

## THE EPISTLE APOSTLE PAUL TO THE COLOSSIANS

#### The Argument of this Epistle.

He Colossians having by the ministry of some faithful Teachers, and especially of Epaphras, embraced the Gospel of Christithere came in others into that Church, and into some lying next unto it, namely, of Laodiceae's the Greek Philosophy, and with certain Ceremonial observations of the law. Wherefore the Apostle Paul now prisoner at Rome, being warned by the said Epaphras, (as may be collected from the eighth verse of the first, and then to mistrate them of all things, and to confirm them in the received dottrine against all errors. In which Epistle after the introductions, which continues to the 12 verse of the first chapter, the Apostle in a very losty sple briefly propounds the Christ, and telliseth that in him alone all persection is to be found, which be dotted to the 23 verse of the first chapter, also be suffered the tribulations of Christ, and that he was called by Christ to be an Apostle for the publishing of this mysery. In the second Chapter he wants them against the forementioned errors, as well of the Patomick Philosophy for invocating of Angels, as of the observation of circumcisions, and difference dayes and meats, unto the end of the Chapter. Afterward in the third Chapter he begins to exhort them to a Christian conversation: which exhortation continues to the fixth verse of the fourth Chapter and omes afterwards to exhort them in general to the putting off of the gimning to the 17 verse of the third Chapter; and comes afterwards to exhort them in general to the putting off of the gimning to the 17 verse of the third Chapter; and comes afterwards to exhort them to prayer, both in general for himself as with the Epistle to the Ephslians, but that the same dottrines are bere somewhat more contrined to the putting off of the gimning to the 17 verse of the chapter unto the 7 verse he exhorts them to prayer, both in general for himself as with the Epistle to the Ephslians, but that the same dottrines are bere somewhat more contradied. From the 7 verse them to inform them more fully with an exhortati



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## APOSTLE PAUL TO THE COLOSSIANS

CHAP, I.

After the usualt superscription of the Epistle, 3 Paul thanketh God that the Colossians received the faith in Christ, 5 By the preaching of the Gospel, which now brought forth fruits all the world over, 7 as was done also among them, according to the testimony of Epaphras their saithfull Teacher. 9 Prayeth to God that they may be more and more frengthened in all Christian vertues. 12 Cometh afterwards to the dollrinall part, and declares how they were delivered out of the power of darkness by the blood of Christ, 15 whose person he describes, namety, that he is the image of the invisible God, 16 That all things were created by him, 18 That he is the bead of the Church, 20 That by the blood of his Cross all things are reconciled that are in heaven, and on earth. 23 Exhorts them to persevere in this faith. 24 Wherefore be also fulfilleth the sufferings of Christ for them. 23 Forasmuch as he is called to publish this mystery among the Gentiles, 28 And to present all men perfect in Christ alone, according to the working of God in him.

Aul an Apostle of Fesus Christ, Of this whole superscription see the annotations on the other Epistles, especially Ephef. 1. ver. 1, 2.] by the

will of God, and Timothy our brother.
2 To the Saints and faithfull brethen in Christ, which are at Coloß: [This was a principall City in Phrygia, not farr from Hierapolis and Laodicea : as may be seen chap, 4. 13, 16. Where the Apostle himselfe had never been, chap. 2. ver. 1, although he had divers times preached the Gospel in Pamphilia, a region lying not far from thence: from whence it feemes thath e sent Epaphras, and divers others this ther. See Act. 13. 13, and chap, 14. 24.] Grace be to you and peace from God our father and the Lord Fesus Christ.

3 We thank the God and Father of our Lord Fesus Christ, [See of this appellation of God, 1 Cor. 15, 24,

Ephef. 1. 3.] praying alwaies for you.

4 Having heard of your faith in Christ Fesus, [That is, the profession of your faith concerning Christ Je-fus, to whom true faith especially hath respect, through him to obtain forgiveness of sins and salvation. Act. 10.43. Rom. 3.24,25, &c. and of the love which [ye have] unto all Saints:

5 For the hope [Eternall Salvation which we here hope for, and hereafter shall enjoy in heaven, Rom. 8. 24. Eph. 1. 8] which is layed up for you [ that is, is kept safe, as Peter speaks, 1 Pet. 1. 4. to be received there in due time] in the heavens, of which ye heard before by the word [Gr. in the word. Eph. 1. 13.] of truth

[namely] of the Gospel.

6 which is come unto you, as also into the whole world: [That is, among all the nations of the world, as is declared hereafter ver. 23. See also Rom. 10. 18] and it bringeth forth fruits [namely, of true faith, and such as are becoming true repentance. See Mat. 3. 8. and 13. 23. as also Isa. 55. 10.] as also among you [Gr. in you] from that day that ye heard; and acknowledged the grace of God in truth: [that is, truly and fincerely, as Act. 10. 34, which is understood of the Colossians, who knew the truth of the Gospell sincerely and without hypocrisie: or of those which first preached the same unto them, who propounded it to them fincerely, and without mixing of humane doctrines; as he by and by testifieth of Epaphras.]

7 As ye have also learned of Epaphras our beloved fellow-fervant, who is a faithfull Minister of Christ for you: [That is, for your good, and for your salva-

tion,]

8 Who also declared to us your love in the spirit, [Or by the spirit, i. e. which is wrought in you by the holy Ghost, and proceeds from a spiritual mind and cause: which the Apostle addes, to distinguish this love from worldly love, which hath its original! from worldly causes. See Romans 14, 17, and Eph. 6. 18.]

9 Therefore we also even from that day that we heard it, ceafe not to pray for you, [ That is, as often as we pray, to pray for you also] and to defire that ye may be filled

filled with the knowledge of his will, [that is, Gods will revealed in the Gospel, of which he had spoken ver. 6, in all wisdome and spiritual understanding:] these two gifts are thus distinguished, that misdome properly is the comprehending of spiritual mysteries, and doctrines revealed unto us in the Gospel: but understanding the fitness of ability well to discern the true doctrine of the Gospel from human additions, and to apply the same for edification and comfort, as the Apostle hereafter also treats both these ]

10 That ye may walk worthy of the Lord, [That is, even as it becomes those who know, confess and love the Lord. See the like Rom. 16. z. Eph. 4, 1,] unto all pleasing, [that is, that ye may please the Lord in all your walking | bearing fruit in every good work, and

growing in the knowledge of God:

II Being strengthned with all power, [That is, with all manner of power, which he imparts unto us in our weakness, to overcome all these our enemies, when we defire that strength of him in faith. See i Cor. 1. 27. and 2 Cor. 12. 9. Iam. 1. 5, 17.] according to the strength of his glory, unto all patience and longsuffering ] patience respecteth the greatness of the affliction which it patiently endures : long suffering the long continuance of the same, whereby it fainteth not under the same, nor revengeth it self, although this be sometimes in its power. See Isa. 30.15. Lament. 3. 25.] with joy: [not for the afflictions themselves, which procure griefe, and wring forth teares even from the faithfull, Joh. 16. 20. but for the confolations which they feel therein, and the fruits and rewards which they obtain thereby. See Mat. 5. 12. Act. 5. 41. Rom. 5. 3. 2. Cor. 1. 5, 60.

12 Giving thanks [Namely, which we spoke of before, v, 9. And here the Apostle begins the second part of this Epistle, consisting in the proposition of the doctrine of salvation, and in the confutation of the contrary errors ] to the father who bath made us fit [namely, by his word and spirit] [to have] part in the inheritance [or to have part in the lot, i. e. in the inheritance of the Saints, as Att. 26. 18.] of the Saints in light: [that is, in the Kingdome of his grace and glory, which is called light, by reason of the true knowledge of God, which reignes therein: and by reason of the eternall glory and clearness in heaven, which followes thereupon, opposed to the King-dome of darkness, spoken of in the following

verse.]

13 Who hath drawn us out of the power of darkness] Of sinne and of eternall death, the power over which is ascribed to Satan, Heb. 2. 14. as a Prince of darkness. Eph. 6. 12. because he by seduction and ignorance of God and his will, reignes over unbelieving persons, 2 Cor. 4. 3, 4. and so bringeth them unto eternall death in eternall darkness. Mat. 8, 12. 2. Pet. 2. 17. Jud. ver. 6.] and translated us into the hingdome of the fon of his love, [that is, of his well beloved son, Mat. 3, 17, and 1, 5, an Hebraism, as Pfal, 15. 1, the Mount Sion is called the Mountain of his holines, i. e. his holy Mountain.]

14 In whom [Namely, son of his love, namely]

Christ Jesus, whose person he describeth afterwards] we have redemption [Gr. setting free or release by a ransome. See also Epb. 1.7.] through his blood, [namely] the forgiveness of sins [here this redemption which we have in Christ Jesus is further explained, and remission of sins is here onely expressed, as also Luk. I. 77. not because we have no more by the redemprion of Christ, but because that is the first part of our

redemption; and the ground whereupon the right, and title to eternall life and fanctification, and withall the earnest of the holy spirit necessarily followes;

as the Apostle every where else declares, especially |

Eph. 1. 7, &c. whereof this Epistle is an Epitomes See also Gal. 3, 12, 60 6.]

15 Who is the im age [Christ is here so called as well in respect of his eternall generation of the father, because he is the express and eternall image of the person of the father, of one essence with the father, Prov. 8, 22. Micah 5, 1. Joh. 10, 30. Heb. 1. 3. As also in respect that he being become man, God in him and by him doth as it were represent before our eyes his own attributes, namely, his wifedome, goodness, rigteousness and omnipotencie. See Job. 14. 9. and 1 Tim. 3. 16.] Of the invisible God [namely, the father, who is therefore called invisible, because his essence is invisible, I Tim. 6. 16. and because he hath not manifested himselse before the eies of men, as the son hath done in the humane nature which he assumed. See Joh. 1. 18, 33.] the first born of every creature. [He saith not the first created, but first born, which must be understood of his divine nature, and eternall generation of the father before all creatures, and of his excellency above all creatures, as is noted on the word image, and more plainely appeares Fob. 1. 1. compared with ver. 14. the 1ather because he is here called the first born not among many brethren, as Rom, 8, 29, but of every creature; whereby he is notably diffinguished from all creatures, and confequently is brought in, not as a creature, but as the Creatour of all things, as is more largely declared in the following verse.

For by him [Gr. in him, i. e. Through him as a coworker with the Father, as is declared in the end of this verse] see also Joh, 1.3. and 5. 19.] were all things created, which are in heaven, and which are upon earth, which are visible and which are invisible, whether they be thrones, or dominions, or Governments, or powers: [These names are here given to the Angels in Heaven, because God oftentimes uses them as Kings ( to whom thrones properly belong) Princes, Governours, and Potentates, for the governing of Countries and Kingdomes, as may be seen in Daniel, Zachary, and other Prophets. See also Epbef. 1. 21. and 3. 10.] all things were created by him and to him: [that is, for his fake, that he might be an heire and Lord even of them all. See Heb, L. 2, or for his honour as well as for the honour of the Father and the holy Ghost. See

Foh. 5, 23. Rom. 11. 36.]

17 And he is before all things, [That is, before any things were created, as Prov. 8. 12. Job. 17. 5.] and all things confift together by him. [that is, all creatures that are made are preferved by him in being, life, and motion. See Heb. 1.3. Joh. 5.17. & c. by all which the eternall Godhead of the fon, and confesequently the unity of his essence with the Father, and the Holy Ghost, is proved; seeing there is but one onely God, who hath created and doth preferve heaven and earth. See 7 7th, 5.7.]

18 And he is the head of the body, [In the former verses he spake of the excellency of the person of Christ, as the eternall Son of God, the Creatour and preserver of all things; now he showes also the excellency of his person above all his elect members, in regard that he as God and man became a mediatour betwixt God and men: whereof the first is that he is the spiritual head of the Church, his spiritual body, which by his merit and spirit receives all spiritual life and salvation from him. Whereof see more largely Eph. 1. 22, and 4:15, 16.] (namely) of the Church, he that is the beginning, [that is, the full fruits from the dead, as Paul calls him, I Cor. 15. 20. and Christ is so called not onely because he is he that arole by his own power, and through whole power all others did, and hereafter shall arise; but also because he is the first that arose unto overnals glory, that he might raise up all his faithfull ones with him unto the same glory hereafter. See 1 Cor. 15. 23. 1 Thef. 4. 14, & c. . ] the first born from the dead, [that is, the fust born amongst them who shall arise from the dead unto eternall glosy; whereby as also by the word beginning, is given to understand, not onely that he is the first in order, and the cause of the refunection of others, but moreover also that he shall far excell in glosy above others, even according to his humane nature, as the first born in the old Testament weie set above all their brethren: which the following words also that he &c. doe remarkeably import] that he in all [or among all, namely, his brethren] might be the first.

19 For it was (the fathers) [That is, God, his Fathers, of whom he also speaks in the following verfes. See 2 Cor. 5. 18.] good pleasure that in him all fulnefs should dwell [namely, of all spiritual gifts and glory. Namely, not onely to possess the same for himselfe, but also to impart the same to all his members according to the measure of his gifts. See Joh.

1. 14, 16, and chap. 3. 34, 39. Eph. 4. 7, & c.
20 And that having made peace by himself through the blood of his cross, [That is, by his bloody sacrifice once performed on the Cross. Heb. 10, 10.] &c, by him (I fay) might reconcile all things to himself, whether they be the things that are on earth, or the things that are in the heavens. [See the exposition of this place in

the Annotat, on Ephef. 1, 10.]

21 And he hath also reconciled you [Namely, the believers of the Gentiles.] who formerly were estranged Inamely, before ye were converted unto Christ. See Ephef. 2. ver. 12, er c] and enemies [that is, hating God, and hated of God. See Joh. 15, 25, Rom. 1. 30. and 5. 10. Jam. 4. 4.] through the understanding, in wicked workes [that is, which is alwaies busied in

evil, Gen. 6.5.]

22 In the body of his flish, [That is, in his body confishing of shesh and blood, and like unto us in all infirmities, fin excepted. Heb. 2, 14, which title the Apostle adds, that he might distinguish his body which he gave up to death for us, from the spiritual body of his Church, whereof he spake a little before: and also from his glorified body, wherewith he triumphs in Heaven, and which is no more subject to any weakness or mortality, Rom. 6. 9, 10] by death, that he might prefent you holy and un-blameable and unrebukeable before him: [namely, because the righteousness of Christ is imputed unto us by faith, and all our failings are covered by his blood and intercession, Rom. 8. 33, 34, and we being regenerated by Gods spirit, shall hereaster be freed even from all the remainders of fin, [Ephef. 5.

23 If ye do but abide grounded and firm in the fauth, and be not moved from the hope of the Gospel, [That is, the hope of eternall falvation, which is promifed to believers by the Gospel.] that ye have heard, which mas preached among every creature that is under heaven: [that is, all nations or forts of men in the world, as Christ declares Mat. 28, 19. and Mark also speaketh, chap. 16. 15.] of the which [namely, Gospel among all nations.] I Paul am become a Minister:

24. Who now rejoyce in my suffering for you, sas confirming you by my example in the truth received, See 2 Cor. 12.51. 2 Tim. 2. 10] and fulfillin my flesh the remainders] or that which manteth. This is not to be understood of the suffering of Christ for our fins, as if there should want any thing thereof for our redemption: for that is complete and perfect in all parts, so that there wanteth nothing thereof, Col. 1. 20. Heb. 10. 14. 1 Foh. 1.7. and chap. 2.2. but of the suffering that is laid upon his members, for his

Sake ] of the affliction of Christ [that is, which either Christ fuffers in his members, Att. 9. 4. 2 Cor. 1. 5. or the faithfull suffer for Christs cause, 2 Cor. 4, 10. Heb. 11. 26.] for his body, which is the Church: [that is, for confirmation and edification of his Church, as he said before for you.]

25 Whose Minister I am become according to the dispensation of God [That is, according as he hath imparted this his charge and these his gifts unto me as Lord over his house. See the exposition of this word Eph. 1. 10.] which is given me unto you, to fulfil the

word of God:

26. [Namely] the mystery which was hid from (all) ages, and from (all) generations. [See the exposition hereof in the Annotat, on Eph. 3, 5, &c] but is now revealed to his Saints,

27 To whom God would make known, what is the riches of the glory, [That is, the abundance and glory; or the glorious abundance.] of this mystery among the Gentiles, which [namely, riches of glory] is Christ among you, [For in him are hidden all the treasures of the wildome, and knowledge of God, as he speaks hereafter chap. 2. 3. He therefore that hath Christ dwelling in him by faith, hath all things with him. Rom. 8.32.] the hope of Glory: [that is, in whom, and by whom, we receive the hope of cternall

28 Whom we publish, exhorting every man, and teaching every man in all misdome, [Namely, necessary to salvation. See Act. 20. 27. 2 Tim. 3. 15.] that we might prefent every man [namely, whatever he be, whether Jew or Gentile.] perfect in Christ Jesus [that is, teach him to place and to feek his perfection in Christ alone: or in the faith and doctrine of Christ.

See Act. 4, 12, Rom. 1, 16.]

29 Whereunto I also labour, striving [A similirude taken from them who strive or fight for a prize, who use all the abilities which they have to overcome: [according to his working who worketh in me with power. [that is, according to the measure of his working who is not idle in us. See 1 Cor. 15. 10. 2 Tim. 1.6,7.

#### CHAP. II.

The Apostle testifies how carefull he is for the Colossians and others where he himselfe had never preached, that they might more and more be confirmed in the true knowledge of God and Christ, in whom all treasures of wisdome are hidden. 4 Exhorts them not to suffer themselves to be seduced from this received dostrine by any seeming reasons; 8 Warnes them not to mingle this doctrine with any Philosophy, or other institutions of the Law; 9 Seeing all the Godhead dwels bodily in Christ, and we are perfect in him, 11 and seeing in Christ we are also spiritually circumcised, 12 and Baptisme is a seale thereof: 13 considering also that Christ had abolished the ceremoniall Law as an hand-writing, on the cross, and triumphed thereon over Satanhimself: 16 treats surther against the difference of meats and times, 18 against worshipping of Angels, 20 and against all humane institutions, and self-will-worhips.

101 [This particle relates to that which was aid by Paul in the end of the former Chapter: and he shewes thereby that he had not onely laboured with all his power among those where he had preached himself, but was also carefull for those where he himself had not been.] I will that ye should know how great a conflict I have for

you [namely, by careful thoughts, prayers, exhor- | tations to those that travel thitherward, Epistles and Messages: and all this notwithstanding the impediments which Saran procures to me against it: which therefore he calls a conflict.] and [for] them that are at Landicea, [ a city lying not far from Coloss, where it seems that these false Teachers scattered the same errors, wherefore he commands them to read this Epistle among them also, chap. 4. 16.] and as many as have not feen my face in the stefh: [that is, have not

had my bodily presence: as Att. 20. 38.]

2 That their hearts [These three things, namely, consolation, love, and full assurance, may be either the fruit of Pauls conflict for them, or the thing it felse about which this carefulness and conflict of Paul was imployed.] may be comforted, [namely, understanding my care for them, and my testimony of the truth of the doctrine which they had received by Epaphras and others] and they be joyned together in love, Ta similitude from Timber-work which being joyned together, and the peeces shut one into another, becomes the stronger and sirmer thereby. Now there is nothing that more binds the hearts together then unity in the true faith. Act. 4, 32, from whence true love also slowes.] and [that] unto all riches of the ful assurance of the understanding, [namely, wrought in us by the holy Ghost. For although the Gospel it self blings this knowledge of Faith to us, nevertheless the ful assurance thereof cannot be in out hearts, but by this special assuring of the Spirit. See Eph. 1.
13.] unto the knowledge of the myslery of God, and of the Father, and of Christ: [This is a further exposition of the knowledge of Faith whereof he had spoken before. For herein confifts the sum of the doctrine of salvation, that we rightly know God the Father, and Jesus Christ whom he hath sent Job. 17, 3]

3 In whom [Namely, Christ. Or in which mysterie of God the Father, and of Christ. For the Greek particle may have relation to both: so that the sense is, that in Christ or in the doctrine of God the Father and of Christ, all treasures of wisdome and knowledge (namely, necessary to salvation) are hidden. And this is thus testified by the Apostle to shew the Colossians that therefore salvation must be sought no where else but in this doctrine, which directs us to God through Chilt, as I Cor. 1, 30, and 2, 2, &c. Others take this not for the matter which we must know for salvation, but for the wisdome which is in Christs person it self, which exceeds all other wildome of men and Angels: which is true indeed, but seemeth not to agree so wel with the scope of Paul, but by a far-fetcht conclusion] all treasures of missione and knowledge sthese two words some here distinguish thus; that by wisdome the knowledge of all Articles of Faith, and by knowledge that of all the commands of Christ necessary to a Christians walking, are understood.] are hidden [that is, are contained or included. But the Apostle useth the word hidden, because the naturall man comprehendeth not these things, but they are spiritually discerned, Mat. 11, 25, 1 Cor. 1, 23]

4 And this I say lest any one should mislead you [The Greek word fignifieth to perswade any man by decentful disputations or conclusions.] with persuasions having a thew. [Such as the Orators and Philosophers were wont to use, whereby under the shadow of probable reasons, which oftentimes had no firm eness, they enveigled mens hearts, and made them believe

what they would.]

5 For although to the flesh [That is, according to my body, as he speaks 1 Cor. 5. 3.] I am from [you,] nevertheless I am with [you] in the spirit, rejoycing, and I feeing [namely, in my spirit, as he had testified before, and as he speaketh 1 Cor. 5. 3. Whether the A. postle understand this of the knowledge which he had hereof by the relation of Epaphras and others, or else by any special revelations of the Holy Ghost, as Elifeus had of the doings of his fervant Gehazi, 2, King. 5.26.] your order [namely, in your common conversation, and also in the exercise of the discipline and government of your Church] and the firmness of your faith in Christ [that is, of the profession of your faith, without turning from it in the least, what ever men feek to perswade you to the contrary: which stedfastness the Apostle commends in them, to confirm them in it more and more.]

6 As ye have therefore received [Namely, by a true faith, Joh. 1. 12.] Christ Fesus the Lord, walke [ so] in him: [that is, as is worthy of him or his commu-

nion.]

7 Rooted and built up in him, and confirmed in the faith, even as ye were taught, [Namely, by Epaphras, and your former faithfull Teachers, nor as these others feek to perswade you.] being abundant in the fame with thank serving [namely, for the grace which

ye have already received, Col. 1, 12.]

8 Look to it [Here the Apossle begins the rehearfal of the errors against which he warnes them, namely, Philosophy, humane institutions, and mingling of the ceremonial law, which he opposeth, the one first, the other after.] that no man carry you away as a prey [or bereave you, carry you away for a prey. Name-ly, from Christ and his truth unto other doctrines or meanes of salvation without Christ. A similitude taken from such robbers, as used to carry away not onely the goods but also the persons themselves for a prey, to make them flaves to themselves or others. See an example 1 Sam. 30.] by Philosophy, [hereby is not understood the true Philosophy which is a gaft. of God, and is it felf an instrument or meanes usefull for the better understanding and explaining of the word of God : but the sophistry or deceirful feeming wisdome of some heathen Philosophers, as the following words vaine seduction declare, and as Paul speaks hereof Rom. 1.21, .22 which Philosophers in this their feeming wisdome had propounded some things concerning God, and concerning the way to the cheifest good, which these teachers would have mingled with the Gospel, as the schoolmen also do amongst the Papists, whereby the simplicity & sincerity of the faving doctrine of the Gospel is notably obscured & falsissied. ] and vara seduction according to the tradition of men [this is the second error, which these men would joyn to the Gospel of Christ, according to their opinion to give a greater lustre to the finiplicity of the Gospel, amongst men, as formerly the Pharifees did, Mat. 15. 3, &c.] according to the first principles of the world [Gr. Elements. So the Apostle calls the ceremonies of the Law, because it pleased God in the dispensation of the times, by this meanes so to lead the Israelites, and consequently in them the rest of the world that were faved, unto Christ, even as a child by learning of the ABC is prepared to read, and as it were by a Schoolmaster, brought up to more wisdome. See a larger exposition hereof. Gal. 3. 24. and chap. 4. ver. 3, 9, & c.] and not according to Christ. [that is, according to the doctrine or institution of Chast, which onely must carry it in the Church of Christ. Gal. 1. ver. 6, 8, 9.]

9 For in him [Namely, as time man who dwelt amongst us full of Grace and glory, Joh. i. 14.] dwelleth [namely, by an effentiall inhabitation of the son of God in the humane nature, by the uniting of his divine nature with the humane in the

unity of his person, as the body is called a Tabernacle and habitation of our foul, 2 Cor. 5. 1. and as Christ also therefore calls his humane nature a Temple, namely, wherein his Godhead dwelt, which should build up the same again, Joh. 2. 19.] all the fulnefs of the Godhead , [that is, the whole Godhead, namely, of the Son with all his attributes : not onely in respect of some gifts, as he also dwells in the Prophets and other Saints | bodily : [that is, perfonally, as the Greek word Soma sometimes signifies a person. Or effentially, truly opposed to the shadows and figures of the old Testament, as the word Soma is taken in this same Chapter ver. 17. But the matter comes all to one. For God indeed in the old Testament is said to dwell in the Tabernacle, Temple, and Ark of the Covenant &c. but onely as in shadows or figures of Christs humane nature, which he was to assume in the fulness of time, to dwell personally, or truly and effentially in the same with all his fulness. If so be therefore, that he is true God and true man in one person, and the fulness of the Godhead dwells in him. then infers the Apostle must we not seek salvation out of him, neither in the ceremonies of the Law, nor in philosophical perswasions about worshipping of Angels, nor in any other humane institutions or inventions, but onely in him and in his word.]

10 And ye are perfect [See Eph. 1. 23. and 4. 16.] in him, [Gr. filled in him, i. e. we have all in him that is necessary to our complete salvation, 1 Cor. 1. 30.] who is the head of all supremacy and power: [that is, even of the Angels in heaven themselves, which are subject to him, as is tellished chap. 1. ver. 16. From whence appears that we have salvation not in them but in Christ. For the property of the head and its operation requires this, that all the members, among which the Angels also are here remarkably set down, depend on and receive their spiritual life from him, Ephef. 5. 23. And although the good Angels have no need of redemption by Christ, as not being fallen; nevertheless it appears from hence that they also are by him for ever preserved in their blessed estate. Wherefore they are also numbred amongst the assembly of those unto whom believers are come, Heb. 12. 22. and are called elect Angels, 1 Tim. 5. 21. and they put themselves also amongst the servants of Christ and fellow-servants of believers, Rev. 22. 9.]

11 In whom [Namely, Christ] ye also are circumcifed [namely, not with the outward circumcision, which together with the other ceremonies of the old Testament is abolished by the death of Christ, as the Apostle here teacheth, and Gal. 5, 1, 2, but with the inward circumcifion of the heart, in the spirit, which was the thing fignified by the outward circumcifion, and which the Apostle in the following words further explains. From whence he would inferre that then the outward was no more needful nor profitable to us] with a circumcision made without hands [ that is, by God himself, through his Spirit, Deut. 30. 6. Rom. 2. 29.] in the putting off of the body of the sins [that is, of the whole mass of corruption, which is compared to a body which hath many members, see Rom. 6. 6. Col. 3.5. by reason of the manifold lusts which fin worketh in us ] of the flesh [hereby is declared from whence this finful disposition hath its original; namely, from our fleshly birth Joh. 3. 6.] by the circumcifion of Christ: [not properly, whereby Christ himlelf was circumcifed the eighth day, but by which he circumciseth us by his Spirit in our hearts, i. e. delivers us from the guilt and dominion of fin, and purifieth our hearts, as the following verses more largely declare.]

12 Being buried with him in Baptism [Or buried by

Baptism. For in Baptism it is signified and sealed unto us, that our old man is mortified by the death of Christ, and consequently buried also, i. e. by Christs fuffering and death he hath so lost his reigning power, that he is like a dead and buried body, which cannot move it self to reign, although indeed it send forth its smell still, until it shall be wholly put away by the same death and Spirit of Christ, see Rom. 6. 3. &c.] in which [namely, Baptism or Christ. For both are true, but in a different manner. For by the power of Christs resurrection we are raised up tonewness of life, and by Baptism the same is also sealed, see Rom. 6. 4. &c. And the Apostle seeks thereby to prove that we have no more need of the very feal of circumcifion in the New Testament, seeing Baptism now fignifies and feals the very fame unto us] ye are also raised up with [bins] by faith [namely, without which the outward Baptism hath no virtue. For he that believeth and is baptized shall be saved, Mark 16, 16, therefore faith receiveth the benefit which Baptism holds forth and seals to us] of the working of God, [Hereby may be understood either the power of God whereby faith is wrought in us: or the foundation of faith where to it hath respect in our renovation, namely, to the power of God who raised Christ from the dead, whereby we are also raised from the death of sin] who raised him from the

13 And you [Namely, who now believe and are baptized into Christ] when ye are dead [See Eph. 2. 1.] in trespasses and [in] the foreskin of your flesh, [this is not spoken of the foreskin properly so called, which the believing Coloffians still had, but of the natural corruption wherein they were before their conversion, which is so called by a similitude, because the foreskin in the Old Testament was a shameful and contemptible thing with the Ifraelites. See the like phrase Deut. 10. 16. fer. 9. 25. &c.] he hath quickned together with him, [see Ephes. 2. 5.] forgiving you all (your )trespasses, [or graciously forgiving, or having forgiven, co. for by faith our trespasses and finful disposition are forgiven us by virtue of Christs merit: and the body of fin or the old man is also mortified in us. Of both which benefits Baptism is a fign and seal in the New Testament, as Circumcision was in the old, Rom. 2, 29, and 4, 11,]

14 Having blotted out [That is, dashed through and expunged, or wholly razed out, as we speak] the handwriting which was against us, [the Greek word Cheirographon, i. e. hand-writing, some do take here for a writing written with Gods own hand in Tables of stone, as the law of the ten Commandments was, Exod. 34. 1. and this is by them understood of the motal Law, or of the ten Commandments, which are faid to be against us in respect of their strict requiring of perfect obedience, or in default thereof, by reason of its curse, which Christ hath born for us on the Cross, and delivered us from it, Gal. 3. 10, 13. But seeing the Apostle here properly sets himself against the observation of circumcisson and other ceremonies, therefore this band-writing is here to be understood of the Law of the Ceremonies of the Old Testament, which are called an hand-writing that was against us, because the same were as an engagement or bond of debt, whereby indeed men daily acknowledged their trespasses and debts before God, but notwithstanding were never discharged by the outward performance of the same, as Paul declares Heb. 10.1. as this word Cheirographon or hand-writing is also taken in the Greek text, Tob. 5. 3. and 9. 3. this appears also by comparing this place with Epbef. 2. 14, 13. where this word hand-writing in institutions is cal-

led the Law of commandments in institutions, which word dogmasi, i. e. ordinances or institutions is no where in Gods word used for the Law of the Ten Commandments, nor yet the word dogmatizes the ver. 20. And that which is there added by Paul proves this also clearly. For the moral Law, properly, maketh no enmity betwixt Jews and Gentiles, feeing that is alfo written in nature, Rom, 2, 14, but it is onely the ceremonial Law, by which this difference and enmity betwixt these nations is occasioned, as is noted there. Neither can it be well faid of the moral Law, that Christ hath taken it away by his death, to free us wholly from the observation thereof, as Pauls intent here is to prove. For although we are by Christ delivered from the curse and rigid observation of the morall law, nevertheless we remain obliged to the observation thereof, as the rule of thankfulness, which we owe unto God for our deliverance] [confifting in institutions, [Or by the institutions or commands: whereby some understand the institutions or doctrines of the new Testament, whereby the cercmonial Law is declared to be abolished : but the comparing of it with the place  $Eph \int_{s} z_{s}$  15. Thews that this hand-writing confifted in these institutions; and here is taught that this hand-writing was abolished not fimply by the doct ine and institutions of Christ, but by the death of Christ on the cross, who nailed the same to the cross, and altogether cancelled it, when he farisfied for our misdeeds and for the guilt of them, on the crols. For where there is fatisfaction of a debt, there is no more need of an hand-writing or bond, and therefore it is cancelled] which [I fay] was in some fort against us, for privily, secretly, namely, because the washings, sacrifices, and other ceremonies of the old Testament, seemed to purific men but indeed did it not, but onely convinced them of their guilt, except they were brought to Christ by the fame, whose blood alone could purge the consciences from deadly works, Heb. 9. 9. &c.] and took the same out of the way, having nailed the same to the cross.

15 [And] having stripped [That is, having deprived them of their power and armour, which arms were fin and death, whose power was the Law, I Car. 15. 55, 56. See also Luke 11, 22. A similitude taken from Commanders that were overcome with their fouldiers, who being thus deprived of their arms, were wont to be carried about for a spectacle before the eyes of every one, until they were brought into piifon, and there thur up or made away] principalities and powers, [that is, Satan with all his wicked spirits, who have great power over nien, as long as they are nor delivered from the dominion of fin. See Ephel. 6. 12. 2 Tim. 2.26.] he made a shew of them, [or put them to shame. Namely, to their disgrace and reproach. Sec of this word Matth. 1. 19.] publiquely, [or boldly, with boldness and by the same [or in the same, namely cross, for by his death he deprived Satan who had the power of death, of the power to hurt or accuse us. And although he still conflicts with us, nevertheless we are assured of the full victory in Christ Jesus, Luke 10. 17. Rom. 16. 20. Heb. 2. 14. Revel. 12, 10. Otherwise in himself or by himself] triumphed over them, [ This is understood of a spiritual triumph, whereby Christ having deprived Satan of all spiritual power, remained a Conquerour of hell, death, and damnation.]

16 Therefore let no man [Herewith the Apostle concludes the foregoing discourse, and first against Ceremonies, afterward against the Platonick Philophy, and finally against the institutions of men] judge you, [that is, condemn you as unclean, and transgressours of the Law, as the Jews used to do] in meat,

[that is, because ye do no longer observe such difference of mear or drink, as God had instituted in the old Testament] or in drink [as it was commanded the fews in the old Testament in certain cases, to make difference in drink also, Numb. 6.3.] or in point [or because of the feast-day; as this phrase is also taken 1 Pet. 4. 16.] of the feaft [day] [hereby are underflood the three yearly feast-days which God had instituted in the old Testament Levit, 23. 4. as by the New-moon the monethly feasts Numb. 28. 11. and by the word Sabbaths the Sabbaths of years, and especially the weekly, as faire forth as the same were ceremonial, Exod. 20. 11. Levit. 19. 3. which by the coming of Christ are abolished, in respect of their special and greater holiness which they had by Gods institution, as also in regard of their fignification and necessity. Although the Christian Church hath also thought good to observe some feast-days, according to Christian liberty, in remembrance of some principal benefits of Christ, to serve God in the same according to his command, by hearing of his word, use of the holy Sacraments, publique and common prayers and praifes, and giving of alms &c. To which days nevertheless the conscience of Christians is now no further bound, then for the observing of good order, and more and more to edifie and strengthen one another in the Christian Assemblies, by mutual excitations. Which may also well be done at other times, when the same may be done with good order. See 1 Cor. 11. 17, &c. and 14. 23, &c. But in stead of the weekly Sabbath, the first day of the week was alwayes observed for the same end, even from the times of the Apostles. See Acts 20. 7. 1 Cor. 16. 1, 2, Rev. 1, 10.] or of the New-moon, or of the Sabbaths:

17 Which are a shadow of things to come, but the body is of Christ, [That is, the thing fignified is of Christ, i e, fulfilled in Christ; for all the shadowes of the old Testament had respect to Christ and his benefits, by whose coming they also have an end, See Joh, 1.

17. Gal. 4. 3, 4. ]

18 Let no man [therefore] Lord it over you, [Or, deprive you of the prize, the Greek word Katabrabeucin fignifies an abuse of the power which is given any one over others. And is properly taken from those who have the command in the publique race or combates to grant every one his turn of running or striving, and afterward to give the prize which in Greek is called Brabeion, I Cor. 9. 24. to him that hath deserved it. Now if any one doth this not according to equity but unjustly, or according to his own will onely, he is faid Katabrabeuern, or to deal lordly herein; as on the contrary the word brabenein fignifies to deal or lord it according to equity, fee Col. 3. 15.] according to his will, Gr. milling, i.e. wilfully, felf-willed, willingly] in humility and fervice of Angels, [this ferving of Angels fome fought to bring into the Churches of Phrygia out of the Platonick Philosophy, as some ancient writers testifie. Against which even long after this time a Synod was held at Landicea. These seducers gave out, that out of humility men must not go directly unto God nor unto Chilft, but through the Angels who were Gods fervants, and who were to be as Mediators betwirt God & us, as yet at this day some give out of Saints departed] entring [or climbing in, thrusting in. Namely, with their lubtil and prefumptuous tenets, and speaking of matters, as if they came out of heaven, whereas they were nothing else but humane inventions, and groundless fancies] into that which he hath not feen, being in vain puffed up [that is, pleasing and priding himself herein, as if he had found out great things] by the understanding of his stess. [or wit of his stess. i. e.

not enlightned through Gods inspiration, but seduced by corrupt nature. For the understanding of the

flesh is enmity against God, Rom. 8. 7.]

19 And not bolding the head [Namely, Christ Jefus who is the head of his Church, and also of all the Angels themselves, from which head, and consequently from the working of this head in all the members such turn away] from which the whole body [namely, of the Church, see thap. 1. 24.] by joynts and ligaments being sitted and joyned together, slee of this whole similitude the Annotat, on Epbes. 4. 16. where the same words are also rehearsed and expounded] groweth up with a druine growth, [Gr. groweth the growth of God.]

20 If therefore [With this conclusion the Apossel cometh to the last fort of errors, namely, humane institutions] ye be dead with Christ from the first principles of the world, [That is, the Ceremonies of the Law, instituted in the old Testament by God himself, as he also so named them in the eighth verse. How much more then he would say, are ye sie from the institutions which are grounded onely upon the good pleasure of men?] why are ye as if ye lived in the world [That is, as if your life and happiness consisted in these outward worldly principles] burdened with institutions? [or commands, i. e. suffer not your selves by such Teachers to be burdened with institutions.]

I [Namely] bandle thou not, nor taste nor touch, [These are the words of these superstitious people which Paul relates: shewing by this threefold manner of speaking, that superstition alwayes groweth. For sirst they forbid to touch, namely, to eat or drink: afterward not so much as to taste: sinally not so much as to touch. For that here is spoken onely of such things, wherewith the body is exercised and sed, appears from the two sollowing verses; in which things many false teachers have so merly placed and do yet place great holiness, contrary to the doctrine of Paul here, and Rom. 14, 17, 1 Tim. 4, 3, 4.]

perish in the very body of man, when they are now used, and serve only so suffaining of this transitory life, but have no power to ptoduce spiritual life in us. See Math. 15. 11. 1 Cor. 6. 13. and. 8. 8. but he that doth according to Gods word abideth for ever. 1 Jo. 2. 17.] [brought in] according to the commandments and dostrines of men: [that is, are instituted not of God, but according to the pleasure of men, whereas nevertheless in matters of Religion, and of conscience, the word of God onely must prevail. See Deut. 12. 32.

23 Which have indeed a [feeming] reason of wisdome [That is, of a very sublime doctrine which humane wisedome wonders at ] in self-will-morship [of God,] that is, in such worship as men impose upon themselves, as if they would do more then God required of them. For this pretext, as also the two other following, of humility and taming of the body, these men use commonly to hold forth ] and humility, and [w] not sparing the body, [but] are not of any worth, [Gr. are not in any honour. [namely, which are done to the body for the satisfying of the Hesh, i. e. in any esteem with God, or of any force for salvation. See 1 Cor. 8.8.1.

Tim. 4.8. Heb. 13.9.] [but] for the satisfying of the sless. [That is, serve only to strengthen the body and

CHAP. III.

The Apostle according to his sustame having hitherto propounded the grounds of doctrine, cometh in the two

to furnish it with necessary food,]

following Chapters unto exhortations unto picty; and first of all he exhorts them in generall that they should seek that which is in heaven, 3 whereof they have now indeed some beginnings, but expect the full possession at the manifestation of Christ. 5 Afterwards sets before their eyes the way which leadeth thereunto, namely, the mortifying of the old man which his members or vices. which he rehearfeth; 10 and the puting on of the new man, which is created after Gods image with his Spiritual vertues: 16 Adjoynes certain means conducing thereunto-such as are the rich indwelling of Gods word among them, finging of Psalmes, and the like. 17 Exborts them that they direct all things to the glory of God. 18 Cometh afterwards to special duties, namely, of wives and husbands towards one another, 20 of children towards their parents, and of fathers towards their children, 22 and finally of servants towards their Masters.

If therefore ye are raifed with Christ, [This conclusion hath reference to the 12 and 13 verse of the former chapter, where Paul had testified, that by baptism we are buried and raised with Christ, to prove that we have no need neither of the Ceremonies of the Law, nor the doctrine of Philosophy, nor humane institutions; from whence he now also draws these exhortations. See the annotat, on the foresaid two verses] seek the things which are above, [that is, eternal salvation and happinesse, whereof Christ hath taken the possession in heaven, together with the spiritual gifts necessary to salvation, which Christ at the right hand of his Father imparts to his Church, as Att. 2.33. Eph. 4.8, &c. is declared] where Christ is sitting at the right [hand] of God:

2 Think upon [That is, confider and pursue, as this word is elsewhere also taken, Rom. 8. 5. ] the things which are above, not which are on earth, [that is, earthly and perishing things, Phil. 3. 19. or humane and earthly institutions, which perish with the using,

whereof he had also spoken before.]

3 For ye are dead [Namely, to sin and to the world. See Rom. 6, 2, &c.] and your life [that is, your spiritual and incomptible life, For although the faithful have some beginnings thereof, nevertheless that appeareth not to the world, and they themselves expect the sulness thereof in Christ and with Christ stom heaven, with a hope that deceiveth not Rom. 8, 24, 25.] with Christ is laid in God. [that is, even as Christ at the right hand of his father is in the possession of his glory, although this be hidden from the eyes of the world; so also the life that belongs to us in Christ and with Christ, is kept there to be revealed in us in due time before the eyes of the whole world, 1 Pet. 1. 4, 5, &c.]

4 [Now] when Christ shall be manifested [Namely, by his coming to Judgment, to make us conformable to himself in glory. See Phil. 3. 21. 1 foh. 3. 2.] who is our life, [that is, the fountain and cause of our spiritual and evernal life. Heb. 2. 10.] then shall ye at-

To be manifested with him in glory.

5 Mortifie therefore [Namely, more and more; for he faid before that they were already dead ver. 3. namely, in respect of the reigning power of sin, although the remainders thereof must by degrees more and more be abolished, Rom. 6. 12, &c. your members [that is, the evil motions which are still in your members, or which are as members of this body of sin, as he spake before Chap. z. 12, for as a man by the members of his body executes his operations; even so also this coruption in man by its various desires casts forth its lusts, except the same be resisted and mortified by us through the spirit of God. See Rom. 8. 13,

14.] which are upon earth [ so the Apostle calls evil defires, because they alwayes move men to earthly things: namely, to lust of the flesh, lust of the eyes, and vain-gloriousness of life, 1. Joh. 2. 16. from which we shall be wholly freed in heaven. Revel, 21. 27. (namely) whoredome, uncleanness, [Thereby are understood the other forts of uncleanness, as adultery and such like defilements of the flesh [[hameful] disposition [the Greek word pathos fignifieth such motion whereby one suffers uncleanness, even that which is against nature, as Paul treats more largely thereof, Rom. 1. 26. &c.] evil concupifcence, and covetousness which is idolatry, [the reason why covetousness is called Idolatry see in the Annotat, on Ephcf. 5. 5.]

6 For which the wrath of God [That is, Gods just vengeance and punishment: see Rom. 1, 18, ] cometh upon the children of disobedience: [Gr. fons, i.e. men given over to disobedience, as Ephes, 2, 2, and 5, 6. for although indeed God also grievously chastiseth the faithful when they come to fall into any fuch fins, yet nevertheless this is not done to destroy them, but to bring them to repentance, as may be feen in David and others, See Pfal. 6, 2, and 103. 8. &c.

Heb. 12. 5.]

7 In which ye also walked in former times, [Namely, before your conversion to Christ. There were therefore in them, no works of preparation, which some perverfly think to be in men before their conversion, whereby God should be moved to call them unto Christ by the Gospel, See 1 Cor. 6. 11. Eph. 2, 2, and 4. 17. Tit, 3. 3. &c.] when ye lived in the same.

- 8 But now put ye also off all this, [namely] anger [How this must be underflood fee the Annotat, on Eph.4. 26.] wrath, malice [hereby is understood the ill will which any one retaines against another, when anger and wrath feems to be fairly over, whereby he seeks opportunity to revenge himself upon another, as Cain did against Abel, Gen, 4, 5. see also Eph. 4. 31.] flandering, filthy speaking out of
- 9 Lye not one against a nother, seeing ye have putoff the old man with his workes: [See hereof, as also of that which the Apostle saith in the following verse concerning the new man, the Annotat, on Eph. 4. 22, 24.]
- 10 And have put on the new [man] who is rentwed [Namely, from day to day, as Paul addes 2. Cor. 4. 16. for although the faithful have already put off the old man, aud put on the new, in respect of the reigning power of both, yet nevertheless they must yet daily increase therein as the Apostle here exhorts, by the use of the meanes instituted by God for this purpose; of which see the Annotat, on Eph. 4. 24. [ unto knowledg [or unto acknowledgment. For therefore are we enlightned in our understanding by the spirit of Christ, that we might know God alight, and acknowledge him for our God, as he was known and acknowledged in the first creation] according to the image of him who created him. [namely, according to his owne image, Gen. 1, 26, 27. whereunto we are now created again by the spirit of Christ, 2, cor, 3. 18.]
- 11 Wherein [That is, in which state of regeneration, in the time of the new Testament.] there is not Greek and Few, [that is, before God is not looked upon or regarded Greek and Jew &c. as Gal. 3. 28.] circumcifion and foreskin, Barbarian [and] Scythian [this word the Apostle addes because amongst the nations which the Greeks called Barbarians, these were held the most rude and ciuel; as even at this day the Tartarians are, who are descended from them.] servant

[and] free: but Christ is all and in all, [that is, Christ alone by faith makes a man, who foever he be, acceptable in the fight of God: and a man in what state soever he be, finds in him alone all things ne-

cessary to salvation. See Act. 4. 12. 1 Cor. 1. 30.
12 Put on therefore as the cleft of God, holy and beloved [Namely of God, who therefore must love and obey God again] the inward movings of mercy [Gr. the bowels of mercies. An Hebrew phrase, whereby is understood inward or hearty moving unto any thing. See Eph. 4. 32, Phil. 1. 8. and 2.1. ] hindness, humility, meckness, long-suffering:

13 Bearing with each other, and forgiving one another, if any one bath any complaint against any [That is, any cause of complaint.] even as Christ hath forgiven you,

[doe] ye so also.

14 And above all this [put on] love, which is the band of perfection. [That is, whereby all the members of the Church are fully united one to another, and yield one to another all due services & brotherly aftection, or the band of perfection of all Christian vertues, which are all contained in love, Rom. 13.8. Gal. 5. 14. therefore according to the measure that

love is in us, other vertues are in us also.]

15 And the peace of God [Namely, not onely which we have with God in our conscience by faith, Rom. 5.1. Ph. 4.7, but also which the faithful must have one amongit another, which God commandeth them, and whereof he is the author, Mark. 9. 50. Eph. 4. 3.] reign in your hearts, [that is, have the mastery, conduct and ordering, to direct all things in quiet unto a good end. The Greek word is taken from them who had the conduction combates or (publick) spectacles, whereof see more largely before Chap, 2. 18.] anto which ye are also called in one body: Ithat is, in one Church which is the spiritual body of Christ, all the members whereof must be bound one to another in peace, Eph. 1.22,23.] and be thankful. [namely, not onely unto your neighbour to keep peace with him, but also towards God: for he that is thankful to God, he will not seek to disturb or divide his Church.]

16 Let the word of Christ [That is, the doctains of the Gospel, which is published unto us by Christ, and is contained not onely in the new Testament, but also in the old, I Pet, I. 10, II.] dwell nichly in you [that is be much imployed therein: for that wherewith one dwells, he speaks and converleth much withal] in all wisdome, [that is, with all icverence, to be edified thereby in wisdome and knowledge] teach and admonish one another with Psalms, and hymnes, and spiritual songs, [of the difference of these see the Annotat on Ephes. 5. 19.] singing to the Lord with acceptation [or thankfulness: for the Greek word fignifies both. See Ephel. 4, 29. Col. 4. 6.] 12 your heart, [that is, not onely with the mouth but alfo with the heart. ]

17 And what soever ye do with words or with deeds. [do] it all in the name of the Lord Fesus, [That is, according to his command, and to his glo-19, with invocation of the help of Christ: for this phrase comprehends all these things. See Pfal. 31. 4. Matth, 18, 20,] giving thanks to God and the father through him.

18 Ye wives be subject to your own husbands, as it is seemly in the Lord: [That is, according to the Lords command, who would lay this upon you. Or so that nevertheless in this obedience ye do nothing contrary to the Lords command. See Acts 5. 29.]

19 Ye busbands love your mives, and be not bitter against them.

20 Ye children be obedient to [your] parents in all Ll 11 z things:

things: namely, in the Lord, as he expresses Eph. 6. 1.] for that is well pleasing to the Lord.

by great and continuall harshness. See the Annotat. on Eph. 6. 4.] lest they be discouraged.

22 Te servants be obedient in all things [As ver. 20. [to [your] Masters according to the stell, not with eye-services [See of this word and whole verse the Annotat. on Eph. 6. ver. 5, 6, 7.] as men-pleasers, but with simplicity of heart, fearing God. [namely, who hath laid this service upon you for a time, and whom you must obey and fear.]

23 And what soever ye do, do it from the heart as to the Lord, and not to men: [That is, not onely or principally: for he that serveth must also serve men, but principally the Lord, to whom he must give an ac-

count of all his actions, Eph. 6. ver. 7.]

2.4 Knowing that ye shall receive of the Lord the recompence of the inheritance: [That is, shall for a recompence of your faithful service receive the eternal inheritance of the children of God, when ye shall be set free from all slavery and service of men, and the adoption of children shall be revealed in you. Rom. 8, 23. So then this recompence is not of merit but of grace: seeing an inheritance falleth not under merit, but belongs to children onely by reason of their birth or adoption. See Rom. 8, 15, 16, 17.] for ye serve the Lord Christ.

25 But be that doth wrong, [Namely, whether it be Master or servant. This the Apostle addes to warn unfaithful servants, and to comfort the faithful, that God will one day take vengeance on the hardness of some Masters, to whom they must be subject here] he shall bear the wrong [that is, the punishment of the wrong as 2 Cor. 5. 10.] that he hath done: and there is no exception of persons. [or accepting. See hereof the

Annotat, on Mat, 22, 16, and Att. 10, 34.]

#### CHAP. IV.

The Apostle exhorts Masters to equity towards their servants, 2 and every one to continuance in prayer, 3 and especially for him, that by his bands he might not be hindred in the work of the Gospel. 5 Exhorts them to walk and to speak wisely amongst them that are without; 7 Testifies that he sends Tychicus and Onesimus to them to comfort them, and to inform them of all his affaires: 10 Salutes them in the name of Aristarchus and divers others, whose real for them he commendeth. 15 Commandeth them to salute the Brethren in Laodicea, and let them read this Epistle also, 17 and to bid Archippus sulfil his ministry, 18 And so concludes this Epistle with his salutation.

YE Masters [do] to [your] fervants that which is just and equall [Gr. that which is just ex equality. By the first word may fitly be understood that which the masters according to the lawes of the land ought to do to their servants: by the other that which equity and Christian compassion requires besides.] knowing that ye also have a master in the beavens.

2. Hold on strongly in prayer, [Or, be continuall: for the Greek word fignifies both, namely, to hold on in prayer with zeal and continuance. See Luk, 18. I. Ephof. 6. 18.] and match in the same [that is, be carefull and attentive that not onely the mouth but also the heart and understanding be watchful in prayer. See Mark 13. 33, &c. Revel. 3.2, &c.] with thanksgiving.

3 Withall praying also for us, that God would open unto us the door of the word [That is, afford us good op-

portunity and boldness; that we may spread abroad the word of the Gospel as 1 Cor. 16.9. and 2 Cor. 2.12. I to speak the mystery of Christ, [that is, the Gospel or the doctrine of Christ: why the same is called a mystery, See Eph. 1.9. and Col. 2.2.] for which also I am bound: [that is, imprisoned. See of the manner of this imprisonment, Act. 28. 16.]

4 That I may manifest the same, even as I must speak [Namely, by vertue of my calling, Rom. 1, 14, 1,

Cor. 9. 16.

5 walk with missione [Gr. in wissione, i.e. wisely, prudently, i.e. so that ye bring your selves into no danger without necessary, nor that ye yield not to their sins, idolatries, or salse doctrines, but seek to win them upon all opportunities.] with those that are without, [that is, are yet strangers from the saith, or the Church of God, which is the house of God. See the like 1 Cor. 5. 12, 13.] redeeming the sit time. [of this phrase see the Annotat, on Epbes.

6 Let your speech be alwaies in acceptation, sprinkled with salt, [Gr. seasoned i. e. so ordered to the acceptation of those with whom ye converse, that in the mean time all filthy, corrupt and unedifying speeches be kept out of it, as by salt meat is made savoury, and all corruption kept from it. See I cor. 15. 33. Eph. 4. 29.] that ye may know how ye should answer every one [that is, whether the same be without or within the Church: whether it be to give account of your saith, I Pet. 3. 15. or to comfort or exhort one another, I Thes. 5. 11.]

7 All my affaires [Or the things which concern me. [Namely, of my condition in this imprisonment, and what I do here.] Shall Tychicus the beloved brother, and faithful Minister, and fellow-servant in the Lord

make known unto you:

8 nhom I have fent unto you for the same end, that he may know your affaires [That is, the state in which your Church is.] and comfort your hearts: [namely, both with his gifts, and also with the relation of the liberty which I have here to spread abroad the Gospel in my bands, and the progress of the same. See Act. 28. 30. Phil. 1, 12.]

9 With Onelimus the faithful and beloved brother, who is of your, [That is, not onely of your City and country-men, but also a Minister of your Church, as the like phrase is to be seen hereaster, ver. 12.]

they shall make known unto you all that is here:

10 There greet you [To greet is properly to wish any one peace, happinels, and salvation. See Late 10. 5.] Aristarchus my fellow-prisoner, Ithis was a famous Disciple, born at Macedonia, a continuall companion of Paul, who had also followed him in his bands even unto Rome. See Aff. 19. 29. and 20. 4. and chap. 27. 2.] and Marcus [who is also called John, whose Mother Mary was a very godly woman, in whose bouse the assemblies of the Apostles, and of the other believers were many times held. Att. 12 ver. 12. who indeed with Barnabas parted from Paul, Att. 15. 38. but nevertheless remained constant in the Ministry of the Gospel, and returned to Paul again, as appears here and 2. Tim. 4. 11, although afterward he betook himself unto Peter, 1 Pet. 5. 13, in whose company he wrote his Gospel, as some ancient teachers testifie.] Nephew of Barnabas [that is, Brothers or Sisters Son.] concerning pahom ye received commandements: if he come unto you receive bim: [Namely, with all honour and friendthip: which Paul addes to increase his respect with rhefe Churches,

11 And Jesus called Justus, [Of him see Ast, 18, 7.] who are of the circumcision: [that is, of the Jewes] these

these onely [namely, of the Jewes: for of the Greeks there were many more, as appears from this salutation it self, but of the Jewes there were many which withstood Paul, Act. 28, 24, &c.] are [my] schow-labourers in the Kingdome of God, [that is, in the Ministry of the Gospel, whereby the Kingdome of God both of grace and glory, promised by the Prophets under the Messiah is promoted. See Mat. 4. 23. Mark 4. 11.] who have been a comfort unto me.

12 Epaphias falutes you, who is of yours, [As before ver. 9.] a fervant of Christ, alwaies striving for you in prayers, [that is pressing with great zeal and continuance.] that yo may stand perfect [that is, perfectly instructed: and this is opposed to them, who were yet children or novices in doctrine, as 1 Cor. 2. 6. and shap. 14. 20. Phil. 3. 12.] and complete [Gr. filled] in

all the will of God.

13 For I bear him witness, that he hath great zeal for you, and them that are in Laodicea, and them that are in Hierapolis. [These two famous Cities lay not farie

from them, as is noted chap, I ver. 2.]

14 There falute you Luke [This is the Evangelist Luke, who wrote his Gospel by the holy Ghost, & was a continual companion of Paul in his travels, even unto Rome also in his imprisonment. See Att. 27. 1. and 28.14.] the Physician [namely, by calling or profession, as Matthew is called a Publican even after his conversion and calling to the Apostleship, Matt. 10.3.] the beloved, and Demas [this was indeed a fellow-labourer of Paul in his imprisonment for a time. Philem. ver. 24. but afterward shamefully forlook him, 2 Tim. 4. 10.]

Nymphas, and the Church which is in his house. [This may be understood either of the Church which kept their assemblies in this mans house, or else of his houshould, which was as a little Church in his house, and was kept in very Christian order by him, as is said of the house of Aquila and Priscilla, Rom. 16.

5. and 1 Cor. 16. 19.]

16 And when this Epiftle shall have been read by you, cause it also to be read in the Church of the Laodiceans: [This he would have done, not onely because this was a famous Church in that country, but also because some sought to bring in the same errors there also, whereof Paul warned the Colossians in the two sirst Chapters of this Epistle,] and that ye also read that which [is written] from Laodicea, [the Apostle

doth not here speak of an Epistle which he wrote to the Laodiceans, as some have thought, and have feigned an Epistle, which is found in some Latine and also some Belgick Testaments, but alwaies held for Apocryphal': but for an Epiflle which was written from Laodicea, whereby some understand the first Epistle of Paul to Timothy, because it is said in the subscription that the same was written from Laodicea, but by a notable mistake of those who set these subscriptions to the Epistles of Paul, seeing it appears chap, 2, 1, that the Churches of Colofs and Laodicea, had never scen the face of Paul: but it is most probable that Paul speaks of an Epistle which he had received from Laodicea, either from the Church it felf, or from some Apostolick men there, in which epiftle a further declaration was made of these errors, or of the Authors of them, which might also serve for the Colossians further warning or information, when the same should be compared with this Epistle of Paul.

Epaphras his Collegue in this Church, who after the departure of Epaphras was grown remiss in his zeal and ministry, wherefore the Apostle will have this admonition given him.] look to the ministry which thou hast received in the Lord, [that is, by the Lord, or for him: for it is even the Lord himself who sends forth labourers into his harvest, although for the most part they are called by the Churches. See Mat. 9.38. Asts 20.28.] that thou fulfil it, [that is, sully or duly administer it, not being content with the title onely, but faithfully executing the work thereof.

See the like 2 Tim. 4. 5.]

18 The salutation with mine owne hand [Hereby he understands the words of the following of saluration of grace, which he used to write with his own hand under all his Epistles, although he often used the hands of others in the writing out of the Epistles; as he testifies himself, 2 Thes. 3. 17. See further the Annotat, on 1 Cor. 16. 21.] of Paul. Remember my bands. Grace be with you, [that is, the special favour of God in Christ towards us, with all the benefits which flow stom thence.] Amen. See of this word the Annotat, on Mat. 6. 13. and 28. 20.]

To the Colossians written from Rome [and sent] by Tychicus and Ocessians.

The end of the Epiflle of PAUL to the Coloffians.



# THE FIRST EPISTLE OF THE APOSTLE PAUL TO THE THESSALONIANS.

#### The Argument of this Epistle.

of Macedonia, he was confrained by reason of the persecution which the Jewes that dwelt there, and the vagabonds sured up, to sile with Silas unto Berca, and from thence to Athens, having left Timothy and Silas at Berca, as this is more largely related, AR. 17. But seeing afterward Timothy and Silas came also to Athens, Paul being troubled about this tender Church of Thesialonica, sent Timothy thather to consirm them: and when Timothy was now returned from Thesialonica unto Paul at Corinth, and he was informed by him of their state, he thought good to write this Epissle unto them, as he declares in the beginning of the third chapter. And this Epissle after the Apostolical superscription contains especially two parts; In the first part he strengthens them in the first chapter the testifies with a thanksgiving for it to God, with what diligence and seriousness they received the first chapter he testifies with a thanksgiving for it to God, with what diligence and seriousness they received the faith in Christ, and turned from Idols to God. In the second chapter he sets before their eyes his boldness, sincerity, diligence, and conversation amongs them that he might give them a good example in all things, and this he doth to the sourteenth verse. In the soldowing verses he relates the tribulations which they as well as he had patiently endured from the Jewes and other their countrymen, who the seventeenth verse, from whence sorward unto the end of the third chapter, he with very serious words testifies the very great desire which he had to see them again, and of the third chapter, he with very serious words testifies the very great desire which he had to see them again, and of the third chapter, he with very serious words testifies the very great desire which he had to see them again, and of the beginning of the fourth chapter, he comes to the second part of the Epistle, namely, the exhortations to a Christian conversation, and divers vertues, which he rebenseled unto the bestifies at large the glory of Christs secon



#### THE

#### FIRST EPISTLE O F THE

### APOSTLE PAUL TO THE

## THESSALONIANS.

CHAP. I.

After the usual superscription of the Epistle, 2 the Apostle thanketh God for their faith, love and hope in Christ, 4 assuring himself that their election was of God, 5 which he proveth by the power which God by his spirit joyned with the word, 6 and by their obedience showed to the Gospel, 8 which also was made known in all places, 9 and now daily is published how they turned from Idols unto God, 10 to look for the Son of God who hath redeemed us, from heaven.

Aul and Silvamis [He is also called Silas, Acts 17.4. and was a continual companion of Paul in travelling through the countries of Maccdonia, Greece, and other lands, Acts chap. 15, 16] and Timothews, to the Church of the Theffalonians [of the condition of this City, and of the conversion and erecting of this Church, see the beginning of Acts 17.] [which is] in God the Father, and the Lord Jesus Christ: [that is, which professer the name of God the Father and of Jesus Christ, see Joh. 17. 3. or which is called by the power of God the Father in Christ: whereby the true Church is diffinguished from Heathens and Jews] Grace be to you and peace [see of this salutation, Rom. 1.7.] from

God our Father, and the Lord Fesus Christ.

2 We thank God always [That is, upon every opportunity and as often as we pray ] for you all, being mind.

ful of you in our prayers:

3 Without ceasing remembring the work of your faith, [Or, your work of faith, i.e. the faith which God works in you, and which is not idle, but brings forth its fruits and operations, as the labour of love is put for laborious love, and forbearance of hope for a patient and forbeating hope, see x Cor. 13. 13. Gal. 5. 6. Jam. 2. 17, &c.] and the labour of love, and the forbearance of hope in our Lord Jesus Christ, before our God and Father: [some joyn this to the former word rein our prayers before God. Others joyn it with the words next foregoing, faith, love, and hope before God, to intimate the fincerity of the same, so that they were studious of those virtues, as in the presence

of God, See the like phrase, Gen. 17. 1. Luke 1. 6.]
4 Knowing, beloved brethren, your electron [Namely, whereby ye are elected to eternal life, Acts 13.48. I Cor. 1. 26, &c. which he proves and concludes from the foregoing and following evidences] of God: [these words may be joyned either to the word be-loved; namely, beloved of God: or to the word

election, see 2 Thef. 2. 13.]

5 For our Gospel [That is, our preaching of the Gospel] hath been among you not onely in words but also in power, [that is, was accompanied with powerful miracles among you, and the working of the holy Ghost in you, Mark 16, 20, 1 Cor. 2, 4, 60. and in the holy Ghost, [that is, in gifts of the holy Ghost, wherewith believers were indued, as may be seen, Afts 19. 6, or by the inward operations of the holy Ghost in their hearts, whereby faith was wrought in them, Acts 16. 14.] and in much assurance: [some understand this of the assurance of faith in the Thesfalonians themselves: but that which follows seems to import that here is spoken of the assurance which Paul shewed in his preaching, to the convincing of the consciences of the elect, notwithstanding all the troubles which came upon him for it: whereupon the assurance of faith in the elect also followed] even as ye know what manner of men we were among you for your fake.

6 And ye became followers of us, [He speaketh here as also divers times before in the plural number, because in the beginning of the Epistle, he joyned Silvanus and Timotheus with him] and of the Lord, [namely, in bearing of afflictions, as the following words thew, see 1 Cor. 11. 1.] having received the word in much affliction, with joy of the holy Ghost: [that is, wrought in you by the holy Ghaft. For others also must sometimes suffer affliction, but to rejoyce at membring, so that this should be the sense, remembring | it, because they are conformable to Christ herein, is

a work of the holy Ghost in the faithful, see Atts 5. 41, Rom. 5. 3. &c. and 14. 17. Phil. 1. 29.]

7 So that ye became ensamples [Or examples, patternes. Namely, of constancy and patience] to all the

believers in Macedonia and Achaia.

8 For from you the word of the Lord sounded forth, [That is, the lumor of Gods word was made known by your doings and example] not onely in Macedonia and Achaia, but also in all places [namely,round about Macedonia and Achaia ] your faith [that is, the profession and fruits of your faith : see Rom. 1. 8.] which ye [have] in God, is gone forth [that is, declared or reported] fo that we need not speak any thing [thereof] Inamely, to make this known to others, or to commend you for it unto others,]

9 For they themselves [Namely, the faithful which come unto us out of other Countreys or Churches, see ver.7.] report of us what manner of entrance we have unto you, [that is, how diligently and zealously ye admitted us, and received the word of the Golpel, See Acts 17.4. and how ye turned unto God from Idols, [That is, from the fervice of Idols] to ferve the living and true God. [By the first title God is distinguished from dumb images and other liveless creatures, which the Gentiles worshipped: by the other title, from teigned gods, which from among men or spirits, or other living creatures, were fet up for idols by them.]

10 And to look for his fon from the heavens, [Namely, at his second coming to judge the quick and the dead] whom he hath ratsed from the dead, [namely] fefus, who delivereth us, [namely, by his merit and power, and faves us here, and hereafter eternally] from the wrath to come, [that is, punishment and vengeance, which he shall execute at the last day upon all unbelievers, See Matth. 3, 7, Rom. 1, 18, and shap. 5. 9.]

#### CHAP. II.

Paul proceeds in declaring of his uprightness and constancy in propagating the Gospel among them. 6 feeking no honour nor profit of men amongst them, although he might have been burden jome unto them as an Apostle of Chill. 10 Sets before their eyes how kindly and holily he dealt with them to move them unto a conversation worthy of the Gospel. 13 and and how they received his word as the word of God, and not as the word of a man, 14 and became followers of the Churches in Judea, who were also perfecuted by the stiff-necked fewes their Country-men. 15. which fewes since they put Christ to death, fill up their sianes, and on whom the wrath of God is come unto the end. 17 Afterwards testifies his great desire to fee them again, 19 feeing they are his boafting and glory in the coming of Christ.

For ye your felves know, brethren, our entrance unto you [That is, fish coming unto you to preach the Gospel among you. See Att. 17. ver. 1, 14.] that it was not in vain. [that is, without power or fruit.]

2 But although we had suffered before, and disgrace was also done unto us, as ye know, at Philippi, [Also a principal City in Macedonia, as is declared Att. 16. 12 now what Paul did and suffered there, see there also] [nevertheless] we used boldness in our God [that is, by the help and affistance of our God.] to Speak unto you the Gospel of God in much conflict. [namely, which was procured us as wel by the stiff-necked Jews as by the ignorant Gentiles,]

3 For our exhortation [Namely, to bring you to the obedience of the Gospel of Christ,] was not of sedu-

Etion [namely, as theirs was who mingled the Law with the Gospel, to avoid the hatred of the Jewes: fee 2. Cor. 11. 13, &c. Gal. 5. 11, and in divers other places] nor of impurity, [namely, as theirs was who indulged and flattered the Gentiles in their voluptuousness, See 2 Pet, 2, 13, and Jud. ver, 10, &c. ] nor with guile : [namely, cunningly to get honour, or money, or other wordly advantages from them, as is restified of some, 2 cor. 11, 20, and is declared bereafter ver. 5, 6.]

4 But as we were approved of God [That is, were judged or esteemed fit; i. e. were made useful or fit, See Act. 9, 15, 2 Cor. 3, 5, 6, Gal. 1, 15, 16. & C.] that the Gospel should be committed in trust to us [that is, commended, or put into our custody, to dispense the same unto others according to Gods will. See 1 Cor.4.1, 2. 2 Cor. 5. 19. 1 Tim. 2. 11.] fo we Speak, not as pleasing men, but God, who proveth our hearts. [the word prove is here taken a little otherwise then before: namely, for searching or knowing; as the truth of gold is tried and approved by fire.

For we never dealt with flattering words, [Gr. in speich of flattery. Namely, as deceivers use to do to draw mens hearts unto them, teaching nothing but what they know to be acceptable to them.] even as ye know, nor with [any] cover of covetoufnes : [that is out of covetoulnels to defire any thing of you, under any other shew or covering [ God is witness.

6 Nor feeking honour of men, nor of you nor of others: although me might be a burden unto you [This some take for the authority and great respect which he would not make use of among them, but much rather kindness and humility, as towards tender and obedient children, as the following words import. See 1 Cor. 4. 21. Others take it for the burthensomness of maintenance, and other charges which were necessary for the Apostle and his followers, which he also expresly speakes of, ver. 9.] as the Apostles of Christ:

7 But we were froendly [Or meek, hind] in the midst of you, even as a nurse cherisheth her children:

8 So we being greatly inclined unto you [Gr. greatly defiring you] would gladly have imparted unto you] not onely the Gospel of God, but also our own souls. [That is, our lives: not as if the Gospel were of less value then our life, but because it is yet more difficult and shewes greater affection to lay down ones life for any other, then to impart the Gospel.] because ye were endeared unto us. [Namely, because of your zeal in receiving the Gospel, and your patience in suffering for the same.]

9 For ye remember, brethren, our labour and pains, for working night and day, [Namely, with our hands in tent-making to maintain my felf and mine without your cost, Acts 18.3. the cause whereof see 2 Cor. 11. 12.] that we might be burdensome to no man among you, we preached among you the Gospel of God.

10 Ye are witnesses, and God, how holily, and righteoully, and unblameably we have been to you that believe, [That is, we have carried our felves among you.

II Even as ye know how we exhorted and comforted every one of you, as a Father his children;

12 And testified that ye should walk worthy of God, [That is, as it becomes those who know God, obey him, and profess his name] who calleth you unto his kingdom and glory.

13 Therefore also we thank God without ceasing, that as ye have received from us [Namely, with your outward ears] the word of the preaching of God, [Gr. of the hearing, i.e. which ye have heard preached, and God lets us hear by his Ministers. An Hebrew phrase. See Isa. 53.1. Rom. 10. 16, 17.] ye embraced it [namely, with the heart and faith, as Att. 16.14.]

not [as] the word of men, but (as it is in truth) [as] the word of God which also worketh in you that believe. [Or who, namely God, also worketh, namely, the assurance of the forgiveness of your sins, a bold access to God through the holy Ghost, love to God and your neighbour, hope of salvation, patience, and the like virtues.]

14 For ye brethren became followers of the Churches of God which are in Judea in Christ Jesus: [Hereby he distinguished the time Church of the Jews from the other Synagogues among the Jews, who held themselves the people of God also, although they perfected their other brethren professing Christ. See Ast. 12.1. Heb. 10. 23. ] feeing ye have also suffered the same from your own fellow-cettegens, [namely, who were stirted up thereunto by the Jews. See thereof Ast. 17.5. the Greek word properly signifies those that are of one tribe, people, or company] even as they from the Jews.

15 Who also put to death the Lord Jesus, [That is, persecuted him to death, and were not quiet before they had caused him to be made away upon the cross by the hands of unbelievers, Ast. 2. 20.] and their own Prophets, [that is, who out of their own people were especially sent unto them by God] and have persecuted us, [the Greek word signifies so to persecute any one, that by the persecution he is banish and cast out] and please not God, and are contrary to all men: [Namely, who seek their salvation in Chiss.]

16 And hinder us from speaking to the Gentiles, [Namely, the Gospel of Christ, which onely is the power of God unto salvation, Rom, 1, 16 ] that they might be faved, that they might alwayes, [that is, as heretofore in Christ and his Prophets, fo now in his Apostles and other Messengers. See Ast. 7. ver. 51, 52.] fulfil then fins, [men are faid to fulfil their fins or the measure of their sins, when for a time by Gods long-suffering their progress in sin is not hindred until they are come to the highest, and God then visits them with glievous judgements. See Gen. 15. 16. Matth. 23. 32, &c.] and the wrath [namely, of God who justly hardens them in their fins because of their unthankfulness, Rom. 9. ver. 18,22.2 Thef. 2.11, 12. is come upon them unto the end, [Ot to the uttermost, This is by some understood of the heaviness of the judgement or wrath of God, which God is wont to fend down upon the heads of fuch men both here and hereafter: by others as fitly, of the continuance of the judgement or wrath of God, which came upon this stiffe-necked generation of the fews shortly after that time, when God exemplarily punished them with the greater part of the rest assembled out of all quarters at Ferufalem, by the Romans, and so destroyed them that they are yet no more a people, but remain scattered amongst all Nations, and are generally hardned in their unbelief: which the Prophely of Daniel chap. 9. 26. &c. and the words of Christ Matth. 23. 38. Behold your house is left desolate, seem also to confirm; as also Math. 24.15,&c. Luke 21, 20, &c. Some take this word end for the end of the world, so that the wrath of God should never any more cease from this people: but this is repugment to the promise and prediction of the Apostle Pau', Rom. 11, 25, &c. together with 2 Cor. 3. 15, 16, and other places, where the future conversion of the people of the Jews unto Christis foretold,]

17 But we, brethren, having been bereft [The Greek word properly fignifies such a departure as when a Father being separated from his children, scaves whem alone as orphans] from you [that is, from your

presence] for a little while of time; or for an hours time; for Paul was forced to depart from them speedily, by reason of the persecution of the Jewes, See Ast. 17. 10.] as to the sight [that is, according to the bodily presence] not as to the heart, gave dilegence the more abundantly to see your face [that is, again to see or come unto you] with great desire, [Gr. in much desire.]

18 Therefore we would have come to you (st leaft I Paul) once and again, [That is, divers times, as Phil. 4. 16] but Satan hindred us: [namely, by other perfecutions and hindrances, or by new troubles that he raifed in other Churches, which required our prefence.]

19 For what is our hope or joy[That is, matter or cause of hope and joy] or crown of glorying [that is, glorious boassing, as the following verse declares] Are not ye that also [namely, together with the Churches by me converted unto Christ, for which I may glory in Christ, and cternal rejoycing, joy, and glory shall be recompensed unto me by God, of grace. See 2.

Tim. 4. 8.] before our Lord Jesus Christ in his coming?

20 For ye are our glory and joy.

#### CHAP, III,

The Apostle declares that he being toubled for them, had sent Timothy to confirm them in the faith, 3, and to comfort them in the tribulations whereunto the faithful are appointed, 6 yet that he was very joyful by the coming again of Timothy, understanding their stedfassness and welfare: 9 For which he thanketh God, and prayeth that for the perfecting of their faith he may get opportunity from God to come again unto them.

12 And concludes this Chapter and first part of the Epssle with an earnest prayer to God, that they may be abundant in love and sanctification, against the coming of Christ with all his Saints.

Herefore not being able any longer to endure [this define] [That is, this longing after you, of which he spake in the 17, and 18, weife of the former Chapter] we would gladly have been left alone at Athens.

2 And have fent Timothy our brother and Minister of God, and our fellow-labourer in the Gospel of Christ, [That is in the preaching and spreading abroad of the Gospel,] to strengthen you, and to exhort you about your faith: [Or concerning your faith, Or because of your faith. Others read our faith.]

3 That no man be moved [Namely, to turn from or doubt of the faith. See 2 The \( \beta \). 2. 2. the Greek word fignifies to be moved hither and thither ] in these tribulations, for ye your selves know that we are constituted [that is, are prepared, ordained, namely by God, as this word constitute is also taken Luk, 2. 34.] hereunto [namely, to suffer for the name of Christ. See 2 Tim. 3. 12.]

4 For even when we were with you, we foretold you [Namely, as he did also to other Churches. See Act. 14. 22. Rom. 8.17,29.] that we should be afflicted, even as it also happened, and ye know it.

5 Therefore also not being able to endure [this desire] [That is, this longing after you, as ver. 1.] any longer, F sent [him] [namely, Timothy.] to understand your faith: least perhaps the tempter [that is, Satan, by perfecutions and other seductions. See Mat. 4. 3.] should have tempted you, and our labour [namely, which we have taken to publish the Gospel unto you.] should be in van. [that is, fruitless.]

6 But now when Timothy was come from you unto us [That is, was returned, namely unto us at Corinth,

after that we had sent him from Athens unto you. See Act. 18. ver. 1, 5.] and had brought us the good tidings of your faith [that is, of your stedfastness in the faith ] and love, and that ye have alwayes good remembrance of us, being very desirous to see us, even as we also you:

7 Therefore, brethen, we were comforted concerning you in all our affliction and necessity, by your faith: [That is, by the testimony which we heard of your faith.]

8 For now we live [That is, we are joyful and couragious, as the following verse declares] if ye stand [fast] in the Lord [that is, in faith in the Lord; for by faith we are united unto Christ.]

9 For what thank sgiving can we render unto God for a recompense for you, because of all the soy wherewith we resource for your sakes before our God, [That is, sincerely, as in the presence of God, not onely before men,

as Luk. 1. 6.]

10 Night and day praying very abundantly that we may see your face, [That is, to be present with you.] and to perfect that which is lacking in your faith? [that is, more perfectly to instruct you in the faith; which the Apostle therefore saith, because by reason of the bitter persecution of the Jewes he had been able to continue with them but a little while. See Ast. 17. 10.]

II But our God and Father himself, and our Lord

Jesus Christ direct our way unto you.

12 And the Lord increase you [That is, cause you to increase more and more, who can easily supply the want of his Ministers by his Spirit] and make [you] abundant is love towards one another, and towards all; even as me also are towards you: [namely, abundant

in love towards you.]

13 That he may strengthen your heart to be unblameable in fanctification before our God and Father, in the coming [Or against the coming] of our Lord Jesus Christ, with all his holy ones. [namely, Angels, as is expressed 2 Thes. 1.7. although it may also be taken more largely for the holy souls which shall come down from heaven with Christ in the company of the Angels, to be again united and glorified with their bodies.]

#### CHAP. IV.

The Apostle further exhorts them in general to a godly conversation, and in special to chastity and honesty, 6 unto justice in their dealing, 9 to brotherly love, 11 to a quiet life, and medling of their own things. 13 He exhorts them also to moderate their sorrow for those, that are fallen asleep, 14 seeing they shall be raised again by Christ, 15 Who shall come from heaven with a great shout and voice of the Archangel; first to raise up them that are dead, from the dead, 17 and afterward to take them up unto him, with the rest who shall then be yet alive.

Moreover then brethren, [Or what remaineth, brethren] me intreat and exhort you in the Lord Fesus [That is, in the name of the Lord Jesus, or for Jesus Christs sake. See 2 Cor. 5. 20.] that as ye have received of us [that is, learned, or were instructed] how ye must malk and please God, ye do more abound [therein.]

2 For ye know what commandments we gave unto you [He speaketh not here of any hidden secret commands, but of manifest ones which he reheatseth again afterwards] by the Lord Jesus, [that is, in the name of the Lord, or by order from the Lord Jesus.]

3 For this is the will of God, [That is, that which God requires, or will have done by you] your fan-

Etistication: [this word may be taken in general for all manner of holiness; or in particular for chastity or honesty, as is declared hereaster] that ye withhold your selves from fornication:

4 That every one of you should know to posses his vessel [That is, his body, which by an Hebrailm is so called, because it is an instrument of the soul] in sanctrification and honour, [that is, honesty. For nothing dishonours the body of men more then un-

cleanness.

5 Not in [evil] motion of concupifcence [Or immodest motion] even as the Gentiles who know not God, [namely, as they ought, and as he hath levealed hunself in his word, 2 Thes. 1.8, otherwise the Gentiles also know God by nature; but this knowledge was not powerful enough to move them duly unto the love and obedience of him, Rom. 1.19, &c.]

6 That no man trample on his brother [Gr. paß over, and fignifieth to injure any man by force, or take more from him then is fit, as the following word declares] nor deceive him in [his] dialing: Gr. covet, which fignifies to deceive or injure any one out of covetouiness. See 2 Cor. 2. 10. and 12. 17.] For the Lord is a revenger upon all these, as we also foretold and testified unto you.

7 For God hath not called us to uncleanness, [Here under the Apostle comprehends not onely lascivi-ousness, but also coverousness and injustice, whereby the soul it self is also defiled.] but unto fanctification.

8 So then he that rejecteth [thus,] [That is, those forementioned commands, as he called them in the second verse] he rejecteth not man [nmaely, onely, but chiefly God, who gave these commands himself, by his Prophers and Apostles,] but God, who hath also given his holy spirit unto us. [this may either be understood of the Apostles, who being moved by Gods Spirit had given these commands: or else of all Christians, who are sanctified by Gods Spirit, that they should no more follow the desires of the sless, but of the spirit, Gal, 5, ver. 24, 25.]

.9 Now of brotherly love ye have no need that I should write to you: for ye your selves are taught of God[Gr.God-taught: whereof see Joh. 6. 45.] to love one another.

10 For ye also do the same to all the brethren which are in all Macedonia. [That is, ye show also really that ye do love the brethren.] But me exhort you

brethren, that ye be more abundant.

DI And that ye give diligence to be quiet, [Namely, as they do who feek after honour, or place honour in any thing, as the Greek word imports. This the Apostle saith because worldly men commonly place honour in or are diligent to trouble themselves with many things which concern not themselves, against which fault he here warnes believers, and exhorts them rather to feek honour, and to give diligence in quietness to look to their own affaires.] and to do your own business, and to work with your own hands, [namely, to provide you and yours of fitting necesfaries. Which the Apostle speaks unto them, who under a pretext of bulying themselves with common business without their calling, sought to live on other mens labour, whereof is spoken more at large, 2 Thef. 3. 10. &c.] as we commanded you:

22 That ye may walk honeftly, [That is, without reproch. For the Gentiles themselves also dispraise such doings. The Greek word signifies that which firs or becomes well.] with them that are without, [that is, who are yet strangers from the faith, as 1. Cor. 5. 12.] and may have need of nothing. [or, of nought, or of no man. Namely, of them which are without: for

the Greek word may beare both.]

13 But brethren I would not have you ignorant con-

cerning them who are fallen afleep, [That is, are dead or at rest, as foh. 11. 11. &c.] that ye may not be sad even as the rest [hereby the Apostle shewes that he! forbids not all forrow for the dead; which even Chist himself shewed for Lazarus, Joh. 11. 35. the The Apostle teacheth that Christ shall come to judge-Chu ch for Stephen, Act. 8.2. and Paul for Epaphrodytes when he was deadly fick, Phil. 2, 27, but he speaks here onely of immoderate and heathenith forrow.] who have no hope, [namely, of a bleffed refurrection, whereof he speaks in the following ver-ses. For although the heathen believed the immortality of the fouls, yet they were never able to comprehend or believe the refurrection of the bodies and re-uniting them with their fouls. See Act. 17. 32. and 26. 23, 6.]

14 For if we believe that Jesus died and is risen, so also shall God bring [again] [Namely, unto life and glory, when he shall have raised them up from their graves, and united them with their fouls] with him, [namely, when he shall appeare from heaven at the last day unto judgement] those that are fallen assesp in fesus [or by fesus, i. e. by the power of Jesus the judge of the quick and dead. Fob. 5. 21. &c.]

15 For that we fay unto you by the word of the Lord, [Gr. in the word of the Lord, whereby some understand the promise of Christ Mat. 24. 31, and Joh. 5. 28. Where there are almost such like words : others a special and further revelation of Christ hereof made to Paul, as he testifies 1 Cor. 15.51.] that we who shall remain alive, [namely faithful perfons, putting himfelfe also among them: because of the uncertainty of the day of Christs coming. See further hereof 1 Cor. 15. 51.] unto the coming of the Lord, shall not prevent them that are fallen asleep,

[namely, to be glorified by Christ.]

16 For the Lord himself shall descend from beaven with a shout, [The Greek word Keleusma properly fignifies a cry which is joyned with a command, as used to be made to such as were to do any work joyntly, or those that ply oares together in a Ship, or begin a battel] mith the voice [what voyce or trump this shall be the Scripture doth not further declare, but thereby the great power and glory of Christ in his second coming is set before our eyes, who shall come with his Angels as a commander of his Army, with found of trumpets and a great noise: which shall be terrible for his enemies, and give courage and comfort to his friends. See the like description, Mat. 25. 31. Joh. 5. 28. 1 Cor. 15. 52. 2 Thef. 1. ver. 7, 8. Jude ver. 14. Revel. 11. 15, &c.] of the Arch-Angel, [that is, of the chiefest Angel, who is here expresly distinguished from Christ. See further hereof fude ver. 9] and with the trumpet of God: and they that are dead in Christ [that is, in the faith of Chift, as Revel. 14. 13.] [ball art fe first:

27 Afterward we that are left alive, shall be taken up. [Gr. pluckt, haled. Namely, after that they shall be changed, and in a moment of time be made conformable to his glorious body. I Cor. 15.51, 52. Phil. 3. 20, 21. Together with them in the Clouds, [namely, which shall be as a Chariot, whereby they shall be carried up to Christ in the aire, as is said of Elias, 2 King, 2, 11. and of Christ himself, Att. 1. 9] to meet the Lord in the aire: namely, where he shall keep his Judgement, before the eyes of all men, who shall be brought together by the Angels at his right and at his lest hand. See Mat. 25. 31, &c. Revel. 1. 7] and so shall we alwaies be with the Lord. namely, Christ Jesus in Heaven, Joh. 14. 2, 3.]

18 So then comfort one another with these words. [Gr. in these words, i.e. speeches and consideratiCHAP V.

ment unawares, as a thief in the night, and as the pangs of travail upon a woman, 4. Exhorts them therefore to be alwais on their guard, and to be fober, 8 and armed with the breakt-plate of faith and love, and with the helmet of the hope of salvation. 12 Prayeth them to have their rulers in honour; 14 and furthermore exhorts them to divers Christian vertues, 17 also to prayer and thansgiving, 19 and to take heed to the spirit and prophesying, to hold fast that which is good. 23 Afterward prayeth God to heep them unblamcable unto the coming of Christ, with a promise that he will also do it. 25 Exborts them to pray for him, and to salute one another, 27 and adjures them that this Epiftle be read before all.

But of the times and the opportunities [Namely, of the times: by the first is understood the year, month, or day; by the last is understood, whether it shall be by day, night, morning, evening, or midnight, or the like. See Mark 13.34, 35. Act 1.7.] brethren, ye have no need that it (bould be written to you.

2 For ye your selves know very well that the day of the Lord [So the last day is called every where, because then Christ shall come as a Lord to judge the quick and the dead,] shall so come [G1, cometh, so the Prophets speak of things to come as if they were already present, because of the certainty of the same] even as a thief in the night [from hence it sollowes not that Christ shall come by night, as some think, but thereby is taught that he shall come unawares and unexpectedly: Namely, in respect of worldly men, as the following verse declares: for the godly must long after it, and be upon their guard against it comes, as is testified hereaster ver. 4. See also Mat. 24. 42, & c.

3 For when they [Namely, worldly and ungodly men] fault fay [namely, either in words, or at least in their heart, as Pfal. 14. 1.] It is peace, and without danger [Gr. safety, i. e. There is no mischance to be feared. See Mat. 24.375 & c.] then shall a speedy destruction [or at unawares, Luke 21.34.] come upon them, as pangs on a [woman] with child: and they shall by no

means escape it.

4 But ye brethren, ye are not in darkness [That is, in ignorance and carelesness, as the others of whom he spake before] that that day should surprize you as a thief [namely, who use to come unexpected and in the dark.]

5 Te are all [Namely, who believe in Christ] children of the light and children of the day: [that is, endued with the true knowledge of Christ and of his will, and obey the same as children do their Father]

we are not of the night nor of darkness.

6 Let us not therefore fleep [That is, live in carnal security] even as others, but let us watch, [that is, he on our guard, and with spiritual care wast for him ] and be fober [This is not opposed to moderate eating and drinking, but to gluttony, drunkenness, and other worldly incumbrances, as Christ himself de-

clares, Luke 21.34.]
7 For they that fleep, fleep by night: and they that are drunk, are drunk by might [That is, use commonly to be drunk by night. He here takes a reason from that which used for the most part to be done: for otherwise there are also indeed those that arise early in the morning to drink strong drink, Isa. 5. 11.]

8 But we that are of the day, [That is, who are chil-

Xxz

dren of the light, as he spake ver. 5.] let us be sober, having put on the break-plate of faith and of love, [that is, being furnished with faith and love, as with a breast-place against the assaults of Satan. See I Pet. 5, 8, 9.] and [for] an helmet [that is, 28.2 helmet, fee of this whole spiritual furniture of a Christian, Eph. 6. 11. &c. the hope of salvation.

9 For God hath not appointed us [That is, ordained or prepared, as I Pet. 2, 8.] unto weath, [that is, to be vessels of wrath, or to bring a just judgement and destruction upon us, See Rom, 9. 22.] but unto obtaining of salvation [the Greek word fignifies properly, to do much about a thing to obtain it, as Act. 20.28. 1 Pet. 2. 9. Although therefore God hath elected us to salvation, and Christ hath procured it for us, nevertheless we must be careful to use the means whereby God brings us to falvation, See Ephef, 2,10. and Phil. 2. 12.] through our Lord Fesius Christ.

10 Who died for us, that whether we wake or whether we fleep, [This word fleep is not here taken as before ver. 6. for they that sleep in sin live not with Christ: but is taken either for the natural sleep of man, or much rather to be fallen asleep or dead. For Christ died for this purpose, that whether we wake, i. e. live here, or sleep, i. e. are dead, we should live with Chrift. Namely, a spiritual life here, and hereafter an eternal and incorruptible life in glory. See the like Rom. 14. 8, &c. ] we should live together with

11 Therefore exhort] Or comfort, for the Greek word fignifies both] one another, and edifie one the other: [namely, both with good examples, and with

good instructions] even as ye also do.

- 12 And we befeech you, brethren, acknowledge them [Namely, for such as they are by reason of their calling, and ought to be accounted. See 1 Cor. 16. 18.] that labour among you [Namely, in the word and doctrine, as he addes, I Tim. 5. 17.] and are your Rulers [namely, together with the Teachers in the government of the Church and exercise of discipline, as the Apostle also clearly distinguisheth these two forts of Elders, 1 Tim. 1. 17.] in the Lord, [that is, in the work of the Lord. Namely, to distinguish them from the worldly Magistrates which they were under ] and admonish you [this may be understood of both, as well of the Elders who labour in the word, as also of them who are onely Rulers in governing, to whom particular admonitions also belong together with the teachers. See hereof Rom. 12.8,1 Cor. 12,28.]
- 13 And esteem them very much in love, [That is, not out of fear or constraint, but of a ready inclination] for their works sake [that is, because of the service which they do you in Christs name, and for the furtherance of his service] be peaceable one amongst another.
- 14 And we intreat you, brethren, admonish the unruly, [Namely, idle persons and the like, of whom he treats more at large, 2 Thef. 3.10, &c.] comfort the faint-hearted, support the weak, [or keep up the weak. Namely, in the faith, as Rom. 15. 1.] belong-suffering towards all.
- 15 See that no man recompense unto any evil for evil: but always pursue that which is good, ] That is, pity, feeing this is here opposed to revengefulness] both towards one another and towards all.
- 16 Rejoyce always [That is, be always of good courage and well content, even in the midst of all tribulations, Rom. 5. 3. 2 Cor. 6. 10.]

17 Pray without ceasing [That is, upon all oppor-

tunities, and in all your necessity.

18 Thank [God] in every thing [That is, as well in adverfity as in prosperity, so willingly submitting to

the will of the Lord. See Job 1, 21, Mat. 5,11,12.] For this is the will of God in Christ Jesus concerning you. [that is, that which is acceptable to God in Christ Jesus, Heb. 13, 21. Or the good pleasure of God concerning you. See 1 Pet. 3. 17.

19 Quench rot the Spirit [This may be understood either of the illumination and other gifts of the Spirit, which are in believers themselves, and which must continually be stirred up by the means thereunto appointed, as Paul exhorts, 2 Tim. 1.6, 7. and by the neglect of which means the Spirit is grieved in us, and his gifts as it were quenched, Ephef. 4. 30. or of the spiritual gifts which are in others, which by contempt and contention are fometimes kept under. This last seems best to agree with that which followeth.]

20 Despise not prophesyings [That is, the explications and applications of Gods word, whereof the Apostle treats at large, I Cor. 14, 3, &c. which may be understood as well of ordinary as extraordinary prophefyings, against those who judged themselves wise enough, and thought that they had no need of fuch. See Heb. 10. 25. 2 Pet. 1.19, &c.]

21 Prove all things: [Namely, which are propounded to you by the Teachers, by the touchitone of Gods word. See a laudable example, Acts 17.11.] hold [namely, stedfastly, without turning from it] that which is good, [that is, the good doctrine, which ye find firmly grounded in Gods word.]

22 Abstain from all appearants of evil [Or from all evil appearance: much more abstain ye from the evil

it self.

- 23 And the God of peace himself [That is, God who is the author of all prosperity and salvation, as this word peace is taken every where in the Scripture, Or who is author of the true peace with God and with our neighbour. See Rom, 5, 1, and 14, 17,] fanctifie you entirely [or in every part, i. e. He that hath begun the good work in you, finish the same also unto the day of Jelus Christ, as he speaketh Phil. 1.6.] and your whole sincere spirit, and soul, and body [By the word Spirit is fitly understood the understanding of man, and by the word foul the will and affections, and by the body, the members themselves, whereby that which the understanding consults, and the will decrees, is finally executed: as the like difference almost is also to be seen in the words of Christ, Mat. 22. 37, and Luke 10, 27, for although a man hath but one foul, notwithstanding there are divers faculties in the same, which forasmuch as they are all corrupted in the natural man, Ephes. 4. 17, 18. so all must be renewed and sanctified by the Spirit of God] be kept unblameable, in the coming of our Lord fesus Christ, [This the Apostle addes to shew that this sanchification of all our faculties, shall not till then be done fully, although we must increase therein daily more and more. See 1 Cor. 13. 9, 10. Phil. 3.
- 24 He that calleth you is faithful, who also will do it [That is, fanctifie you wholly in due time according. to his promise.]

25 Brethren pray for us.

26 Salute all the brethren with an holy kift [Sec

hereof the Annotat, on Rom, 16, 16.]

27 I adjure [See the like Matth. 26. 63.] you [namely, Rulers and Overfeers of the Church to whom this Epistle was sent, to impart the same afterward to the whole Church. Whereof they do evil who seek to withhold from the Churches the reading of Pauls Epistles, and of the whole Scripture] by the Lord, that this Epiftle be read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you.

Amen. [Of this conclusion see Rom. 16.20.]

The first [Epistle] to the Thessalonians was written from Athens [It appears from Atts 18.5. that Timotheus and Silas, in whose name this Epistle was also written chap. 1. 1. returned not to Athens, but to Corinth, unto Paul. Therefore it is more probable that this Epistle was written from Corinth. And it was divers times before shewed, that these Post-scripts are not from the Apostle himself, but from some other, who have added the same according to their own opinion.]

The end of the first Epistle of PAUL to the Thessalomans.



## THE SECOND EPISTLE OF THE APOSTLE PAUL TO THE THESSALONIANS.

#### The Argument of this EPISTLE.

Fter the superscription of the Aposle contained in the two sirst verses, Paul commended the steel asserting of the Thesialonians, and comforts them against tribulations with the coming of Christ to judgement, for the punishment of the persecutors, and for their deliverance; which he doth in the sirst Chapter. Afterwards he warns them that the day of judgement shall not come so soon, but that the falling away must come sirst, and Antichrist be revealed, whose rise, powerful seduction, and ruine he describes, with a new exhortation to sted saling in the faith received, unto the end of the second Chapter. Finally he exhorts them to a Christian conversation, and particularly to prayer sor him, to mutual love, and to avoiding and admonishing of disorderly idle persons, whom he reproves by his own example, and earnestly threatens unto the sixteenth verse of the third Chapter. And concludes the Epsste in the three last verses with a prayer to God for them, and with the usual Apostolical salutation.



## SECOND EPISTLE OF THE

## APOSTLE PAUL TO THE

### THESSALONIANS.

CHAP. I.

After the usuall superscription of the Epistle, 3 The Apostle thanketh God for their abundant increase in faith slove, and patience intribulations. 6 Testifics that God will punish their oppressors, but deliver and refresh them in the day of the glorious coming of Christ, which he describes more at large. 11 Prayeth God that he would strengthen them yet more in that which is good. 12 That the name of Christ may be the more glorified in them.

Aul and Silvanus [That is, Silas. See the first verse of the former Epistle] and Timotheus, to the Church of the Thessalonians [which is] in God our Father, and the Lord fesus Christ: [See the Annotation on the first verse of the former Epistle.]

2 Grace be to you, [Hereof see in the beginnings of the former Epistles] and peace from God our father, and

the Lord Jesus Christ.

3 We must alwayes thank God for you, brethren, as it is meet [Gr. worthy, i. e. decent, or sit. See Mat. 3. 8. Act. 26. 20] because your faith groweth greatly, [Gr. overgroweth; namely, beyond that it was before ] and [that] the love of every one of you all towards one another is abundant.

4. So that me our felves boast of you [Gr. boast in you, i. e. praise you, and thank God because of his blessing upon you, and propound you to other Churches for a pattern of imitation] in the Churches of God, for your patience and faith, in all your persecutions and tribulations which ye endure.

5 An argument of Gods righteous judgement: [That is, which is an argument that Gods righteous judgement shall once come upon the world, for a funch as good men must suffer here, and the ungodly have the upper hand. See also Phil. 1.28] that ye may be accounted worthy [or made worthy. Namely, by God,

of grace, as is declared hereafter, ver. 1x. and before, Col. x. 12. Not as if the enduring of perfecutions is worthy of or merits this in it felf; for that the Apossle denies expresly, Rom. 8, 18, but because God graciously accounts or makes his children in Christ worthy of this Kingdome, as being made like to Christ in suffering, that they may also hereafter be like unto him in his gloty. Rom. 8, 17, 2 Tim. 2, 12, Revel. 3, 22.] of the Kingdome of God for which ye also suffer:

6 Seeing it is just with God to recompense tribulation

to them that oppress you:

7 and to you that are oppressed refreshment [Namely, it is just with God to recompense refreshing. Which must not so be understood, as if such tribulations and chastisements of believers, merited or were worthy before God of this refreshing; as the oppressors deferve and are worthy of the righteous judgement of God, For Gods word every where testifieth the contra-1y to us. See If a, 47.6. & c. & chap. 51.21. & c. Dan. 9.16. Heb. 12. 6,7. 1Pet. 4.16.17. & c. but because such suffering is inflicted upon believers by the oppressors for Christs & righteousnes sake, for which God promiseth them of grace such rewards of refreshing. Mat. 5. 11, 12. 1 Pet. 4. 14, &c. And because God is righteous and faithful in fulfilling his gracious promifes, therefore it is faid that it is just or righteous with God that he should doe this; as the words just and righteous are also elsewhere taken for this faithfulness and truth of God, See Pfal. 143. 1. 1 Joh. 1. 9.] with ws, namely Apostles of Jesus Christ, who have also particularly received such a promise from Christ. Mat. 19. 28.] in the revelation of the Lord Fesus [that is , publick comming, Mat. 24. 30.] from heaven, with the Angels of his power, [that is, with his powerfull Angels, by whom he shall powerfully execute his judgements, Pfal. 103, 20. Mat. 13. ver. 41, 42, and 24, 31.]

8 with flaming fire taking vengeance [Gr. in fire of flame giving vengeance. An Hebrew phrase as before Angels of his power. See a further description thereof

Pfal,

Pfal. 50, 2, &c, ] upon them that know not God, [namely, as they ought, and therefore also love him not, nor trust in him ] and upon them that are not obedient unto the Gospel of our Lord Jesus Christ: [that is, believe it not, not lead their lives according to the

9 Who shall suffer [for] punshment eternal destruction, from the face of the Lord, [That is, either because the wrathful countenance of Christ the Judge shall bring this punishment upon them: or that they shall suffer the same being cast off from the presence of Christ. See Mat. 25. 41.] and from the glory of his strong glory; as before ver. 8. and Ephes. 1.7.]

10 When he shall come to be glorified in his Saints, and to be wonderful in all them that believe [That is, to shew his wonderful power and goodness in the glorifying of his faithful ones] (foralmuch as our testimony was believed among you) in that day. [namely, of the Revelation of Christ, as ver. 7.]

II Wherefore we also pray alwayes for you, that our God would account you worthy [Or make you worthy. See the 5. verfe] of the calling [that is, of that glory whereunto ye are called; for they were before effectually called and brought to the faith] and fulfil all the good pleasure [of his] goodness, [that is, all that which according to his good pleasure and goodness he hath decreed concerning you. See Matth. 25. 34. &c. Luk. 12. 32.] and the work of faith [that is, faith which he hath wrought in you. Phil, I. 6. I. Thefs. 1.3,] with power: [that is, powerfully, or by his power.]

12 That the name of our Lord Jesus Christ [That is, Jesus Chasse with all his attributes, as Phil. 2. 10] may be gloufied in you [that is, be acknowledged and protefled glorious and ye in him, according to the grace of our God, [that is, according to the measure of the grace or gift of Christ, as he speaketh Eph. 4. 7] and of the Lord Jesus Christ,

#### CHAP. II.

The Apostle declares that the coming of Christ to judgment shall not be so soon as some sought to perswade them, 3 but that the Apostacy and Antichrist must first come, whose characters he describes. 5 Testisteth that he had told them the same before this, as also what that was which withheld him. 8 Declares that he shall truly come afterward, and that he shall remain until the Lord shall destroy him. 9 He warns them of the power of seduction it self in them that perish, ii and that by the just judgement of God upon the unthankfulness of men; 3 but assures the Thessalonians of their election to salvation in faith and fanctification. 15 Exhorts them to continue firm in it, 16 and prayeth God that he would comfort and confirm them.

Nd we befeech you, Brethren, by the coming of our A Lord Jesius Christ, [That is, as certainly as ye believe and expect this coming of Christ, and out gathering together unto him. Others translate it as touching the coming, & c. Namely, whereof he had spoken in the former Epistle, chap. 4. and 5. which fome among them feemed not to have well underflood, wherefore he here further informs them thereof. But the first agrees best with the Greek words] and our gathering together unto him, [namely, at the last day in his glory, whereof he had treated in the former Epistle chap, 4. ver. 16.]

2 That ye be net suddenly moved[A similitude taken from the waves of the sea, which are driven hither

and thither by divers winds from understanding [that is, from the true meaning concerning this article of faith. Others take it for the humane understanding it self, whereby, when men do once embrace fuch notions of Christs second coming, with the expression of the day and instant, they then begin to be driven as distracted persons, as formerly there were fuch among the Chiliasts, and in our time among fome forts of Enthusiasts] Or terrified [Or troubled, astomshed, as men use to be assonished at a sudden and unexpected great cry of raging men] neither by Spirit [that is, by pretences of spiritual revelations, which fuch persons use to produce. See also I Joh.4. 1.] nor by word [Or speech. Namely, as heard from me, or Timothy and Silas. Others take it for some probable reasons collected here and there out of Gods word without ground] nor by Epiftle as [written] by us, [namely, counterfeited by them in our name, which such men are wont also to produce ] as if the day of Christ were at hand, [namely, of Christs second coming to judgement, as if this should be immediately after.]

3 Let no man seduce you in any ivise: [This the Apostle saith, because these men under this shew turned away the Churches from their calling, and from their ordinarylabour, as now henceforward unnecessary, seeing Christ in this his coming should make an end of all, and bring in an heavenly life: whereof he will speak more largely in the following Chapter, Others were thereby feduced to doubt of the firmness of the Gospel, observing that they seemed in vain to wait for this coming, as is spoken of such, 2. Pet 3.3. &c.] for [that cometh not] [namely, the day of Christ-whereof he had immediately before made mention] except the falling away be come first, [Gr. Apostasia, which some ancient Teachers understand of the falling away of many Kingdomes from the Roman Empire; but is more fitly taken for a generall Apoflacy from the purity of the Gospel, which Paul also foretels, 1, Tim. 4, and 2 Tim. chap. 3. 4. John, Revel, chap, 11, 12, and elsewhere: seeing this word Apoflacy fignifies alwayes in the new Testament a falling away from the doctrine; and Paul also here properly treats of doctrine] and [that] the man of sin [that is, Antichrist, the man given up to all sin, From hence, as also from the following words, the son, the unsuft one &c. some would conclude that the Antichrist should be but one person, who they say shall reign three years and a halfe, that he shall draw all the Jewes throughout the whole world unto him, build up again the Temple at Jerusalem, and cause himfelf to be honoured as God therein, and fo bring all the Kingdomes of the earth under his comamnd,&c. But these are inventions repugnant to all humane conduct and power, to obscure the true Antichtist, feeing the operations and properties which are felibed to him hereafter, and throughout in the Revelatrun of John, are altogether opposite to such interpretations. Therfore although Antichtist be here described under the name of one man; yet under it is necessarily understood not one man alone, but a long-continuing succession of men, who one after another have the same office, power, and dominion, as fuch phrases are usual in such like prophesies. See Ifa. 10. 5. and chap. 14. 12. fer. 41. 40. Dan. 7. 17. Heb. 9. 7, 25. 1 Joh. 4. 3. Revel. 17. 10. the rather because the Apostle in this chapter, ver. 7. testifieth that this mysterie of iniquity now already in his time began to work] be revealed, [that is, shall openly have made known and confirmed his spiritual dominion over Christendome, as this word is also taken hereafter ver. 6.8] the son of distruction, [that is,

Which destroyes others, and goes himself to destruction, and is appointed thereunto by Gods just judge-

ment, See Joh. 17, 12, and Revel. 9, 11,]

4 Who opposeth himself [Namely, against Christ and his doctrine, wherefore he is also called Antichrist, v. e. against Christ: which is to be understood not of that which he shall profess in words, but that his doctrine and actions shall be such, that thereby he shall seek to supppess the true dostrine of Christ, although he would feem to do otherwise. Therefore two hornes are ascribed to him, as to the lamb, but notwithstanding he speaketh as the dragon, and dorh the workes of the first beast, Revel. 13.11. 60.] and exalteth hunself above all that is called God, or is honouved [as God] [that is, assumes more authority, then any thing that is called God in heaven and on earth, See Pfal. 82. 6. 115. 3. 1 Cor. 8. 5. Or exalteth himself against all. Others read, above all that is called God] so that he shall sit as a God [namely, on earth, ascribing divine power to himfelf] in the Temple of God, for agannst the Temple of God, whereby the Temple of Jerusalem cannot be understood, as some pretend, forasimuch as the same had lain waste now above these fifteen hundred years, and must also remain waste, according to the testimony of the Angel, Dan. 9.26. and of Christ, Mat. 23. ver. 37, 38, and chap. 24, ver. 1, 2, which also if it should be built again by Antichtist, to be worshipped therein, could not be called the Temple of God, but the Temple of Antichtist, or of the devil. But hereby is understood the Church of God where in or against which the Antichrist shall set himself, and which he shall oppress with his dominion; as this word Temple of God is so taken also elsewhere in the Scripture. 1 Cor. 3. 16. 2 Cor. 6. 16, 1 Tim. 3.5. 1 Pet. 2. 5. &c. and as the word fit is also used or Antichtist, Rev. 17. 15. and 18.7] Shewing himself that he is God. [that is assuming and exercising such majesty, power and dominion, as if he were God.]

5 Doe ye not remember that being yet with you, I told

you thele things ?

6 And now what withholdeth [That is, yet hinders and stayes his revealing, or publick coming up. Hereby, by some is understood the pure preaching of the Gospel, and the uprightness of the Teachers in the Church of God, who as long as they were preferved in the Church of Christ, withstood and stopped such desire of dominion and errors. But by almost all ancient Teachers, and those of our time, hereby is understood the supreme authority and iefpect of the ancient Emperors in the Roman Empire, who by their worldly power with-held the arifing spiritual power of Antichtist over Cristendome, until the faid Imperial authority by the Saracens and Mahumetans in the East, and by divers baibarous Nations in the West, was very much broken and brought under foot; by which occasion this spiritual usurped power brake forth into Christendome, and openly established its dominion even over Emperors, Kings, Princes, and Nations; which to have come to pass about six hundred yeares after Christs buth, is proved by many out of the histories of that time. Now who this Antichrist is, that hath usurped this power in Christendome for many hundred yeares, is clearly shewed Revel. chap. 13. 17, 18. ] [him] namely, Antichrist] ye know [namely, by the warning given you by me, which therefore the Apostle expresent not here, as many ancients think, that he might not too much provoke the Emperors of Rome against the Christians, seeing the Romans gave out that their dominion should have no end in the world] that he may be revealed in his own time. [name-

ly, ordained by God, and permitted to Antichritt, as is declared before.]

7 For the mystery of iniquity [That is, the secret coming up of this unrighteous Aurichristian dominion is by little and little promoted in the Church of Christ. Namely, by Satan and some of his instruments, who by defire of rule (as one Diotrephes is reproved for it 3 Joh. ver. 9. 10.) and by bringing in of falle and superstitious doctrines, and humane inventions, herein offered Satan their hand even from the Apostles times. See 1 fob, 2, 18. Or the mystery of iniquity worketh already] is already wrought: onely he that now withholdeth him, [namely, withholds Antichrist in his coming up, whereof is spoken in the former verse] [he shill withhold him] until he [namely, who withholds him] shall be taken out of the way, [that is, shall be so broken, and lose his power, that he shall be able no longer to withstand this arising spiritual dominion. Now who this is, is declated in the foregoing verse.]

8 And then [Namely, after that he shall now have lost his power of withholding] shall the unreghteous one [that is, Antichtist, who is so called, because he should submit himself to no laws, but should boast himself to be above all laws, as the Greek word anomos properly fignifies without law, or lawles] be revealed [See before the Annotat on the third ver.] whom the Lord shall destroy [or consum?. The Greek word analofat fignifies properly by little and little to make away and waste meat, drink, money, goods. So then shall Chest also in his own time by little and little destroy Antichrist, and take away his authority in Christendom] by the Spirit of his mouth [that is, by the pure preaching of the holy Ghospel, whereby the Spirit of the Lord is powerful in the hearts of men. See the like Isa, 11, 4, Heb. 4, 12, Revel. 1, 16.]. and bring to nought by the appearance of his coming: [that is, by his appearing in his last coming: for then shall the beast and the false Prophet be slain, and cast into the lake of fire, Revel. 19, 20.]

9 Him [That is, Antichtift, whereof he had spoken in the beginning of the former verse] [I fay] whose coming is according to the morking of Satan, [that is, with such working as Satan is wont to use to seduce men, which working is declared in the following verses] in all power and signes [that is, power of signes or miracles, which Satan shall produce to consist the dominion and salse doctrine of Antichrist. See Matth. 24. 24. Revel. 13. 13, &c.] and monders of lyes: [that is, which shall partly be seigned, partly brought to pass by Satan, to keep his Ministers in esteem, and poor blind men in their salse conceirs.

and superstitions.]

nath a limited power] feduction of unrighteoufness, [That is, unto unrighteous and false doctrine, as the word truth sheweth, which is opposed to it: and as after ver. 12] in them that perish: because that [that is, in recompense that they &c. which the Greek word imports. It is therefore a just judgment of God upon the perversness and unthankfulness of such men, as is suther expressed in the following verse] they received not the love of the truth, [that is, loved not the truth, and consequently neither believed nor kept it. See the like judgment of God upon the Gentiles, who kept not the natural knowledge of God, Rom. 1.28] to be faved.

ledge of God, Rom. 1. 28] to be faved.

11 And therefore shall God send them a power of errour, [That is, God shall let loose the reines of Satan upon them, to use his power of seduction against them, and shall hencesonward restrain his grace which as yet withheld them, and so give

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them up to their own lasts, whereby they shall powerfully be brought into error. See the like judgments of God upon unthankful men. Deut. 28, 28, 2 Chron. 12, 28, Job. 12, 17, Ifa, 19, 14, Rom. 1, 24, and 11, 8, 2 Cor. 4, 3, 4, &c.] that they should believe the ly [that is seigned and false doctrine.]

that they all may be damned [Gr. judged, i.e. condemned and damned, as diverstimes in other places] who have not believed the truth, [namely, of the Gospel.] but had a pleasure in unrighteous helps. [that is, false and unrighteous doctrine, as before

ver. 10. Ì

13 But we ought alwaies to thank God for you brethren, who are believed of the Lord, that God huh chofen you from the beginning [Namely, of the world, as Mic, 5, 1, Joh, 1, 1, that is, from eternity, or before the foundation of the world. Eph. 1, 4, although fome others understand it from the beginning when the Gospel was published unto them, when God by his spirit chose or separated them out of the corrupt heap of men; as the word choose or select is also taken else where. See Joh. 15. 16. and i Counth. 1. 27. but the first exposition seemes as fit to agree with the following verse, seeing the choosing whereof Paul here speaks goes before calling, as is to be seen also Kom. 8, 29, 30. and chap. 9. 23, 24. but the actual choosing out of the corrupt heap of men, which is done in time, followes after calling, feeing that feparation is brought to pass by the calling of the Gospel] unto falvation, in functification of the spirit, [or by, that is, which falvation is obtained by fanctification of the spirit and faith, and therefore is an infallible evidence of your eternall election. Rom, 8. 14. 2 Cor. 1. 22.] and belief of the truth ! [that is, which hath respect to and relieth on the truth of the Gospel.]

14 If hereunto he hath called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. [That is, to obtain eternal glory by Christ and with Christ.

Rom. 3. 17. Revel. 3. 21.]

15 So then brethren fland [fast] and keep the institutions [Gr. traditions, deliverings. And so the Apostle calls the exhortations and doctrines which they had received from him, as well concerning doctrine as life, not onely when he was present with them, but also which he hath now propounded in these Epistles. See 1 Cov. 11.2.2 These. 3. 6.] which are taught you, whether it be by [our] word, [namely, when I was present with you] or by our Epistle.

16 And our Lord Fesus Christ himself, and our God and father who hath loved us, and hath given us an everlisting consolation, [That is, a firm consolation grounded on the promise of eternal life] and good hope [namely, of our redemption and eternal salvation. 1 Pet. 1.3, 4.] in grace, [that is, by his grace.]

17 Comfort your hearts, and strengthen you in every good word and work [That is, grant that you may alwaies edific and strengthen your selves and others with godly words and works.]

#### CHAP. III,

The Apositie exhorts the Thessalanans to pray so him, 3 and testifies his considence that the Lord will strengthen them; 5 prayes also to God for them, 6 and commands them to withdraw themselves from every brother that walkes disorderly. 7 Proves by his own example that every one must labour to maintain himself, 10 or otherwise that he ought not to eat. 13 Exhorts them not to grow weary in doing good, 14 and that they may he and pums them who are not

obedient to his command herein. 16 Concludes with the ulual (alutation, 17 which he adjoynes with his own hand in all his Epifles.

Lusthermore brethren pray for us, that the word of the Lord [That is, the preaching of the Goipel] may have [its] course [Gr. may run, i.e., may speedily and happily be spread abroad and promoted] and be glo-rifted [that is, may be held in honour and esseem, and bring forth worthy fruits,] even as also with you.

2 And that we may be delivered [That is, discharged or kept free from such men who seek to hinder the course of the Gospel, as the stif-necked Jewes and their adherents had been amongst them. Asts 17.18.] from absurd and wicked men: for all men have not faith, [that is, it is not given to all to believe in Chist. See Mat 13.11. Joh. 6.44, &c.]

3 But the Lord is faithful, who shall strengthen you, [namely, in faith] and keep you from the wicked, [namely, whereof he had treated in the former verse; or from earl, namely, that ye fall not thereinto; or from the dearl, that ye be not tempted by him,

Mit, 6, 13.]

4 And we are confident of you in the Lord, that ye alfo do and will do that which we command you, [Namely, in the name of the Lord, as is expressed hereaf-

tei verse 6, and before 1 Thes. 4. 2.]

hearts aright, without wavering on the one or the other fide ] unto the love of God, [this may be underflood either of the love wherewith we love God, or of the love wherewith God loves us; namely, that we be more and more shengthened in the seeling of the same. See Rom. 5. 5, and 8. 39. and unto the patience of Christ, [that is, sufferance in the Cross, and tribulation for Christs sake: or unto the patient ex-

pectation of Christ to judgement.]

6 And we command you brethren in the name of our Lord Jejus Christ, [That is, as being commanded, or having authority thereunto from Christ. See 2 Cor. 5. 19, 20.] that ye withdraw your felves [that is, shun, hold no oldinary converse with such an one; namely, after that due notice is taken thereof in the Church, and he being admonished continues disobedient. See Mat. 18, 15, &c. 1. Cor. 5, 11, and afterward ver/. 14.] from every brother [that is, who makes profession of faith in Chill, although he do not rightly live according to it, as Paul declares 1 Cor. 5. 11.] that wilkerhucegulucly, Ithis may be taken here in generall for all irregularity, whereby offence is given in the Charch of God; or of that particular itregularity, whereof he makes further exposition ver, 11. namely of those that went about idle, and practifed vain things, without following their calling duly, as that which followeth feems to require] and not according to the inflitution which he received from us, [that is, commands and exhortations, as before chap. 2, 15.]

7 For ye your felves know how ye ought to im tate us; [Namely, not me onely, but also Timotheus and Silvanus, in whose name also this Epistle was written] for me carried not our felves desordedly among you? [namely, as these idle bodies or doers of vain things

without their calling.]

8 Neither have we eaten any bread with any man [Gr. no bread of any min, i.e. enjoyed no meat and drink as Gen 3. 19.] for nought, but in labour and painfulness, morking night and day: [that is, besides the catefull following of our Apostolicall Office, working also with our hands to maintain our selves. See Asts 20. 34, and before 1 Thest 2. 9.] that we might not man and the second of the s

not be burdensome to any one of you:

9 Not that we have not the power [Namely, of being burdensome to you, or taking maintenance of you as other Apossles did, and he teacheth elsewhere that the Ministers of the word have also power to do. See hereof more at large 1 Cor. 9. 3, &c.] but that we might give our felves to you [for] a pattern to imitate us. [namely, in following your labour each one in his calling, and not under a pretext either that you will promote the Gospel, or that Christ should speedily come to judgement, to excuse your idleness and practising of vain things.]

10 For even when we were with you this we commanded you, that if any man will not work, [Namely, having health, strength, and opportunity so it: for otherwise the Church also is bound, as much as is possible, to take care for every one that hath need.

See 2 Cor. chap. 8. 9. neither should be eat.

II For we hear that some among you walk deforderly [This the Apossele adds to show that he doth not propound these foregoing exhortations and examples unto them in vain: and this properly depends on that which he said ver. 6.] not working, but doing vain things, [that is, doing things without a call out of their calling, and beyond or against their calling: as this word is also used of some idle widowes, I. Tim. 5.13.]

by our Lord Jesus Christ, that they working with quietness eat their own bread, [That is, which they have gotten by their own labour, Sec 1. Thes 4.11]

13 And ye brethien grow not ye flack in well doing, [The Greek word properly fignifies to become worle, that is, more remiss or flack: and the Apostle addes this, to admonish them that because of the abuse of these idle persons, they must not be the more remiss

or flack in doing good to the true poor.]

14 But if any one be not obedient to our mord [written] by this epifile, [That is, this our exhortation of working in quiet, following their own business, and leading an orderly life. See suither ver. 6] mark him: [Some joyn this word mark here to the former word Epifile; as if the Apostle should say, mark him, or give me notice of him by an Epistle; but this conjunction agrees not well with the Greek word.

Semerous that, nor with that which followes. For this Greek word properly fignifies not to give notice of any one, that indeed to note or mark any one whom one puts to any thame, or excludes out of any honourable affemblies, and to note or put out his name as unworthy of fuch honour. So that this word is here by others very fitly understood of the Christian excommunication, and excluding out of the communion of the Church, according to the order inflituted by Christ, Mat. 18. 15, as the following words also cleerly import, and mingle not [See of this same word, and the thing signified thereby, more at large 1 Cor. 5. 9, 11.] your selves with him, that he may be ashamed: [namely, and by this shame return to his duty, as the Greek word imports. See Matth. 21.

Chap. in.

15 And hold [him] not as an enemy, [Namely, which ye must wholly avoid or forsake as men use to do enemies] but admosts [bim] as a brother, [namely, who is gone astray, and whom therefore they should bring again into the right way, 2. Con. 2.

7.7

16 Now the Lord of peace himfelf, [That is, who is the author of all peace and happiness] give you peace alwayes, in every manner of way, [that is, as well with God as among one another] the Lord be with you all.

17 The falutation with mine own Pauls hand which is a token in every Epifil: [Namely, whereby nine own Epifiles may be distinguished by the Charches stom others which might be feigned in my name, See 1000. 6. 11. Col. 4. 18.] for write.

18 The grace of our Lord Jefus Christ be with you all.

Amen.

The second [Epistle] to the This lonians was [written] from Athens. [this Post-script, as is noted heretofore in other Epistles, is not certain; and it is more probable that this Epistle, even as the soumer, was written also from Counth, where Paul after his departure from Thestalonica, rested a year and halfe, and where Timotheus and Silas first came to him, in whose name also this Epistle was written chip. 1.1. See Atts 18.5, 11.]

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