhiles Judas of James, Luke 6. 16. Acts 1. 13. He it is who wrote this Epistle] A servant of Jesus Christ, [that is, an Apostle. See Rom. 1. 1. Tit. 1. 1. Jam. 1. 1. 2 Pet. 1. 1.] and brother of James [there were also two of this name amongst the Apostles, Mat. 10. 2, 3. one that was a son of Zebedee, and a brother of the Evangelist John, and one that was a son of Alphaeus, surnamed the less. Judas was the brother of this second: which he adds in the superscription, to distinguish him from the other, and also to strengthen his own authority thereby, seeing

seeing this *James* was in great esteem amongst the Apostles. See *Luk. 6.16. Act. 15.13. Gal. 2.9.* and the annotat. on the superscription of the Epistle of *James*] to the called ones [see *Rom. 1.6.*] who are sanctified by God the Father [Gr. in, namely, by the Spirit of regeneration] and kept (by) *Jesus Christ*. [namely, in the salvation which he hath procured for them. See *Joh. 10.28.* and chap. *1 Pet. 1.5.*]

2 *Mercy* [See the like salutation, *Tit. 1.4.*] and peace, and love, be multiplied (to you) [see of the word multiplied, *1 Pet. 1.2.* and *2 Pet. 1.2.*]

3 *Beloved*, seeing I give all diligence to write to you of the common salvation, [That is, of matters which concern the salvation of us all, which ye have in common with us Apostles. See *Tit. 1.3.*] I was necessitated [the reason of this necessity is shewed in the following verse] to write unto you, and to exhort (you) to fight [namely, against the seduction and evil examples of ungodly mockers, that ye be not overcome and seduced by them to apostacy or impiety, *1 Tim. 6.12.*] for the faith, [that is, for the pure doctrine of the Gospel, as *1 Tim. 4.1.* to retain it, and not to turn away from it] that was once [that is, which shall not be changed, but alwaies remain so as it was once taught by Christ and the Apostles] delivered [namely, by Christ and his Apostles] to the Saints.

4 For there are some men crept in [That is, secretly and deceitfully come amongst Christians. See *Gal. 2.4. 2 Pet. 2.1.*] who of old [or, long agoe, as *2 Pet. 2.3.*] were registred aforehand [namely, by God in the Roll of reprobate persons. A similitude taken from men that keep their book registers, in which they set down the names of those they have to doe withall, each one in his order. See *Phil. 4.3.*] unto this same judgement, [namely, whereby God hath justly given them up to a perverse sence, *Rom. 1.24, 26, 28. 2 Thes. 2.10, 11.* and shall hereafter punish them with eternal damnation.] ungodly ones, [that is, who regard neither God nor his service] who change [Gr. transfer, transpore, i.e. abuse it, thereupon to sin the more freely, and to commit all manner of lasciviousness] the grace of our God [that is, the doctrine of the grace of God] into lasciviousness, [or, wantonness, immodesty, lustfulness] and deny [see the annotat. on *2 Pet. 2.1.*] the only Lord [Gr. despoten. See of this word, *Act. 4.24. 2 Pet. 2.1.*] God, and our Lord *Jesus Christ*. [or, our God and Lord *Jesus Christ*.]

5 But I will put you in mind [That is, rehearse and bring to your mind some examples of Gods judgements against such persons] as they that once knew this [that is, certainly, fully, rightly, unchangeably] that the Lord having delivered [Gr. having saved] the people, [namely, of Israel] out of the land of Egypt, again destroyed those that believed not. [that is, made away with them in the wilderness: which temporal punishment was a representation of the eternal, *Heb. 3.17. &c.*]

6 And the Angels who kept not their beginning, [That is, their first estate, in which they were created after Gods image and put in the heavenly blessedness with the good Angels, *Joh. 8.44.* or original, or, dominion. For the Greek word signifies all these three things] but left their own habitation, [that is, heaven, the place of blessedness, where the good Angels have still their habitation, *Mat. 24.36. Mar. 12.25. Luk. 2.15.* from whence these apostate angels were justly thrust out] he hath kept unto the judgement of the great day [namely, in which that great work of the resurrection and judgement of all men and the end of the world shall come to passe, and Christ shall appear in his glory] with everlasting bands under darkness. [see the annotat. on *2 Pet. 2.4.*]

7 Even as Sodom and Gomorra, and the Cities round about the same, [Namely, *Adamah* and *Zeboim* as the same are called, *Deut. 29.23.*] who in like manner as these [namely, inhabitants of Sodom and Gomorra]

committed fornication, and went after other flesh, [so the Apostle in modest terms describes the abominable sin of the Sodomites. See *Rom. 1.27.*] are propounded for an example [namely, of Gods just wrath and judgment against such sinners, that they may see themselves therein] bearing the punishment of eternal fire. [see of this punishment, *Mat. 25.41.*]

8 *Yea even these also* [Namely, ungodly men, spoken of, ver. 4.] being brought asleep [or dreaming. This is understood either according to the letter, or in a spiritual manner, that they being as it were lulled into the sleep of sin, defile their flesh with whoredoms, adultery, &c.] defile the flesh [that is, their bodies, in which these sins are committed, and which are defiled thereby. See *1 Cor. 6.18.*] and reject the dominion. [that is, those that are in Magistracy, and the very Office it self] and reproach the dignities. [that is, those that are set over men in eminency, power, honour, and authority. See *2 Pet. 2.10.*]

9 But Michael [This is the proper name of the Arch-angel, which is found also, *Dan. 10.13.* and *12.1. Revel. 12.7.* and is as much to say as, who is like unto God? Which name also may well be ascribed to the Lord *Jesus Christ*, but he is also *1 Thes. 4.16.* expressly distinguished from the Arch-angel] the Arch-angel [that is, the highest Angel, or one of the highest Angels. See of this name, *1 Thes. 4.16.* and the annotat. there] when he contended with the Devil, [this history is not written in the writings of the old Testament: so that it seems that *Jude* hath this either by some tradition from hand to hand, or out of some writing that we have not now: as he also, ver. 14. relates the prophecy of *Enoch*: as *Paul* also rehearseth the names of the Egyptian Sorcerers, *2 Tim. 3.8.* From whence cannot be concluded that the holy Scripture is imperfect. See the note there] and debated concerning the body of *Moses*, [this is by many understood of the dead body of *Moses*, when he was dead on Mount *Nebo*, which God buried in an unknow place, that the Israelites might not commit idolatry with his dead bones, as is done by many at this day with the bones of Martyrs and other Saints, *Deut. 34. ver. 1.6.* and think that the Devil sought to hinder this, to bring the people to idolatry] durst not bring forth a judgement of reviling against (him,) [that is, a reviling judgement, reviling words, or reproachful words, whereby any one is condemned. See *2 Pet. 2.11.*] but said, the Lord rebuke thee. [the like we read, *Zach. 3.2.* to which some think that the Apostle here hath respect.]

10 But these reproach that which they know not, and that which they know naturally [That is, by their very outward senses] as the unreasonable beasts, therein they corrupt themselves. [namely, by reason that they abuse those things by excess and lasciviousness, whereby they corrupt both body and soul.]

11 Woe unto them [That is, an eternal misery shall come upon them] for they are entred the way of Cain, [that is, have followed the example of Cain, in hating and persecuting their brethren] and by the seduction of the reward of Balaam precipitated, [that is, even as Balaam through covetousness, for reward sake, suffered himself to be seduced to curse Gods people, although God hindred him from it, so these also teach false doctrines, and reproach the true, merely for filthy lucre sake. Gr. poured out, i.e. as water poured out flatters away of it self, so they also are carried away with great covetousness] and perished [or, are brought into destruction; even as *Corab*, with his companions *Dathan* and *Abiram*, with all that they had, sunk down alive into the earth, *Numb. 16.31. &c.*] by the contradiction of Core. [that is, imitating the rebellion and sedition of *Core* against their Magistrates.]

12 *These are spots in your love-feasts* [Gr. *agapais*, i.e. loves. So the feasts were called which the primitive Christians were wont to keep together for the strengthening of love, when the Lords supper was held: of which the Apostle Paul speaks, 1 Cor. 11. 21, 22. and which are described by Tertullian *Apol. cap. 36.*] (and) *while they are at feast with you* [that is, are invited by you to a particular feast] *they feed themselves* [that is, they fill and pamper themselves with gluttony and excess. See Ezek. 34. 2.] *without fear*, [namely, that they shall be punished for it by God: or as being ashamed before men] *they are clouds without water, which are driven about by the winds: they are as trees in the passing away of the harvest*, [which then have neither fruits nor leaves left. Or which indeed sometimes may bring forth blossoms, and beginnings of fruits, but they perish, and decay soon] *unfruitful, twice dead*, [that is, wholly, having neither fruits nor leaves] (and) *rooted up*.

13 *Wilde waves of the sea* [That is, tempestuous, fierce] *foming up their own shame*: [that is, casting forth as scum and filthiness; namely, their tempestuous, foul, and reviling words, and shameful deeds] *wandering stars*, [that is, planets, who though they have a certain course, yet they seem to us to wander, because their course is not uniform with the other stars. Whereunto he compareth their unsteadfastness] *to whom the blacknesse of darknesse* [see the exposition hereof, 2 Pet. 2. 17.] *is reserved for ever.*

14 *And of these Enoch also, the seventh from Adam*, [Namely, Adam himself being of the number thus, Adam, Seth, Enos, Kenan, Mahalalel, Jered, Enoch. See Gen. chap. 5.] *prophecied* [this prophecie stands no where written in the writings of the Old Testament, but seems to be delivered from hand to hand among the Jewes, and God caused the same to be written by the Apostle Jude amongst the holy Scriptures, to be everlastingly preserved in the Church. See ver. 9.] *saying, behold the Lord is come* [that is, shall come. So the Prophets speak, thereby to shew the certainty of the fulfilling of the prophecie, as if it now came to passe or were come to passe. See 1 Cor. 16. 22.] *with his many thousand holy ones*, [G. *holy ten thousands*, namely, of Angels. A certain number for an uncertain great number. See Dan. 7. 10. Matth. 24. 31. and chap. 25. 31.]

15 *To hold judgement* [Gr. *to doe*, or *to give judgement*] *against all*, [namely, unbelieving and impenitent sinners. For here is spoken of the judgement of condemnation, into which believing and penitent sinners shall not come, Job. 5. 24.] *and to punish*, [Gr. *to reprove*, or *to convince*] *all ungodly ones among them*, [that is, who are eminent in ungodliness among them, and reproach, persecute, and oppress the godly: such as are here described by the Apostle] *because of all their ungodly works, which they have ungodly done, and because of all the hard (words)* [that is, not only concerning their ungodly works, but also for their absurd, railing and reproachful words, which are hard to be born] *which ungodly sinners have spoken against him*. [namely, the Lord, who shall come to hold judgement, verse 14. i.e. against his person, doctrine, and Church.]

16 *These are murmurers*, [Namely, aswell against God that he doth not satisfie them, as against men, and especially those that are placed over them; with whose government they are not content.] *complainers of their estate*, [that is, not being content with the estate or portion, that God hath appointed them] *walking after their own lusts*, [namely, fleshly lusts. See Rom. 8. 1. 2 Cor. 10. 3. Gal. 5. 16. 2 Pet. 3. 3.]

and *their mouth speaketh very swelling things; admiring at persons* [that is, as with admiration commending and flattering the persons, which are in esteem for their riches and power, and may be advantageous to them] *for advantage sake*. [by this flattery to get advantage by them.]

17 *But beloved remember ye the words which were foretold by the Apostles of our Lord Jesus Christ*: [Hence it follows not, that this Jude should not himself also have been an Apostle of Jesus Christ, for Peter also makes mention of the Epistles of Paul, 2 Pet. 3. 15. but only that he wrote after the other Apostles. He hath here respect chiefly to the Apostles Paul and Peter.]

18 *That they have told you, that in the last times shall be mockers, who shall walk after their own ungodly lusts*. [Gr. *lusts of ungodlinesses*.]

19 *These are they who separate themselves*, [Namely, from the holy Assemblies of believers. Or *make separation and rents in the Church*] *natural (men)* [Gr. *animal*: as 1 Cor. 2. 14. Jam. 3. 15. See the annotations there] *not having the Spirit*. [namely, of God, i.e. the Spirit of regeneration: which appears from thence, because their fleshly lusts have the upper hand and reign in them: which is not so in them that have the Spirit of regeneration.]

20 *But beloved, build ye* [Or. *edifie*, i.e. set your foundation fast, and increase daily more and more in faith] *your selves* [or, one another, as 1 Thes. 5. 11.] *on your most holy faith*, [that is, in the confidence that ye have in our Saviour Jesus Christ, to retain that, to increase therein, and to establish all Christian virtues thereon, Rom. 14. 23. Heb. 11. 6. Or on the doctrine of the holy Prophets and Apostles, which ye believe and have received once, Ephes. 2. 20. daily increasing therein more and more, and abiding firmly in the same] *praying* [namely, to God, that by his Divine grace and power he would strengthen you therein. Whence appears, that when we are exhorted to edifie and to keep our selves, such keeping proceeds not from our own abilities, but from the grace and power of God, to whom we must pray for it] *in the holy Ghost*. [or by the holy Ghost, Rom. 8. 26.]

21 *Keep* [viz. carefully using all means to abide and increase therein. See the former verse] *your selves* [or, one another, as before] *in the love of God*, [this may be understood either in the love wherewith God loveth us, to abide in his favour and friendship; or in the love which we bear unto God, to persevere and increase therein: we must seek after both. But the second seemeth to agree more with the scope of the Apostle] *looking for the mercy of our Lord Jesus Christ unto eternal life*. [that is, the gracious sentence or judgement which he shall pronounce upon us believers, without our merits, of meer mercy, in the day of judgement, Mat. 25. 34.]

22 *And of some indeed have compassion*, [That is, reprove and admonish some out of mercy, and having compassion with their infirmity. Namely, such as sinne of infirmity, and are not wilful, Gal. 6. 1.] *making difference*: [namely, betwixt the weak and wilful, betwixt tractable and obstinate, namely, to order your reproofs and admonitions according to every ones condition with mildness, or with sharpness, the better to winne them.]

23 *But save* [That is, seek to save by good admonitions : See 1 *Tim.* 4. 16.] *others* [namely, who are wilful or stiffnecked] *by fear* [Gr. *in fear*, i. e. seek to afflict them by propounding of the fearful judgement of God, which shall passe upon such unless they repent, 2. *Tim.* 4. 2.] *and pluck them out of the fire*, [that is, pluck them without delay out of the manifest danger of loosing their salvation, as men doe when some body is fallen into the fire. For a penitent sinner is as it were pluckt out of hell fire] *and hate even the coat* [that is, not only uncleanness, and other sins themselves, but also that which hath any communion therewith] *which is spotted by the flesh*, [this

seems to be spoken with regard had to the uncleanness of the Law, according to which all that touched any thing that was unclean, was also accounted unclean.]

24 *Now to him that is able to keep you from falling* [Or *stumbling, gliding, treading awry*] *and to present (you) blamelesse before his glory*, [that is, before him, who is glorious] *in joy*,

25 *To the only wise God our Saviour be glory, and majesty, power, and might, both now and to all eternity*, [Gr. *into all ages.*] *Amen.*

The End of the general Epistle of the Apostle JUDE.



THE REVELATION OF John the Theologue, OR DIVINE.

THEOLOGUE, [That is, such a one as speaks of God and Divine things. Thus John is called here, according to the opinion of many ancient Doctors, because, that as well in the beginning of his Gospel and first Epistle, as also in this Revelation, he doth most plainly and abundantly speak of the Godhead of Christ; as likewise, that all this Book of his is full of Divine Visions and Mysteries. So that those are much mistaken, who by reason of this Attribute, would have us believe, that not the Apostle, but another John, was the Penman of this Book; When as the ancientest Doctors in Christendom, Justin Martyr, Irenæus, Clemens, Origenes, Hieronymus and many others, never scrupled it, and the universal Church, ever held it to be the same Evangelists work. As also his being sent into the Island Patmos, and his own name several times set down here, by it self, without any additions, after the example of the Prophets, sufficiently sheweth, besides his calling of Christ the Word of God, chap. 19. which is peculiar to this Apostles style and writing. The divinity of this book it self also, and the fulfilling of many of its prophecies, already manifested to the whole world, are sufficient proofs, that none but an Apostle of Christ and inspired by his Spirit, could have written this book.]

The Argument of this B O O K.

THIS Book addressed unto the Church by way of an Epistle, is the last book of the New Testament, and as it were the Obsequation or sealing up of the same, and was written by the Apostle John, according to testimonie of the ancient Writers, about threescore and four years after the Ascension of Christ into heaven, towards the latter end of the Emperor Domitian his reign, by whom, besides many other persecutions of the Christians under him, John himself also was banished into the Island Patmos, where this same Revelation was made unto him, for the comfort and warning of the Christian Church, as himself intimates, chap. 1. 9. And though some of the ancient Doctors, are of opinion, that John wrote his Gospel after his deliverance out of Patmos, at the request of the Churches of Asia; Yet it seemes more probable, from the second verse of the first chapter, and otherwise, that this Revelation was penned by him last of all: and in regard of the matters therein contained, both John himself and the Christian Church after him, found good, with this book to end and conclude the whole new Testament, as also the strict warnings towards the end of this book, of adding or abating any thing, chap. 22. 18, 19. doe import. This writing, though (as a prophetical book, treating much of prophetical matters) it abounds with many passages difficult to be understood; yet it is full also of divine instructions, serving to confute many Heresies sprung up already, and especially to inform the Church of Christ what troubles they were to expect in after-times from the Devil and his instruments, chiefly from Antichrist and his ministers, as also of the heavy punishments which from time to time, especially in the last judgement, should light upon the enemies of the Church; together with the wonderful deliverances which God likewise from time to time would shew to his Church, and principally the happy issue out and overcoming of all their adversities and adversaries, and the unspeakable glory and blessednesse, which after the coming of Christ to judgement they should for ever enjoy in the heavenly Jerusalem. This book may fitly be divided into three parts. The first is the preface, contained in the beginning of the first chap. to ver. 9. The second is a relation of prophetical Visions and Predictions of things that were to happen to the Church of Christ, from that time forward, unto the end of the world, from the 9. verse of chap. 1. unto the 6. verse of the last chapter, from whence unto the end of the chapter you have the sealing up of the book, as also of the whole new Testament. As for the Predictions beginning chap. 1. ver. 9. and ending chap. 22. ver. 6. they are held forth by several Divisions and prophetical visions, whereof some of like nature are to be found likewise in some of the Prophets of the Old Testament, viz. Iſaias, Ezekiel, Daniel, Zacharias and others, as shall be shewed in the Annotations: as it hath pleased God to hold forth things to come, sometimes in plain terms, otherwhiles under obscure shadows and visions, as well the more to stir up our diligence in searching after the same, as also the better to shew forth the greatness and weight of them: so doth he likewise especially by John here, because that in this prophetic there are many things foretold, concerning the plagues and changes of the Roman Empire, which, if matters had been too plain, might have taken occasion thence, to have persecuted the Christians more grievously. Which was the reason also that Paul handling the same matter, 2 Thes. 2. he makes use of covert expressions. The Visions contained in this Revelations are especially seven. The first begins from chap. 1. ver. 9. and ends with the third chapter, holding forth Christ unto us in his Kingly and Priestly estate, walking among the seven Candlesticks or Churches: together with his commands or precepts to be sent in writing unto the seven Churches of Asia, with whom John had most conversed, and the writings or letters to them all respectively in that behalf. The second Vision is a Vision of the glory of Gods sitting on his Throne, and of the Lamb, standing upon the Throne, encompassed with the 24. Elders, and 4. Beasts, together with the book sealed with seven seals; and the wonderful things which happened in the world at the opening of every Seal, which Vision extends to the end of the seventh chapter. The third Vision is the apparition of the seven Angels with their Trumpets succeeding one another, ending with chap. 11. The fourth Vision is that of the woman in travel, persecuted by the Dragon into the wilderness, and of the two beasts persecuting the Saints, and withstood by the Lamb, standing on mount Sion, accompanied with 124000 followers, chap. 12, 13, and 14. The fifth vision is that of the seven Vials, and so many plagues poured forth thence upon the throne of the Beast, described chap. 15, and 16. Whereupon follows in the sixth Vision, the description of the whore of Babel, sitting upon a beast with seven heads, that is to say, the City built on seven hills, and the heavy judgement of God upon her, and upon the beast; together with the song of triumph sung by the heavenly host, accompanied with Christ their head, upon their victorie, chap. 17, 18, and 19. The seventh vision sets forth the binding of Satan for a thousand years, together with his being let loose again for a short time, and the fulfilling of all things ensuing thereupon, by the last judgement of God past upon the Devil, death, and all the wicked, and by the coming down of the heavenly Jerusalem, to be a glorious and everlasting habitation of all the elect, contained in the 20, 21. and first part of the 22. chapter.

REVELA-