Chap. X.


Chap. X.

NOW there was a certain man in Cæsarea, named Cornelius, a centurion of the band, which is called the Italian,

2 A religious man, and one that feared God, with all his house, who gave much alms to the people, and prayed to God always:

3 He saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in to him, and saying to him: Cornelius.

4 And he beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers, and thy alms, have ascended for a memorial in the sight of God.

5 And now send men to Joppa, and call hither one Simon, who is surnamed Peter:

6 He lodgeth with one Simon, a Tanner, whose house is by the sea side: he shall tell thee what thou must do.

7 And when the angel who spoke to him was departed, he called two of his household servants, and a soldier, that feared the Lord, of those who were under him:

8 To whom, when he had related all, he sent them to Joppa.

9 And on the next day, whilst they were gone on their journey, and drawing near to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.


CHAP. X. 

Ver. 29. Brought him to the apostles Peter and James. See Gal. i. 15, and 19.

Ver. 30. He spake also to the Gentiles, and disputed with the Grecians, or Hellenists. See chap. vi. 1. By the Gentiles, many understand those who had been Gentiles, and were baptized, as the Romans were, or the people who spoke Greek, not Greek, without a command to convert to the Christian faith. Wi.

Ver. 31. Tabitha, in Syriac, means the same as Dorcas in Greek, that is, a wild goat. V.—See here the power of good works, and alms-deeds; they reach even to the next life. H. Hence the wise man, alms free from death. Wi.

Ver. 40. And having put them all out, not to disturb them while he prayed. Sat up, raised herself a little; and Peter taking her by the hand, lifted her quite up, and carrying her in the company, presented her to them alive and well. Wi.

Ver. 41. Raising the dead to life can only be the work of God. This woman was raised to life for the comfort of the faithful, and the conversion of others. She herself might likewise have an opportunity of acquiring greater merit, otherwise the hope of another life is preferable to a return to the misery of this world. D. Dion. Carth. 

Ver. 43. In the Greek is added: instructing the nine converts, and testifying in the faith they had just embraced.

* Acts 20:3. Loquebatur quoque Gentilibus, et disputabat cum Graecis. In almost all Greek copies, there is nothing for Gentilibus, and we only read, he spake and disputed with the Grecians, or Hellenists; γραμμαματικος. See chap. vi. 1.

Chap. X. 

VER. 1. A cohort, with the Romans, was a body of infantry 500
10 And being hungry, he was desirous to taste some-what. And as they were preparing, there came upon him an ecstasy of mind.

11 And he saw heaven opened, and a certain vessel descending, as it were a great sheet, let down by the four corners from heaven to the earth,

12 In which were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him: Arise, Peter, kill, and eat.

14 But Peter said: Far be it from me, Lord, for I have never eaten any common and unclean thing.

15 And the voice spoke to him again the second time: That which God hath purified, do not thou call common.

16 And this was done thrice: and presently the vessel was taken up again into heaven.

17 Now, whilst Peter was doubting within himself, what the vision which he had seen should mean, behold the men who were sent by Cornelius, inquiring for Simon’s house, stood at the gate.

18 And when they had called, they asked, if Simon, who is surnamed Peter, lodged there?

19 And as Peter was thinking on the vision, the Spirit said to him: Behold three men seek thee.

20 Arise, therefore, go down, and go with them, doubting nothing: for I have sent them.

21 Then Peter going down to the men, said: Behold I am he whom you seek: what is the cause, for which you are come?

22 And they said, Cornelius, a centurion, a just man, and one that feareth God, and that hath good testimony from all the nations of the Jews, received an answer of a holy angel, to send for thee into his house, and to hear words from thee.

23 Then bringing them in, he lodged them. And the day following, he arose and went with them: and some of the brethren from Joppa, accompanied him.

24 And the day after he entered into Caesarea. Now Cornelius was waiting for them, having called together his kinsmen, and special friends.

25 And it came to pass, when Peter was come in, Cornelius met him, and falling down at his feet, worshiped.

26 But Peter raised him up, saying: Rise, I myself also am a man.

27 And talking with him, he went in, and found many that were come together.

28 And he said to them: You know how abominable a thing it is for a man that is a Jew, to keep company with, or to come to, one of another nation: but God hath showed me, not to call any man common or unclean.

29 Wherefore, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

30 And Cornelius said: Four days ago, until this hour, I was praying in my house at the ninth hour, and behold a man stood before me in white apparel, and said: I Cornelius, thy prayer is heard, and thy alms are remembered in the sight of God.

32 Send, therefore, to Joppa, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon, a tanner, by the sea side.

33 Immediately, therefore, I sent to thee: and thou hast done well in coming. Now, therefore, all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

34 Then Peter, opening his mouth, said: In truth, I perceive that God is no respecter of persons.

35 But in every nation, he that feareth him, and worketh justice, is acceptable to him.

36 God sent the word to the children of Israel, preaching peace through Jesus Christ: (he is Lord of all).

37 You know the word which hath been published through all Judæa: for it began from Galilee, after the baptism which John preached.

38 Jesus, of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil; for God was with him.

39 And we are witnesses of all things, which he did in the land of the Jews, and in Jerusalem, whom they killed, hanging him upon a tree.

40 Him God raised up the third day, and gave him to be made manifest,

41 Not to all the people, but to witnesses pre-ordained of God, even to us, who eat and drink with him, after he rose again from the dead.
And he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead.

43 "To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

44 While Peter was yet speaking these words, the Holy Ghost fell upon all them that were hearing the word.

45 And the faithful of the circumcision, who had come with Peter, were astonished because the grace of the Holy Ghost was also poured out upon the Gentiles.

46 For they heard them speaking with tongues, and magnifying God.

47 Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they entreated him to stay with them some days.

CHAP. XI.

Peter defends his having received the Gentiles into the Church. Many are converted at Antioch.

And the apostles and brethren who were in Judea, heard that the Gentiles also had received the word of God.

2 And when Peter was come up to Jerusalem, they who were of the circumcision, disputed against him,

3 Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

4 But Peter began and declared to them the matter in order, saying:

5 I was in the city of Joppé, praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even to me.

6 Into which looking I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air:

7 And I heard also a voice, saying to me: Arise, Peter, kill and eat.

8 And I said: By no means, Lord, for nothing common or unclean hath ever entered into my mouth.

9 And the voice answered the second time from heaven: What God hath made clean, call not thou common.

10 And this was done three times: and all were taken up again into heaven.

11 And beheld immediately there were three men come to the house wherein I was, sent to me from Cæsarea.

12 And the spirit said to me, that I should go with them, nothing doubting. And these six brethren went with me also, and we entered into the man's house.

13 And he told us, how he had seen an angel in his house, standing and saying to him: Send to Joppé, and call hither Simon, who is surnamed Peter.

14 Who shall speak to thee words, whereby thou and all thy house shall be saved.

15 And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

16 And I remembered the word of the Lord, as he said: "John indeed baptized with water, but you shall be baptized with the Holy Ghost.

17 If then God gave to them the same grace, as to us also who have believed in the Lord Jesus Christ: who was I, that I could oppose God?

18 When they had heard these things, they held their peace: and glorified God, saying: God hath then also to the Gentiles given repentance unto life.

19 And they indeed, who had been dispersed, by the persecution that arose on occasion of Stephen, went about as far as Phænicia, and Cyprus, and Antioch, speaking the word to none, but to the Jews only.

20 But some of them were men of Cyprus and Cyrene, who, when they had entered into Antioch, spoke also to the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believing, was converted to the Lord.

22 And the report of these things came to the ears of the church that was at Jerusalem, and they sent Barnabas as far as Antioch.

23 Who when he was come, and had seen the grace of God, rejoiced: and exhorted them all with purpose of heart to continue in the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith. And a great multitude was added to the Lord.

25 And Barnabas went to Tarsus, to seek Saul: whom, when he had found, he brought to Antioch.

26 And they conversed there in the church a whole
year: and they taught a great multitude, so that at Antioch the disciples were first named Christians.

27 And in these days there came prophets from Jerusalem to Antioch.

28 And one of them, named Agabus, rising up, signified by the spirit, that there should be a great famine over the whole world, which came to pass under Claudius.

29 And the disciples, every man according to his ability, resolved to send relief to the brethren who dwelt in Judea:

30 Which also they did, sending it to the ancients by the hands of Barnabas and Saul.*

CHAP. XII.


And *at the same time Herod, the king, stretched forth his hands, to afflict some of the church.

2 And he killed James, the brother of John, with the sword.

3 And seeing that it pleased the Jews, he proceeded farther to take Peter also. Now it was in the days of the amines.

4 Whom as soon as he had apprehended, he cast into prison, delivering him to four quaternions of soldiers, to be kept, intending after the Pasch to bring him forth to the people.

5 Peter, therefore, was kept in prison. But prayer was made without ceasing, by the church, to God, for him.

6 And when Herod had sent forth a great multitude of priests, and ancients, and sent a commandment to put Peter to death.

* A. D. 43.

CHAP. XIII.

Herod's persecution. Peter's deliverance by an angel. Herod's punishment.

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5 Peter, therefore, was kept in prison. But prayer was made without ceasing, by the church, to God, for him.

6 And when Herod had sent forth a great multitude of priests, and ancients, and sent a commandment to put Peter to death.

7 And behold an angel of the Lord stood by him: and a light shined in the room: and he smote Peter on the side, raised him up, saying, Arise quickly. And the chains fell off from his hands.

8 And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me.

9 And going out, he followed him, and knew not that it was true, which was done by the angel: but thought he saw a vision.

10 And having passed through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him.

11 And Peter coming to himself, said: Now I know indeed, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And considering he came to the house of Mary, the mother of John, who was surnamed Mark, where many were assembled, and praying.

13 And when he knocked at the door of the gate, a damsel came to hearken, named Rhode.

14 And as soon as she knew Peter's voice, she opened not the gate for joy, but running in, she told that Peter stood before the gate.

15 But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel.
16 But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17 But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James and to the brethren. And being gone out, he went into another place.

18 As soon as it was day, there was no small commotion among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, having examined the keepers, he commanded they should be led away: and going down from Judea to Caesarea, he stayed there.

20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blatus, who was the king's chamberlain, they desired peace, because their countries were nourished by him.

21 And upon a day appointed, Herod, arrayed in royal apparel, sat on the judgment-seat, and made an oration to them.

22 And the people with acclamations cried out: It is the voice of a god, and not of a man.

23 And forthwith an angel of the Lord struck him, because he had not given the honour to God: and eaten up by worms, he expired.

24 But the word of the Lord increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark.

A.D. 42. 

Chap. XIII. 


Chap. XIII.

Now there were in the church, which was at Antioch, prophets and teachers, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manaen, who was the foster-brother of Herod, the tetrarch, and Saul.

2 And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work to which I have taken them.

3 Then they fasting and praying, and imposing their hands upon them, sent them away.

4 So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

5 And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had also John in their ministry.

6 And when they had gone through the whole island as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesus

7 Who was with the proconsul, Sergius Paulus, a prudent man. This man, sending for Barnabas and Saul, desired to hear the word of God.

8 But Elymas, the magician, (for so his name is interpreted,) withstood them, seeking to turn away the proconsul from the faith.

9 Then Saul, who also is Paul, filled with the Holy Ghost, looking upon him,

10 Said: O thou full of all guile, and of all deceit, son of the devil, enemy of all justice, thou dost not cease to pervert the right ways of the Lord.

11 And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun for a time.

12 Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

A.D. 42. 

Chap. XIII. Vers. 1. Manaen . . . foster-brother of Herod, or reared with the same milk.

Vers. 2. As they were ministering to the Lord. Mr. N. and some others translate: Seeing them ministering . . . . There are indeed good grounds to take this to be the true sense, as the Rhenish translators observed, who, notwithstanding, only put ministering, lest (said they) we should seem to turn it in favour of our own cause, resembling the Latin non necesse significat of itself to sacrifice, but any public ministry in the service of God; so that S. Chrys. says, when they were preaching. Vers. 3. Praying and fasting,. imposing their hands upon them. By which is clearly expressed the manner by which the ministers of God were, and are still ordained bishops, priests, deacons in the Church. Vers. 4. He was filled with the Holy Ghost. Whether this vocation of hands be a mere appointment to a certain employment, or the sacramental ceremony, by which ordination is conferred. SS. Chrysostom, Leo, &c. are of the latter opinion: nor does it any way appear that S. Paul was bishop before this. Following the practice of the apostles, the Church of God ordains a solemn and general fast on the four public times for ordination, the ember days, as a necessary preparation for so great a work, and this S. Leo calls also an apostolical tradition. See S. Leo, Ser. 5, de Jejun., and Ep. 26, c. 1, and Serm. 93, de Martyr. 4, and Serm. 2, de M. 34.

Vers. 6. A magician . . . whose name was Bar-jesus. Son of Jesus, or Jesus In Arabic, Elymas was the same as magician. This man did all he could to dis- sade the proconsul, Sergius Paulus, from embracing the Christian faith. WL. Salamina was the capital of the island of Cyprus, and at the eastern extremity, as Paphos was at the western. A.D. 45.

Vers. 9. Then Saul, who also is Paul. This is the first place in which this apostle is called Paul. He took this name out of respect to the illustrious convert he had made in the person of the proconsul, the governor of the island, Menandrus. —Or, more probably, his former name, by a small change, was modelled into Paulus, which was a sound more adapted to a Roman ear. He begins to bear this name only when he enters on his mission to the Gentiles.
sailed from Paphos, they came to Perge, in Pamphylia. 14 But John departing from them, returned to Jerusalem. 15 But they passing through Perge, came to Antioch, in Pisidia; and entering into the synagogue on the sabbath-day, they sat down.

And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

16 Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear: 17 The God of the people of Israel chose our fathers, and exalted the people, when they were sojourners in the land of Egypt, and with a mighty arm brought them out from thence. 18 And for the space of forty years endured their manners in the desert. 19 And destroying seven nations in the land of Chanaan, he divided their land to them, by lot. 20 As it were, after four hundred and fifty years: and after these things he gave them judges, until Samuel, the prophet.

21 And afterwards they desired a king; and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, forty years.

22 And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who shall do all my wills. 23 Of this man's seed God, according to his promise, hath raised up to Israel a Saviour, Jesus. 24 John first preaching before his coming the baptism of penance to all the people of Israel. 25 And when John was fulfilling his course, he said: I am not he, whom you think me to be: but behold he cometh after me, the shoes of whose feet I am not worthy to loose. 26 Men, brethren, sons of the race of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.


27 For they who inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging him, have fulfilled them, 28 And finding no cause of death in him, they petitioned of Pilate, that they might put him to death. 29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

30 But God raised him up from the dead the third day: who was seen for many days by those, 31 Who went up together with him from Galilee to Jerusalem: who, to this present time, are witnesses of him to the people. 32 And we declare to you that the promise which was made to our fathers, 33 This same hath God fulfilled to our children, raising up Jesus again, as in the second Psalm also is written: Thou art my Son, this day have I begotten thee. 34 And that he raised him up from the dead to return now no more to corruption, he said thus: That I will give you the holy faithful things of David.

35 And, therefore, in another place also he saith: Thou shalt not suffer thy Holy One to see corruption. 36 For David, after he had served in his generation, according to the will of God, slept: and was laid unto his fathers, and saw corruption.

37 But he whom God hath raised from the dead, saw no corruption. 38 Be it known, therefore, to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses, 39 In him every one, who believeth, is justified.

40 Beware, therefore, lest that come upon you which is spoken by the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you. 42 And as they went out, they desired them that on the next sabbath they would speak these words to them. 43 And when they had met with the church that day, they told them the matter. 44 When the people heard this, they were glad, and glorified the words of the Lord. And there was added unto them daily such as should believe.
43 And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.
44 But the next sabbath-day, the whole city almost came together, to hear the word of God.
45 And when the Jews saw the multitudes, they were filled with envy, and contradicted those things which were said by Paul, blaspheming.
46 Then Paul and Barnabas said boldly: To you it behoved us to speak first the word of God: but seeing you reject it, and judge yourselves unworthy of eternal life: behold we turn to the Gentiles.
47 For so the Lord hath commanded us: I have set thee to be the light of the Gentiles: that thou mayest be for salvation unto the utmost part of the earth.
48 And the Gentiles hearing this, were glad, and glorified the word of the Lord: and as many as were pre-ordained to eternal life, believed.
49 And the word of the Lord was published throughout the whole country.
50 But the Jews stirred up religious and honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas: and cast them out of their territories.
51 "But they shaking off the dust of their feet against them, came to Iconium."
52 And the disciples were filled with joy and with the Holy Ghost.

CHAPTER XIV.

Paul and Barnabas preach in Iconium and Lystra: Paul heals a cripple, they are taken for gods. Paul is stoned. They preach in Derbe and Perge.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews and spoke, so that a great multitude both of the Jews and of the Greeks did believe.

2 But the unbelieving Jews, stirred up, and incensed the minds of the Gentiles against the brethren.

3 A long time, therefore, they stayed there, acting confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

4 And the multitude of the city was divided: and some indeed held with the Jews, and some with the apostles.

5 And when there was an assault made by the Gentiles and the Jews, with their rulers, to treat them contumeliously, and to stone them:

6 "They understanding this, fled to Lystra and Derbe, cities of Lycania, and to the whole country round about, and were there preaching the gospel.

7 Now there sat a certain man at Lystra disabled in his feet, lame from his mother's womb, who never had walked.

8 This man heard Paul speaking: who looking upon him, and perceiving that he had faith to be healed,

9 Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

10 And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods, in the likeness of men, are come down to us.

11 And they called Barnabas, Jupiter: but Paul, Mercury; because he was the chief speaker.

12 The priest also of Jupiter, that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13 Which when the apostles, Barnabas and Paul, had heard, rending their clothes, they ran among the people, crying out,

14 And saying: O men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, who made heaven, and earth, and the sea, and all things that are in them:

15 Who in past generations suffered all nations to walk in their own way.

16 Nevertheless he left not himself without testimony, doing good from heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness.

17 And speaking these things, they scarce restrained the people from sacrificing to them.

VER. 45. "As many as were pre-ordained to eternal life," by the free election, and special mercy, and providence of God. W. — Some understand this as if it meant, predestined by their docility, to receive the word of life. But the Fathers unanimously understand it literally of predestination, which is defined by St. Thomas, Summ., 1, q. 29, a. 1, "The disposition of God, by which he preordains what he will accomplish, according to his inscrutable foreknowledge." In other words, it is the manner by which God conducts a reasonable creature to its proper destiny, which is eternal life. In this mystery of the Catholic faith, which cannot be clearly explained to human understanding, because it is a mystery, there are nevertheless several points, which we know for certain. 1st. Though it is certain, that this decree of the Almighty is infallible, and must have its effect, yet it is far removed from the blind will of Chance or Chance, which pretended that it destroys free-will, and therefore removes all motives of exaction to good works. For it is a 3d point of Catholic faith, that this foreknowledge of the Almighty no way interferes with men’s liberty, but leaves them still a perfectly free agent, and therefore responsible for his actions. 2d. It is likewise decreed by the Council of Trent, that no one can certainly know that he is of the number of the predestinated, without a special revelation to that effect. These are the most essential points which it concerns us to know of this doctrine. How excellently well does the great genius of the Latin Church, S. Augustin, say, Malum est subintius de occasse, quam littigis de occultis! How much better and worse is it to confess our ignorance on mysteries, than to dispute on mysteries! L. 6, de Gen. et Hist., c. 6.

VER. 51. Shaking off the dust, &c. See the Annotations, Matt. x. 14.

VER. 54. Hab. ii. 5. In the Latin text, and according to the Hebrew, adptete in Gentibus: but in the Sept. and Greek texts, hieare sarkeipoyrai.

VER. 48. "As many as were pre-ordained to eternal life," by the free election, and special mercy, and providence of God. W. — Some understand this as if it meant, predestined by their docility, to receive the word of life. But the Fathers unanimously understand it literally of predestination, which is defined by St. Thomas, Summ., 1, q. 29, a. 1, "The disposition of God, by which he preordains what he will accomplish, according to his inscrutable foreknowledge." In other words, it is the manner by which God conducts a reasonable creature to its proper destiny, which is eternal life. In this mystery of the Catholic faith, which cannot be clearly explained to human understanding, because it is a mystery, there are nevertheless several points, which we know for certain. 1st. Though it is certain, that this decree of the Almighty is infallible, and must have its effect, yet it is far removed from the blind will of Chance or Chance, which pretended that it destroys free-will, and therefore removes all motives of exaction to good works. For it is a 3d point of Catholic faith, that this foreknowledge of the Almighty no way interferes with men’s liberty, but leaves them still a perfectly free agent, and therefore responsible for his actions. 2d. It is likewise decreed by the Council of Trent, that no one can certainly know that he is of the number of the predestinated, without a special revelation to that effect. These are the most essential points which it concerns us to know of this doctrine. How excellently well does the great genius of the Latin Church, S. Augustin, say, Malum est subintius de occasse, quam littigis de occultis! How much better and worse is it to confess our ignorance on mysteries, than to dispute on mysteries! L. 6, de Gen. et Hist., c. 6.

CHAP. XIV. VER. 1. And of the Greeks. Which is here put for the Gentiles, W.

VER. 3. To the word of his grace. That is, of the gospel, and the law of grace. W.

VER. 11. And they called Barnabas, Jupiter. Perhaps because he was of taller and stouter stature: for, according to Neophorus, (Hist. ii. 37,) S. Paul was very low in size, and much bent; hence S. Chrysostom says of him, Tristimatis est, at collectans transite, non tamen more than three cubits high, yet he transcends the heavens, and hence for his eloquence he was called Mercury. Jupiter was wont to take Mercury with him, as seen in the Amphitrite Plantain.

VER. 12. Garlande. These might be for the victors, as they generally were crowned, or had gilded horns.

VER. 14. We also are mortals. The emaciated people wished to pay Divine honours, houn, to the apostles, and therefore indignantly reject the professed honours. The Catholic Church has but one external sacrifice, and this she offers to God only, and "neither to Peter nor to Paul," saith S. Augustin, "though the priests that sacrificed standeth over their bodies, and offereth in their memories." L. 9, de Civit. Dei, c. 27.

VER. 16. He left not himself without testimony. Inasmuch as the Gentiles had always the light of reason, and such lights, that by the created things of this world, and from the visible effects of God’s providence, they might...
18 Now there came thither certain Jews from Antioch and Iconium: and having persuaded the multitude, and having stoned Paul, they dragged him out of the city, thinking him to be dead.
19 But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.
20 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch:
21 Confirming the souls of the disciples, and exhorting them to continue in the faith: for that through many tribulations we must enter into the kingdom of God.
22 And when they had ordained for them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.
23 And passing through Pisidia, they came into Pamphylia.
24 And having spoken the word of the Lord in Perga, they went down to Attalia:
25 And thence they sailed to Antioch from whence they had been delivered to the grace of God, unto the work which they accomplished.
26 And when they were arrived, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.
27 And they stayed no little time with the disciples.

A ND 'some coming down from Judea, taught the brethren: That unless you be circumcised after the manner of Moses, you cannot be saved.
2 And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas and certain others of the other side, should go up to the apostles and priests of Jerusalem, about this question.
3 And therefore, being brought on their way by the church, passed through Phenice and Samaria, relating the conversion of the Gentiles: and they caused great joy to all the brethren.
4 And when they were come to Jerusalem, they were received by the church, and by the apostles and ancients declaring how great things God had done with them.
5 But there rose up some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.
6 And the apostles and ancients came together to consider of this matter.
7 And when there was much disputing, Peter rising up, said to them: Men, brethren, you know that in former days God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.
8 And God, who knoweth the hearts, gave them testimony, giving to them the Holy Ghost as well as to us.
9 And made no difference between us and them, purifying their hearts by faith.
10 Now, therefore, why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?
11 But by the grace of the Lord Jesus Christ we believe to be saved, even as they.
12 And all the multitude held their peace: and gave ear to Barnabas and Paul, relating what great signs and wonders God had wrought among the Gentiles by them.
13 And after they had held their peace, James answered, saying: Men, brethren, hear me.
14 Simon hath told in what manner God first visited the Gentiles, to take out of them a people to his name.
15 And to this agree the words of the prophets, as it is written:
16 After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and I will rebuild the ruins thereof, and I will set it up:
17 That the rest of men may seek after the Lord, and that his"
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all nations upon whom my name is invoked, saith the Lord, who doth these things.

18 To the Lord is known his own work from the beginning of the world.

19 Wherefore I judge that they, who from among the Gentiles are converted to God, are not to be disquieted.

20 But that we write to them, that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses, from ancient times, hath in every city them that preach him in the synagogues, where he is read every sabbath.

22 Then it pleased the apostles and ancients, with the whole church, to choose men of their own company, and to send them to Antioch, with Paul and Barnabas: Judas, who was surnamed Barsabas, and Silas, chief men among the brethren.

23 Writing by their hands. The apostles and ancients, brethren, to the brethren of the Gentiles, that are at Antioch, and in Syria, and Cilicia, greeting.

24 Forasmuch as we have heard, that some, who went out from us, have troubled you with words, subverting your souls, to whom we gave no commands:

25 It hath seemed good to us, assembled together, to choose out men, and send them to you, with our dearly beloved Barnabas and Paul.

26 Men who have given their lives for the name of our Lord Jesus Christ.

27 We have sent, therefore, Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

28 For it hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you, than these necessary things:

29 That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication: from which things keeping yourselves, you shall do well. Fare ye well.

30 They, therefore, being dismissed, went down to Antioch: and when they had gathered together, the multitude, they delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 But Judas and Silas, being prophets also themselves, comforted the brethren with many words, and confirmed them.

33 And having said there some time, they were dismissed with peace, by the brethren, to those who had sent them.

34 But it seemed good to Silas to remain there: and Judas alone went back to Jerusalem.

35 But Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord.

36 "And after some days, Paul said to Barnabas: Let us return and visit the brethren in all the cities, wherein we have preached the word of the Lord, to see how they do.

37 And Barnabas had a mind to take along with him John also, who was surnamed Mark.

38 But Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received.

39 And there was a dissension, so that they departed one from another, and Barnabas indeed having taken with him Mark, sailed to Cyprus.

40 But Paul, choosing Silas, departed, being delivered by the brethren to the grace of God.

41 And he went through Syria and Cilicia, confirming the Church.

* Supra, xiii. 27— A. D. 51.

VER. 20. Wherefore I judge, and join my judgment with Peter. S. Chrys. thinks that Peter, when Justin was in Jerusalem, as bishop of Jerusalem, and because of the great veneration which those zealots for the Jewish law had for him; but his power was certainly inferior to that of S. Peter, who was head of all, although the primitive Christian Church meant to keep up that dignity, by appointing a successor to the apostles. But this dignity must be understood in a spiritual sense, as in the Church of A.D. 51, the Church of Ephesus, and in other Churches in the East.

VER. 20. Things strangled, and from blood. In these prohibitions, the Church honoured the particular feelings of the Jews, that the bond of union between them and the Gentiles might be more closely united: the latter in these two instances giving way to the prejudices of the former, who in their turn gave up much, by submitting to the abolition of the ceremonial law of Moses. This prohibition was of course only temporary, and to cease with the reasons which gave rise to it. Monach. By this we see the great authority of God's Church, and Councils, which may make permanent or temporary decrees, such as are sitting for the state of the times or peoples, without any express Scripture at all, and by this authoritative enactment, things become of strict obligation, which, previous to it, were in themselves indifferent.

VER. 21. For Moses... hath in every city. Not only the Jews, but the Christians converted from Judaism, still followed the ceremonies of the law of Moses.

VER. 22. Some, who went out from us, from Jerusalem, and pretended to speak our word, and in our name, but we gave them no such commission. W. L. They pretended to bear the title of heretics, schismatics, and seditionous preachers, who go out from their own superiors, and pretend to teach and preach without any mission, at unmasked providence or mitra mamma, how can they preach, unless they are sent? Rom. x. 15.

VER. 23. It hath seemed good to the Holy Ghost, and to us. To us in these matters, wherein by the promises of Christ we are directed by the Holy Ghost, the test of truth, for we have a clear necessity things. Necessary at this juncture, and always, if we except that order of abstaining from blood, and things strangled, which was not a perpetual, unchangeable precept, but to last only for a time, as S. Chrys. observes. W. L. This is the first general council held in the Church, and the model of all succeeding cases. In it the apostles, in a commanding and authoritative manner, laid down the law, which was to be the guide of the faithful, knowing they had a right to impose any regulations in the Church, and that they could not separate authority, but to good purposes, directed as they were by the unerring Spirit of truth, which Christ had promised (Matt. xxviii. 20) should remain with his Church for ever. Hence it would appear, that we have no more ground for refusing spiritual authority to the Church at the present time, than at her first establishment; and that those who will not hear the Church's voice, speaking in her Councils, would with as little ceremony have opposed the apostles on this occasion, had they lived at the time of the Council.

VER. 31. There was a dissension. W. L. Hereunto add, disputes, and saying among one another, which ought not to be, and in which there was a great hatred amongst them. W. L. In fact, this contentment lay with S. Barnabas: § Πάντως αυτός ευλογηθήτω, κατα τον συναποστόλου του Παύλου Ιακώβος: Paul seems to have been just; Barnabas, that was excommunicated. The Greeks, moreover, remark, that this severity of Paul was of service in strengthening the ten plente perfect character of Mark, and as such he is sustanted by Paul. Col. iv. 10. The separated, as formerly Abraham and Lot, without prejudice to their friendship. Gen. xiii. 9. Mat. Polus Synap. Criticorum, fol. 4, p. 1228.

* V. 2. episcopos, presbyteros. For the same Greek word we sometimes find in the vulgar Latin, presbyterus, sometimes sacerdos, sometimes magister, and it is generally a word of dignity in the ministry of Christ, signifying those who were afterwards known by the name of bishops, or priests. When mention is made of episcopos, or sacerdos, of the old law, I have translated elders; but when the ministers of the new law are understood, when in the Latin we have presbyterus: I have put priests; when ministres ministros or sacerdotes, I have put in English, sacerdotes, bishops, or priests, being better understood, as they were, being understood. See S. Chrys.
the churches: commanding them to keep the precepts of the apostles, and the ancients.

**ACTS OF THE APOSTLES.**

Paul visits the churches. He is called to preach in Macedonia. He is scourged at Philippi.

AND he came to Derbe and Lystra. And behold there was a certain disciple there named Timothy, the son of a Jewish woman who believed, his father being a Gentile.

2 To this man the brethren, who were in Lystra and Iconium, gave a good testimony.

3 Him Paul would have to go along with him; and taking him, he circumcised him, because of the Jews, who were in those places. For they all knew that his father was a Gentile.

4 And as they passed through the cities, they delivered to them the decrees for to keep, that were decreed by the apostles and ancients, who were at Jerusalem.

5 The churches indeed were confirmed in faith, and increased in number daily.

6 Now having passed through Phrygia, and the country of Galatia, they were forbidden, by the Holy Ghost, to preach the word of God in Asia.

7 And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of Jesus permitted them not.

8 And when they had passed through Mysia, they went down to Troas:

9 And a vision was shown to Paul in the night: A man of Macedonia standing, and beseeching him, and saying: Pass over into Macedonia, and help us.

10 And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them.

11 So sailing from Troas, we came with a direct course to Samothracia, and the day following to Neapolis:

12 And from thence to Philippæ, which is the chief city of part of Macedonia, a colony. And we were in this city some days, conferring together.

13 And upon the sabbath-day, we went forth without the gate by a river side, where it seemed that there was prayer: and sitting down, we spoke to the women that were assembled.

14 And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us, whose heart the Lord opened to attend to the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house, and there remain. And she constrained us.

16 And it came to pass, as we went to prayer, a certain girl, possessed with a pythonical spirit, met us, who brought her masters much gain by divining.

17 The same, following Paul and us, cried out, saying: These men are the servants of the most high God, who show you the way to salvation.

18 And this she did many days. But Paul being grieved, turned, and said to the spirit: I command thee, in the name of Jesus Christ, to go out of her. And he went out the same hour.

19 But her masters seeing that the hope of their gain was gone, having apprehended Paul and Silas, they brought them into the market-place to the rulers;

20 And presenting them to the magistrates, said: These men disturbs our city, being Jews:

21 And preach a fashion which it is not lawful for us to receive, nor observe, being Romans.

22 And the people ran together against them: and their garments being torn off, the magistrates commanded them to be beaten with rods.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them securely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight, Paul and Silas praying, praised God: and they who were in prison heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened: and every one's bands were loosed.

27 And the keeper of the prison being awakened, and seeing the doors of the prison open, having drawn his sword, would have killed himself, imagining that the prisoners had fled.

28 But Paul cried with a loud voice, saying: Do thyself no harm, for we are all here.
And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

* A. D. 51.

VER. 33. Was baptized, being first told what he was to believe and do. W1. Hence Catholics draw a very plausible argument for the baptism of infants, as it is very probable there were some infants in the family. See Eusebius in Diffic. Loc. VER. 35. Sent the servants; &c., such like officers. W1. VER. 36. Romans; S. Paul intended his right of citizenship from his father; it does not appear how the latter obtained it, perhaps by purchase. There is no proof that Silas was a freeman of Rome. D. Dom. Carth. It was forbidden by the Porcian and Sempronius laws, for a Roman citizen to be scourged, unless he was likewise convicted of a capital crime. Cicero pro Rabirio. Fac simile victimæ Romaniæ: socles vestrorum id. cont. Verrem. The Romans were always jealous of the dignity of their city. A. - Estius declares, that Silas was also a Roman citizen, and that from this circumstance he probably received a Roman name, as Paul did. For in other parts of Scripture we find him styled Silanus, (8 Cor. 1: 8,) and at the commencement of both the Epistles to the Thessalonians.

* V. 13. Oratio, ευλογημένος, pressed, oratio or Oratorium.
* V. 35. Lector., μαθητοφόρος, scribes, rod-bearers.

CHAP. XVII. VER. 2. It was customary with S. Paul to open the Scriptures first to the Jews, (Acts viii. 40,) and to argue with them from the law and the prophecies, (Acts xx. 21.) S. Paul made use of the same passages of Scripture to convince the Jews, as Jesus Christ did on a similar occasion. Mat. Polus. VER. 3. That the Christ was to suffer. The suffering of Christ was the great stumbling-block to the Jews, which S. Paul now attempted to remove, by showing them from the Scripture, that this was one of the necessary characters of the Messiah, contained in the prophecies. All the other marks were likewise accomplished in Christ D. Dom. Carth.

CHAP. XVIII. VER. 4. And some of them, that is, of the Jews, in whose synagogue he preached, believed, and of those that worshipped God, that is, of those who adored the only true God, though they had not submitted to circumcision, and to the ceremonies of the Jewish law, and of the Gentiles, that is, of such as till that time had been heathens and idolaters. Some were proselytes to the Jewish religion, by a submission to circumcision, and to all the precepts and ceremonies of the Mosaic laws. These are also by some called proselytes of the covenant, being as much Jews as they who had been always so. Others are called proselytes of the gate, or proselytes to the God of the Jews, but not to the religion of the Jews. Such seem to have been Cornelia, the centurion, Acts x., Lydia, Acts xvi. 14, and Titus Justus, Acts xviii. 7. Such also seems to have been the eunuch of Candace, the queen of the Ethiopians, Acts viii., Nannian, the Syrian, after he was cured of his leprosy, (4 Kings v. 17,) and many others, that lived in Judea, and in other countries. These, therefore, are called worshippers, meaning of the true God, though they embraced not the legal precepts and ceremonies of the Jews. See Mont. Hieron. Dictionary. W1.

VER. 6. Who disturb the city; put it in an uproar. In the ordinary Greek copy for the city, we read the whole word. W1. VER. 7. Another king. These Jews suppress, with great artifice, their true cause of vexation against the apostles, and change a mere question of religion into one of temporal policy.

CHAP. XIX. VER. 7. These were more noble than those of Thessalonica. According to the common exposition, the sense is, that these of Berea were of a more noble and generous disposition of mind, not carried away with envy and malice, like those of Thessalonica, who were searching the Scriptures, or those places of the prophecies by which S. Paul proved that Jesus was the Messiah, who was to suffer death. W1. Daily searching the Scriptures, &c. The sheep are not hereby made judges of their pastors, the people of their priests, and lay men and women of S. Paul's doctrine. The Bereans did not read the Old Testament and the New was not then published) to dispute with the apostle, or to sanction his doctrines: but it was a great comfort and confirmation to the Jews that had the Scriptures, to find, ever as Paul said, that Christ was God, crucified, risen, and ascended to heaven: which by his expounding they understood, and never before, though they read them, and heard them read every sabbath. So it is a great comfort to a Catholic to see in the Scriptures the clear passages that prove the truth of the times, and
And they that conducted Paul, brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

Now whilst Paul waited for them at Athens, his spirit was excited within him, seeing the city given up to idolatry.

He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the marketplace, every day, with those that were present.

And some Epicurean and Stoic philosophers disputed with him, and some said: What is it that this babber would say? But others: He seems to be a publisher of new gods: because he preached to them Jesus, and the resurrection.

And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

For thou bringest certain new things to our ears: We would know, therefore, what these things mean.

Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing something new.

But Paul, standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that you are in all things, as it were, too superstitious.

For passing by, and seeing your idols, I found an altar also, on which was written: To the unknown god. What, therefore, you worship without knowing it, this I preach to you.

Show the grounds of his hope. But this by no means authorizes him to be judge of the true pastors of the Church, whom he is commanded by Jesus Christ to hear and obey, and from whom they are to learn the genuine sense of the Scriptures.

VAN 10. The Areopagus. The Areopagus was the supreme and most famous tribunal of all Greece, before which all great causes were tried. The persons who composed it were much renowned for their wisdom. Cicero, and many other orators, were ambitious of the honour of being an Areopagite; but the power of Athens being now much diminished, this court had sunk in importance, and was now not much more than the shadow of a great name. Calvin.

VAN 10. The Areopagus. Or very superstitious. To be superstition, or given to superstition, is commonly taken for a vain and groundless religious worship, but it is also sometimes used in a good sense. And perhaps S. Paul, in the beginning of his speech to so many men of learning, does not so openly blame them for being vainly and foolishly superstitious, but by their inscription, to the unknown God, he takes notice how nice and exact they pretended to be, in not omitting to pay some kind of homage to any god, or gods of all other nations, whose names are not known. For some of them, for this reason, and because they were superstitious, and to worship every god of any nation, who was not come to their knowledge: or to worship that great God hinted at in the writings of Plato: or, as some other_have conjectured, the God and the Jews, of whom they might have heard such wonders, and whose name the Jews themselves said to be unknown, and inefable. However, from this inscription S. Paul takes an occasion, with wonderful dexterity, with excellent reflections, and with that solid eloquence, of which he is master, and which he employed as often as it was necessary, to inform them, and instruct them, concerning the works of the one true God, of whom they had little knowledge, by their own fault. He then adds, (ver. 24,) that having, as it were, overlooked, permitted men for many ages to run on in this ignorance and blindness, in punishment of their sins, (this their ignorance of one true God, the author of all things, being willful and inexcusable,) now the same true God hath been pleased to denounce to all men, that henceforward they acknowledge and worship him, that they repent, and do penance for their sins. WIL.

VAN 20. Overlooked. Deception, Utripolv. It may either signify looking down on the ignorant world, and so taking pity of it; or rather that God having overlooked the world, and so permitted it to go so long in their sins, now forces them to repentance, by sending Jesus, their Saviour and Redeemer. See the Analysis Dissect. 34. WIL.

VAN 24. De colenda Gentilium. In the common Greek copies, these
among whom was also Dionysius, the Areopagite, and a woman, named Damaris, and others with them.

**CHAP. XVIII.**

Paul founds the church of Corinth: and preaches at Ephesus, &c.

AFTER these things, departing from Athens, Paul came to Corinth.

2 And finding a certain Jew, named Aquila, a native of Pontus, who had lately come from Italy, with Priscilla, his wife, (because Claudius had commanded all Jews to depart from Rome,) he came to them.

3 And because he was of the same trade, he remained with them, and wrought: (now they were tent-makers by trade.)

4 And he disputed in the synagogue every sabbath, interposing the name of the Lord Jesus, and he persuaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ.

6 But they contradicting and blaspheming, shaking his garments, he said to them: Your blood be upon your own heads: I am clean: from henceforth I will go to the Gentiles.

7 And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house joined to the synagogue.

8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.

9 And the Lord said to Paul in the night, by a vision: Fear not, but speak, and hold not thy peace:

10 Because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city.

11 And he stayed there a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat.

13 Saying: That this man persuadeth men to worship God contrary to the law.

14 And when Paul was beginning to open his mouth, Gallio said to the Jews: If it be some matter of wrong, or a heinous deed, you men, O Jews, it would be reasonable I should hear with you.

15 But if they be questions of a word, and of names, and of your law, look you to it: I will not be judge of such matters.

16 And he drove them from the judgment-seat.

17 And all laying hold on Sosthenes, the ruler of the synagogue, struck him before the judgment-seat: and Gallio cared for none of those things.

18 But Paul, when he had stayed yet many days, taking leave of the brethren, he sailed from thence into Syria, (and with him Priscilla and Aquila,) having shorn his head in Cenchra: for he had a vow.

19 And he came to Ephesus, and left them there. But he himself entering into the synagogue, disputed with the Jews.

20 And when they intreated him to make a longer stay, he consented not.

21 But taking his leave, and saying: I will return to you again, God willing, he departed from Ephesus.

22 And going down to Cesarea, he went up, and saluted the church, and so came down to Antioch.

23 And after he had spent some time there, he departed, passing in order through the country of Galatia and Phrygia, strengthening all the disciples.

24 Now, a certain Jew, named Apollo, a native of Alexandria, an eloquent man, came to Ephesus, one mighty in the Scriptures.

25 This man was taught in the way of the Lord: and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing only the baptism of John.

26 This man, therefore, began to speak boldly in the church of Ephesus...
synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded more exactly to him the way of the Lord.

27 And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he came, helped them much, who had believed.

28 For he vigorously convinced the Jews in public speaking, by the Scriptures, Jesus to be the Christ.

CHAP. XIX.

Paul establishes the church at Ephesus. The tumult of the silversmiths.

And it came to pass, when Apollo was at Corinth, that Paul living passed through the upper parts, came to Ephesus, and found certain disciples:

2 And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

3 And he said: In what then were you baptized? Who said: In John’s baptism.

4 Then Paul said: John baptized with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus.

5 Having heard these things, they were baptized in the name of the Lord Jesus.

6 And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues and prophesied.

7 And all the men were about twelve.

8 And entering into the synagogue, he spoke boldly for the space of three months, disputing and persuading concerning the kingdom of God.

9 But when some were hardened and believed not, but spoke ill of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued for two years, so that all that dwelt in Asia, heard the word of the Lord, Jews and Gentiles.

11 And God wrought special miracles by the hand of Paul:

12 So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

13 Now some of the Jewish exorcists, who went about, attempted to invoke over them, that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

14 And there were certain men, seven sons of Sceva, a Jew, a chief priest, who did this.

15 But an evil spirit answering, said to them: Jesus I know, and Paul I know: but who are you?

16 And the man, in whom the evil spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and the Gentiles who dwelt at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many of those who believed, came confessing and declaring their deeds.

19 And many of those who had followed curious things, brought their books together, and burnt them before all: and the price of them being computed, they found the money to be fifty thousand pieces of silver.

20 So mightily increased the word of God, and was confirmed.

21 Now these things being ended, Paul purposed in the spirit, as soon as he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must also see Rome.

22 And sending into Macedonia two of those that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

23 Now at that time there arose no small disturbance about the way of the Lord.

24 For a certain man, named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen:

25 Whom having called together, with workmen of like occupation, he said: You men, you know that our gain is by this trade:

26 Now you see, and hear, that this Paul, by per-

* A. D. 54. = Matt. iii. 11; Mark i. 9; Luke iii. 16; John i. 26; Supra. i. 3, and xi. 16.

CHAP. XIX. VER. 1. Disiples. These were apparently disciples of S. John the Baptist, who believed in Christ from his testimony, and had received no further instruction nor any baptism but John’s. Calmet.

VER. 5. Baptized in the name of the Lord Jesus, so called, to distinguish it from the baptism of John; and that of Christ was given in the name of the Father, and of the Son, and of the Holy Ghost, according to the command of Christ himself. W. I.

VER. 6. Imposed his hands on them, by which imposition of hands, was given the Holy Ghost in the sacrament of confirmation. W.

VER. 12. Aprons, it is likely such as he used in working, cured diseases, and cast out devils. What wonder, then, if God work miracles by the reliks of martyrs and saints, to testify the sanctity of his servants, and to encourage others both to give them a reasonable honour, and to imitate their lives? W. I.

VER. 13. The Jewish exorcists. Among the Jews were some, who by calling upon the name of the true God, sometimes cast out evil spirits: But these sons of Sceva, seeing S. Paul cast out devils by calling upon the name of Jesus, thought fit to do the same, though they did not believe in Jesus Christ. And God punished them in this manner, as it is here related, at least two of them. W. I. It is uncertain whether the Jews really possessed the power of expelling demons. That this power of expelling devils resides in the Church every page of primitive ecclesiastical history testifies. Scripture is also equally explicit on this subject.

The exorcisms, says S. Cyprian, are the spiritual torments and scourges of the devils. Ep. ad Domstat. It was for this reason the Jews, on this occasion, used the name of Jesus, a name terrible to the inferior spirits, to add power to their imprecactions. Tertullian urges force of this power in the Christians, with much energy and eloquence, in his Apology. Prudentius has recorded the same, with equal elegance, in his verse—

Torquetor Apollo
Nomine procerius Christi, non fulminabai verbis
Perre poestis. Agitant musum versus linguis.

VER. 18. Confessing and declaring their deeds, as penitents do in the sacrament of penance, and not only in general declaring or confessing themselves sinners. See Matt. iii. 8. W.

VER. 10. Curious things. By which are here meant books of divination and magic art, to which study the Ephesians were much addicted. The price of the books burnt amounted to a great sum, even computing the 40,000 denarii each of them at seventeen-hundred English money. W. I. The value of the books here destroyed might have amounted to £1000 sterling.

VER. 51. I must also see Rome. It is what S. Paul earnestly desired, and what the Spirit now revealed to him, See Rom. i. 1. W.

VER. 22. About the way of the Lord; that is, about Christian faith, and religion. W. I. A great source of these troubles ensued, was the preaching of the gospel.

VER. 54. Who made silver temples for Diana. Perhaps figures of Diana’s temple in silver, or boxes and shrines, in which was the statue or figure of Diana. W.
sion hath drawn away a great multitude, not only at Ephesus, but almost throughout all Asia, saying: That they are no gods which are made with hands.

27 So that not only this our craft is in danger to be vilified, but also the temple of great Diana shall be thought nothing of, ye, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

28 Having heard these things, they were full of rage, and cried out, saying: Great is Diana of the Ephesians.

29 And the whole city was filled with confusion, and they rushed with one accord into the theatre, having caught Gaius and Aristarchus, men of Macedonia, companions of Paul.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

32 Now some cried out one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.

33 And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander, beckoning with his hand for silence, would have given the people satisfaction.

34 But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the tumults, he said: Ye men of Ephesus, what man is there that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring?

36 Seeing, therefore, these things cannot be contradicted, you ought to be quiet, and do nothing rashly.

37 For you have brought hither these men, neither guilty of sacrilege, nor of blasphemy against your goddess.

38 But if Demetrius, and the craftsmen who are with him, have a cause against any man, the courts of justice are open, and there are proconsuls: let them accuse one another.

39 And if you inquire after any other matter, it may be decided in a lawful assembly.

40 For we are in danger of being charged with this day's uproar: there being no man guilty (of whom we can give an account) of this concourse. And when he had said these things, he dismissed the assembly.

**CHAP. XX.**

Paul passes through Macedonia and Greece: he raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

AND after the tumult ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

2 And when he had gone over those parts, and had exhorted them with many words, he came into Greece:

3 Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria: so he took a resolution to return through Macedonia.

4 And there accompanied him Sopater, the son of Pyrrhus, of Berea, and of the Thessalonians, Aristarchus, and Secundus, and Gaius, of Derbe, and Timothy: and of Asia, Tychicus, and Trophimus.

5 These having gone before, waited for us at Troas.

6 But we sailed from Philippi after the days of the aymes, and came to them to Troas in five days, where we stayed seven days.

7 And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight.

8 And there were a great number of lamps in the upper chamber, where we were assembled.

9 And a certain young man, named Eutychius, sitting on the window, being oppressed with a heavy sleep, as Paul was long preaching, by occasion of his sleep fell from the third loft down, and was taken up dead.

10 To whom, when Paul went down he laid himself upon him: and embracing him, said: Be not troubled; for his soul is in him.

11 Then going up, and breaking bread and tasing: and having talked a long while to them until day-light, so he departed.

12 And they brought the youth alive, and were not a little comforted.

13 But we going on board the ship, sailed to Assos, from whence we were to take in Paul: for so he had appointed, himself purposing to travel by land.

14 And when he had met with us at Assos, we took him in, and came to Mitylene.

15 And sailing from thence, next day we came over against Chius: and in another day we arrived at Samos: and the day following we came to Miletus.

16 For Paul had determined to sail by Ephesus, lest person again, it would appear S. Luke had rejoined the apostle. This writer modestly omits the reason of his accompanying S. Paul, who tells us it was at his own request. (3 Cor. viii. 19.) that no suspicion might be entertained that he supplied improperly the money, which he was commissioned to carry to the distressed brethren in Jerusalem. trimus.

**CHAP. XX.**

Ver. 7. On the first day of the week. The interpreters generally take notice, with S. Chrys., that the Christians, even at this time, must have changed the Sabbath into the first day of the week, as all Christians now keep it. Which change (even as to the manner of keeping one of God's ten commandments) was made by the Church.—To break bread, meaning the 'laced sacrament, as it is commonly expounded. Wl.

Ver. 12. Alive. This accident, which gave occasion to a great miracle, was ordained by the particular providence of God, in order to confirm the preaching of S. Paul, and to fix more deeply in the hearts of his disciples the words of their dear master, who was just going to leave them. I admire likewise the apostle's solicitude for his neighbours' salvation, in prolonging his discourses through the whole night, which preceded his departure. D. Curthas.
ne should be delayed any time in Asia. For he hastened on, if it were possible for him to keep the day of Pentecost at Jerusalem.

17 And sending from Miletus to Ephesus, he called the ancients of the church.

18 And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you all the time.

19 Serving the Lord with all humility, and with tears, and temptations, which came upon me from the snares of the Jews:

20 How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

21 Testifying both to Jews and Gentiles penance toward God, and faith in our Lord Jesus Christ.

22 And now behold bound in the spirit, I go to Jerusalem, not knowing the things that shall befall me there:

23 Only that the Holy Ghost in every city witnesseth to me, saying: That chains and afflictions wait for me at Jerusalem.

24 But I fear none of these things: neither do I count my life more precious than my mission, that so I may consummate my course, and the ministry of the word, which I have received from the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to witness this day, that I am clear from the blood of all.

27 For I have not been wanting to declare to you all the counsel of God.

28 Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood.

29 I know, that after my departure, ravenous wolves will enter in among you, not sparing the flock.

30 And of your own selves will rise up men speaking perverse things, to draw away disciples after them.

31 Therefore watch, keeping in memory, that for three years I ceased not night and day, with tears admonishing every one of you.

32 And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

33 I have not coveted any man's silver, gold, or apparel, as

34 You yourselves know: *that as for such things as were needful for me, and for them that are with me, these hands have furnished.

35 I have showed you all things, that labouring in this manner, we must receive the weak, and remember the word of the Lord Jesus, how he said: It is more blessed to give, than to receive.

36 And when he had said these things, kneeling down, he prayed with them all.

37 And there was much weeping among them all: and falling on Paul's neck, they kissed him.

38 Being very much grieved for the word which he had said, that they should see his face no more. And they conducted him to the ship.

Chap. XXI.

Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

And when it came to pass that being parted from them, we set sail, we came with a direct course to Coos, and the day following to Rhodes, and from thence to Patara.

And having found a ship bound for Phœnicia, we went aboard, and set sail.

And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unload her burden.

And finding disciples, we stayed there seven days:

* A. D. 58.
who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And the days being expired, departing, we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and kneeling down on the shore, we prayed.

6 And when we had taken leave of one another, we took ship: and they returned home.

7 But we having finished the voyage by sea from Tyre, came down to Ptolemais: and saluting the brethren, we stayed one day with them.

8 And the next day departing, we came to Caesarea. And entering into the house of Philip, the evangelist, who was one of the seven, we stayed with him.

9 And he had four daughters, virgins, who did prophesy.

10 And as we stayed there for some days, there came from Judea a certain prophet, named Agabus.

11 And when he was come to us, he took Paul’s girdle: and binding his own feet and hands, he said: These things suiteth the Holy Ghost: The man whose girdle this is, thus shall the Jews bind in Jerusalem, and shall deliver him into the hands of the Gentiles.

12 And when he had heard this, both we, and they who were of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, and said: What do you mean, weeping and afflicting my heart? For I am ready not only to be bound, but also to die in Jerusalem, for the name of the Lord Jesus.

14 And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15 And after those days, being prepared, we went up to Jerusalem.

16 And there went also with us some of the disciples from Caesarea, bringing with them one Manaen, a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us to James, and all the ancients were assembled.

19 And when he had saluted them, he related particularly what things God had wrought among the Gentiles, by his ministry.

20 But they hearing it, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews who have believed: and they are all zealous for the law.

21 Now they have heard of thee, that thou teachest those Jews, who are among the Gentiles, to forsake Moses: saying, that they ought not to circumcise their children, nor to walk according to the custom.

22 What is it, therefore? the multitude must indeed come together: for they will hear that thou art come.

23 Do, therefore, this that we say to thee: We have four men, who have a vow upon them.

24 Having taken these with thee: purify thyself with them: and bestow on them, that they may shave their heads: and all will know that the things which they have heard of thee, are false: but that thou thyself also walkest keeping the law.

25 As for those of the Gentiles who have believed, we have written, decreeing that they should refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.

26 Then Paul having taken to him the men, the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an obligation should be offered for every one of them.

27 But while the seven days were drawing to an end, those Jews who were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out:

28 Men of Israel, help: This is the man who teacheth all men every where against the people, and the law, and this place: and moreover hath brought in Gentiles into the temple, and hath violated this holy place.

29 For they had seen Trophimus, the Ephesian, in the city with him, whom they supposed that Paul had brought into the temple.

30 And the whole city was in an uproar: and there was a concourse of people. And having seized on Paul, they drew him out of the temple: and immediately the doors were shut.

31 And as they were seeking to kill him, it was told the tribune of the band: That all Jerusalem was in confusion.

32 Who forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.

33 Then the tribune coming near, took him, and

* Supra, vi. 19, and vii. 4.—Num. vi. 15; Supra, xviii. 18.
danced him to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried out one thing, some another, among the multitude. And when he could not know the certainty, because of the tumult, he commanded him to be brought into the castle.

35 And when he was come to the stairs, it happened that he was borne up by the soldiers, because of the violence of the people.

36 For the multitude of the people followed after, crying out: Away with him.

37 And as Paul was about to be brought into the castle, he said to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

38 Art not thou that Egyptian, who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers?

39 But Paul said to him: I am indeed a Jew, a man of Tarsus, in Cilicia, a citizen of no mean city. And I beseech thee, permit me to speak to the people.

40 And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke to them in the Hebrew tongue, saying:

CHAP. XXII.

Paul declares to the people the history of his conversion. He escapes scourging by showing the privilege of a Roman.

MEN, brethren, and fathers, hear ye the account which I now give you.

2 And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.

3 And he said: I am a man, who am a Jew, born at Tarsus, in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day:

4 And I persecuted this way unto death, binding and delivering into prisons both men and women. And as the high priest doth bear me witness, and all the ancients, from whom also those taking letters, I went to the brethren at Damascus, to bring them bound from thence to Jerusalem, that they might be punished.

6 And it came to pass, as I was going and drawing near to Damascus, at midday, that suddenly there shone from heaven a great light round about me:

7 And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

8 And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me.

10 And I said: What shall I do, Lord? And the Lord said to me: Arise, and go into Damascus: and there it shall be told thee of all things thou must do.

11 And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.

12 And one Ananias, a man according to the law, having a good character from all the Jews dwelling there,

13 Coming to me, and standing by me, said to me: Brother Saul, receive thy sight. And I the same hour looked upon him.

14 And he said: The God of our fathers hath pre-ordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth.

15 For thou shalt be his witness to all men, of those things which thou hast seen and heard.

16 And now why delayest thou? Rise up, and be baptized, and wash away thy sins, calling upon his name.

17 And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance,

18 And saw him, saying unto me: Make haste, and go quickly out of Jerusalem: because they will not receive thy testimony concerning me.

19 And I said: Lord, they know 'that I cast into prison, and beat in every synagogue, them that believed in thee.

20 And when the blood of Stephen, thy witness, was shed, I stood by and consented, and kept the garments of them who killed him.

21 And he said to me: Go, for unto the nations afar off will I send thee.

CHAP. XXII. VER. 1. Hear ye the account. In the Greek, to the apology, or defence. Wi.

VER. 5. As the high priest doth bear no witness. That is, as the letters which he gave me bear witness. Wi.
And they heard him until this word, and then lifted up their voice, saying: Away with such a one from the earth: for it is not fit that he should live.

23 And as they cried out, and threw off their garments, and dust into the air,

24 The tribune commanded him to be brought into the castle, and to be scourged, and to be tortured: that he might know for what cause they cried out thus against him.

25 And when they had bound him with thongs, Paul saith to the centurion standing by him: Is it lawful for you to scourge a man that is a Roman, and unconcerned?

26 Which having heard, the centurion went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen.

27 Then the tribune came, and said to him: Tell me, if thou art a Roman? But he said: Yes.

28 And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

29 Immediately, therefore, they that were about to torture him, departed from him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him.

30 But on the next day, being desirous to know more diligently, for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together with all the council: and bringing forth Paul, he set him before them.

2 And the high priest, Ananias, commanded them who stood by him, to strike him on the mouth.

3 Then Paul said to him: God shall strike thee, thou whitened wall. For sittest thou there to judge me according to the law, and, contrary to the law, commanded me to be struck?

4 And they that stood by, said: Dost thou revile the high priest of God?

5 And Paul said: I knew not, brethren, that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people.

6 And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees, concerning the hope and resurrection of the dead I am called in question.

7 And when he had said this, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 *For the Sadducees say that there is no resurrection, nor angel, nor spirit: but the Pharisees confess both.

9 Now a great tumult was raised. And some of the Pharisees rising up, contended, saying: We find no evil in this man: what if a spirit hath spoken to him, or an angel?

10 And when there arose a great dissension, the tribune, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord standing by him, said: Be constant: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, some of the Jews assembled together, and bound themselves with a curse, saying: that they would neither eat, nor drink, till they had killed Paul.

A ND Paul looking upon the council, said: Men, brethren, I have conversed with an entire good conscience before God until this present day.

And Paul stands before the council: the Jews conspire his death. He is sent away to Caesarea.

Ver. 22. This word. That is, until he told them that God had sent him to preach to the Gentiles, whom they could not bear to hear preached before themselves. Not that the Jews forbade preaching to the Gentiles; on the contrary, our Saviour reproached the Pharisees, that they would go over land and sea for the sake of making proselytes. They were likewise engaged that S. Paul had not laid on the Gentiles the heavy yoke of the law. Calvin.

Ver. 23. Threw off their garments. Or pulling them open, to show themselves ready to stone him. WI.

Ver. 25. A Roman. That is, a Roman citizen, a freeman of Rome. WI.

The apostle, on this occasion, not to injure the faith of some weak Christians, who might be scandalized at his public disgrace, prevents the scourging, which on another occasion he patiently submitted to. By the thongs he was probably bound to a pillar (Tirinus); or being tied hand and foot, was stretched on the ground, with his face downwards. This was frequently done among the Romans. Calvin.

Ver. 26. That is, Christianity, the rights of citizenship. These privileges were granted by Antonius to the city of Tarsus. Appianus Civilium 6.

Ver. 27. The same law, which forbade a Roman citizen to be scourged, forbade a Roman also to be bound. S. Aug. Lib. 1, de Serm. Dni. c. 80. — It was under Claudius that the abuse of buying the freedom of Rome was introduced. At first the name of a Roman was esteemed much, and bought at a great price. Now (such is the estimate of such a title) it is refused and despised; nay, it is fled from, and reckoned disgraceful. Sulpicius, De Gent. Lib. 5. — If S. Paul, on this occasion, makes use of his privilege, it is not that he was unprepared or afraid to die for Christ; but because it was lawful to use ordinary means to extricate himself from difficulties, and preserve himself for future services to religion. D. Dion. Carth. Ch. xxii. V. 1. Quam reddo rationem, deœcens post: τὸν ἀρπαγαίον.

28 That these words are rather by way of prophecy. WI.—Whited wall. That is, hypocrite, for pretending to judge me according to the law; whereas, against all sense of justice, thou striketh me before my condemnation; nay, even without giving me a hearing. The Fathers admire, on this occasion, the greatness of mind and freedom S. Paul exhibited, in reproving the great Tirinus. —To those who do not consider it, it may seem a curse; but to others, a prophecy, as it really was. S. Aug. Lib. 1, cap. 11, de Verb. Dni. — For S. Chrysostom relates that the high priest, being thunderstruck by this answer, became speechless and half dead; so that not being able to reply a single word, the bystanders did it for him. Tirinus.

Ver. 5. I know not, &c. It seems rather surprising that S. Paul did not know that he was the high priest. The place which he held in the council, one would suppose, would have been sufficient to have pointed him out. The apostle's absence from Jerusalem is perhaps a sufficient reason to account for his not knowing this circumstance; especially, as the order of succession to the priesthood was at that time much confused and irregular, determined by favour of the Roman emperor, or by purchase. Calvin.

Ver. 6. Let one of you go to the high priest, &c. It may signify only a disciple of the Pharisees, though the common Greek copyes have of a Pharisees. WI.

The address of the apostle in this is great. Knowing the different dispositions of his judges, he throws designedly into their counsels, in order to draw himself from such disgraceful tribunals. Such discreet交付们 are allowed in the defence of a just cause. It was one of our Saviour's counsels, to use the prudence of the serpent. S. Gregory, in his Morality, (Lib. 94, cap. 3, and 4,) and S. Thomas, in his Sum. Theol. (lib. 2, quaest. 57, art. 3,) observe, that on similar occasions you may, without sin, cast divisions among the wicked; because their union being an evil, it is consequently a good thing that the enemies of peace and righteousness should be divided in sentiments and interests. It must, however, be acknowledged that this principle is very easily stretched beyond its proper limits, and therefore ought not to be acted upon but with the greatest caution and prudence. Calvin.

Ver. 9. Let one of you give an answer: Do you hear witness also at Rome; and so needest not fear to be killed by them. WI.

Ver 19. Bound themselves. The Greek is, anathematized, that is, subjoin 187
13 And they were more than forty men that had made this conspiracy.
14 And they came to the chief priests and the ancients, and said: We have bound ourselves under a curse that we will eat nothing, till we kill Paul.
15 Now, therefore, do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain concerning him. And we, before he come near, are ready to kill him.
16 And when Paul's sister's son had heard of their lying in wait, he came, and entered into the castle, and told Paul.
17 Then Paul calling to him one of the centurions, said: Bring this young man to the tribune, for he hath something to tell him.
18 So he took him, and brought him to the tribune, and said: Paul, the prisoner, desired me to bring this young man to thee, who hath something to say to thee.
19 And the tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?
20 And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain concerning him:
21 But do not thou give credit to them; for there lies in wait for him more than forty men of them, who have bound themselves by oath neither to eat nor to drink till they kill him: and they are now ready waiting for thy promise.
22 The tribune, therefore, dismissed the young man, charging him to tell no man that he had made known these things to him.
23 Then having called two centurions, he said to them:
24 And provide beasts, that they may set Paul on, and bring him safe to Felix, the governor.
25 (For he feared lest the Jews might take him away by force, and kill him, and he should afterwards be slandered, as if he were to receive money.)
26 And he wrote a letter after this manner: Claudius Lysias, to the most excellent governor, Felix, greeting.
27 This man having been seized by the Jews, and ready to be killed by them, I rescued coming in with an army, having understood that he is a Roman:
28 And being desirous to know the cause which they objected to him, I brought him forth into council.
29 Whom I found to be accused of questions concerning their law: but to have nothing laid to his charge worthy of death, or of bands.
30 And when it was told me that they had prepared an ambush for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.
31 Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.
32 And the next day, leaving the horsemen, to go with him, they returned to the castle.
33 Who, when they were come to Cæsarea, and had delivered the letter to the governor, presented Paul also before him.
34 And when he had read it, and had asked of what province he was: and understood that he was of Cilicia
35 I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment-hall.

CHAP. XXIV.

Paul defends his innocence before Felix, the governor. He preaches the faith to him.

AND after five days, the high priest, Ananias, came down, with some of the ancients, and one Tertullus, an orator, who went to the governor, against Paul.
2 And Paul being cited, Tertullus began to accuse him, saying: Whereas through thee we live in much peace, and many things are rectified by thy foresight,
3 We accept it always, and in all places, most excellent Felix, with all thankfulness.
4 But that I be no farther tedious to thee, I beseech thee, of thy clemency, to hear us in a few words.
5 We have found this a pestilent man, and raising seditions among all the Jews throughout the whole world, and author of the sedition of the sect of the Nazarenes:
6 Who also attempted to profane the temple: whom we apprehended, and would have judged according to our law.
7 But Lysias, the tribune, coming upon us, took him away with great violence out of our hands,
8 Commanding his accusers to come to thee: from whom, thou, being judge, mayest know all these things, of which we accuse him.

VER. 27. I rescued...having understood that he is a Roman. This was not true, if we understand it of the first time he rescued him; but may be true, if it meant of the second time. Wl.
* V. 3. Pericüet, περικύος, των...παραιτεῖται, but the common Greek, περικύος. Wl.
* V. 12. Deo...παραιτοῦσαν. Wl.

CHAP. XXIV. VER. 1. Ananias went down to Cæsarea, where Paul was then confined. This is the sense of the Greek.
Ver. 2. By thy foresight. Lit. thy providence, by thy prudence. Wl.—Though Felix governed Judea in the arbitrary manner mentioned in the note on the last chapter, he had nevertheless done some good, which is recorded to his honour. See Joseph. Ant. xx. 6, 11, and Bel. Jud. 12.
Ver. 8. From whom thou...mayest know. By the construction, it is doubtful whether from Lysias, or from S. Paul. Wl.
And the Jews also assented, and said that these things were so.

10 Then Paul answered, (the governor making a sign to him to speak) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

11 For thou mayest understand, that there are yet but twelve days, since I went up to adore in Jerusalem:

12 And neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues,

13 Nor in the city: neither can they prove to thee the things of which they now accuse me.

14 But this I confess unto thee, that according to the way, which they call a heresy, so do I serve the Father, and my God, believing all things which are written in the law and the prophets:

15 Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

16 In this I myself also study to have always a conscience without offence towards God, and towards men.

17 Now, after many years, I came to bring alms to my nation, and offerings, and vows.

18 "In which they found me purified in the temple: not with a crowd, nor with a tumult.

19 But certain Jews of Asia, who ought to be present before thee, and to accuse, if they had any thing against me:

20 Or let these men themselves say, if they found in me any iniquity, when standing before the council,

21 Except it be for this one voice only, that I cried out, standing among them: 'That concerning the resurrection of the dead am I judged this day by you.'

22 And Felix put them off, knowing most certainly of this way, saying: When Lysias, the tribune, shall come down, I will hear you.

23 And he commanded a centurion to keep him, and to let him be easy, and that he should not hinder any of his friends to minister to him.

24 And after some days, Felix coming with Drusilla,
10 Then Paul said: I stand at Caesar’s tribunal where I ought to be judged: To the Jews I have done no injury, as thou very well knowest.

11 For if I have injured them, or have committed any thing that deserveth death, I refuse not to die: but if there be nothing of these things whereof they accuse me, no man can deliver me to them. I appeal to Caesar.

12 Then Festus having conferred with the council, answered: Hast thou appealed to Caesar? To Caesar shalt thou go.

13 And after some days, king Agrippa and Bernice came down to Caesarea, to salute Festus.

14 And as they stayed there many days, Festus told the king concerning Paul, saying: There is a certain man left prisoner by Felix.

15 Concerning whom, when I was at Jerusalem, the chief priests, and the ancients of the Jews, came to me, demanding condemnation against him.

16 To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and that he have liberty of making his defence, to clear himself of the things laid to his charge.

17 When, therefore, they were come hither, without any delay, on the second day following, I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought in no cause wherein I could suspect any evil:

19 But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

20 And as I was in doubt of this manner of question, I asked him whether he would go to Jerusalem, and there be judged of those things.

21 But Paul appealing to be reserved to the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar.

22 Then Agrippa said to Festus: I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes and principal men of the city, Festus commanding it, Paul was brought forth.

24 And Festus saith: King Agrippa, and all ye men who are here present with us, yee see this man, about whom all the multitude of the Jews made their request to me at Jerusalem, petitioning and crying out that he ought not to live any longer.

25 Yet have I found nothing that he hath committed worthy of death. But he himself appealing to Augustus, I have determined to send him.

26 Concerning whom I have nothing certain to write to my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have something to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not to signify the things laid to his charge.

CHAP. XXVI.

Paul gives an account to Agrippa of his life, conversion, and calling.

THEN Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

2 I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, concerning all the things of which I am accused by the Jews.

3 Especially, as thou knowest all, both customs and questions, which are among the Jews: wherefore I beseech thee to hear me patiently.

4 And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

5 Having known me from the beginning, (if they will give testimony,) that according to the most sure religion of our God I lived a Pharisee.

6 And now I stand under judgment for the hope of the promise which God made to our fathers:

7 Unto which our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 And I myself was indeed persuaded that I ought to
do many things in opposition to the name of Jesus of Nazareth.

10. ‘Which also I did at Jerusalem, and many of the saints I shut up in prisons, having received authority from the chief priests: and when they were put to death, I brought the sentence.

11. And I punished them often in every synagogue, and compelled them to blaspheme: and being yet more mad against them, I persecuted them, even unto the foreign cities.

12. Whereupon when I was going to Damascus with authority and permission of the chief priests,

13. At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining about me and those that were in company with me.

14. And when we were all fallen down to the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

15. And I said: Who art thou, Lord? And the Lord answered: I am Jesus, whom thou persecutest.

16. But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things for which I will appear to thee,

17. Delivering thee from the people, and from the nations, unto which now I send thee,

18. To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me.

19. Whereupon, O king Agrippa, I was not incredulous to the heavenly vision:

20. But preached first to them that are at Damascus, and at Jerusalem, and throughout all the country of Judea, and to the Gentiles, that they should do penance, and turn to God, doing works worthy of penance.

21. For this cause the Jews, when I was in the temple, having apprehended me, attempted to kill me.

22. But being aided by the help of God, I continue to this day witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come to pass:

23. That Christ should suffer, and that he should be the first that should rise from the dead, and should show light to the people and to the Gentiles.

24. Now, as he was speaking these things, and giving an account, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

25. And Paul said: I am not mad, most excellent Festus, but I speak words of truth and sobriety.

26. For the king knoweth of these things, to whom also I speak with confidence: for I am persuaded that none of these things are hidden from him. For neither were any of these things done in a corner.

27. Believeth thou the prophets, O king Agrippa? I know that thou believest.

28. Then Agrippa said to Paul: In a little thou persuadest me to become a Christian.

29. And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these chains.

30. And the king rose up, and the governor, and Bernice, and they that sat with them.

31. And when they were gone aside, they conferred with one another, saying: This man hath done nothing that deserving death or chains.

32. And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar.

CHAP. XXVII.

Paul is shipped for Rome. His voyage and shipwreck.

And when it was determined that he should sail into Italy, and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta,

2. 'Going on board a ship of Adrumetum, we weighed anchor, being about to sail by the coast of Asia, Aristarchus, the Macedonian, of Thessalonica, continuing with us.

3. And the next day we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4. And when we had launched from thence, we sailed under Cyprus: because the winds were contrary.

5. And having sailed over the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia:

6. And there the centurion finding a ship of Alexandria, sailing for Italy, he put us aboard her.
7 And when for many days we had sailed slowly, and were scarce come over against Cnidus, the wind not permitting us, we sailed near Crete, by Salamine:

8 And with much difficulty sailing by it, we came to a certain place which is called Good-havens, near to which was the city of Thalassa.

9 And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them,

10 Saying to them: Ye men, I see that this voyage begins to be with danger and much damage, not only of the lading and ship, but also of our lives.

11 But the centurion believed the pilot and the master of the ship more than those things which were said by Paul.

12 And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, by any means they might reach Phenice, to winter there; which is a haven of Crete, looking towards the west and north-west.

13 And the south wind blowing gently, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

14 But not long after there arose against her a tempestuous wind, called Euroagilo.

15 And when the ship was carried away, and could not bear against the wind, giving up the ship to the winds, we were driven.

16 And running under a certain island which is called Cauda, we had much work to come by the boat.

17 Which being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, they let down the sail-yard, and were driven.

18 And we being mightily tossed with the tempest, the next day they threw overboard.

19 And the third day they cast out with their own hands the tackling of the ship.

20 And neither sun nor stars appearing for many days, and no small storm threatening, all hopes of our safety were now lost.

21 And after they had fasted a long time, Paul standing in the midst of them, said: You should indeed. O ye men, have hearkened to me, and not have put off from Crete, and to have suffered this harm and loss.

22 And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship.

23 For an angel of God, whose I am, and whom I serve, stood by me this night,

24 Saying: Fear not, Paul, thou must be brought before Caesar; and behold God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer. For I believe God that it shall so be as it hath been told me.

26 But we must come into a certain island.

27 Now after the fourteenth night was come, as we were sailing in the Adria about midnight, the shipmen deemed that they discovered some country.

28 And they sounded, and found twenty fathoms: and going on a little farther, they found fifteen fathoms.

29 Then, fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day.

30 But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under pretense as though they would have cast anchors out of the fore-ship.

31 Paul said to the centurion and to the soldiers: Unless these stay in the ship, you cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And when it began to be light, Paul besought them all to take food, saying: This day is the fourteenth day that you have waited, and continued fasting, attending nothing:

34 Wherefore, I pray you, to take some food for your health's sake: for there shall not a hair of the head of any of you perish.

35 And when he had said these things, taking bread, he gave thanks to God in the presence of them all: and when he had broken it, he began to eat.

36 Then were they all of better cheer, and they also took food.

37 And we were in all, in the ship, two hundred and seventy-six souls.

38 And when they had eaten enough, they lightened the ship, casting out the wheat into the sea.

39 And when it was day, they knew not the land; but they discovered a certain creek with a shore, into which they thought, if they could, to thrust in the ship.

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VER. 8. Called Good-havens, a port on the east coast of Crete, near the city of Thalassa, in the Greek text Lavene. WI.

VER. 9. The fast was now past. An annual fast. Most interpreters understand the name of the solemn fast of exsation, mentioned in Leviticus, (xvi. 29, and xxiii. 27,) which fell about the end of September and beginning of October. At this time sailing on the Mediterranean is dangerous. Though this phrase is at present obscure to us, we must recollect that St. Luke was writing for Christians, who being for the most part converted Jews, easily understood the expression. Calmet.

VER. 12. Phenice, on the south part of Crete, a convenient haven to ride safe in, lying by south-west and north-west. WI.

VER. 15. Called Euroagilo. In the Prog. translation, Euroagilo, as in many Greek copies. In others Eurocolon, which Dr. Wails prefers. WI.

VER. 16. An island that is called Cauda. In some Greek copies, Clauda, which the Prog. have followed; in others Cauda. We had much work to come by the boat, or to hoist up the ship belonging to the ship; which we did; lest it should be broken to pieces by the wind against the ship, or separated from it. WI.

VER. 17. They used helps, undergirding the ship. Perhaps bracing or bending about the vessel with ropes or chains, lest she should be torn aunder. They let down the sail-yard. This seems he sense of these words letting down the vessel. Some translate, striking the sail; but others think they were in apprehension of the main-mast. WI.
40 And when they had weighed the anchors, they committed themselves to the sea, loosing also the rudderbands: and hoisting up the main-sail to the wind, they made towards the shore.

41 And when we had fallen into a place where two seas met, they run the ship aground: and the fore-part indeed sticking fast, remained unmoveable: but the hinder-part was broken with the violence of the sea.

42 And the soldiers' counsel was to kill the prisoners: lest any of them, swimming out, should escape.

43 But the centurion, willing to save Paul, forbade it to be done: and he commanded them who could swim, to cast themselves first out, and save themselves, and get to land:

44 And the rest, some they carried on planks, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

CHAP. XXVIII.

Paul, after three months' stay in Malta, continues his voyage, and arrives at Rome. His conference there with the Jews.

And when we had escaped, then we knew that the island was called Melita. But the barbarians showed us no small courtesy.

2 For having kindled a fire, they refreshed us all, because of the rain falling, and of the cold.

3 And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.

4 And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who, though he hath escaped the sea, yet vengeance suffereth him not to live.

5 And heindeed shaking off the beast into the fire, suffered no harm.

6 But they supposed that he would begin to swell up, and that he would suddenly fall down, and die. And they waiting for it a long time, and seeing that no harm was done to him, changing their minds, they said he was a god.

7 Now in those places were possessions of the chief man of the island, named Publius, who received us, and for three days entertained us courteously.

8 And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in: and when he had prayed, and laid his hands on him, he healed him.

9 Which being done, all that had diseases in the island came, and were healed:

10 Who also honoured us with many honours, and when we were to set sail, they laded us with such things as were necessary.

11 And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

12 And when we were come to Syracuse, we stayed there three days.

13 From thence coasting, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteol:

14 Where meeting with brethren, we were invited to stay with them seven days: and so we went for Rome.

15 And from thence, when the brethren had heard of us, they came to meet us as far as Appii-forum and the Three taverns: whom when Paul saw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was permitted to dwell by himself, with a soldier to guard him.

17 And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people, or the custom of our fathers, was delivered up a prisoner from Jerusalem into the hands of the Romans:

18 Who when they had examined me, would have let me go, for that there was no cause of death in me:

19 But the Jews opposing it, I was forced to appeal to Caesar, not that I had any thing to accuse my nation of.

20 For this cause, therefore, I desired to see you, and to speak to you. Because that for the hope of Israel, I am bound with this chain.

21 But they said to him: We neither received letters concerning thee out of Judea, neither did any of the residence of, and giving the title to the military order of Knights, who strenuously resisted the Turks, when they threatened to overrun Christendom. The inhabitants are called Barbarians, not as at term of reproach, for the manner he speaks of their humanity testifies the contrary: but in the classical sense of the word, it was applied by the Greeks and Romans to all who did not speak either of those languages. Their hospitality was rewarded by the light of faith, which they still maintain, although infidels have sometimes for a century had dominion over this island. Tiryns, &c.

VER. 4. Murderer. In this instance we see how unfounded are the judgments of men.—Not to live. The inhabitants of this island, called Barbarians, had a notion of a Deity, and also that murder was against the law of God and nature. Wl.

VER. 16. To dwell by himself, with a soldier to guard him. S. Paul was chained, as it appears by the 20th verse: and it was the custom to fasten one end of the chain by a lock to the prisoner's wrist, and the other end of the chain to the wrist of the soldier, who was to guard him. Wl.—S. Chrysostom attributes this liberty S. Paul enjoyed at Rome of going whither he liked, to their admiration of him. Hom. 64, in Acts.—Others, to the moderation of Apanius Burus, who was prefect of the Praetorium in the year 61, and who used his authority, as long as he possessed any over Nero's mind, to repress that emperor's bad inclinations, and direct his councils with wisdom. Calmet.

VER. 17. Chief of the Jews. We have seen before, that the emperor Claudius banished all Jews from Rome. It would appear from this verse, that many of the principal Jews returned at his death, which happened five years before S. Paul's arrival. Calmet.

VER. 20. Because that for the hope of Israel. That is, of the Messiah, so long expected and hoped for by the Israelites. Wl.
brethren that came hither, relate or speak any evil of theee.

22 But we desire to hear from thee what thou thinkest: for as concerning this sect, we know that it is everywhere contradicted.

23 And when they had appointed him a day, there came very many to him to his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning till evening.

24 And some believed the things that were said: and some believed not.

25 And when they agreed not among themselves, they departed. Paul saying this one word: Well did the Holy Ghost speak to our fathers by Isaiah the prophet,

26 Saying: Go to these people, and say to them: * Isa. vi. 8; Matt. xiii. 14; Mark iv. 12; Luke xxi. 10; John xii. 40; Rom. xi. 6."

Vrs. 22. It is everywhere contradicted. Here we observe one of the characters of the true religion. It is contradicted and spoken against. As singular as this may appear, it is however true. Jesus, the author of that religion, had foretold it should be so. If the world hate me, it will hate you also. The situation of the Catholic religion in this country, at present, is something similar to what is related here of Christianity, and those who have the courage to inquire seriously into its merits, have generally the reward of being convinced, and of believing in it. A.

Vrs. 30. Two whole years in his own hired lodging. That is, in the lodgings which S. Paul was permitted to hire for himself, and to live there, with a soldier claimed to him for his guard. Happy soldier, if he knew how to make use of such a favourable opportunity! W.

Vrs. 31. Here terminates the history of S. Paul, as contained in the Acts of the Apostles. The other actions of this great apostle, for want of being recorded, are involved in much obscurity. That he obtained his liberty again, and made many voyages to carry the light of the gospel into many countries, is certain; but nothing is known as to the manner or time. He finished his labours by martyrdom, being beheaded at Rome in the 60th of the Christian era, and the 15th of Nere.

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**THE EPISTLE OF S. PAUL, THE APOSTLE, TO THE ROMANS.**

After the Gospels, which contain the history of Christ, and the Acts of the Apostles, which contain the history of the infant Church, we have the Epistles of the Apostles. Of these, fourteen were penned on particular occasions, and addressed to particular persons, by S. Paul: the others, of S. James, S. Peter, S. John, and S. Jude, are called Catholic Epistles, because they are addressed to all Christians in general, if we except the two latter short Epistles of S. John. The Epistles of S. Paul contain admirable advice, and explain fully several tenets of Christianity; but a humble and teachable mind and heart are essentially requisite to draw good from this inexhaustible source. If we prepare our minds by prayer, and go to these sacred oracles with proper dispositions, as to Jesus Christ himself, not preferring our own weak judgment to that of the Catholic Church diviney inspired, and which he has commanded us to hear, and which he has promised to lead into all truth unto the end of the world, we shall improve both our mind and heart by a frequent and pious perusal. We shall learn there that faith is essentially necessary to please God that this faith is but one, as God is but one; and that faith which shows itself not by good works, is dead. Hence, when S. Paul speaks of works that are incapable of justifying us, he speaks not of the works of moral righteousness, but of the ceremonial works of the Mosaic law, on which the Jews laid such great stress as necessary to salvation. S. Peter (in his Second Ep. chap. iii.) assures us that there were some in his time, as there are found some now in our age, who misconstrue S. Paul's Epistles, as if he required no good works any more after baptism than before baptism, and maintaining that faith alone would justify and save a man. Hence the other apostles wrote their Epistles, as S. Austin remarks in these words: "Therefore because this opinion, that faith only was necessary to salvation, was so dangerous as to lead into many errors, the other apostles wrote the most pointedly refuted it forcibly containing that faith without works profeteth nothing." Indeed S. Paul himself, in his First Epistle to the Corinthians, (chap. xiii. 2,) positively asserts: "If I should have all faith, so that I could remove mountains, and have not charity, I am nothing. This Epistle, like most of the following, is divided into two parts: the first treats of points of doctrine, and extends to the eleventh chapter inclusively; the second treats of morality, and is contained in the last five chapters: to be able to understand the former, and to practice the latter, humble prayer and a firm adherence to the Catholic Church, which S. Paul (1 Tim. iii. iv.) styles the pillar and ground of truth, are undoubtedly necessary. Nor should we ever forget what S. Peter affirms, that in S. Paul's Epistles there are some things hard to be understood, which the unlearned and the unstable event, as they do the other Scriptures, to their own destruction. S. Peter, 2 Ep. iii. 16. A. S. Paul had not been at Rome when he wrote to them this Epistle, which was in the year 57, or 58, when he was preparing to go to Jerusalem with the charitable contributions and aids, collected in Achaea and Macedonia, for the benefit and relief of the poor Christians in Judaea, and at Jerusalem; and after that he had preached in almost all places from Jerusalem even to Illyria, Illyricum, or Illyricum. See this Ep. chap. xv. It was written in Greece. It is not the first Epistle in order of time, though placed first, but it is secondly by reason of the dignity of the chief Christian Church, or of the sublime contents—the apostle's chief design was, not only to unite all the new Christian convert, whether they had been Gentiles or Jews, in the same faith, but also to bring them to an union in charity, love, and peace; to put an end to those disputes and contentions among them, which were particularly occasioned by those zealous Jewish converts who were for obliging all Christians to the observance of the Mosaic precepts and ceremonies. They who had been Jews, boasted that they were the elect people of God, preferred before all other nations, to whom he had given his written law, precepts, and ceremonies by Moses, to whom he had sent his prophets, and had done so many miracles in their favour, while the Gentiles were left in their ignorance and idolatry. The Gentiles, now converted, were apt to barge of the learning of their great philosophers, and that sciences had flourished among them; they reproached the Jews with the disobedience of their forefathers to God, and the laws he had given them, and to deny the prophecies and even their Messiah the true Son of God. S. Paul shows that neither the Jews nor the Gentiles had reason to boast, but to humble themselves under the hand of God, the author of their salvation. He puts the Jews in mind, that they could not expect to be justified and saved merely by the ceremonies and works of their law, though good in themselves; that they...
CHAPTER I.

He commands the faith of the Romans, whom he longs to see. The philosophy of the heathen, being void of faith and humility, betrayed them into shameful sins.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 Which he had promised before by his prophets in the holy Scriptures,

3 Concerning his Son, who was made to him of the seed of David, according to the flesh,

4 Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith, in all nations for his name,

6 Among whom are you also the called of Jesus Christ:

7 To all that are at Rome, the beloved of God, called to be saints. Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

8 First, I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in all the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that, without ceasing, I make a remembrance of you

10 Always in my prayers: beseeching, that by any means I may at length have a prosperous journey, by the will of God, in coming to you.

11 For I long to see you, that I may impart unto you some spiritual grace, to strengthen you:

12 That is to say, that I may be comforted together in you, by that which is common to both us, your faith and mine.

* Heb. ii. 4; Gal. ii. 11; Heb. x. 28.

13 And I would not have you ignorant, brethren: that I have often purposed to come to you, (and have been hindered hitherto,) that I might have some fruit among you also, even as among other nations.

14 To the Greeks, and to the Barbarians, to the wise, and to the unwise, I am a debtor:

15 So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel. For it is the power of God unto salvation, to every one that believeth, to the Jew first, and to the Greek.

17 For the justice of God is revealed therein from faith to faith: as it is written: The just man liveth by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness;

19 Because that which is known of God is manifest unto them; for God hath made it known to them.

20 For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and divinity: so that they are inexcusable.

21 "Because that, when they had known God, they have not glorified him as God, nor gave thanks: but became vain in their thoughts, and their foolish heart was darkened:

22 For professing themselves to be wise, they became fools.

23 And they changed the glory of the incorruptible God, into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things.

* Ephes. iv. 17.—Phil. iii. 20.—Jas. i. 10.

VAR. 16. For it is the power of God unto salvation, to every one; that is, it brings powerful help to all, both Gentiles and Jews, in order to their salvation.—To the Jews first, inasmuch as the gospel is to be first preached to the Jews. WI.—The preaching of salvation was first made to the Jews. Jesus Christ preached to the Jews only, and forbade his disciples, during his lifetime, to preach to any other nation. And after his resurrection, when they had full powers to preach to every where, they did not turn to the Gentiles, till the Jews had refused to hear them. A miracle was necessary to determine S. Peter to communicate the gospel to the uncircumcised; and S. Paul, in every place, first addressed himself to the Jew, and then to the Gentile. The apostles bore seventy endeavours, in an indirect manner, to silence the presumption of the Romans, who seemed to raise themselves above the Jews, and believed they had merited the grace of vocation to the faith. Calvin.

VAR. 17. For the justice of God does not here mean that justice, by which God is just in himself, but that justice, or sanctification, which he communicates to men, and by which they are justified and sanctified.—From faith to faith. That is, by faith, and an increase in faith, inasmuch as, by increase in faith, we advance in virtues; as it is written (Heb. lii. 4.) the same men are not faith, including the love of God, hope, and other virtues. WI.

VAR. 18. For the wrath of God is revealed, etc. He begins to speak of the heathen, and of the wicked world, whose sins God punishes from time to time with visible chastisements of plagues, famines, wars, &c., and that because they deny the truth of God in injustice, or in impiousness, it is, because they have not honored God, even according to the knowledge which he has given them of him, especially their philosophers. WI.

VAR. 19, 20. That which is known of God, or may be easily known of God, is manifest to them. The light of reason demonstrates to them the existence of God, the maker and preserver of all things. This is made known to them from the creation of the world, or from the creatures in the world: the Creator may be discovered by the creatures, and, as S. Chrysostom says, every Seraphim, every Barbarian, may come to the knowledge of God by the wonderful harmony of all things, which proclaims the existence of God louder than any trumpet; but having known him, they did not glorify him; they acted contrary to their knowledge; whereas, if they had believed, they would have glorified God, and to all persons of vices and abominations against the light of reason. WI.
24 Wherefore God gave them up to the desires of their heart, to uncleanness: to dishonour their own bodies among themselves.

25 Who changed the truth of God into a lie: and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26 For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

27 And in like manner the men also, leaving the natural use of the woman, have burned in their lusts one towards another, men with men doing that which is filthy, and receiving in themselves the recompense which was due to their error.

28 And as they liked not to have God in their knowledge; God delivered them up to a reprobate sense, to do those things which are not convenient.

29 Being filled with all iniquity, malice, fornications, covetousness, wickedness, full of envy, murder, contention, deceit, malignity, whisperers.

30 Detractors, hateful to God, contentious, proud, haughty, inventors of evil things, disobedient to parents, 

31 Foolish, dissolute, without affection, without fidelity, without mercy.

32 Who, having known the justice of God, did not understand that they, who do such things, are worthy of death: and not only they who do them, but they also who consent to them that do them.

CHAP. II.

The Jews are censured, who make their boast of the law, and keep it not, He declares who are the true Jews.

WHERFORE thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself: for thou dost the same things which thou judgest.

2 For we know that the judgment of God is, according to truth, against them that do such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and patience, and long-suffering? knowest thou not that the bigness of God leadeth thee to penance?

5 But according to thy hardness, and impenitent heart, thou treasurest up unto thyself wrath, against the day of wrath, and revelation of the just judgment of God,

6 Who will render to every man according to his works:

7 To them indeed, who, according to patience in good work, seek glory, and honour, and incorruption, life everlasting:

8 But to them who are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Greek.

10 But glory, and honour, and peace, to every one that worketh good, to the Jew first, and also to the Greek.

11 For there is no respect of persons with God.

12 For whosoever have sinned without the law, shall perish without the law: and whosoever have sinned under the law, shall be judged by the law.

13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, who have not the law, do by nature those things that are of the law, these having not the law, are a law to themselves.

15 Who show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing them, or else defending them,

16 In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.

17 But if thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the things that are more profitable, being instructed by the law,

19 Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

20 An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.
their unbelief make the faith of God without effect? God forbid.

4 But God is true: and every man a liar, as it is written: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unjust, who executeth wrath?

6 (I speak according to man.) God forbid: otherwise how shall God judge the world?

7 For if the truth of God hath more abounded through my lie, unto his glory: why am I yet judged as a sinner?

8 And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good: whose damnation is just.

9 What then? Do we excite them? By no means.

10 For we have charged both Jews, and Greeks, that they are all under sin:

11 As it is written: There is not any man just.

12 There is none that understandeth, there is none that seeketh after God.

13 All have turned out of the way, they are become unprofitable together: there is none that doth good, there is not so much as one.

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace they have not known:

18 There is no fear of God before their eyes.

21 Thou, therefore, that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest:

22 Thou that sayest, men should not commit adultery, committest adultery: thou that shottest aboriginals, committest sacrilege:

23 Thou that makest thy boast of the law, by the transgression of the law dishonourest God.

24 (For the name of God, through you, is blasphemed among the Gentiles, as it is written.)

25 Circumcision profiteth indeed if thou keep the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

26 If then the uncircumcised keep the ordinances of the law, shall not his circumcision be reputed for circumcision?

27 And shall not that which by nature is circumcision, if it fulfill the law, judge thee, who by the letter and circumcision art a transgressor of the law?

28 For it is not he is a Jew, who is so outwardly: nor is that circumcision which is outwardly in the flesh:

29 But he is a Jew that is one inwardly: and the circumcision is that of the heart, in the spirit, not in the letter: whose praise is not of men, but of God.

CHAP. III.

The advantages of the Jews. All men are sinners, and none can be justified by the works of the law, but only by the grace of Christ.

WHAT advantage then hath the Jew, or what is the profit of circumcision?

2 Much every way. First indeed, because the words of God were committed to them.

3 For what if some of them have not believed? shall the unbelief of them make the faith of God without effect? God forbid.

4 But God is true: and every man a liar, as it is written: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unjust, who executeth wrath?

6 (I speak according to man.) God forbid: otherwise how shall God judge the world?

7 For if the truth of God hath more abounded through my lie, unto his glory: why am I yet judged as a sinner?

8 And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good: whose damnation is just.

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14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace they have not known:

18 There is no fear of God before their eyes.

6 But if our unrighteousness commend the righteousness of God commendable, that is, make his just one, as the Scripture saith, in him that believeth in him, that is, in Christ, our Lord. Then how shall the unrighteous escape? Is there no God? If there be none, then is no one able to condemn: but if a God, which is able to judge the world, what shall he say? He that escapeth not the judgment of this world is not condemned by God.

Vers. 22. Idols, &c. The Jews, at the time of our Saviour, were free from idolatry, to which their ancestors had been so prone for so long a time. But to this evil had succeeded another, scarcely less heinous, viz. sacrilege, and a profanation of holy things. The greatest part of the high priests bought their office. The priests permitted in the temple itself a kind of traffic, which caused our passions to avenge themselves, under cover of religious worship, (as some pretended S. Paul said,) let us do evil things, that good things may come of them? The apostle answers in short both this objection, and the calumny against him. As to the first, that though men's sins give occasion to God to show injustice, and make known his Divine perfections, yet this will not excuse them who are justly condemned, and punished, when God shall judge the wicked world: for if there were a sufficient plea, God could not judge and condemn the wicked: so that, as S. Chrys. observes, the apostle resolves their question, by asking another, and shows their reasoning absurd, by taking notice of another absurdity that follows from it. Secondly, he tells them, they slander him, and his doctrine, by only telling them, they deserve to be condemned who say, let us do evil that good may come of it: the damnation, says he, of such men is just. W.I.

Vers. 10. There is not any man just, viz. by virtues either of the law of nature, or of the law of Moses; but only by faith and grace. Ch. These crimes, enumerated in this apostle, are not mentioned as if found in each individual, but some of this black catalogue of crimes were found in one man, some in another; yet so that all had become infected with sin and iniquity, all had disdained the path of virtue. This was the effect of idleness, and found those who feared or sought after God. Erstes. These texts of Scripture, though formerly, even before the times of S. Jerome and S. Augustine, they were found together in some Latin editions, viz. Paul. xxiv. 17 is found united either in the Hebrew text, or Sept. version, as S. Jerome affirms, in Proph. 16. Commentarius, in Isa. Tit. he says, all the Greek commentators allow. He says, that those who were ignorant of this apostle's art in uniting together the texts of different parts of Scripture, upon finding no part where they were all together, placed them, without any authority, in that psalm whence the first part of the citation is taken. The words, are upon sepephelere, are taken from Paul. xiii. (Heb. text xxiv.) the verse. Their threat is an open sepephelere, with their tongues they have dealt deceitfully. From Paul. xv. 2. The venom of asps is under their lips: from Paul. xxvi. 3. Whose mouth is full of curses and bitterness. From Paul. xix. Their feet are swift. Aso, as far as there is no fear, from Isa. ix. There is not the fear of God before their eyes, from Paul. xxvii. 2.
19 Now we know that what things soever the law speaketh, it speaketh to them that are in the law: that every mouth may be stopped, and all the world may be made subject to God:

20 Because by the works of the law no flesh shall be justified in his sight. For by the law is the knowledge of sin.

21 But now without the law the justice of God is manifest: being witnessed by the law and the prophets.

22 Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in him: for there is no distinction:

23 For all have sinned, and do need the glory of God.

24 Being justified gratis by his grace, through the redemption that is in Christ Jesus,

25 Whom God hath set forth to be a propitiation through faith in his blood, to the showing of his justice, for the remission of past sins,

26 Through the forbearance of God, for the showing of his justice in this time: that he himself may be just, and the justifier of him which is of faith in Jesus Christ.

27 Where is thy boasting? It is excluded. By what law? Of works? No: but by the law of faith.

28 For we account a man to be justified by faith without the works of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

30 For it is one God who justifieth circumcision by faith, and uncircumcision through faith.

31 Do we then destroy the law through faith? God forbid: we establish the law.

W HAT shall we say, then, that Abraham hath found, who is our father according to the flesh?

2 For if Abraham were justified by works, he had glory, but not in the sight of God.

3 For what saith the Scripture? Abraham believed God, and it was reputed to him as righteousness.

4 Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

5 But to him that worketh not, yet believeth in him that justifieth the impious, his faith is reputed to him as righteousness,

6 And is in the justifying of the sinner. And yet is it reputed to him that believeth for righteousness before God.

7 Blessed are they, whose iniquities are forgiven, and whose sins are covered.

8 Gen. xvi. 6; Gal. iii. 10; James ii. 23—24. (Psalm xlix. 3.)

9 Those things which go before justification, whether faith or works, are unprofitable of the grace of justification.

10 V. 8. S. Chris. on the words, How shall God judge the world? drimov dpeThwv.

11 V. 9. Ἡ συνοικίαν τοῦ ἰσόπολος δεινόν χάριν ἔχει, δι' ἑπικόντριαν χεράς λέγεται, ὅς μὲν εὐθυμεύειν δοκεῖ, ὃς δὲ τὸν ἐνδυναμίαν ἔχει, οὐλά ἡ συνοικία τῆς μισίν ἔρευνας.

12 V. 10. Quam proponent Deus propitiations, salviagiae. Some read propitiationes, as I find it cited in the Council of Trent, SS. 6, cap. 2. (1563.)

CHAP. IV. VER. 1. The apostle proves what he had advanced in the last chapter, that the Jews cannot be justified by the works of the written law, nor by any works, unless joined with faith in the Messias, their Redeemer.

VER. 2. For what saith the Scripture? Abraham believed God, and it was reputed to him as righteousness.

VER. 3. The Scripture is then to be understood in a larger sense than that, which includes only the promise of the Abrahamic covenant; that God would give him an heir, and that Isaac should be his heir. The Scripture then is understood of the whole plan of the infinite Redeemer’s grace, that he should be justified by faith, not by the works of the law, nor by any works.

VER. 4. To the same purpose is the repetition of the law, according to the righteousness of God. That righteousness the apostle calls the faith of God, and declares it to be the righteousness of God.

VER. 5. To the same purpose is the next verse, which shows that the righteousness of God is that righteousness which, by faith, is imputed by the grace of God, as the righteousness of God.

VER. 6. The object of the apostle’s inquiry is, what a believer is to look for at the day of judgment. For whereas the righteousness of God is imputed to the believer in consequence of his faith, the question is, how shall it be manifested? The answer is, it shall be manifested by his faith, or by the faith of the righteous.

VER. 7. The apostle’s reason for the inquiry, is, that the Gentiles, who believed in Christ without the law, should have a place in the kingdom of God; whereas the Jews, who had the law, should be justified by the law.

VER. 8. The apostle adds, that by faith, the Gentiles might be justified as the Jews by the law, by the promise which was given to Abraham. Wherein he might show that both the Jews and the Gentiles were justified by faith, and that faith was the same in both.

VER. 9. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 10. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 11. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

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VER. 16. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 17. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 18. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 19. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 20. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 21. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 22. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 23. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 24. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 25. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 26. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 27. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 28. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 29. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 30. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.

VER. 31. The apostle supposes the Jews and Gentiles to be justified by faith. Wherein he might show that faith was the same in both.
8 Blessed is the man, to whom the Lord hath not imputed sin.

9 This blessedness, then, doth it abide in the circumcision only, or in the uncircumcision also? For we say that faith was reckoned to Abraham unto justice.

10 How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the justice of the faith, which is in circumcision — that he might be the father of all the believers uncircumcised, that to them also it may be reckoned to justice:

12 And might be the father of circumcision, not to them only that are of the circumcision, but to them also who follow the steps of the faith, that our father Abraham had, being as yet uncircumcised.

13 For not through the law was the promise to Abraham or to his seed, that he should be the heir of the world, but through the justice of faith.

14 For if they who are of the law, be heirs: faith is made void, the promise is made of no effect.

15 For the law worketh wrath. For where there is no law, there is no transgression.

16 Therefore it is of faith, that according to grace the promise might be firm to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

17 (As it is written, "I have made thee a father of many nations," before God, whom he believed, who quickeneth the dead, and calleth those things that are not, as those that are.

18 Who against hope, believed, in hope, that he might be made the father of many nations, according to that which was said to him: "So shall thy seed be.

19 And he was not weak in faith: neither did he consider his own body now dead, whereas he was almost a hundred years old, nor the dead womb of Sara.

20 In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God:

21 Most fully knowing that whatsoever he has promised, he is able also to perform.

22 And therefore it was reckoned to him unto justice.

23 Now it is not written only for him, that it was reckoned to him unto justice:

24 But for us also, to whom it shall be reckoned, if we believe in him, that raised up Jesus Christ, our Lord, from the dead,

25 Who was delivered up for our sins, and rose again for our justification.

CHAP. V.

Therefore, being justified by faith, let us have peace with God, through our Lord Jesus Christ:

2 By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

3 And not only so, but we glory also in tribulations: knowing that tribulation worketh patience:

4 And patience trial, and trial hope;

5 And hope confirmeth not: because the charity of God is poured out into our hearts, by the Holy Ghost, who is given to us.

6 For why did Christ, when as yet we were weak, according to the time, 'die for the ungodly?

1 Thess. 5. 11 - 12. Ro. 5. 5. - 8. Eph. 2. 8 - 9. Ro. 8. 28. - 29.

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V. 8. Blessed is the man to whom the Lord hath not imputed sin. That is, blessed is the man who hath refrained his baptismal innocence, that no grievous sin should be imputed to him. And likewise, blessed is the man who, after falling into sin, hath done penance, and leads a virtuous life by frequenting the sacraments necessary for obtaining the grace to prevent a relapse, that sin is no more imputed to him.

V. 10. In effect, Abraham received circumcision a year only before the birth of Isaac; whereas he had received the promises and justification more than twenty years before, where the Almighty caused him to depart from Mesopotamia. Calmet.—Therefore he was justified by faith and grace, which is common both to the circumcised and uncircumcised. Menochius.

V. 12. And might be the father of circumcision. The apostle here tells them that Abraham is the father of all true believers, circumcised as well as uncircumcised, and all that believe in Christ, his seed, in whom God promised to bless all nations, are the spiritual sons of Abraham, and partake of the blessings promised to him and his posterity: nor can the circumcision be his true and spiritual children, unless they follow the footsteps of his faith, by which he was justified, when he believed the promises which God made to him before that circumcision was seized on; to wit, that he and Sara should have a son, when they were naturally past the age of having children, and in that posterity all the world should be blessed, that is, in Christ. Wi.

V. 13. Of the world, i.e. By the world, some understand the land of Chanaan, which is sometimes meant by the whole earth, particularly in the times of David and Solomon, when they ruled over the neighbouring nations. But others think that the apostle alludes to the passage of Genesis, where the Almighty promises that in his (Abraham's) seed all nations should be blessed; which promise extends much beyond the narrow limits of Chanaan. In fine, it may be understood in a spiritual sense, of his dignity of father of all the faithful; which makes us count him as a mover, master of the whole world, since his spiritual children, spread through the whole world, have the universe for their inheritance. Calmet.

V. 14. For if they who are of the law, be heirs: faith is made void, the promise is made of no effect. That is, if the Jews, who are under the law, are the only heirs of the blessings promised, it will follow that the faith which Abraham had before the circumcision, and before the law, was of no value, which I have shown to be false. And, secondly, it will follow that the promise made to him, and in him all nations should be blessed, is also null. Wi.

V. 15. For the law worketh wrath. The law, abstracting from faith and grace, worketh wrath occasionally, by being an occasion of many transgressions, which provoke God's wrath. Ch.
CHAPTER V

Romans

7 For if for a just man will one die; yet perhaps for a good man some one will venture to die.

8 But God commendeth his charity towards us; because when as yet we were sinners, according to the time,

9 Christ died for us: much more, therefore, being now justified by his blood, shall we be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, shall we be saved by his life.

11 And not only so: but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Wherefore, as by one man sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned.

13 For until the law, sin was in the world: but sin was not imputed, when the law was not.

14 But death reigned from Adam unto Moses, even over them that had not sinned after the similitude of the transgression of Adam, who is a figure of him that was to come.

15 But not as the offence, so also is the gift: for if by the offence of one, many have died; much more the grace of God, and the gift in the grace of one, Jesus Christ, hath abounded unto many.

16 And not as it was by one man, so also is the gift: for the judgment indeed was by one unto condemnation: but the grace is of many offences, unto justification.

17 For if by one man’s offence, death reigned through

one: much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life, through one, Jesus Christ.

18 Therefore, as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men unto justification of life.

19 For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just.

20 Now the law entered in, that sin might abound. But where sin abounded, grace hath abounded more.

21 That as sin hath reigned unto death, so also grace might reign by justice, unto everlasting life, through Jesus Christ our Lord.

CHAPTER VI

W

What shall we say then? shall we continue in sin, that grace may abound?

2 God forbid. For how shall we that are dead to sin, live any longer therein?

3 Know ye not all that we, who are baptized in Christ Jesus, are baptized in his death?

4 For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so also we may walk in newness of life.

5 For if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer.

* Phil. xiv. 8, and 2 Pet. ii. 22. — Gal. iii. 27. — Col. ii. 12.

shall be exalted to a greater and a more eminent degree of glory in the kingdom of his glory, for all eternity; which hath given occasion to the Church, in her liturgy, to cry out, as it were with a transport of joy, O happy fault, which hath procreated us, and so great a remedy for our sins. § hom. 10. WII.

VIII. 20, 21. Now the law entered in, that sin might abound. Not as if the law were given on purpose for sin to abound; but that it so happened through man’s imperfection, taking occasion of sinning more, from the prohibition of sin. Ch. — Where sin abounded. Grace abounded in the elect; for the apostle does not say that grace abounded in every place where iniquity had abounded; but he says that grace abounded in the Church, that is, in many places where sin abounded, grace had abounded also. Retius.

* V. 1. Peace habemus. In the common Greek copies we read οἰκεῖοι, habemus. But in other MSS. έοικε, as S. Chrys. must have read by his commentary, υμείς δαμασκανίων, &c.

† V. 12. In quo omnes peccaverrunt, έν θερείι χαιρον. If it agreed with sin, in the Greek it must have been έκ της.

‡ V. 15. Abundavit in plures; Greek, ελεος πολλος, in multos; so that it is not to be taken comparatively for many, but absolutely for many, or for all; because all here are many, as in other places.


CHAPTER VI. 1. Shall we continue in sin, that grace may abound? He puts and rejects the same objection as before. Chap. iii. 7. WII.

2. Dead to sin, &c. We are then dead to sin, when neither we live in sin by serving it, nor sin live in us by reigning: in this case, how can we still live in it by yielding to its desires? S. Aug. (c. 6, de Spiritu et Litera) thus explains this passage: when grace has caused us to die to sin; if we live again in it, we must be exceedingly wretched in all grace. Retius.

3, 6. We are baptized in his death. Greek, εντος ου ιδως. The apostle here alludes to the manner of administering the sacrament of baptism which was then done by immersion, or plunging the person baptized under the water, in which he finds a resemblance of Christ’s death and burial under ground, and of his resurrection to an immortal life. So must we, after baptism, rise to lead a quite different life: having been also, when we were baptized and made Christians, planted, as branches imprudently in Christ, let us endeavour to bring forth the fruits of a virtuous life. WII. — Old man...body of sin. Our corrupt state, subject to sin and concupiscence, coming to us from Adam, is called our old man, as our state, reformed in and by Christ, is called the new man. And the sins, and which rules in us, are named the body of sin. Ch.
7 For he that is dead, is justified from sin.
8 Now if we be dead with Christ, we believe that we shall live also together with Christ:
9 Knowing that Christ rising again from the dead, dieth no more, death shall no more have dominion over him.
10 For in that he died to sin, he died once; but in that he liveth, he liveth unto God.
11 So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus, our Lord.
12 Let not sin, therefore, reign in your mortal body, so as to obey the lusts thereof.
13 Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead: and your members as instruments of justice unto God.
14 For sin shall not have dominion over you: for you are not under the law, but under grace.
15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.
16 Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice.
17 But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.
18 Being then made free from sin, you are become the servants of justice.
19 I speak a human thing; because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness, and iniquity unto iniquity: so now yield your members to serve justice, unto sanctification.
20 For when you were the servants of sin, you were free from justice.

21 What fruit, therefore, had you then in those things of which you are now ashamed? For the end of them is death.
22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification and the end everlasting life.
23 For the wages of sin is death. But the grace of God, everlasting life, in Christ Jesus, our Lord.

We are released by Christ from the law, and from the yolk of sin: though the inclination to it is still tempt us.
1. For I know that there dwelleth not in me, that is, in my flesh, that which is good. For to will is present with me, but to accomplish that which is good, I find not.

2. For I delight in the law of God after the inward man. 3. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 4. For I deem my body as a curse, and I hold myself captivated by the law of sin which is in my members. 5. For I rejoice in the law of God after the inward man. 6. For I bear the marks of Christ in my body, because of the sin which is in my members. 7. For the evil that I do not, that I delight, is that which I do. 8. And I bear the marks of Christ in my body, because of the sin which is in my members. 9. For I rejoice in the law of God after the inward man. 10. For I bear the marks of Christ in my body, because of the sin which is in my members. 11. For I rejoice in the law of God after the inward man. 12. For I bear the marks of Christ in my body, because of the sin which is in my members. 13. For I rejoice in the law of God after the inward man. 14. For I bear the marks of Christ in my body, because of the sin which is in my members. 15. For I rejoice in the law of God after the inward man. 16. For I bear the marks of Christ in my body, because of the sin which is in my members. 17. For I rejoice in the law of God after the inward man. 18. For I bear the marks of Christ in my body, because of the sin which is in my members. 19. For I rejoice in the law of God after the inward man. 20. For I bear the marks of Christ in my body, because of the sin which is in my members. 21. For I rejoice in the law of God after the inward man. 22. For I bear the marks of Christ in my body, because of the sin which is in my members. 23. For I rejoice in the law of God after the inward man. 24. For I bear the marks of Christ in my body, because of the sin which is in my members. 25. For I rejoice in the law of God after the inward man. 26. For I bear the marks of Christ in my body, because of the sin which is in my members. 27. For I rejoice in the law of God after the inward man. 28. For I bear the marks of Christ in my body, because of the sin which is in my members. 29. For I rejoice in the law of God after the inward man. 30. For I bear the marks of Christ in my body, because of the sin which is in my members. 31. For I rejoice in the law of God after the inward man. 32. For I bear the marks of Christ in my body, because of the sin which is in my members. 33. For I rejoice in the law of God after the inward man. 34. For I bear the marks of Christ in my body, because of the sin which is in my members. 35. For I rejoice in the law of God after the inward man. 36. For I bear the marks of Christ in my body, because of the sin which is in my members. 37. For I rejoice in the law of God after the inward man. 38. For I bear the marks of Christ in my body, because of the sin which is in my members. 39. For I rejoice in the law of God after the inward man. 40. For I bear the marks of Christ in my body, because of the sin which is in my members.
again in fear: but you have received the spirit of adoption, whereby we cry, Abba, Father.

16 For the Spirit itself beareth witness with our spirit, that we are the sons of God.

17 And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may also be glorified with him.

18 For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the expectation of the creature waiteth for the revelation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him, that made it subject in hope:

21 Because the creature itself also shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth, and travailleth in labour even till now;

23 And not only it, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24 For we are saved by hope. But hope that is seen is not hope: For what a man seeth, why doth he hope for?

25 But if we hope for that which we see not, we wait for it with patience.

26 Likewise the Spirit also helpeth our infirmity: for we know not what we should pray for as we ought: But the Spirit itself maketh intercession for us with unspeakable groanings.

27 And he that searcheth the hearts, knoweth what the mind of Christ is.

Romans Ch. VIII又 Fear, but you have received the Spirit of adoption, whereby we cry, Abba, Father.

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27 And he that searcheth the hearts, knoweth what the
Spirit desireth: because he asketh for the saints according to God.

28 And we know that to them that love God, all things work together unto good, to such as according to his purpose are called to be saints.

29 For whom he foreknew, he also predestinated to be made conforme to the image of his Son: that he might be the first-born amongst many brethren.

30 And whom he predestinated, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who is against us?

32 He that spared not his own Son, but delivered him up for us all: how hath he not also, with him, given us all things?

33 Who shall lay any thing to the charge of God? It is written, Who shall lay any thing to the charge of God? It is written, Who shall lay any thing to the charge of God? (Romans 8:33-34)

34 Who is he that shall condemn? Christ Jesus which died, yea, who rose also again, who is at the right hand of God, who also maketh intercession for us.

35 Who then shall separate us from the love of Christ? shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword?

36 As it is written: For thy sake we are put to death, all the day long: we are accounted as sheep for the slaughter.

CHAP. IX.

The apostle's concern for his Jews. God's election is free, and not confined to their nation.

1 SPEAK the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost:

2 That I have great sadness, and continual sorrow in my heart.

3 For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh,

4 Who are Israelites, to whom belongeth the adoption of children, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises:

5 Whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed for ever. Amen.

6 Not as though the word of God hath failed. For all are not Israelites that are of Israel:

CHAP. X.

I wished myself to be an anathema from Christ.

The word anathema, according to its derivation, signifies a thing separated or left apart for some particular use. Hence it was put to signify things given and committed to God, which therefore used to be presented and hung up in temples. The word was also applied to signify things whose destruction was resolved upon, that is, men or things separated for destruction, as sometimes, men deceased, or that was dedicated to the gods, to appease their anger. This signification was according to the Hebrew word cherem, and the Saxon word wæpalen. He called the name of that place Horsham, that is, anathema; because it was to be entirely destroyed. See 1 Mac. v. From hence anathema was also used for a curse, and to anathematize, to curse. See Acts xxi. 14. This wish of S. Paul is generally expounded as proceeding from the great love and charity he had, when he was an apostle, for the conversion and salvation of his brethren, the Jews, who mostly remained obstinate and incredulous: and some will have it to be but more than an hyperbolic expression of his great love and affection for them. The apostle's concern and love for his countrymen, the Jews, was so great, that he was willing even to suffer an anathema, or curse, for their sake: or any evil that should come upon him, without his offending God. Ch. vi. 18. The apostle so truly apprehended the adoption. He mentions the favours which God had done to his people, the Jews Of whose race, i.e. of the family of David, Jesus Christ, as man, was born. Who is over all things, God blessed for ever. Amen. Though the apostle did not often, in express words, call Jesus Christ the God, lest this doctrine, when they were not sufficiently instructed, should imagine that there were many gods (as amongst the fathers they took notice), yet here, and in several places, they clearly delivered the Divinity of our Saviour, Christ. The Scholastics might here observe, that the apostle calls him the God blessed for ever, and with the Greek article τὸν.
7 Neither are all they, who are the seed of Abraham, children: *but in Isaac shall thy seed be called:*

8 That is to say, not they who are the children of the flesh, are the children of God: but they *that are the children of the promise, are counted for the seed.

9 For this is the word of the promise: *According to this time will I come: and Sara shall have a son."

10 And not only she: *but when Rebecca also had conceived at once, by Isaac, our father."

11 For when the children were not yet born, nor had done any good or evil, (that is the purpose of God according to election might stand,) 12 Not of works, but of him that called, *it was said to her:"

13 *The elder shall serve the younger, as it is written: Jacob I have loved, but Esau I have hated."

14 What shall we say then? *Is there injustice with God? God forbid."

15 For he saith to Moses: *I will have mercy on whom I will have mercy, and I will show mercy to whom I will show mercy."

16 So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For the Scripture saith to Pharao: *This to your purpose,\(^*\)


Israel, and Jacob before Esau, so he could, and did by the like free grace, election, and mercy, raise up spiritual children by faith to Abraham and Israel, from among a Gentile people, and thus before the carnal Jews. Ch.

VER. 9. To prove that the children of Abraham are the children of promise, he addresses the passage of Scripture: *"I will come in a year's time, and Sara shall have a son."* Gen. xviii. This promised child was Isaac, the true son of the promise to his mother, as the seed of the faith of Abraham; and not the son of the flesh, for Isaac was this as well as Isaac; but he was to be the prayers of Abraham, a child of the grace and mercy of God. All the faithful, therefore, of what race or nation they may be, are in this sense the children of Abraham, by being gratuitously chosen by God, and by the fidelity in which they are imitators of Abraham's Calmet.

VER. 10. *Not yet born.* By this example of these twins, and the preference of the elder to the younger, the drift of the apostle is, to show that God, in his election, mercy, and grace, is not tied to any particular nation, as the Jews imagined, nor to any prerogative of birth, or any foregoing merits. For as, antecedently to their merits, they were no merits in any, but Gods all involved in sin, in the common mass of condemnation; and all children of wrath; there is no one whom he might not justly leave in that mass; so that whosoever he delivers from it, he delivers from sin by the mercy of God, without any merits on their side; so are God's elect, whom he has called, and to whom, according to his eternal purpose, he decreed to give eternal glory, and special graces to bring them thither. W.

VER. 14. *What shall we say, then? Is there injustice with God, when he bestows special favours and benefits on some, and not on others? He answers, by so much the more. And he justifies altogether God's conduct, ver. 29. In the mean time, it is entirely and only on account of his justice in not giving what another has no right to, and besides, all men, having sinned, deserved punishment. If then, he shows mercy to some, it is an effect of his goodness and liberality only, which they do not deserve. If he leaves others in their sins, they are only punished according to their deserts.

VER. 17. For the Scripture saith to Pharao, &c. S. Paul had shown that there was no injustice in God, by his giving special graces to the elect: now he shows God, and the Christian religion, the immutable and immutable object of his choosing for leaving the reprobate in their sins, or for punishing them as they deserve; for this purpose he brings the example of Pharao, who remained hardened against all the admonitions and chastisements of him and his kingdom. W.

VER. 18. *And whom he will he hardeneth.* That is, permits to be hardened by their own malice, as it is divers times said in Exod. that Pharao hardened his heart. God, says S. Aug, is said to harden men's hearts, not by not giving them the free gift of the grace, by which they become hardened by their own perverse will. W.—Not by being the cause, or author of his sin, but by withholding his grace, and so leaving him in sin, in punishment of his neglect of his favours. W.

VER. 19, &c. Thou wilt say, therefore, to me, &c. The apostle makes objection, that if God call some, and harden, or even permit others to be hardened, and no one restitute, or can hinder his absolute will, why should God say that men are not converted? S. Paul first puts such rash and profane men in mind, that it is unreasonable and impertinent for creatures to murmur and dispute against God, their Creator, when they do not comprehend the ways of his providence.—O man, who art thou that repliest against God? This might stop the mouths and quiet the minds of every man, when he cannot comprehend the mysteries of predetermination, of God's sovereignty, his decrees and graces, or the manner of reconciling them with human liberty, if they were repeated with S. Paul's passion, and the vehemency of his style, Rom. x. 13): O the riches of the wisdom, and of the knowledge of God! how incomprehensible are his judgments, and how unspeakable his ways! Shall the things formed, &c. Hath not the potter power, &c. To this objection S. Paul answers, they that they cannot comprehend his works, he puts them in mind of their origin. Every one may say to God, with the prophet Isaiah, (vi. 48). Lord, thou art our Father, and we are but clay; thou art our Maker, who framed us, and we are all of us the work of his hands. W.—The potter. This similitude is used only to show that we are not to dispute with our Maker; nor reason with him why he does not give as much grace to one as to another; for since the whole lump of our clay is vittated by sin, it is owing to his goodness and mercy that he makes out of it so many vessels of honour; and it is no more than just that others, in punishment of their unrepentant sins, should be given up to be vessels of dishonour. W.

VER. 22. *And if God, &c.* He now gives the reason why God might, without injustice, have mercy on some, and not on others; grant particular graces and favours to his elect, and not equally to all; because all mankind was become liable to damnation by original sin: the clay that are all made of, is not at hand to mould, as S. Aug, saith, was become a lump and mass of damnation. Every one had sinned in Adam. W.

VER. 24. *Whom also he hath called, &c.* That is, he hath called some, and not others, according to the number of the elect, to be vessels of election, as he foretold by his prophet Osee, (v. 24.) I will call them my people, that were not my people, &c. and I will make them the children of the living God. And as it was also foretold by the prophet Isaias, of the all the numerous nation of the Jews, only a remnant shall be saved, whilst their obstinacy in not receiving, and refusing to believe in, their Messias. For finishing his word, and reducing it by his justice to a little, because the Lord will bring to pass his word, reducing it to a small compass, to the end of the earth. The sense is, the word of the Lord, in the Greek and in the Latin text: the true sense seems to be, that finishing his word, or fulfilling his promises to Israel, those that are to be saved, will be reduced by his justice for their sins to a few: for all the Jerusalem of the Jews, as Haggai, chap. i., that unless the God of enmity (of hostile) had, through his mercy, left them a seed, a small number, they would all in a manner have deserved...
And it shall be, in the place where it was said to them: You are not my people there they shall be called the children of the living God.

And Isaiah cried out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

For he shall finish his word, and cut it short in justice: because a short word shall the Lord make upon the earth.

And as Isaiah foretold: unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrah.

What then shall we say? That the Gentiles, who sought not after justice, have attained to justice: even the justice that is of faith.

But Israel, in pursuing the law of justice, is not come to the law of justice.

Why so? because they sought it not of faith, but as it were of works: for they stumbled at the stumbling-stone;

As it is written: Behold I lay in Sion a stumbling-stone, and a rock of scandal: and whosoever believeth in him, shall not be confounded.

The end of the law is faith in Christ: which the Jews refusing to submit to, cannot be justified.

BRETHREN, the will of my heart, indeed, and my prayer to God, is for them unto salvation.

For I bear them witness, that they have a zeal of God, not according to knowledge.

3 For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

4 For the end of the law is Christ, unto justice to every one that believeth.

5 For Moses wrote, that the justice which is of the law is the man that shall do it, shall live by it.

6 But the justice which is of faith, speaketh thus, Say not in thy heart: Who shall ascend into heaven? that is, to bring Christ down:

7 Or who shall descend into the deep? that is, to bring Christ again from the dead.

8 But what saith the Scripture? The word is near thee, even in thy mouth, and in thy heart; this is the word of faith, which we preach:

9 That if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

10 For with the heart, believe unto justice: but with the mouth, confession is made unto salvation.

11 For the Scripture saith: Whosoever believeth in him, shall not be confounded.

12 For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon him.

13 Whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? Or how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?
And how can they preach, unless they be sent? as it is written: 'How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!

But all do not obey the gospel. For Isaiah saith: 'Lord, who hath believed our report?

Faith then cometh by hearing, and hearing by the word of Christ.

But I say: Have they not heard? Yes, verily, their sound went over all the earth, and their words unto the ends of the whole world.

But I say: Hath not Israel known? First Moses saith: 'I will provoke you to jealousy by that which is not a nation: by a foolish nation I will anger you.

But Isaiah is bold, and saith: 'I was found by them that did not seek me: I appeared openly to them that asked not after me.

21 But to Israel he saith: 'All the day long have I spread forth my hands to a people, that believeth not, and contradiceth me.

CHAP. XI.

God hath not cast off Israel. The Gentiles must not be proud: but stand in faith, and fear.

SAY then: Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which he foreknew. Know you not what the Scripture saith of Elias? how he calleth on God against Israel?

3 Lord, they have slain thy prophets, and have dug down thy altars: and I am left alone, and they seek my life.

1 Isa. vi. 7.; Nahum i. 15.; Isa. vii. 1.; John xii. 28.; 1 Pet. xviii. 1.; Deut. xxxii. 21.
2 Isa. liv. 1.; Isa. lxv. 2.; 2 Kings xix. 10.; 3 Kings xiv. 18.

VER. 15. Unless they be sent. Here is an evident proof against all new teachers, who have all usurped to themselves the ministry, without any lawful mission, derived by succession from the apostles, to whom Christ said (John xx. 21), 'As my Father hath sent me, so also send ye.' Ch. - The Almighty sends people to preach two different ways. The one is extraordinary, by internal inspiration, as was that of the Baptist, and all the other prophets; in which case, however, extraordinary proofs must be given that they are sent by God: and the other is ordinary, which is derived from Christ, and from the apostles and their successors, whom he has appointed to be his vicegerents on earth. Estius.

Ver. 18. But I say: Have they not heard? He puts an objection, and by his answer shows the Jews are inexcusable in not believing, since the gospel has been preached all the world over, and in places where the Jews were, as it was foretold: and also because the Gentiles everywhere have believed; which even invites you Jews to jealousy against them, as Moses foretold (Deut. xxxii. 21): that is, when you now see, that the Gentiles, whom you despised so much, by believing in Christ, have received the gifts of the Holy Ghost, of working miracles, of speaking tongues, of prophecy; etc. W.

**V. 16. Chris credidit auditum nostro? τοῦ εὐαγγελίου.**

CHAP. XI. VER. 1. &c. 8. Paul in this chapter endeavours to comfort the Jews, though the greatest part of them were rejected, for their blindness; and to admonish the converted Gentiles, not to boast for being called and converted, but to preserve with humility, and the fear of God. God hath not cast away his people. That is, not all of them, nor hath he cast off those whom he foreknew, and decreed to save.; The Scripture saith of Elias. He brings the example of Elias living among the ten tribes of Israel, when all the people were forbidden to go alone in the temple of the Lord; when the altars of the true God were destroyed, and almost all in those tribes were fallen into idolatry, and worshipped Baal: he complains as if he were left alone in the worship of the true God. But the divine answer showed him his mistake. I have reserved to myself several thousand men. Some take notice, that seven is divers times put for a great number, as three and a half for a small number: however, besides these seven thousand, all in the kingdom of Judah remained firm in the worship of the true God. In like manner, a reason is now given by the election of grace, by God's free and liberal gift of his Divine grace. W. - This is very ill alleged by some against the perpetual visibility of the Church of Christ: the more, however, the number of the faithful might be diminished by the persecution of Jews: in the kingdom of the ten tribes, the Church was at the same time in a most flourishing condition (under Asa and Josaphat) in the kingdom of Juda.

4 But what saith the divine answer to him? I have reserved to myself seven thousand men, who have not bowed their knees to Baal.

5 Even so then at this present time also, there is a remnant saved, according to the election of grace.

6 And if by grace, it is not now by works: otherwise grace is no more grace.

7 What then? that which Israel sought, she hath not obtained: but the election hath obtained it, and the rest have been blinded:

8 As it is written: God hath given them the spirit of insensibility: eyes, that they should not see, and ears, that they should not hear, until this present day.

9 And David saith: Let their table be made a snare, and a trap, and a stumbling-block, and a recompence to them.

10 Let their eyes be darkened, that they may not see, and bow down their back always.

11 I say then, have they so stumbled, that they should fall? God forbid. But by their offence, salvation is come to the Gentiles, that they may be emulous of them.

12 Now if the offence of the world be the riches of the world, and the diminishing of them, the riches of the Gentiles: how much more the fullness of them?

13 For I say to you, Gentiles: As long, indeed, as I am the apostle of the Gentiles, I will honour my ministry,

14 If by any means I may provoke to emulation those who are my flesh, and may save some of them.

15 If for the loss of them be the reconciliatio of the world: what shall the receiving of them be, but life from the dead?


VER. 5. It is not now by works: otherwise grace is no more grace. If salvation is come by works, done by nature, without faith and grace, salvation would not be grace or favor, but a debt, and works are indeed of no more value in the sight of God towards salvation. It is not the same with regard to works done with and by God's grace: for such works as these he has promised eternal salvation. Ch.

VER. 8. God hath given them, &c. Not by his working or acting in them, but by his permission, and by withholding his grace in punishment of their obstinacy. Ch. - Permitted them (says S. Chrys.) to fall into the spirit of insensibility. The spirit of *comparisons. Computation is not here taken, as in some spiritual writers, for a great sorrow for sins. In the Latin Vulg. (Isa. vi. 9.) it is called the spirit of shameful, as in the Prot. translation. We cannot have a better judge of the sense of the word than S. Chrys., who tells us that it signifies a *shame of the soul, firmly fixed in evil, and an insensible disposition: as, saith he, persons under a pious computation are not to be removed from their good resolutions; so the wicked, under a hardened computation, are nailed, as it were, to vice. W. - Although by binding the back is literally understood the yoke of servitude and captivity, with which the Jews were oppressed at the destruction of Jerusalem: yet it seems more conformable to the apostle's meaning, when considered in a spiritual sense, and then it will signify the insensibility of the Jews, as to heavenly things, and their anxious solicitude for the things of the earth. This their vicious and carnal disposition was so manifest, that the poet said of them: **O curvae in terrae animae et celestium imanes.** Estius.

**VER. 11—15. How are they so stumbled, that they should fall? God forsook the nation of the Jews is not absolutely and without remedy cast off for ever; but in part; (as many thousands of them having been at first converted) and for a time; which fall of theirs God has been pleased to turn to the good of the Gentiles. Ch. — How much more the fulness of them? As if He should say, if the obstinacy of so many Jews seem to be an occasion, upon which God, whose mercies calls whom he pleased, hath bestowed the riches of his graces on other nations, and while the glory of the Jews, the elect people of God, has been diminished, the Gentiles have been made happy: how much more glorious will be the fulness of its joys. W. - According to the common interpretation, will be the re-establishment and conversion of the Jews hereafter, before the end of the world. See S. Chrys. op. cit. p. 104.; S. Hier. in Ps. lxxxii.; S. Jer. in c. 5.; Oecum. in Bek. S. Aug. i. 39.; de Civ. Del. c. 20.; W.
For if the first-fruits be holy, so is the mass also: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou art a wild olive-tree, art grafted in their stead, and art made partaker of the root and of the fatness of the olive-tree.

Beast not against the branches. But if thou boast, thou bearst not the root, but the root thee.

Thou wilt say then: the branches were broken off that I might be grafted in.

Well: because of unbelief they were broken off. But thou standest by faith: be not high-minded, but fear.

For if God had not spared the natural branches, thou art not also spared not thou.

See, therefore, the goodness, and the severity of God: towards them, indeed, that are fallen, the severity: but towards thee, the goodness of God, if thou continue in goodness, otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be ingrafted: for God is able to ingraft them again.

For if thouwert cut out of the wild olive-tree, which is natural to thee, and, contrary to nature, wast ingrafted into the good olive-tree: how much more shall they, that are the natural branches, be ingrafted into their own olive-tree?

For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits,) that blindness in part has happened in Israel, until the fulness of the Gentiles should come in.

And as so all Israel should be saved, as it is written: 'There shall come out of Sion he that shall deliver, and shall turn away iniquity from Jacob.'

And this is to them my covenant: when I shall take away their sins.

As Prov. vii. 11. Isa. xiv. 27. xxxv. 30. xxix. 7. Jer. vii. 5. mats. xi. 15. 1 Cor. xi. 16.

Verse 16. If. The first-fruits (see the Greek word) be holy, so also is the mass: so also the rest, the product that follows. It alludes to the offering made by the law of the first-fruits, which was to acknowledge that all good things were from God, and to bring a blessing upon the rest. If the root be holy, so are the branches.

Verse 17. By the root, says S. Chrys. the merciful and compassionate Abraham, and the patriarchs, from whom all the Jewish nation proceeded, as branches from that root: and the branches are to be esteemed holy, not only because of the root they proceeded from, but also because they worshipped the one God. And if seeds are out of the great part of these branches, have been broken, they may, as it is said, (ver. 23,) be ingrafted again. And you, Gentiles, ought to remember, that you were of yourselves a wild olive-tree: and it is only by the merciful call of God that you have the happiness to be ingrafted upon the same root of the patriarchy: and so, by uniting the faith of Abraham, are become his spiritual children, and heirs of the promises, and by that means have been made partakers of the root, and of the sap, and fatness of the sweet olive-tree. Remember that you hear not the root, but were you the root that was holy; but the root beareth you; and that being branches of a wild olive, you ought naturally still to bear bad fruit, though ingrafted on the living root, and fatness of the sweet olive-tree. If you are the branches of a holy stock, you will bear good fruit, and not be ashamed of your Lord, and of his grace. And let me tell you, as to the Jews, if they abide not still in unbelief, God is able to ingraft them again into their own olive-tree: yet it seems more easy, that they, who are naturally branches of the sweet olive-tree, should be brought forth good fruit, when they shall be ingrafted in their own olive-tree, being branch of branch, and therefore all in general are to be ashamed of badness which, if one doth depart from the faith, shall fall and be cut off. Not that the whole Church of Christ can ever fall from him; having been secured by so many Divine promises in holy writ, but that each one in particular may fall; and therefore all in general are to be ashamed of badness which, if one doth depart from the faith, shall fall and be cut off. Not that the whole Church of Christ can ever fall from him; having been secured by so many Divine promises in holy writ, but that each one in particular may fall; and therefore all in general are to be ashamed of badness which, if one doth depart from the faith, shall fall and be cut off.

Verse 19. As Prov. vii. 11. Isa. xiv. 27. xxxv. 30. xxix. 7. Jer. vii. 5. mats. xi. 15. 1 Cor. xi. 16.


Verse 28. 2 Cor. xi. 16.
ROMANS.

LET every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God.

2 Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist, purchase to themselves damnation.

3 For rulers are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.

4 For he is the minister of God to thee for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is the minister of God: and avenger to execute wrath upon him that doth evil.

5 Wherefore be subject unto the power, not only for wrath, but also for conscience sake.

6 For therefore also ye pay tribute: for they are the ministers of God, serving unto this purpose.

7 Render therefore, to them that render to you service, tributes for fear of the wrath of them. For Conscience is a law unto every one of even the most barren people.

8 Owe no man any thing, but that ye love one another: for he that loveth his neighbour hath fulfilled the law.

9 For the whole law is a chain, but he thatloveth his neighbour hath fulfilled the law. For this, Thou shalt love thy neighbour as thyself.

10 Love worketh no evil to his neighbour: this, the law is, the true construction; and not, love worketh no evil to the neighbour, as it might be translated from the Greek. W

11 Now our salvation is nearer than when we believed. Some shall have the sense to be, that our salvation is now nearer, when the gospel is preached, and Christ offers us his grace, than when we believed the Messiah was to come. Others expound it, that the more of our life is spent, we come nearer to the judgment of God; and to the salvation promised in heaven. W

12 The night is passed, that is, the night of sin and iniquity, in which you lived, before you began to serve Christ. W

13 Let us walk honestly as in the day: *not in rioting

* Chap. XIII. Vers. 1. Let every soul, or every one, be subject, &c. *The Jews are apt to think themselves not subject to temporal princes, as to taxes, &c., and

* Heb. xix. 16. *Thou shalt keep the commandments of thy head. *S. Jer. and S. Aug. by laws of fire, understand kindness and benefits, which shall touch the heart, and inflame the affections even of thy enemies, which shall make them sorry for what they have done, and become thy friends. W

* V. 3. Rational obsequium, λεγομένων λεγόμενος. *Communicate: κοινωνίας. *Koinwnian is often used by S. Paul for making others share by giving to them.
For it is written: ‘As I live, saith the Lord, every knee shall bow to me: and every tongue shall confess to God.

So then every one of us shall render account for himself to God.

Let us not, therefore, judge one another any more: but judge this rather, that you put not a stumbling-block or a scandal in your brother's way.

I know, and am confident, in the Lord Jesus, that nothing is unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean.

But if, because of thy meat, thy brother be grieved thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died.

Let not then our good be evil spoken of.

For the kingdom of God is not meat and drink but justice, and peace, and joy in the Holy Ghost.

For he, that is in servitude Christ, pleaseth God, and is approved of men.

Therefore let us follow after the things that are of peace: and keep the things that are of edification one towards another.

Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with giving offence.

It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak.

Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth.

But he, that condemneth, if he eateth, is he condemned because not of faith. For all that is not of faith, is sin.
CHAP. XV.

HE EXHORTS THEM TO BE ALL OF ONE MIND, AND PROMISES TO COME AND SEE THEM.

NOW we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of you please his neighbour for his good, unto edification.

3 For Christ did not please himself, but as it is written: "The reproaches of them that reproached thee, fell upon me."

4 For whatsoever things were written, were written for our instruction: that, through patience, and the comfort of the Scriptures, we might have hope.

5 Now the God of patience, and of comfort, grant you to be of one mind one towards another, according to Jesus Christ:

6 That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

7 Wherefore receive one another: as Christ also hath received you to the honour of God.

8 For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: "Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.

10 And again he saith: Rejoice, ye Gentiles, with his people.

11 And again: "Praise the Lord, all ye Gentiles: and magnify him, all ye people.

12 And again Isaiah saith: "There shall be a root of Jesse: and he shall rise up to rule the Gentiles, in him the Gentiles shall hope.

13 Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15 But I have written you to, brethren, more boldly

in some sort, as putting you in mind: because of the grace which is given me from God,

16 That I should be the minister of Christ Jesus among the Gentiles; sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable, and sanctified in the Holy Ghost.

17 I have, therefore, glory in Christ Jesus towards God.

18 For I dare not speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and by deeds,

19 By the virtue of signs and wonders, in the power of the Holy Ghost; so that from Jerusalem, round about as far as to Illyricum, I have fully preached the gospel of Christ.

20 And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written:

21 "They to whom he was not spoken of, shall see, and they that have not heard, shall understand.

22 For which cause also I was hindered very much from coming to you, and have been kept away till now.

23 But now having no more place in these countries, and having a great desire these many years past to come to you,

24 When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you.

25 But now I shall go to Jerusalem, to minister to the saints.

26 For it hath pleased them of Macedonia, and Achaia, to make some contribution for the poor saints, who are in Jerusalem.

27 For it hath pleased them: and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them.

28 When, therefore, I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain.

Psalm cxvi. 12.—1 Cor. x. 15.—2 Kings xxii. 50.—Psalm xvii. 5.
29 And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ.

30 I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God.

31 That I may be delivered from the unbelievers that are in Judea, and that the obligation of my service may be acceptable in Jerusalem to the saints;

32 That I may come to you with joy, by the will of God, and may be refreshed with you.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

He concludes with salutations, bidding them beware of all that should oppose the doctrine they had learned.

And I commend to you Phoebe, our sister, who is in the ministry of the church that is in Cenchrea:

2 That you receive her in the Lord, as becometh saints: and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

3 Salute Prisca, and Aquila, my helpers in Christ Jesus,

4 (Who have for my life exposed their own necks: to whom not I only give thanks, but also all the churches of the Gentiles.)

5 And the church which is in their house. Salute Epenetus, my beloved, who is the first-fruits of Asia in Christ.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus, and Junias, my kinsmen and fellow captives: who are renowned among the apostles, who also were in Christ before me.

8 Salute Ampliatus, most beloved to me in the Lord.

9 Salute Urbanus, our helper in Christ Jesus, and Stachys, my beloved.

10 Salute Apelles, approved in Christ.

11 Salute them that are of Aristobulus's household. Salute Herodion, my kinsman. Salute them that are of Narcissus's household, who are in the Lord.

12 Salute Tryphena, and Tryphosa, who labour in the Lord. Salute Persis, the dearly beloved, who hath much laboured in the Lord.

13 Salute Rufus, chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympias: and all the saints who are with them.

16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark them who cause dissensions and offences, contrary to the doctrine which you have learned, and avoid them.

18 For they that are such, serve not Christ, our Lord, but their own belly: and by pleasing speeches, and good words, seduce the hearts of the innocent.

19 For your obedience is published in every place. I rejoice, therefore, in you. But I would have you to be wise in good, and simple in evil.

20 And may the God of peace crush satan speedily under your feet. The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow labourer, saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22 I, Tertius, who wrote this epistle, salute you in the Lord.

23 Caius, my host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is able to establish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery kept secret from eternity.

26 (Which now is made manifest by the Scriptures of the prophets, according to the commandment of the eternal God, for the obedience of faith,) known among all nations.

27 To God, the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

Acts xvii. 2, and 50.

CHAP. XVI. Ver. 1. I commend, &c. He concludes with a number of salutations, to show his affection for them.—Phoebe, who is in the ministry, or employed in the ministry, as women, called diaconoia, need to be, privately instructing catechumens, assisting particularly at the baptism of women, distributing charity, &c. Ver. 2. It is not exactly known to what the apostle here refers. Orig. thinks that they delivered the apostle from the arrows of the Jews. Others, that they exposed themselves for him in the sedition raised at Corinth, or in that at Ephesus, when he was in such danger, on account of the outcry of the silversmiths. The obligations of the Churches of the Gentiles towards them must be understood of the hospitality, which these faithful servants of Christ exercised to all. Calmet—few persons résponsorialiter, a proverbial expression, as in Latin, præterea servitiae, caput orienti periculis, to support anything, or person, that is in a sinking way, or in great danger.

Ver. 5. This means the assembly of Christians, who probably resorted to the house of Prisca and Aquila, as a place of retreat, and there held their religious assemblies. Or it may mean their family only, which was as regular and holy as an assembly of saints. The apostle, in another place, salutes the Church in the house of Nymphas, and writing to Philemon, salutes the Church in his house. 1 Cor. xvi. 13. Ver. 16. Thus the primitive Christians expressed their concord and benevolence, as also their perfect equality. For it was customary with the Persians, and all oriental nations, to salute only their equals—than, though, to their inferiors, they presented their hand to be kissed. S. Clem. Pædag. and Polyc. Ver. 17. The apostle does not here say that these men accused scandal or truety to the scripture, but contrary to the doctrine delivered to them: this is therefore, is an argument in favour of tradition. Estius. Ver. 22. This Tertius was the amanuensis or secretary of S. Paul, and written this Epistle as S. Paul dictated. It is not on that account less Divinely inspired than the rest. Estius. Ver. 25—27. Now to him that is able, &c. These three last verses, in all Greek copies, were found at the end of the 14th chapter, where we find them stated by S. Chrysostom. Wi.
THE FIRST EPISODE OF S. PAUL, THE APOSTLE, TO THE CORINTHIANS.

CHAPTER I.

He reproacheth their dissensions about their teachers: the world was to be saved by preaching the cross, and not by human wisdom or eloquence.

Paul, called to be an apostle of Jesus Christ, by the will of God, and Sosthenes, a brother, to the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours.

3. Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

4. I give thanks to my God always for you, for the grace of God, that is given you in Christ Jesus:

5. That in all things you are made rich in him, in every word, and in all knowledge:

6. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ.

8. Who also will confirm you unto the end without crime, in the day of our Lord Jesus Christ.

9. For he is faithful: by whom you are called unto the fellowship of his Son, Jesus Christ, our Lord.

10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment.

11. For it hath been signified unto me, my brethren, of you, by those who are of the house of Chloe, that there are contentions among you.

12. Now this I say, that every one of you saith: I indeed am of Paul: and I am of Cephas: and I am of Christ.

13. Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul?

14. I give God thanks, that I baptized none of you, but Crispus and Paulus:

15. Least any should say that you were baptized in my name.

16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of speech, lest the cross of Christ should be made void.

18. For the word of the cross, to them indeed that perish, is foolishness; but to them who are saved, that is, to us, it is the power of God.

19. For it is written: I will destroy the wisdom of the wise, and the understanding of the understanding I will overthrow.

VEN. 1. Paul, called to be an apostle. S. Paul had preached to the Corinthians, and had remained a long time with them, to instruct and confirm them in the faith. During his absence the faithful of Corinth were divided into several parties, on occasion of some new teachers, who had come amongst them. Calvin.

VEN. 2. It was to heal the wounds caused by three divisions that the present Epistle was written. Calvin.

VEN. 4. That is, you are called unto the fellowship of his Son, Jesus Christ, our Lord.

VEN. 10. That there be no schisms... contentions, &c. To hinder these was the chief design of this letter; one saying, I am of Paul, &c., each party bragging of their master, by whom they had been baptized, and made Christians.

VEN. 19. I will destroy the wisdom of the wise. I will confound the false and mistaken wisdom of the great and wise philosophers, of the learned doctors or scribes, of the curious searchers of the secrets of nature. —Thou not God made foolish the wisdom of this world, by the means he hath made use of to convert...
the wise: and the prudence of the prudent I will reject.

20 Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21 For seeing that in the wisdom of God the world by wisdom knew not God: it pleased God by the foolishness of preaching to save them that believe.

22 For now the Jews require signs, and the Greeks seek after wisdom:

23 But we preach Christ crucified, to the Jews a stumbling-block, and to the Gentiles foolishness:

24 But to them that are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God.

25 For that which appeareth foolish of God, is wiser than men: and that which appeareth weakness of God, is stronger than men.

26 For see your vocation, brethren, that not many are wise according to the flesh, not many mighty, not many noble.

27 But the foolish things of God are wisest things in the world; and the weak things of God are strong in the world.

28 And the mean things of the world, and the things that are contemned, hath God chosen, that he may confound the wise.

29 That no flesh should glory in his sight.

30 But of him you are in Christ Jesus, who is made unto us wisdom from God, and justice, and sanctification, and redemption:

31 That, as it is written, He that glorieth, let him glory in the Lord.

1 Cor. xiii. 18.-20. Ver. 25. Chap. i. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

and save the world, particularly by sending his only Son to die upon a cross: the preaching of which seems a t-nly, &c. Only they who are called, believe Christ, though crucified, to be the power and the wisdom of God. Vi.

VER. 21. For seeing that is the wisdom of God, &c. That is, by the works o Divine wisdom, by the visible creatures of this world, and the effects of his providence, the world had not wisdom, or was not wise enough, to know, and worship God, as they might, and ought to have done: it pleased God to show his power, by the foolishness of preaching, by sending illiterate men to preach a God crucified, which to human wisdom seems a folly, and to save men by this belief. Wl.

VER. 25. Foolish. This is to say, what appears foolish to the world in the ways of God, is indeed wise: and what appears wise, is indeed above all the strength and comprehension of man. Ch.

VER. 26—28. Vocation: here used for the called, as Rom. iii. 90. circumcision for the circumcised, (Ex. xxi. 7.) election for the elected. V. Consider your manner of being called; not many, hitherto, of those who have believed, or of those who have preached the gospel, are wise according to the flesh, or as to spiritual things; and in the esteem of men, not many mighty, not many noble.

We God hath chosen such as are looked upon as illiterate, without power, without riches, without human wisdom, to confound the great and wise men: He hath chosen the things that are not, that is, says S. Chrys., men rejected as nothing, of no consideration, to confound, to destroy, to make subject to him and to the gospel, men, who had the greatest worldly advantages, that no flesh, no men how great, wise, rich, or powerful, might glory in his sight, or attribute their call and their salvation to their own merits. Vi.—And the mean things. In the beginning of Christianity, it was frequently objected to the Christians, that they had none but men of the lowest extraction. The emperor Julian likewise made the Catholics the same rebuke. Great. But this objection was founded; for we find many persons of consideration mentioned in the Scriptures, who had embraced Christianity. Witness, ver. 1 of this chap., Sossannes, the head of the synagogue of Corinth, and some in the very palace of Caesar.

VER. 29. Glory in His sight. God wished it to be known, that the establishment of his Church was not the work of human wisdom or power, but of the omnipotent power of his Divinity. Calmet.

1 Cor. xiv. 18.-20. Ver. 30.1 Cor. i. 27. 28. 29. 30. 31.
I. COR. II.

Also that are of God no man knoweth, but the Spirit of God.

12 Now we have received not the spirit of the world, but the Spirit that is of God, which we may know the things that are given us from God:

13 Which things also we speak, not in the learned words of man, but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14 But the sensual man perceiveth not the things that are of the Spirit of God: for it is foolishness to him, and he cannot understand: because it is spiritually examined.

15 But the spiritual man judgeth all things: and he himself is judged by no one.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

II. COR. III.

They must not contend about their teachers, who are but God's ministers, and accountable to him. Their works shall be tried by fire.

AND I, brethren, could not speak to you as to spiritual, but as to carnal. As to little ones in Christ,

2 I gave you milk to drink, not meat: for you were not able as yet: but neither indeed are you now able: for you are yet carnal.

3 For, whereas, there is among you envying and contention: are you not carnal, and walk according to man?

4 For while one saith, I am of Paul, and another, I am of Apollo: are you not men? What then is Apollo, and what is Paul?

5 The ministers of him whom you have believed: and to every one as the Lord hath given.

6 I have planted, Apollo watered: but God gave the increase.

7 So then neither he that planteth is any thing, nor he that watereth: but God who giveth the increase.

8 Now he who planteth, and he who watereth, are one. And every man shall receive his own reward according to his own labour.

9 For we are God's coadjutors: you are God's husbandry, you are God's building.

10 According to the grace of God, that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For no one can lay another foundation but that which is laid: which is Christ Jesus.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 Every man's work shall be made manifest: for the day of the Lord shall declare it, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built thereupon: he shall receive a reward.

15 If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.

Thirdly, as to controversies about religion, the proper spiritual judges appointed by our Saviour, Christ, are the bishops, whom he has appointed to govern his Church, with an entire submission of every man's private judgment, and private spirit, to the judgment of the Catholic Church, which he has commanded us to hear and obey, with which he hath promis'd to remain to the end of the world, and to direct his Church in all things by the Spirit of truth.

CHAP. III VER. 9. And walk according to man? As carnal and sensual men, not as there are among you. Wi.

VER. 7, 8. According to his own labour. God does not recompense his servants according to the success of their labours, because their success depends upon the Lord alone; but he recompenses them according to their sufferings and diligence in his service; for, whilst he crowns the labour of his apostles with success, he crowns his own work. S. Chrys.—This text most evidently proves that good works proceeding from grace are meritorious, and that the rewards in heaven are different, as they are a true test of the nature and the degree of their labours. The crowns rewards mentioned in the parable of the talents, are various in their nature and their quality, and are employed in μισθοκρατία, (meritorious, or wages. See 1 Tim. vi. 18; Apost. xxii. 12; Matt. xxv. 27. It is by our union with Jesus Christ that our actions, of themselves without value or merit, become gold, silver, and precious stones. A.

VER. 10. I have laid the foundation well, as a wise architect, not of myself, but according to the grace of God, and the gifts bestowed upon me: and others, or several others, build upon it: continue the building.—But let every man take heed how he builds, and that it be always upon the same foundation, which is Christ Jesus, his faith and his doctrine. Wi.

VER. 12-15. Now if any man build, etc. This is a hard place, says S. Aug., 1. de Fide et Op. c. 16. 9. Op. 2. The interpreters are divided as to the explanation and application of this metaphoricall comparison, contained in these four verses. S. Paul speaks of a building, where it is evident, says S. Aug., that the foundation is Christ, or the faith of Christ, and his faith working by charity.—But he himself shall be seen, yet so as by fire. Here the apostle speaks of fire in a more ample signification: of a fire which shall not only try, and examine, but also burn, and punish the builders, who notwithstanding shall also, after a time, come under the fire, and be saved by fire, and in the day of the Lord, that is, after this life (for the time of this life is the day of men). Divers of the ancient Fathers, as well as later interpreters, from these words, prove the Catholic doctrine of a perseverance of a man, that is, that many Christians, who die guilty, not of heretical or mortal sins, but of lesser, and what are called venial sins, or to whom a temporal punishment for the sins they have committed still remains due, before they can be admitted to a reign in heaven, (in toto that nothing defined or unclined can enter,) must suffer some punishments for a time, in some place, which is called Purgatory, and in such a manner as is agreeable to the Divine justice, before their reward in heaven be given to them. A

Rom. xi. 34.—Paul. ix. 15: Matt. xxv. 27: Rom. ii. 9: Gal. vi. 2.
16 Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? 17 But if any man violate the temple of God: him shall God destroy. * For the temple of God is holy, which you are. 18 Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God: For it is written, He will catch the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain. 21 Let no man glory in men. 22 For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours: 23 And you are Christ's, and Christ is God's.  

CHAP. IV.

God's ministers are not to be judged. He reprehends their boasting of their preachers: and describes the treatment the apostles everywhere met with.

LET "a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God.

* 1 Cor. vi. 19. 2 Cor. vi. 14—Job xii. 12. and some of their Greek Fathers (which is true) of the wicked in hell, who are am to be burned by fire, insomuch as they always subsist and continue in those torments, and are not destroyed by them: but this interpretation, as the Latin bishops replied, is not agreeable to the style of the Holy Scriptures, in which, to be saved, both in the Greek and Latin, is expressed the salvation and happiness of souls in heaven. It may be safe to take notice that the Greeks, before they met with the Latins at Ferrara, or Florence, did not deny the Catholic doctrine of the resurrection of the body. They admitted a third place, where souls guilty of lesser sins suffered for a time, till they were delivered from sin, and made up a fourth place, that is, souls which were reserved for torment, from the vision of God. It might be said to the apostles, that the soul which was not given by the grace of God, might be assailed by the preachers of the faithful: they called this torments a place of darkness, of sorrow, of punishments, and pains, but they did not allow there a true and final fire, which the Council did not judge necessary to decide and define against them, as appears in the definition of the Council. Conc. Labb., tom. 13, p. 515. WI.—The fire of which S. Paul here speaks is the fire of purgatory, according to the Fathers, and all Catholic divines, false. —E. Augustin, exposit. Psalm xxviii. 1, gives the proper distinction between this fire of purgatory, and that of hell: both are punishments, one temporary, the other eternal; the latter to punish us in God's justice, the former to amend us in his mercy.  

V. 17. The Spirit of God dwelleth in you, having received the grace of God at your conversion: you are the holy temple of God: But if any one violate, he profane the temple of God, either by false doctrine, or by any grievous offence, he becomes a spiritual edifice, that was built in his soul upon the faith and grace of God. WI.  

Ver. 18—21. Let no man deceive himself. It hence appears, that sense of the Corinthians were erroneous for that human eloquence which the world so much esteems, and accordingly the apostle discovers to them the danger to which they are exposing themselves, by pursuing their present line of conduct. Callum.—If my among you seem to be wise in this world. He hints at some new teachers among the Corinthians, of whom many had introduced errors from profane philosophy, or the false principles of human wisdom, which, as he had told them before, was folly in the sight of God. He therefore tells each person, that to become truly wise, they must become fools, by returning to the simplicity of the gospel-doctrine. WI.  

Ver. 22, 23. All things are yours. Are ordained for your good. For this, and I, Apollo, and Cephas have been sent to preach the gospel. The word in all good use of them, you may save your souls: that death may be to you a passage to a happy eternity, that the things to come may be your eternal reward.  

* V. 15. In the Council of Florence, which began at Ferrara, an. 1438. The Greeks at the first declared they admitted a third place, where souls were punished for a time, which they called a place of darkness and sorrow. See Labb. tom. 13, Con. p. 29. Greek fathers, temporum, quod peccat ob sororum animae in locum absentemtriboscorum, in locum memoriam, in quod ut tempus, versanuntur in mortem et perennis, alii tempus exsomniis, alii tempus de morte, alii tempus de futuris. C. Gregor. In Paganorum, et persorum tamen, et de mortem, persorum, persororumque in ignem. See again p. 491, Sess. 29, where the Greeks say of such souls, that they are in a middle state, medias autem esse in medio tormentorum, unde in falsis tempus, in falsis seribis, in falsis tormentis, ut dominus, especially in Christ. To go about preaching in danger, in this in nakedness, in want, under afflictions and persecutions, in what they think it is to be miserable: they despise such men as the outcasts, the dogs, and the drags and menials, give the Greeks.  

Ver. 20. Made a spectacle to the world, and to men; but now, some one may perhaps see, we were made...
I. CORINTHIANS

10 For we are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong; you are honourable, but we without honour.

11 Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode.

12 And we labour, working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it.

13 We are ill spoken of, and we intreat: we are made as the refuse of this world, the off-scouring of all even till now.

14 I write not these things to shame you: but I admonish you as my dearest children:

15 For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus I have begotten you through the gospel:

16 Wherefore, I beseech you, be ye followers of me, as I also am of Christ.

17 For this cause have I sent to you Timothy, who is my dearest son, and faithful in the Lord: who will put you in mind of my way, which is in Christ Jesus, as you teach every where in every church.

18 Some are so puffed up, as though I would not come to you.

19 But I will come to you shortly, if it please the Lord: and will not, the speech of them who are puffed up, but the power.

20 For the kingdom of God is not in speech, but in power.

21 What will you? shall I come to you with a rod; or in charity, and in the spirit of meekness?

CHAP. V.

He excommunicates the incestuous adulterer, and admonishes them to purge out the old leaven.

Acts xx. 16; I Thess. ii. 9; 2 Thess. iii. 8.

II. CORINTHIANS

12 For what have I to do to judge them that are without? Do not you judge them that are within?

2 You are puffed up, seem to be unconcerned, to take pride in it, in stead of having the man separated from you.

3 Have already judged, decreed, and do decree, being present in spirit with you, and with your congregation. — In the name ..., with the power of our Lord Jesus, to deliver such a one to Satan by a sentence of excommunication, depriving him of the sacraments, the prayers, and communion, and even of the conversation of the rest of the faithful. And this is said to be done for the destruction, or punishing of the flesh, that the spirit, or soul, may be saved.

4 It is the opinion of most of the Greek Fathers, that this man was either really possessed by the devil, or at least struck with such a complaint as a mortification, and had cast out his body, whilst it served to purify his soul. We have seen from many instances, in Holy Scripture that it was not unusual, in the origin of Christianity, for persons who had fallen into crimes of this nature, to be punished with leprosy, some grievous sickness, or be possessed by the devil.

5 But most divine are of opinion that this man was delivered over to the devil, so as to be separated from the communion of the Church. Amb. Est. Just. Nonius. 

6 Your glorying is not good, when you suffer such a scandal among you: you have little reason to boast of your masters, nor even of the gifts and graces you received. — A little leaven corrupteth the whole mass; a public scandal, when it is manifested, is of dangerous consequence.

9 I wrote to you in an epistle. If he does not mean what he has said already in this epistle, it must have been in some other, which he had written to them before, (as some conjecture,) and which is not now extant. — Not to keep company with fornicators, nor with such like public scandalous sinners, not so much as to eat with them. But you must take notice, that I mean, when they are brethren, or Christians, not when, they are heathens, for this cannot be avoided, especially by those who are to labour to convert them.

12 To judge them that are without. Those who are said by the apostle to be without, are those who have never been converted to the faith, and therefore are not within the jurisdiction of the Church.
13 For them that are without, God will judge. Take away the evil one from among yourselves.

CHAP. VI.

He blames them for going to law before unbelievers. Of sins that exclude from the kingdom of heaven. The evil of fornication.

DARE any of you, having a matter against another, go to law before unbelivers? Of sins that exclude from the kingdom of heaven. The evil of fornication.

2 Know you not that the saints shall judge this world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know you not that we shall judge angels? how much more things of this world?

4 If therefore you shall have judgments about the things of the world: set them to judge, who are the most despised in the church.

5 I speak to your shame. Is it so that there is not among you any wise man that is able to judge between his brethren?

6 But brother goeth to law with brother: and that before unbelievers?

7 * Already indeed there is plainly a fault among you, that you have law-suits one with another. Why do you not rather take the injury? why do you not rather suffer the fraud?

8 But you do wrong and defraud: and that to your brethren.

9 Know you not that the unjust shall not possess the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

11 And such some of you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and in the spirit of our God.

V.E. 13. The many. This passage is differently understood by commentators. By some it is understood thus: expel the evil one from among us, that is, the iniquitous man. Estius. — By others, it is understood to be spoken in a general sense, meaning, take away the evil of sin from among you. Calvin.

God in a short time will destroy both the mighty, and the appetites of eating, and the body shall shortly die, but it shall rise again. — Know you not that your

12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 The meat for the belly, and the belly for the meat: but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body.

14 Now God hath both raised up the Lord, and will raise us up also by his power.

15 Know you not, that your bodies are the members of Christ? shall I then, taking the members of Christ, make them the members of a harlot? God forbids.

16 Or know you not, that he who adherses to a harlot, is made one body? For they shall be (sith he) two in one flesh.

17 But he who adherses to the Lord, is one spirit.

18 Fly fornication. Every sin that a man doeth, is without the body: but he that committeth fornication sinneth against his own body.

19 Or you know not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own?

20 * For you are bought with a great price. Glorify and bear God in your body.

CHAP. VII.

Lessons relating to marriage and celibacy. Virginity is preferable to marriage.

NOW concerning the things, whereof you wrote to me: It is good for a man not to touch a woman:

2 But because of fornication, let every man have his own wife, and let every woman have her own husband.

3 * Let the husband render the debt to his wife: and the wife also in like manner to the husband.

4 The wife hath not power over her own body; but the husband. And in like manner the husband also hath not power of his own body; but the wife.

V. 7. Omnia dextra est, figura, a diminutive, from fyrano, minus, a falling, a weakness, a fault.

CHAP. VII. VER. 1. Now concerning. The heads of the Church of Christ had written to S. Paul, desiring to know whether he thought it more expedient to marry or not. This was a question which the sages of antiquity had frequently taken into consideration. To this question S. Paul answers thus:

Othurs, with greater probability, suppose the chief question proposed to S. Paul was, whether they were not bound, upon their conversion, to abstain from their unlawful lusts. S. Jer. cont. Jesu, c. iv. S. Chrys. in loc. eum. 19.

To this he answers in vs. 12 and 13. — It is good. That is, according to the style of the Scriptures, it is better, if we consider the advantage of every particular. Acc. W.

V. 9, &c. But because of fornication, let every man have, and live with his own wife, &c. and not leave her, nor dismiss her. Take notice, that S. Paul speaks these words to those that are already married, and speaks not of the unmarried till the 8th verse. He does not then here exhort every one to marry, but admonishes him...
5 Defraud not one another, unless, perhaps, by consent, for a time, that you may give yourselves to prayer: and return together again, lest Satan tempt you for your uncontinency.

6 But I speak this by indulgence, not by commandment.

7 For I would that all men were even as myself: but every one hath his proper gift from God one after this manner, and another after that.

8 But I say to the unmarried, and to the widows: if is good for them if they so continue, even as I.

9 But if they do not contain themselves, let them marry: for it is better to marry than to burn.

10 But to them that are married, not I but the Lord commandeth, that the wife depart not from her husband:

11 And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 For to the rest I speak, not the Lord. If any brother have a wife that believeth not, and she consent to dwell with him; let him not put her away.

13 And if any woman have a husband that believeth not; and he consent to dwell with her; let her not put away her husband.

14 For the unbelieving husband is sanctified by the believing wife: and the unbelieving wife is sanctified by the believing husband: otherwise your children may be uncircumcised.

15 But if the unbeliever depart, let him depart. For a brother or sister is not under bondage in such cases: but God hath called us in peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

17 But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so I teach in all churches.

18 Is any man called, being circumcised? Let him not procure uncircumcision. Is any man called uncircumcised? Let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the keeping of the commandments of God.

20 Let every man abide in the same calling in which he was called.

21 Art thou called, being a bond-man? Care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewise he that is called, being free, is the bond-man of Christ.

23 Ye are bought with a price, be not made bond-slaves of men.

24 Brethren, let every man wherein he was called, abide therein with God.

25 Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.

26 I think, therefore, that this is good for the present necessity, that it is good for a man so to be.

27 Art thou bound to a wife? seek not to be loosed.

28 But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless the words seem to give the reason why they may part, when they can live peaceably, and when there is little prospect that the party that is an infidel will be converted.
I. CORINTHIANS.

According to my counsel: and I think that I also have the Spirit of God.

NOW concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth.

And if any man think that he knoweth anything, he hath not yet known, as he ought to know.

But if any man love God, the same is known by him.

But as for the meats that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is no God but one.

For though there be that are called gods, either in heaven or on earth (for there are many gods, and many lords);

6 Yet to us there is but one God, the Father; o whom are all things, and we unto him: and one Lord Jesus Christ: by whom are all things, and we by him.

7 But knowledge is not in every one. For some until this present with a conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

9 But take heed lest perhaps this your liberty become a stumbling-block to the weak.

10 For if a man see him that hath knowledge, sit at meat in the idol's temple; shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

11 And through thy knowledge shall the weak brother perish, for whom Christ died.

12 Now when ye sin thus against the brethren, and wound their weak conscience, ye sin against Christ.

CHAP. VIII.

VER. 4. An idol is nothing.

The apostle seems to allude in this place to the great maimification of this word, εἰδώλος, signifying a false representation. Calvin. Ver. 4. An idol is nothing.

VER. 6. To us there is but one God, the Father; o whom are all things, and we unto him: and one Lord Jesus Christ: by whom are all things, and we by him.

VER. 9. But take heed lest perhaps this your liberty become a stumbling-block to the weak.

VER. 10. In the idol's temple. It does not seem likely that any Christian...
CHAP. IX.

13 Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

CHAP. X.

16 And if I be not an apostle to others, but yet am I to you, am I not your minister in the Lord? 2 And if I be not an apostle to others, but yet am I to you, am I not your minister in the Lord? 3 My defence with them that examine me is this, that I have not sent any of them that I might be burdened with provision. 4 Have not we power to eat and to drink? 5 Have we not power to lead a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have we not power to do this? 7 Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock? 8 Speak I these things according to man? Or doth not the law also say these things? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or doth he say this indeed for our sakes? For these things are written for our sakes: that he that plougheth should plough in hope: and he that thresheth, in hope to receive fruit. 11 If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? 12 If others be partakers of this power over you: why not we also? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ.

CHAP. XI.

13 Know you not, that they which walk in the holy place, eat the things which are of the holy place: and they that serve the altar, partake with the altar? 14 So also the Lord ordained, that they who preach the gospel, should live of the gospel. 15 But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die, rather than that I should make void my glory. 16 For if I preach the gospel, it is no glory to me: for a necessity lieth upon me: for woe is unto me, if I preach not the gospel. 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me.

18 What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

19 For whereas I was free as to all, I made myself the servant of all: that I might gain more persons.

20 And I became to the Jews a Jew, that I might gain the Jews. 21 To them that are under the law, as if I were under the law (whereas I was not under the law), that I might gain them that were under the law.

22 That I might gain them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ) that I might gain them that were without the law.
I. CORINTHIANS.

CHAP. X.

22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

23 And I do all things for the gospel's sake: that I may be made partaker thereof.

24 Know you not that they who run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25 And every one that striveth for the mastery refineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.

26 I therefore, so run, not as at an uncertainty: I so fight, not as one beating the air:

27 But I chastise my body, and bring it into subjection: lest, when I have preached to others, I myself should be come a reprobate.

CHAP. X.

28 For I would not have you ignorant, brethren, how our fathers were all under the cloud, and all passed through the sea;

29 And all in Moses were baptized, in the cloud, and in the sea;

30 And they all ate the same spiritual food.

31 And all drank the same spiritual drink: (and they drank of the rock that followed them: and the rock was Christ.)

32 But with the most of them God was not well pleased: for they were overthrown in the desert.

33 These things are written for our admonition, upon whom the ends of the world are come.

34 Therefore let us fear, lest, a promise being delayed, some of you should be hardened.


36 Num. xx. 11.

37 Ver. 23. How convincing is this and many similar texts against those who deny the merit of good works, and who would not have men to act with a view to any recompense, though rewards and recompenses are very frequently mentioned in holy writ.

38 Ver. 24. Know you not? Nothing is more famous in the annals of history than the public games in Greece: it is to thee the apostle is here alluding.

39 Ver. 25. He refraimeth himself, &c. Carus his inclinations, abstains from fleshly lusts, from idleness, or anything that may weaken him, or hinder him from the discharge of his duties.

40 Ver. 27. I chastise, &c. Here S. Paul shows the necessity of self-denial and mortification to subdue the flesh, and its immediate duties. Ch.

41 V. 1. S. Chrys. loc. cit. p. 382. μετὰ γεφύρων ἑρέτων.

42 V. 5. Mullerium sororem, διτεῖς γνωρίσοντας. Sororem mulierem, whose status brings examples to show that it is the same sense and construction, whether we read mulierem sororem, or sororem mulierem. Tertullian, the most ancient of the Latin Fathers, read: mulieres circumcisa, not uxores. De Prudentiia, c. 1, p. 596, ed. Rig., and c. XXI., c. 8, p. 510, he first says: Petrum suum Iterius matrimonii, et in hoc, quod, non uxoribus demonstrat ab Apostolicae circumcisionis, ita etiam in matrimonii, et Domini constituto, ministrae. S. Hieronymus ubi de mulieribus sorsu- rea inferior, persicium est, non uxoribus debere Intellegi, sed Christianis, sive de subuentu ministrae. S. Aug. hoc quidam non Intellegi, non sororem mulierem, sed uxoribus Interpretem, reddit illis verbo Grecum ambiguitatis; quamquam hoc eas possit, ut falli non debuerint, quia neque mulierem, sive de subuentu ministrae, ut, sed sororem mulierem, neque seduisca, sed circumcised, sed circumcisa etiam de subuentu ministrae, non filiis habeat ambiguous, et mulierem, non uxoribus interpretem sunt.

CHAP. X. VER. 2. Our Fathers, the Jews, were all under the cloud. He means, when God conducted the camp of the Israelites, the in the day-time by a cloud, and in the nights by a pillar of fire. Exod. xiii. 21. V. 31. In Moses. Under the conduct of Moses they received baptism in figure, by passing under the cloud, and through the water: and they partook of the body and blood of Christ in figure, by eating of the manna, (called here a spiritual food, because it was a figure of the true bread which comes down from heaven,) and drinking the water, miraculously brought out of the rock, called here a spiritual rock, because it was also a figure of Christ. Ch. — Were baptized in the cloud, and in the sea, figuratively, then being figures of baptism in the new law. As Moses, who delivered them from the slavery of sin, was a figure of Christ, who came to deliver mankind from the slavery of sin. Wl.

CHAP. X. VER. 3. All eat the same spiritual food, to wit, the manna, which seemed to become incorruptible, and was a figure of the eucharist, the spiritual food of our souls. — All drank the same spiritual drink, and... rock that followed them, by which is understood the stream of water, that came miraculously out of the rock struck by Moses, and which is said to have followed them, because it ran plentifully through their camp. — And the rock near Canaan, a figure of Christ, for all these things (ver. 11) happened to them in figure. Wl.

CHAP. X. VER. 4. As of some them tempted Christ. This cannot but be understood of Christ, as he was God. Wl. — Upon whom the ends of the world are come. The last age of the world, which S. John calls the last hour. Wl.

CHAP. X. VER. 5. This need lest he fall. This regards the doctors and teachers in the New Church of Corinth, who, relying upon their own learning, did not think themselves weak, and so presuming too much upon their own strength, expose themselves to the danger of falling. See S. Chrys. and S. Aug. de Dono Perever. Wl.

CHAP. X. VER. 13. Let no temptation take hold of you, or come upon you as yet, but what is human, or incitament. Wl.

CHAP. X. VER. 14. The chalice of benediction, &c. Which the priests bless or consecrate is it not the communion of the blood of Christ? And the bread which we break (so called because of the outward appearance of bread,) is it not the partaking of the body of the Lord? See S. Chrys. hom. 24, p. 289, and p. 400. See also the Annotations, Matt. xxvi. 26. Wl. — Here the apostle puts in mind of the partaking of the body and blood of Christ in the sacred mysteries, and becoming thereby one mystical body with Christ. From whom he infers (ver. 21) that they who are made partakers with Christ, by the eucharistic sacrifice, and sacrament, must not be made partakers with devils, by eating of the meats sacrificed to them. C.

CHAP. X. VER. 17. We being many, one bread. Or, as it may be rendered, agreeably both to the Latin and Greek, because the word is one, one being, many are one.
18 Be not, therefore, partakers of the idol's sacrifice: for the tables of God are set forth in heaven, and the altar of God is the earth.

19 What, and if any idol offer sacrifices to God, do they not offer them also to you? Do we not make ourselves their gods, as they that sacrifice to them? If therefore, when they offer sacrifices, they eat their sacrifices, are they not the gods of them which they sacrifice to? Is not God then greater than man? And are we not more than the gods which are in the world? Even as Paul said, 'They know not God, nor does any man make them, for they are nothing.'

20 You are not the gods of the Gentiles, as they that are not God are made gods. But you are the children of God, and of the Lord Christ.

21 For the只 is the Lord's, and the fulness thereof.

22 Let no one seek his own, but that which is for the welfare of another.

23 All things are lawful for me, but not all things are edifying.

24 Let no one seek his own, but that which is for the welfare of another.

25 Whatsoever is sold in the shambles, eat, asking no question, for conscience sake.

26 But the things which the heathens sacrifice to idols, are not they offered to the Lord? What I mean is this, that the things which the heathens sacrifice to idols are offered to the Lord, and the idols are but men, and therefore not gods.

27 If any of the infidels invite you, and you will be willing to go; eat of anything that is set before you, asking no question, for conscience sake.

28 But if any man say: This hath been sacrificed to idols: do not eat of it for his sake that told it, and for conscience sake.

29 Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience?

30 If I partake with thanksgiving: why am I evil spoken of for that for which I give thanks?

31 'Therefore, whether you eat or drink, or whatsoever else you do: do all things for the glory of God.

32 Give no offence to the Jews, nor to the Gentiles, nor to the church of God:

33 As I also please all men in all things, not seeking that which is profitable to myself, but to many: that they may be saved.

34 Men must have a covering over their heads. He blasphemes the abuse of their love feasts: and upon that occasion, treats of the blessed sacrament.

35 Be ye also followers of me, as I also am of Christ.

36 Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I delivered them to you.

37 But I would have you know that the head of every man is Christ: and the head of the woman is the man and the head of Christ, is God.

38 Every man praying or prophesying with his head covered, disgraces his head.

39 But every woman praying or prophesying with her head not covered, disgraces her head: for it is all one as if she were shaven.

40 For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or shaven, let her cover her head.

41 The man, indeed, ought not to cover his head: because he is the image and glory of God; but the woman is the glory of the man.
8 For the man is not of the woman, but the woman of the man.  
9 For the man was not created to have a power over her head, because of the angels.  
10 But yet neither is the man without the woman, nor the woman without the man, in the Lord.  
11 For as the woman is of the man, so also is the man by the woman: but all things of God.  
12 Judge you yourselves: doth it become a woman, to pray to God uncovered?  
13 Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame to him:  
14 But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering.  
15 But if any man seem to be contentious, we have no such custom, nor hath the church of God.  
16 Now this I ordain, not I, but the Lord, that woman should have power to save her own head with a hair cover.  
17 For first of all I hear, that when ye come together in the church, there are divisions among you, and in part I believe it.  
19 For there must also be heresies: by reason of the pride and perversity of men's hearts; for by God's will or appointment; who nevertheless draws good out of this evil, manifesting by that occasion, who are the good and firm Christians, as I making their faith more remarkable.  
20 And distinctively doth appear, by the apostles' addressees, that the apostles, because of the angels, who are present in the assemblies of the faithful. Ch.  
21 For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk.  
22 What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.  
23 For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread,  
24 And giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: do this for the commemoration of me.  
25 In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it for the commemoration of me.  
26 For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until he come.  
27 Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.  
28 But let a man prove himself: and so let him eat of that bread, and drink of the chalice.  
29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.  
30 Therefore are there many infirm and weak among you, and many sleep.  
31 But if we judge ourselves, we should not be judged.  
32 But whilst we are judged, we are chastised by the Lord: that we may not be damned with this world.  
33 Wherefore, my brethren, when you come together to eat, wait for one another.  

** John vi. 20-25; 2 Cor. xi. 2.
CHAP. XII.

I. CORINTHIANS.

CHAP. XII.

34 If any man be hungry, let him eat at home: that you come not together unto judgment. And the rest I will set in order, when I come.

NOW concerning spiritual things, my brethren, I would not have you to be ignorant.

2 You know that, when you were heathens, you went to dumb idols, according as you were led.

3 Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost.

4 Now there are diversities of graces, but the same Spirit;

5 And there are diversities of ministries, but the same Lord.

6 And there are diversities of operations, but the same God, who worketh all in all.

7 But the manifestation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit.

9 To another, faith in the same Spirit: to another, the grace of healing in one Spirit:

10 To another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches.

11 * But all these things one and the same Spirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members: and all the members of the body, whereas they are many, yet are one body: so also is Christ.

13 For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free, and in one Spirit we have all been made to drink.

14 For the body also is not one member, but many.

15 If the foot should say, Because I am not the hand, I am not of the body: is it, therefore, not of the body?

16 And if the ear should say, Because I am not the eye, I am not of the body: is it, therefore, not of the body?

17 If the whole body were the eye, where would the hearing? If the whole were hearing, where would the smelling?

18 But now God hath set the members, every one of them in the body, as it hath pleased him.

19 And if they all were one member, where would the body be?

20 But now there are many members, indeed, yet one body.

21 And the eye cannot say to the hand: I need not thy help: nor again the head to the feet: I have no need of you.

22 Yea, much more those that seem to be the more feeble members of the body, are more necessary:

23 And such as we think to be the less honourable members of the body, upon these we bestow more abundant honour: and those that are our uncomely parts, have more abundant comeliness.

24 But our comely parts have no need: but God hath tempered the body together, giving more abundant honour to that which it wanted it.

25 That there might be no schism in the body: but the members might be mutually careful one for another.

26 And if one member suffer all things, all the members suffer with it: or if one member glory, all the members rejoice with it.

27 Now you are the body of Christ, and members of it.

28 * And God indeed hath set some in the church, as wise men are more eminent and sublime knowledge. These are numbered among the gifts of the Holy Ghost. Is. xi.—To another faith, by which, says S. Chrys. * is not here meant a belief of revealed truths, but an humble confidence in various working miracles, grounded on faith, and in the power and goodness of God. Wv.

V. 12. As the body is one, &c. From this comparison of the mystical body of Christ, that is, of his Church, to a man's natural body, he brings excellent instructions. 1. That as all members and parts make up the same body, so also is Christ; that is, so it is in the Church of Christ, which is his mystical body. 2. As all the parts of man's body are enlivened by the same soul, so all in the Church have their life from the same Spirit of God in baptism, and in the sacraments instituted by our Saviour, Christ, in which we are made to drink of the same Spirit.

3. As all the members, that have such different offices and functions, do both constitute one complete body, so is it in the Church of Christ. 4. As those that seem the less considerable parts of the human body, are no less necessary for the subsistence and harmony of the whole, and stand in need of one another, (for example the head stands in need of the feet); so in the Church, &c. 5. He takes notice, that as in a natural body, the less honourable, the base, and as they are called, the uncomely parts, are clothed with greater care and decency, lit. have more abundant honour bestowed upon them, so in the mystical body, so less, but even a greater care is to be taken of the weaker and more infirm members, of the poor, the weak, the ignorant; and in the spirit of charity and love, that there may be no divisions or schismata, but a brotherly union; that if one suffer, another compassionateth and assisteth him. Wv. 27.

27. Members of member. * The sense seems to be, you are members of the particular Church of Corinth, which is only a part or member of the whole body of the Christian Catholic Church. This is agreeable to the common reading in the Greek, where it is said, you are members of a part. See S. Chrys. hom. 32. Wv.

V. 28. First apostles, &c. Here he sets down these gifts or graces in their order of dignity. 1. The apostles, blessed above others with all kinds of graces. 2. Prophets, who had the gift of interpreting of prophecies, and of knowing things to come. 3. Doctors, or teachers of the gospel, preferred before those who had the gift of miracles, or of healing the infirm, and before the gift of tongues, which they valued and esteemed so much, which he reckons in a manner to the

* Mark iv. 30.—Rom. xii. 3, and 6; Eph. iv. 7.

† V. 3. Debet mulier potestatem habere super caput suum, ίδια ται, but some Greek copies have ης της ημερής, cinctarium, velcum.

‡ V. 5. Nec enim noster doceo eum. I do not find an interrogation in the Latin version, and it is much more probable, that by S. Paul signifies those charitable servants, which the Christians had together, in imitation of Christ's supper with his disciples before he instituted the holy mysteries, which was after supper, as S. Paul here says, ver. 55, and S. Luke excludes. The sacrament of the Lord's body and blood has been called the Eucharist, even from the first ages of the Christian religion, as appears by the epistles of S. Ignatius, * S. Irenaeus, Tertullian, &c. The late pretended reformers found it called by his name in the Catholic Church. Why then should they, who pretend to nothing but Scripture, affect to give it no name but the Lord's Supper, when those words in the Scripture signify a different supper?

* Eph. iv. 11.
first apostles, secondly prophets, thirdly teachers, after that miracles, then the graces of healing, helps, governments, kinds of tongues, interpretations of speeches.

29 Are all apostles? Are all prophets? Are all teachers?
30 Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?
31 But be zealous for the better gifts. And I yet show to you a more excellent way.

Chap. XIII.
Charity is to be preferred before all other gifts.

If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind: charity envieth not, leareth not perversely, is not puffed up,

5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth with the truth.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect shall come, that which is in part shall be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12 We see now through a glass in an obscure manner, but then face to face. Now I know in part: but then I shall know even as I am known.

13 And now there remain, faith, hope, and charity, these three: but the greatest of these is charity.

Chap. XIV.
The gift of prophecy is to be preferred before that of speaking strange tongues.

Follow after charity, be zealous for spiritual gifts but rather that you may prophesy.

2 For he that speaketh in a tongue, speaketh not to men, but to God: for no man heareth. But the Spirit he speaketh mysteries.

3 But he that prophesieth, speaketh to men unto edification, and exhortation and comfort.

4 He that speaketh in a tongue, edifieth himself; but he that prophesieth, edifieth the church.

5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth than he that speaketh with tongues: unless, perhaps, he interpret, that the church may receive edification.

6 But now, brethren, if I come to you, speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophesy, or in doctrine?

7 Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to battle?

9 So likewise you, unless you utter by the tongue plain speech, how shall it be known what is spoken? For you shall be speaking into the air.

10 There are, for example, so many kinds of tongues in this world: and none is without a voice.

11 If then I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he, that speaketh, a barbarian to me.

12, 13 The grace of prophecying is to be preferred before that of speaking strange tongues.

14 Follow after charity, be zealous for spiritual gifts but rather that you may prophesy.

15 For he that speaketh in a tongue, speaketh not to men, but to God: for no man heareth. But the Spirit he speaketh mysteries.

16 But he that prophesieth, speaketh to men unto edification, and exhortation and comfort.

17 He that speaketh in a tongue, edifieth himself; but he that prophesieth, edifieth the church.

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23 There are, for example, so many kinds of tongues in this world: and none is without a voice.

24 If then I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he, that speaketh, a barbarian to me.

25 And excellency of these spiritual gifts by the advantages they procured; but after the Almightly had bestowed upon me his particular light, my opinion was far otherwise. Prophecy, and the gift of languages, are certainly very estimable gifts, yet charity is much more excellent. Callen.
12 So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.
13 And therefore him that speaketh a tongue, pray that he may interpret.
14 For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit.
15 What is it then? I will pray in the spirit, I will pray also in the understanding: I will sing with the spirit, I will sing also with the understanding:
16 Else if thou shalt blesse in the spirit, how shall he that holdeth the place of the unlearned say Amen to thy blessing? because he knoweth not what thou sayest.
17 For thou indeed givest thanks well, but the other is not edified.
18 I thank my God, I speak with all your tongues.
19 But in the church I had rather speak five words with my understanding, than ten thousand words in a tongue.
20 Brethren, do not become children in sense, but in malice be children, and in sense be perfect.
21 In the law it is written: 'That in other tongues, and other lips, I will speak to this people: and neither will they hear me, saith the Lord.'
22 Wherefore tongues are for a sign, not to believers, but to unbelievers: but prophesies, not to unbelievers, but to believers.
23 If, therefore, the whole church come together into one place, and all speak with tongues, and there come in unlearned persons, or unbelievers, will not they say that you are mad?
24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

* 1 Cor. xxviii. 11.

25 The secrets of his heart are made manifest, and falling down on his face, he will adore God, affirming that God is among you indeed.
26 How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done unto edification.
27 If any speak in a tongue, let it be by two, or at the most by three, and in course, and let one interpret.
28 But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God.
29 And let the prophets speak, two or three, and let the rest judge.
30 But if any thing be revealed to another sitting, let the first hold his peace.
31 For you may all prophesy one by one: that all may learn, and all may be exalted:
32 And the spirits of the prophets are subject to the prophets.
33 For he is not the God of dissection, but of peace as also I teach in all the churches of the saints.
34 Let women keep silence in the churches: for it is not permitted to them to speak, but to be subject, as also the law saith.
35 But if they would learn any thing; let them ask their husbands at home. For it is a shame for a woman to speak in the church.
36 Or did the word of God come out of you? Or came it only unto you?
37 If any man seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commands of the Lord.

1 Cor. xiv.

VER. 20—22. Two or three, who have the gift of prophecy, may speak by turns or one of these assemblies, and the rest of the prophets shall judge, whether he be right, or he be not. For in prophecy they speak good doctrine. —If any thing be revealed to another sitting, let him that is informed, and speak, hold his peace, which they also. For the spirits of the prophetic are subject to the prophets, that is, they are not more than men possessed with evil spirits, who have not power to teach, but to be silent; but the spirits of the inhabited, who teach, are to be spoken of, either to speak, or to be silent, as they judge convenient; nor do they say that such and such a thing is so, but they say, the things which the Holy Ghost would have them to say. —And if any man know not, not will acknowledge, and follow these rules, he shall not be known; God will not know, nor approve his ways.

1 Cor. xv. 1. Paul does not absolutely forbid the use of wine, but those that drink to excess, that was not understood, even by any one (as hath been already observed).

* 1 Cor. xii. 10.
I. CORINTHIANS.

CHAP. XV.

13 But if there be no resurrection of the dead, then is Christ not risen again.
14 And if Christ be not risen again, then is our preaching vain, and your faith is also vain.
15 Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again.
16 For if the dead rise not again, neither is Christ risen again.
17 And if Christ be not risen again, your faith is vain for you are yet in your sins.
18 Therefore they also, who have slept in Christ have perished.
19 If in this life only we have hope in Christ, we are of all men the most miserable:
20 But now Christ is risen from the dead, the first-fruits of them that sleep.
21 For by a man came death, and by a man the resurrection of the dead.
22 And as in Adam all die, so also in Christ all shall be made alive.
23 But every one in his own order: the first-fruits, Christ, then they that are of Christ, who have believed in his coming:
24 Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have abolished all principality, and authority, and power.
25 For he must reign, until he hath put all enemies under his feet.
26 And the enemy, death, shall be destroyed last:
27 For he hath put all things under his feet. And whereas he saith,
28 All things are put under him; undoubtedly, he is excepted, who put all things under him.
29 And when all things shall be subdued unto him, then the Son also himself shall be subject to him who subjected all things to himself, that God may be all in all.

Apoc. I. 15. — 1 Thess. iv. 15. — Phil. iii. 20. — Heb. i. 13, and x. 12. — Phil. v. 8. — Heb. ii. 8.

errors and heresies are the consequences, that follow such frequent changes, especially when by another false principle of the said reformers, every private man and woman has a right to expound the hard and obscure places of the Holy Scriptures, which make up the chief and greatest part of all public liturgies in all Christian Churches.

CHAP. XV. This chapter is addressed among some among the Corinthians who insisted a resurrection: S. Paul, therefore, in order to cure this philosophical opinion, gives them his counsel and advice in this chapter; and lest he might be thought to preach up a new doctrine, in the beginning of his admonitions he informs them that he is preaching no other gospel than what he has always taught and wherein they believe. Ext. Ver. 17. He was seen by James. The time is not mentioned in the Gospels. W
t was by one born out of due time; not born at the ordinary term of birth, but born after the ordinary term, meaning after Christ's ascension. He calls himself so out of humility, oriber, being commonly imperfect and less than others.

Ver. 10. I have laboured more abundantly. He does not say better, or even he exceeded them: and even as to his labours, he gives the answer to God: Not I, but the grace of God with me. W

Ver. 24, &c. Afterward the end; i.e. after the general resurrection of all, will be the end of the world. Then Christ shall deliver up his kingdom, as to this world, over all men, over the devil and his apostles, signified by principalities and powers; but not that Christ, born as God and man, shall reign for all eternity, not only over his elect, but over all creatures, having triumphed by his resurrection over the enmity of mankind, the devil, over sin, and over death. Which is, as it were, the last enemy of his elect. W

Ver. 28. The Son also himself shall be subject to him. That is, the Son will be subject to the Father, according to his human nature, even after the general resurrection; and also the whole mystical body of Christ will be entirely subject to God, obeying him in every thing. Ch.
29 Otherwise what shall they do, who are baptized for the dead, if the dead rise not again at all? why are they then baptized for them?

30 Why then are we in danger every hour?

31 I die daily by your glory, brethren, which I have in Christ Jesus, our Lord:

32 If (according to man) I fought with beasts at Ephesus, what doth it profit me if the dead rise not again? Let us eat and drink, for to-morrow we shall die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake, ye just, and sin not. For some have not the knowledge of God; I speak it to your shame.

35 But some man will say: How do the dead rise again? or with what manner of body shall they come?

36 Senseless man, that which thou sowest, is not quickened, except it die first.

37 And that which thou sowest, thou sowest not the body that shall be: but bare grain, as of wheat, or of some of the rest.

38 But God giveth it a body as he will: and to every seed its proper body.

39 All flesh is not the same flesh: but some is that of men, another of beasts, another of birds, another of fishes.

40 And there are bodies celestial, and bodies terrestrial: but the glory of the celestial is one, and that of the terrestrial another.

41 There is one glory of the sun, another glory of the moon, and another glory of the stars. For star differeth from star in glory:

42 So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

43 It is sown in dishonour, it shall rise in glory: it is sown in weakness, it shall rise in power:

44 It is sown an animal body, it shall rise a spiritual body. If there be an animal body, there is also a spiritual body, as it is written: The first man, Adam, was made a living soul: the last Adam a quickening spirit.

45 But not first that which is spiritual, but that which is animal: afterward that which is spiritual.

46 The first man was of the earth, earthly: the second man from heaven, heavenly.

47 Such as is the earthly, such also are the earthly: and as such as is the heavenly, such also are they that are heavenly.

48 Therefore as we have borne the image of the earthly, we shall bear also the image of the heavenly.

49 Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

50 Behold I tell you a mystery: We shall all indeed rise again: but we shall not all be changed.

51 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed.

52 For this corruptible must put on incorruption: and this mortal must put on immortality.

53 And when this mortal hath put on incorruption, then shall come to pass the saying that is written: Death is swallowed up in victory.

54 O death, where is thy victory? O death, where is thy sting?

55 Now the sting of death is sin: and the power of sin is the law.

VER. 29. *Who are baptized for the dead.* He still brings other proofs of the resurrection. This is a hard place, and the words are differently expounded. S. Chrys. and the Greek interpreters, who generally follow him, expound these words, what if there is no resurrection for the dead, as if it were the same as to say, who receive baptism with hopes that they themselves, and all the dead, will rise again; and therefore make a profession, when they are baptized, that they believe the resurrection. So that S. Paul here brings this proof, among others, that they who have been baptized, and candidly admit the Christian doctrine, cannot call in question the resurrection, which they professed to believe in their creed at their baptism, the creed being always repeated before they were baptized. Others, by being baptized for the dead, understand those who begged and called for baptism when they were in danger of death, and would by no means go out of this world without being baptized, hoping thereby to have a happy resurrection of their bodies; so that to be baptized for the dead is the same as on the account of the state of the dead, which they were entering into. See S. Ephraem. Hsbr. 6, p. 114, edit. Petavii. W. — Some think the apostle here alludes to a ceremony then in use; but others, more probably, to the prayers and penitential labours performed by the primitive Christians for the souls of the faithful departed; or to the baptism of affections and sufferings undergone for sinners spiritually dead. Ch.

VER. 31. *By your glory.* He seems, especially by the Greek text, to call God witness, and to protest by the reasons he has to glory or boast in their conversation, that his life is as it were a continual death. Others expound it, it daily for your glory; or, that I may have reason to glory for the progress of the gospel. W.

VER. 35. *With beasts at Ephesus.* He seems to mean, with men as cruel and brutal as beasts: for there is no sufficient reason to think that at Ephesus he was exposed to beasts in the amphitheatre. W. — Interpreters are divided upon this usage of the words. Some think that all the apostles were exposed to beasts at Ephesus, but was secured from all injury by the all-powerful hand of God: he produces the testimony of S. Chrys., Theo., S. Amb., S. Cyril., and S. Hil., all of whom understand this passage in the literal sense. Nicomachus cites a book, entitled 'The Travels of S. Paul,' in confirmation of this fact, wherein (whereas it is a long account of this transaction. S. Jerome, that S. Paul was condemned by the governor of Ephesus to be devoured by beasts. Eusebius seems to maintain the same opinion as Chal. To import us to combat, it is advisable to turn our eyes frequently to a future life. The brevity of the present is a principle common to the morality of Jesus Christ, and that of Epicurus. But how contrary are the conclusions! Why should we not rather say, "Let us watch, and fast, and pray, and do penance, for to-morrow we die; and after that, judgment."

VER. 32. "Let us eat and drink, for to-morrow we shall die." That is, if we did not believe that we were to rise again from the dead, we might live like the impious and wicked, who have no belief in the resurrection. Ch.
1. CORINTHIANS.

57 But thanks be to God, who hath given us the victory through our Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye stedfast and unmoveable : always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

CHAP. XVI.

NOW concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also.

2 On the first day of the week let every one of you put apart with himself, laying up what it shall well please him: that when I come, the gatherings be not then to be made.

3 And when I shall be with you: whomsoever you shall approve by letters, those will I send to carry your bounty to Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6 And with you, perhaps, I shall make a stay, or even spend the winter: that you may bring me on my journey whithersoever I shall go.

7 For I will not see you now by the way: for I hope that I shall remain with you some time, if the Lord permit.

8 But I will stay at Ephesus until Pentecost.

9 For a gate is opened to me, large and evident: and many adversities.

10 Now if Timothy come, see that he be with you without fear, for he worketh the word of the Lord, as I also do.

11 Let no man, therefore, despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren.

12 As to our brother, Apollo, I let you know that I earnestly intreated him to come to you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13 Watch ye, stand fast in the faith, do manfully, and be strengthened.

14 Let all your actions be done in charity.

15 And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the first-fruits of Achaia, and have dedicated themselves to the ministry of the saints:

16 That you also be subject to such, and to every one that worketh with us, and laboreth,

17 And I rejoice in the presence of Stephanas, and Fortunatus, and Achaicus, for that which was wanting on your part, they have supplied.

18 For they have refreshed both my spirit and yours.

19 The churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the church that is in their house: with whom I also lodge.

20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me, Paul, with my own hand.

22 If any man love not our Lord Jesus Christ, let him be an antichrist, Maran Atha.

23 The grace of our Lord, Jesus Christ, be with you.

24 My charity be with you all in Christ Jesus. Amen.

VER. 5. Now I will come. S. Paul came to Corinth a year after he had written this Epistle. Titus, his favourite disciple, arrived at Corinth before S. Paul, and was received with the greatest marks of esteem: by him he sent his Second Epistle to the Corinthians. Calvin.

VER. 9. A gate is opened to me, large and evident; that is, a fair and good occasioning of labouring to convert many, where there are many adversaries. Wl.

VER. 12. As to our brother. S. Paul here makes an apology for sending Timothy to them, who was a young man, and not so renowned for eloquence and sanctity as Apollo, informing them that Apollo did not wish to come, perhaps on account of the connivances that were at Corinth on his account. Est.

VER. 17. Which was wanting on your part, they have supplied, by informing me, and giving me a full account of all. Wl.

VER. 22. Let him be anathema, accursed. Maran Atha, which, according to S. Jerom and S. Chrys., signify the Lord is come already, and is to be taken as an admonition to those who doubted of the resurrection, and is to put them in mind that Christ, the Judge of the living and the dead, is come already. Wl.

VER. 24. Happy, thrice happy the pastor, whose life, labours, zeal, and the testimony of his own conscience, embody him to say, with S. Paul, that he loves the flock of Jesus Christ, that he only loves them for Jesus Christ, and in Jesus Christ, by virtue of his Holy Spirit.

* S. V. Per unam, that is, primam Sabbath, eis μετα' αυτής. S. Chrys. ἐν μετα' αὐτής, p. 200.

This Epistle was written not long after the first, (a. 57) some months before that to the Romans, from some place in Macedonia, perhaps from Philippi; as marked at the end of divers Greek copies, though it is observed, that those subscriptions are not much to be relied upon. WI.—In this Epistle S. Paul comforted those who are newly restored by his admonition to them in the former, and abounds in the inexpressive way; and to those, whom he had before excommunicated for his crime. Hence he treats of true peace, and of a dignity of the ministers of the New Testament. He cautions the faithful against false teachers, and the society of infidels. He gives an account of his sufferings, as also of the favours and graces which God hath bestowed on him. CH.—S. Paul, not being able to come to the Christians so soon as he had promised, writes this Epistle to inform them, that it was not through unconstancy, but upon account of several weighty reasons, which had latterly come to his knowledge, that he had been hindered from visiting them. Several other reasons, likewise, compelled him to write. For during his absence, several false teachers of the Jews had come amongst them, teaching them that it was necessary to observe the law of Moses, in order to be saved. S. Paul, therefore, first excuses himself, by saying that the afflictions and troubles he had met with, had hindered him from going to them. He next orders the former to be restored to favour; after which he extols his apostleship, forming a comparison between the law of Christ, as of Moses, wherein he blemishes the former, as being contrary to a pure and holy life, with liberty; whereon the saints are exhorted, by their example, after the example of the Macedonians. As the false teachers had been very industrious in establishing their own reputation, by deprecating from that of S. Paul, he enumerates his own sufferings, and the favours he had received from God, showing that he had much more reason to glory than they, and concludes by exhorting them to correct those faults with which they still remain infected. Estius.

CHAPTER I.

He speaks of his troubles in Asia. His not coming to them was not out of levity. The constancy and sincerity of his doctrine.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy, our brother: to the church of God that is at Corinth, with all the saints who are in all Achaia.

2 Grace to you, and peace from God, our Father, and on the Lord Jesus Christ.

3 * Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation.

4 Who comforteth us in all our tribulations: that we also may be able to comfort them who are in any distress, by the exhortation wherewith we are also exhorted by God.

5 For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6 Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exverted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.

7 That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even of life.

9 But we had in ourselves the answer of death, that we should not trust in ourselves, but in God, who raiseth the dead:

10 Who hath delivered, and doth deliver us out of so great dangers: in whom we hope that he will yet also deliver us.

11 You helping withal in prayer for us: the for this gift obtained for us, by many persons, thanks may be given by many in our behalf.

12 For our glory is this, the testimony of our confidence, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we despised of escaping even with our life. We were in daily expectation of death like the criminal, who has been condemned to death, we had no hope of escaping; but we trusted in God, who has delivered us from all danger, by your intercession.

VER. 11. He alludes to the tumult raised at Ephesus, and other afflictions which befell him on that account, which, though not mentioned in the Acts, (xix. 34 sq.) were of such a nature as to make him weary of life. S. Chrys.

VER. 9. The sentence. Lit. the answer of death, by which death seemed an unavoidable; and this God permitted to teach us not to trust, or confide, in ourselves, but in him only. See W. L.

VER. 11. That for this gift, or favour, obtained for us by many persons, etc. The words and construction are obscure, both in the Latin and Greek: it would seem a tautology if translated, that by many persons thanks may be rendered to many. Therefore the sense must be, that God must now be thanked by many persons for the benefit in preserving my life, and the prayers of many persons, who before had prayed for my life. WI.—S. Paul, in soliciting the prayers of the Corinthians, did not suppose that this was derogatory to Christ's mediative, nor to the hope he had in God. And can it be more displeasing to God to solicit the aid of saints in heaven than of sinners on earth? Or is it to be supposed, asks S. Jerom, that the intercession of our fellow-men beneath, is more available with God than the prayers of those who enjoy the beatifical vision above? Cont. Vigil.

VER. 12. And sincerity of God, which, according to the style of the Scriptures, the same as in great sincerity. In the grace of God, and more abundantly towards you: the sense seems to be, that God had wrought more wonders and miracles by you for their conversion, than in other places. WI.

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have conversed in this world: and more abundantly towards you.
13 For we write no other things to you, than what you have read and known. And I hope that you shall know unto the end:
14 As also you have known us in part, that we are your glory, as also you are ours on the day of our Lord Jesus Christ.
15 And in this confidence I had a mind to come to you before, that you might have a second favour:
16 And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.
17 When, therefore, I had a mind to do this, did I use levity? Or the things that I purpose, do I purpose according to the flesh, that there should be with me, Itr is, and it is not.
18 But God is faithful, for our preaching which was to you, was not, it was, and it is not.
19 For the Son of God, Jesus Christ, who was preached among you by me, and by Silvanus, and Timothy, was not, it is, and it is not, but, it is, was in him.
20 For all the promises of God are in him, it is: therefore also by him, Amen to God, unto our glory.
21 Now he that confirmeth us with you in Christ, and he that hath anointed us, is God.
22 Who also hath sealed us, and given the pledge of the Spirit in our hearts.
23 But I call God to witness upon my soul, that I spared you, I came not as yet to Corinth: not because we lord it over your faith: but we are helpers of your joy: for in faith you stand.

CHAP. II.

He grants a pardon to the inconstant man, upon his doing penance.

CHAP. II.

But I determined this with myself, that I would not come to you again in sorrow:
2 For if I make you sorrowful: who is he then that should make me glad, but he who is made sorrowful by me?
3 And I wrote you the same thing, that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice: having confidence in you all that my joy is the joy of you all.
4 For out of much affliction, and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you.
5 And if any one have caused grief, he hath not grieveth me: but in part, that I may not charge you all.
6 To him who is such a one, this rebuke is sufficient, which is given by many.
7 So that on the contrary you should rather forgive him, and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.
8 Wherefore I beseech you, that you would confirm your charity towards him.
9 For to this end also did I write, that I might know the experiment of you, whether you be obedient in all things.
10 And to whom you have forgiven any thing, I also

CHAP. II.

V. 11. ut ex multorum personis, ejus, quae in nobis est donationes, per multis gratiae agnoscere pro nobis. The Greek is clearer, iva xal hpol ounoiv, iva xal hpol hpol, iva xal hpol xal hpol, iva xal hpol xal hpol. V. 12. Sincerae Dei, qui Christum te, o mons Dei, l. e. magui. V. 13. l. xal hpol, tis l. al hpol. That by receiving the earnest, says s. Chrys., p. 665, you may be assured to receive the whole.

CHAP. II.

V. 1. S. Paul continues to justify his not coming to them as he promised. He told them that he did not wish to dominate over their faith, but that his whole design was to contribute to their joy, and that he did not wish to impose his will upon them as a slave. But he remained worthy of correction, lest his presence should only increase their sorrow. And if in his former Epistle he made use of strong expressions, it was not through any design to make them sad, but merely to correct them, by which he manifested his great charity for them. Calmet.

V. 2. Who is he that should make me glad? For the sense is to be gathered from the circumstances. He speaks of the Corinthian guilty of incest, whom he brought to sorrow and repentance, by excommunicating him in his former Epistle, and now S. Paul rejoiced at his conversion. Wit.

V. 5. And if any one (he means the same inconstant man) have caused grief, or caused me to grieve, he hath not grieveth me, that is, not me only, but all the virtuous Christians at Corinth: But in part, that I may not charge you all with this fault. The sense seems to be, but in part, that I, it was only one man, and some that joined with him, by showing themselves unconcerned for his scandalous crime, so that I do not blame the rest: or as it was but in part, that is, it was only a passing trouble for a little time, since by admonitions and severities, he soon repentcd. Wit.

V. 6. This rebuke, already given him, may suffice, and I would have you pardon and comfort him, but he be overbalanced, and as it were swallowed up, and devoured by an excess of grief, so that by the affix of satins, which we are acquainted with, it turn to his greater prejudices. I wrote, and proceeded in that manner, to know by experience, how far you are obedient to me, and to the ministers of Christ. Wit.

V. 9. This was another reason why I wrote my former letter to you, viz. to try your obedience, and your attachment to the faith, and that I might know whither the difference of opinion which prevailed among you had prevented you from being obedient. C.

V. 13. The apostle here grants an indulgence, or pardon, in the person, and by the authority of Christ, to the inconstant Corinthian, whom before he had put under penance: which pardon consisted in a releasing of part of the temporal punishment due to his sin. C. Now as you have pardoned him by my instructions, and have received him again into your communion, I also pardon him: and confirm what you have done, for your sake, as well as for his, and...
Christ, ministered by us, and written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart.

4 And such confidence we have, through Christ, to wards God:

5 Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God:

6 Who also hath made us fit ministers of the new testament: not in the letter, but in the spirit: for the letter killeth: but the Spirit giveth life.

7 Now if the ministration of death, engraved with letters upon stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which is done away:

8 How shall not the ministration of the Spirit be rather in glory?

9 For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory?

10 For even that which was glorious in this part was not glorified, by reason of the glory that excelleth.

11 But if that which is done away, was glorious: much more that which remaineth is in glory.

12 Having, therefore, such hope, we use much confidence.

13 And not as Moses put a veil over his face, that the children of Israel might not stedfastly look on that which is made void,
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14 But their senses were made dull. For, until this day, the selfsame veil, in the reading of the old testament, remaneth not taken away, (because in Christ it is done away)
15 But even until this day, when Moses is read, the veil is upon their heart.
16 But when they shall be converted to the Lord, the veil shall be taken away.
17 *Now the Lord is a Spirit: and where the Spirit of the Lord is, there is liberty.
18 But we all, beholding the glory of the Lord with face uncovered, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

CHAP. IV.

The sincerity of his preaching: his comfort in his afflictions.

Therefore, seeing we have this ministration, according as we have obtained mercy, we faint not.
2 But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.
3 And if our gospel be also hidden: it is hidden to those who perish.
4 In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.
5 For we preach not ourselves, but Jesus Christ, our Lord: and ourselves, your servants, through Jesus.
6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.
7 But we have this treasure in earthen vessels: that the excellency may be of the power of God, and not of us.

* John iv. 24.

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CHAP. V.

He is willing to leave his earthly mansion, to be with the Lord. His charity for the Corinthians.

For we know that if our earthly house of this habitation be dissolved, that we have a building of God a house not made with hands, eternal in heaven.

* Psal. cxxxv. 10.

any who have not yet received it, that is their own fault. For had they been eager to receive it, as we have been to announce it to them, the whole world has long since been converted. Therefore,

VER. 4. In whom the god of this world hath blinded the minds of unbelievers. Thus the words are placed, both in the Latin and Greek text, so that the true God seems to be called the God of this world, as he is elsewhere called the God of heaven, the God of Abraham. God, says S. Chrys., blindéd, that is permitted to be blinded. Others translate, in whom God hath blinded the minds of the inhabitants of this world, so that this world may be joined with unbelievers, and not with God: and by the God of this world, some understand the devil, called sometimes the prince of this world, that is, of the wicked. Wi.

VER. 8. We are straitened: This, by the Greek, seems the sense of the Latin word, which is taken to signify, one perplexed, and in a doubt. See John xiii. 23.

VER. 12. Death worketh in us. When we are under persecutions, and dangers of death, and life in you, who live in ease and plenty. Wi.

VER. 13. We also believe, etc. That is, we have the like faith as David, when he spoke in that manner: we hope and believe God will deliver us, or at least raise us up from the dead with Jesus. Wi.

VER. 16. Worketh. In the Greek, σκιάζει, which the English Bible of the year 1577, falsely renders by prepared, unwilling to allow, with the apostle, that tribulation worketh eternal glory.

* V. 4. In quibus Deus hujus saeculi excellatmentans indelatum, in eis θεος τοις ανθρωποις ἀτομών τε και αὐτών τοῦ ἄντων. S. Chrys. in ps. 304, in vi, s. i., says, η ετέρων μηθείς, τοῦ τίτου παντότε τοῦ ανθρώποις, διάφορος είναι το ναον τούτον. Mi. 13. 9. V. 8. Άνθρωπος, from αν and άνθρωπος, translat. See Legli.

CHAP. V. VER. 1. Of this habitation. * In the Gr., of this tabernacle: i.e. of the body. S. Chrys. takes notice that a tabernacle, or tent, is not to dwell in for a long time, but only to lodge in for a while, as this life is short; but the building God has prepared for his elect in heaven, is for eternity. Wi.
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For in this also we groan, desiring to be clothed over with our habitation, which is from heaven:

8 Yet so that we may be found clothed, not naked.

9 For we also, who are in this tabernacle, do groan, being burthened: because we would not be unclothed, but clothed over, that what is mortal may be swallowed up by life.

10 Now he that maketh us for this very thing, is God, who hath given us the pledge, of the Spirit.

11 Therefore, having always confidence, knowing that, while we are in the body, we are absent from the Lord:

12 For we walk by faith, and not by sight:

13 We are confident, I say, and have a good will to be absent rather from the body, and to be present with the Lord.

14 And therefore we labour, whether absent or present, to please him.

15 For we must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

16 Knowing, therefore, the fear of the Lord, we persuade men: but to God we are manifest, and I trust also in your consciences are manifest.

17 For we commend not ourselves again to you, but you give you occasion to glory in us, that ye may have somewhat to answer them, who glory in face, and not in heart.

18 For whether we are transported in mind, it is to God: or whether we are more moderate, it is for you.

19 For the charity of Christ presseth us: this thing, that if one died for all, then all men be dead.

20 And Christ died for all: that they also, who live, may not now live to themselves, but to him, who died for them, and rose again.

16 Wherefore, henceforth we know no man according to the flesh. And if we have known Christ according to the flesh: but now we know him so no longer.

17 If then any be in Christ a new creature: old things are passed away: behold all things are made new.

18 But all things are of God, who hath reconciled us to himself, by Christ: and hath given to us the ministry of reconciliation.

19 For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins, and he hath placed in us the word of reconciliation.

20 We are, therefore, ambassadors for Christ, as it were exeoting by us. For Christ, we beseech you, be ye reconciled to God.

21 Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him.

CHAP. VI.

1 He exhorteth them to a correspondence with God's grace, and not to associate with unbelievers.

AND we helping, do exhort you, that you receive not the grace of God in vain.

2 For lie saith: In an accepted time have I heard thee: and in the day of salvation have I helped thee. Behold, now is the acceptable time: behold, now is the day of salvation.

3 Giving no offence to any one, that our ministry be not blamed.

4 But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5 In stripes, in prisons, in seditions, in labours, in watchings, in fasting,

6 In chastity, in knowledge, in long suffering, in kindness, in the Holy Ghost, in charity unfeigned,

V. 17. If then any be in Christ, etc. The sense seems to be, if by believing in Christ we are become as it were new creatures, rescued by his grace and his Spirit, the old things are passed away, we must renounce all former carnal affections, all sin and all errors in which either Jews or Gentiles lived. — Belial of old things are made new: the New Testament succeeds the Old, the law and doctrine of Christ to the law of Moses, the Christian Church to the Jewish Synagogue, truth and grace to types and figures, &c. — With the renounced Christian all thoughts, sentiments, inclinations, and actions, are new.

V. 19. Not imputing; I. e. truly taking away our sins, blotting out the handwriting of the decree which was against us, &c. — fastening it to the cross, as it is said, Col. ii. 14. And to us, who are his apostles and the ministers of his gospel, he hath imparted and committed this word of reconciliation, by the preaching of his doctrine, and the administration of his sacraments, &c. — In these functions we act and we speak to you as the ambassadors of Christ; we speak to you in his name, we represent his person, when we exhort you to be reconciled to God. — 'If he that heareth thee, heareth me.' Luke x. 16. Wi.

V. 21. That we might be made the justice of God in him; that is, that we might be justified and sanctified by God's sanctifying grace, and the justice we receive from him. Wi. — Sin for us. That, is to be a sin-offering, a victim for sin. Ch.


§ 18. Sive enim monitis, ovi monitae, Deo, sive sobrii sumus, sive, 6s 6, φωνή, ἐν οἰκονομία προεικονίαν, ἀκέραιος. See Annal. Mar. iii. 21, p. 147.

§ 21. Pro nobis peccatum facti, ἐπὶ τῶν δικαίων ἐκπαθώμενου. See S. Aug. i. de Pecc. Orig. c. 33. serm. 48, de Verbo Divino, nunc. 134, tom. 9, p. 555. — And Serm. 6, de Verb. Apost. e. 8, Serm. 166, t. 5, p. 740; Epist. ad Hebræorum 120, nunc. 143, tom. 9, p. 450, &c.

CHAP. VI. V. 1. We helping, or in the Greek, working together, that is, with God, as employed by him, or as his ministers, and ambassadors, we exhort you not to receive the grace of God vain, by resisting his interior graces, by an evil or a wicked life.

V. 3. Note is the day of salvation, by the coming of your Reconciler.
HAVING, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting our sanctification in the fear of God.

2 Receive us. We have injured no one, we have corrupted no one, we have overreached no one.

3 I speak not this to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together.

4 Great is my confidence with you, great is my glorying for you. I am filled with comfort, exceeding abundantly with joy in all our tribulation.

5 For also, when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: combats without, fears within.

6 But God, who comforted the humble, comforted us by the coming of Titus.

7 And not by his coming only, but also by the consolation wherewith he was comforted in you, relating to your desire, your mourning, your zeal for me, so that I rejoice the more.

8 For although I made you sorrowful by my epistle, I do not repent: and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful:

9 Now I am glad: not because you were made sorrowful: but because you were made sorrowful unto penance. For you were made sorrowful according to God, that in nothing you should suffer damage by us.

10 For the sorrow which is according to God, worketh penance unto salvation, which is lasting: but the sorrow of the world worketh death.

11 For behold this self-same thing, that you were made sorrowful according to God, how great carefulness doth it work in you: yea, defence: yea, indignation: yea, fear:

CHAP. VII.

The apostle's affection for the Corinthians: his comfort and joy on their account.

VER. 8. The apostle maintained the character, and fulfilled the duties of the ministers of Christ, equally in prosperity and adversity: they continued to speak the truth, though regarded by the Jews as seducers: exposed to all kinds of danger, they relied on God, who preserved them, though in the midst of dangers, and of death itself. Though they possessed nothing in this world, yet God never permitted them to remain in want: his providence procured for them all things necessary for their existence, though they procured nothing for others, by the alms of which they were made disciples, (in the world,) thought this latter way is generally understood of the spiritual riches, which they bestowed upon their auditors.

VER. 11, &c. Our mouth is open to speak with freedom and confidence. Our heart is enlarged, dilated, as it were, with the warmth of love and charity. But you are straitened in your own bowels; you have not the like charity and love for me, nor for your brethren, and for all mankind. &c. Wi.—The apostle here complains that the Corinthians have not the same affection for him which he has for them: as if he should say, however enlarged your heart may be, through the love you have for me, it can not equal the ardor of my love for you. He alludes to those who followed some false teachers, of whom he says a little after, Though I love you more, I am less loved. But having the same recompense, by a just return have the same affection for me, as I have for you. S. Chrys.—Let your heart be dilated for me, and receive the advice I give you as coming from a father, who most tenderly loves his children.

VER. 14. Bear not the yoke together with unbelievers. He does not mean that they must wholly avoid their company, which could not be done, but not to have too intimate a friendship with them, not to weary with them, to avoid their worst. Wi.

VER. 15. Such as have cast off the yoke of God are called children of Belial. John viii. 44. Belial, in its radical signification, means without yoke. V.

CHAP. VII.

Ver. 1. Having, therefore, these promises, mentioned just before that God would be a father to us, &c., let us cleanse ourselves from all filth, or defilement of the flesh, and of the spirit, that is, from all kind of sins. It is not out of good grounds that S. Thomas, and the divines in the schools, tell us that God, by way of comparison, is said to be a case of impure, filthy, and drunken, he is called carnal, sins, being disorders that in a particular manner affect and defile the body; and other kind of sins may be called spiritual sins, their malice and disorder affecting, and residing, as it were, in the mind or spirit of man: such are all the sins of pride, envy, idolatry, &c. Wi.

VER. 2. Receive us. This, according to S. Chrys. and others, is the same as what he said before, be enlarged or dilated on hearts, that is, have a love, and true charity, and a zeal for us, and for the ministers of the gospel. Wi.

VER. 5. Our flesh, that is, I myself, had no rest, because of the concern I was in about you, after I had written my last letter. Wi.—Compasses without, fears within. Openly presented by the pagans, by the Jews, and by false brethren, I was attended in my interior by the apprehensions and fears I have just related to you. I was under continual apprehension, that my letter had been written in too severe a tone. I was in doubt whether the inconstant man would submit to the sentence of excommunication, and continue pronounced against him. Wi.

VER. 10. For the sorrow, &c. Sorrow for the loss of temporal goods, such as riches, honours, &c., is productive of no effect: but, on the contrary, it ruins the constitution, exciting in the soul emotions of anger, murmuring, revenge, and brooding melancholy. It moreover betrays an inordinate attachment to creature: But sorrow for our own sins, and for those of others, sufferers whom we endure for the glory of God, work penance unto salvation, which is lasting...
II. CORINTHIANS.

7 That as in all things you abound in faith, and word, and knowledge, and all carelessness; moreover also in your charity towards us, so in this grace also you may abound.

8 I speak not as commanding; but by the carelessness of others, approving also the good disposition of your charity.

9 For you know the grace of our Lord Jesus Christ, who being rich, became poor for your sakes: that through his poverty you might be rich.

10 And in this I give counsel: for this is profitable for you, who have begun not only to do, but also to be willing the year before:

11 Now, therefore, perform it also in deed: that, as your mind is forward to be willing, so it may be also to perform, out of that which you have.

12 For if the will be forward, it is accepted according to that which it hathe, not according to that which it hath not.

13 For I mean not that others should be eased, and you partaken: but by an equality.

14 In this present time let your abundance supply their want: that their abundance also may supply your want, that there may be an equality, as it is written:

15 He that had much, had nothing over: and he that had little, had no want.

16 And thanks be to God, who hath given the same carelessness for you in the heart of Titus.

17 For indeed he accepted the exhortation: but being more careful, of his own will he went unto you.

18 We have sent also with him the brother, whose praise is in the gospel through all the churches:

19 And not that only, but he was also ordained by the churches companion of our travels, for this grace, which

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CHAP. VIII.

He exhorts them to contribute bountifully to relieve the poor of Jerusalem.

NOW we make known to you, brethren, the grace of God, that hath been given in the churches of Macedonia:

2 That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity:

3 For according to their power I bear them witness, and beyond their power they were willing,

4 With much intreaty, begging of us the grace and communication of the ministry that is done towards the saints.

5 And not as we hoped, but they gave their own selves first to the Lord, then to us by the will of God:

6 Insomuch, that we desired Titus, that as he had begun, so also he would finish in you this same grace.

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VER. 6. We desired Titus. Having experienced the benevolence and generosity of the faithful of Macedon, S. Paul dismisses his faithful disciple, Titus, to exhort the Corinthians to imitate the example of their brethren in Macedon, laying the stress upon those who would pray for you, and your own will of Christ, who reduced him to the greatest poverty and indigence, to show us an example of humility and charity.

VER. 10. Began not only to do, but also to be willing. The sense seems to be, that they not only began the last year to do, to contribute, but that they were the first that had this will, and began it of their own accord, by a motion of their own will. And therefore in the next chap. (ver. 9) be hastened of their ready mind to the Macedonians, and that their zeal or emulation had invited a great many.

VER. 12. 13. He tells them that it is the will that chiefly makes their charity acceptable to God, who sees the heart. And that the design is not to make others live at their ease, in a richer condition than those who give, but to make a kind of equality, their brethren in Judea being now in great poverty and want.

VER. 14. This present time, let your abundance. The sense, according to some interpreters, is, that the time may perhaps come when they in Judea may supply the wants of those in Achalla in the same kind. Others rather understand it of a communication of spiritual for temporal goods, that your alms, by the assistance of these who will pray for you, and your charity, you may obtain for you the spiritual riches of grace, which every one stands chiefly in need of.

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VER. 15. He that hath much, &c. The words were spoken of those who gathered the manna. Exod. xiv. 18. Every one was there ordered to gather such a particular measure, called a gomer, and they who, for fear of wanting, gathered more, found they had no more than the measure they were ordered to take, and they who, as it happened, took less, still found they had their measure of a gomer. By this example, S. Paul exhorts them to contribute to the relief of their brethren, with a confidence in God's providence, and without a fear of wanting themselves.

VER. 16. Brother, whose praise is in the gospel, through all the churches. It may either signify in writing or in preaching the gospel; so that though S. Jerom expounds this of S. Luke, who wrote his gospel, (but probably not till after this time,) yet S. Chrys. rather understands it of Barnabas, by the words that follow, who was ordained by the Church's companion of our travels. Other also
s administered by us to the glory of the Lord, and our
determined will:
20 Avoiding this, lest any man should blame us in this
abundance which is administered by us.
21 For we foresee what may be good, not only be-
fore God, but also before men.
22 And we have sent with them our brother also, whom
we have often proved diligent in many things: but now
much more diligent, with much confidence in you.
23 Either for Titus, who is my companion and fellow-
labourer towards you, or our brethren, the apostles of the
churches, the glory of Christ.
24 Wherefore show ye to them, in the sight of the
churches, the evidence of your charity, and of our boast-
ing on your behalf.

CHAP. IX.
A further exhortation to almsgiving: the fruits of it.

For concerning the ministry, that is done towards
the saints, it is superfluous for me to write to
you.
2 For I know your ready mind: for which I boast of
you to the Macedonians. That Achaia also was ready a
year ago, and your emulation hath provoked a great
many.
3 Now I have sent the brethren, that what we boast of
concerning you, be not made void in this behalf, that,
(as I have said,) you may be ready.
4 Lest, when the Macedonians shall come with me,
and find you unprepared, we (not to say ye) should be
ashamed in this matter.
5 Therefore, I thought it necessary to desire the bre-
thren that they would go to you before, and prepare
this blessing before promised, to be ready, so as a bless-
ing, not as covetousness.
6 Now this I say: He who soweth sparingly, shall also
reap sparingly; and he who soweth in blessings, shall
also reap of blessings.

Rom. xi. 17.

II. CORINTHIANS.

7 Every one as he hath determined in his heart, not
with sadness, or of necessity: * For God loveth a cheer-
ful giver.
8 And God is able to make all grace abound in you
that ye always having all sufficiency in all things, may
abound in every good work;
9 As it is written: * He hath dispersed abroad, he
hath given to the poor: his justice remembereth for
ever.
10 Now he that ministereth seed to the sower will
both give you bread to eat, and will multiply your seed,
and increase the growth of the fruits of your justice:
11 That being enriched in all things, you may abound
unto all bountifulness, which causeth through us thank-
giving to God.
12 For the administration of this service doth not only
supply the want of the saints, but aboundeth also by
many thanksgivings in the Lord.
13 By the proof of this ministry, glorifying God in the
obedience of your confession to the gospel of Christ,
and for the liberality of your communicating to them,
itself, it is all,
14 And in their praying for you, having an affection
for you, because of the eminent grace of God in you.
15 Thanks be to God for his unspeakable gift.

CHAP. X.
To stop the calumny and boasting of false apostles, he sets forth the power of his apostleship.

NOW I Paul myself beseech you, by the meekness
and gentleness of Christ, who in presence indeed am
lowly among you, but being absent, am bold towards
you,
2 But I beseech you, that I may not be bold when I
am present, with that confidence wherewith I am thought
to be bold against some, who think of us as if we walked
according to the flesh.

3 For walking in the flesh, we do not war according to
the flesh.

* Eccles. xxvii. 11. — Paul. i. 8.

a now subject; but first thanks to the Almighty, that he has enriched the Corinthians with so charitable a disposition. S. Chrys., Theo., and some other commentors love thee, that by the expression, his unspeakable gift, is meant the incarnation of Christ. B.

V. 11. In omnem simplicitatem, διάλογον, upon which S. Chrys. says, διὰ ἀληθοῦς ἐν προφητείᾳ ἄλαθε, a plentiful abundance.

CHAP. X. In these three following chapters, S. Paul, for the common good o
those whom he had converted, and to obtine the prejudice raised by his adversa-
yes against his person and preaching, is forced to set in a true light his apostolic
authority, the favours he had received from God, his actions, his labours, his dis-
求婚ments, with an apology for mentioning them, giving all the glory to God. Wi.

v. 1. In presence indeed am lowly. * Lit. humble, (see Luke i. 48,) that is, of a mean aspect; as to exterior appearances, and my speech com-
temptible, without the ornaments of human eloquence, but am said to be bold
when absent, reproducing and threatening by my letters, which are owned to
be weighty and strong, let such persons think, and be convinced, that such as I am
by my letters, they shall find me by deeds, when I come, and shall be present with
them. Wi.

v. 2. I beset of you now to bear my apology, that I may not be obliged to
make use of my authority, when present among you, which they say I have abused
and usurped over you. There is in this discourse a little irony against the facility
with which the Corinthians heard the enemies of S. Paul. He alludes to those
false teachers who despised his doctrine, by preaching up the observance of the cer-
emonial parts of the law, for they were Jews, and had introduced many new practices
into the Church. We may here take notice, that these observations are applicable to
the Epistles of S. Paul to the Galatians, and Philippians, for they are the same
false teachers whom he beareth atacks, and who accused S. Paul of being a hypo-
crite, a seducer, in a word, one who walked according to the flesh. Ratisbon. — S. Chrys.
4 For the weapons of our warfare are not carnal, but powerful through God to the destruction of fortifications, subverting of counsels,
5 And every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ,
6 And having in a readiness to revenge all disobedience, when your obedience shall be fulfilled.
7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also.
8 For if I also should boast somewhat more of our power, which the Lord hath given us for edification, and not for your destruction; I should not be ashamed,
9 But that I may not be thought as it were to terrify you by epistles:
10 (For his epistles, indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible):
11 Let such a one think this, that as such as we are in word by epistles, when absent, such are we also, when present.
12 For we dare not rank or compare ourselves with some, that commend themselves; but we measure ourselves by ourselves, and compare ourselves with ourselves.
13 "But we will not glory beyond our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even to you.
14 For we stretch not ourselves beyond our measure, as if we reached not to you: for we are come as far as to you in the gospel of Christ.

* Eph. iv. 7.

VER. 4. For the weapons, &c. The powers with which we are endowed will really overthrow all obstacles, or fortifications which devils may raise against us. That is, our discourses, which are derived from the knowledge of God, and which are the essence of a sound and just judgment, and the elegance, and sublimity of philosophers, and reduce every height, or high-minded philosopher, to the obedience of Christ. "Cabinet."

VER. 6. Having in a readiness. God gave power, not only to persuade, and to convince the incredulous, but also to punish them, as we see in the examples of Simon Mages and Elymas. What then should hinder him from using the same in the field of apostolic epistles? But he says, your obedience must first be fulfilled. God forbid that I should first use the sword, before I had tried the ways of anger and conciliation. But if any remain obstinate, then I will employ the arms that God has given me. "Cabinet." "The following verses to the end of this chapter, are equally obscure, both in the Greek and Latin text. — We dare not rank or compare ourselves, &c. He seems to write this ironically, by way of meekness at those who commended and preferred themselves before others. But I will not compare myself to others, but will only compare myself to myself, to show that my actions agree with my words and my letters. — We will not glory beyond our measure, but according to the measure of the rule which God hath measured to us, a measure to reach even to you. Here he shows the power of his epistles. Here he speaks of his rule, and of his epistle, as if it was given him as a rule to preach where other ministers of Christ had preached. When he says, therefore, we will not glory beyond our measure, or as if it is implied in the Greek of things out of the measure, the sense is, I will not compare myself with others, to teach me more, or to show me that I have not been taught in other men's labours. But as your faith is growing, and increasing, when I have sufficiently settled the gospel among you, I hope my measure may be enlarged, and that without breaking the settled rule, I may preach also to people and places beyond you. Wl.

VER. 13. The apostle here reprehends the vain boasting of false teachers. I will not, like them, say, that I have carried the light of the gospel to the uttermost limits of the globe, that I have converted millions of men, avoided an infinity of dangers, performed many miracles, &c. Nor I confine myself to the part assigned me by God. "Cabinet." "V.

15 Not glorying beyond the measure in other men's labours: but having hope of your increase in faith, to be magnified in you according to our rule abundantly.
16 Yea, to those places that are beyond you, to preach the gospel, not to glory in another man's rule in those things that are made ready to our hand.
17 But he that glorieth, let him glory in the Lord.
18 For not he, that commendeth himself, is approved but he whom God commendeth.

CHAP. XI.

He is forced to commend himself and his labours, but the Corinthians should be imposed upon by the false apostles.

W OULD God you could bear with some little of my folly: but do, bear with me:
2 For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
3 But I fear lest, as the serpent seduced Eve by his subtility, so your minds should be corrupted, and fall from the simplicity which is in Christ.
4 For if he that cometh, preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel, which you have not received: you might well bear with him.
5 For I suppose that I have done nothing less than the great apostles.
6 For though I be rude in speech, yet not in knowledge; but in all things, we have been made manifest to you.
7 Or did I commit a fault, abusing myself, that you

* Jer. ix. 23; 1 Cor. vi. 11.—Gen. iii. 4.

VER. 6. The words, measure, rule, &c. signify through the whole of this chapter a share, or an allotment of any place to cultivate. S. Paul never gloried like this: nor glorying was he the less pleasing, that he entered into other men's labours. But still neither those persons who have come to you, nor we who first preached the gospel to you, have any right to glory, except in God alone. "Cabinet." "We still hope, that your faith every day increasing, we shall be able to extend our measure much further. And that the gospel to nations far beyond you, without interfering with any other, by glorying of having built on what they had already prepared. V.

V. 1. Nullius sum, nonantea. V. 12. Ipsi in nobis nonnihilos meditarentur; the Greek is somewhat different: ibi in nobis meditamur; ibi in nobis meditabatur. V. 15. Non in immissum, sed in divina munifici, non in non missa. "Cabinet." "V.

CHAP. XI. VER. 1. My folly. So he calls his reciting his own praises, which commonly speaking, is looked upon as a piece of folly and vanity; though the apostle was constrained to do it, for the good of the souls committed to his charge. "Cabinet."

VER. 2. With the jealousy of God, or that came from God: it may also signify, possibly and partly, or rather prove the jealousy of God, that the Church of Corinth, a chaste virgin to Christ, as the whole Catholic Church is called the chaste spouse of Christ, see Matt. ix. 13; Apoc. xxi. 2. Wl.

VER. 7. Do you suppose, that if our gospel be accomplished with infirmities, contradictions, and perplexities, and all other things, so as to be thought by others foolish and weak things, then it is of none value: but that the word of God is made of no effect through the foolishness of the preaching; for that letter is of no effect, except in them that are under the power of the letter, that is the law. Wl.

VER. 8. Though I be rude in speech, (as S. Jerome also thought,) in my expressions in the Greek tongue, yet not in knowledge, the chief or only thing to be regarded. Nay, S. Paul's adversaries acknowledged that his letters were weighty and strong, chap. v. 11. S. Chrys. in many places, and S. Aug. 1. 4, de Deo Christiana, c. 6, and 7, tom. 3. p. 98. et seq, shows above the large solemn rhetoric and eloquence of S. Paul, even in this and the next chapter. Wl.

VER. 9. Did I commit a fault? I mean it is a kind of reproach to them, and by the word impostura, with a reflection on the false preachers, who some way or other got themselves handsomely maintained, while S. Paul neither took, nor
might be exalted? Because I have preached to you the gospel of God gratis?
8 I have taken from other churches, receiving wages of them to serve you.
9 And when I was present with you, and wanted, I was burdensome to no man: for that which was wanting to me, the brethren supplied who came from Macedonia: and in all things I have kept myself without being a burden to you, and so I will keep myself.
10 The truth of Christ is in me, that this glory shall not be stopt in me in the regions of Achaia.
11 Wherefore? Because I love you not? God knoweth it.
12 But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that in what they glory, they may be found even as we.
13 For such false apostles are deceitful labourers, transforming themselves into the apostles of Christ.
14 And no wonder: for Satan himself transformeth himself into an angel of light.
15 Therefore it is no great thing if his ministers be transformed as the ministers of justice: whose end shall be according to their works.
16 I say again, (let no man think me to be foolish, otherwise take me as one foolish, that also may glory a little.)
17 That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying.
18 Seeing that many glory according to the flesh, I will glory also.
19 For you gladly suffer the foolish: whereas you yourselves are wise.
20 For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man extort you, if a man strike you on the face.
21 I speak according to dishonour, as if we had been weak in this part. Wherein if any man is bold, (I speak foolishly,) I am bold also.
22 They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

CHAP. XII.

His raptures and revelations. His being buffeted by satan. His fear for the Corinthians.

1 If I must glory (it is not expedient indeed): but I will come to visions and revelations of the Lord.
2 If I know a man in Christ above fourteen years ago whether in the body I know not, or out of the body I know not, God knoweth, such a one caught up to the third heaven.
3 And I know such a man, whether in the body, or out of the body, I know not, God knoweth:
4 That he was caught up into paradise: and heard secret words, which is not granted to man to utter.

For your souls: although, loving you more, I be loved less.
16 But be it so: I did not burden you: but being crafty, I caught you by guile.
17 Did I circumvent you, by any of whom I sent to you?
18 I desired Titus, and I sent with him a brethren. Did Titus circumvent you? did we not walk with the same spirit? did we not in the same steps?
19 Of old, think you that we excuse ourselves to you? We speak before God in Christ, but all things, my dearly beloved, for your edification.
20 For I fear, lest when I come, I shall not find you such as I would: and that I shall be found by you such as you would not: lest perhaps contempts, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you;
21 Lest again, when I come, God humble me among you: and I bewail many of them that sinned before, and have not done penance for the uncleanliness, and furnition, and lasciviousness, that they have committed.

CHAP. XIII.

He threatens the impudent, to provoke them to penance

BEHOLD, this is the third time I am coming to you.
1 In the mouth of two or three witnesses shall every word be established.
2 I have told you before, and foretell, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare.
3 Do you see a proof of Christ, who speaketh in me, who towards you is not weak, but is mighty in you?

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1 In the mouth of two or three witnesses shall every word be established.
2 I have told you before, and foretell, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare.
3 Do you see a proof of Christ, who speaketh in me, who towards you is not weak, but is mighty in you?
4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you.

5 Try your own selves if ye be in the faith: prove ye yourselves. Know you not your own selves, that Christ Jesus is in you? unless perhaps you be reprobates.

6 But I trust that you shall know that we are not reprobates.

7 Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we rejoice, that we are weak, and you are strong. This also we pray for, your perfection.

10 Therefore I write these things being absent, that being present, I may not deal more severely, according to the power which the Lord hath given me to edification, and not to destruction.

11 For the rest, brethren, rejoice, be perfect, take habitation, be of one mind, have peace: and the God of peace and of love will be with you.

12 Salute one another with a holy kiss. All the saints salute you.

13 The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen.

VER. 4. He was crucified through weakness. That is, he took upon him our weakness and infirm nature, in which he was made capable of suffering, and of laying down willingly his life for us on the cross. But he liveth again by the power of God, of his Divine power. Wi.

VER. 9. He was crucified through weakness. That is, he took upon him our weakness and infirm nature, in which he was made capable of suffering, and of laying down willingly his life for us on the cross. But he liveth again by the power of God, of his Divine power. Wi.

VER. 7. Reprobates. That is, without proof, by having no occasion of showing are proved to be deceivers. Ch.

VER. 11. Rejoice. Καιροτριβε, bone valece. In this sense the Greeks used this term at the conclusion of their writings; and Θεοτοκ, to denote that the writer or speaker was hastening to a conclusion. P.—Be perfect. Lit. in the Latin, be exhortat. Wi.

VER. 12. This was customary with both Jews and Persians, as we learn from Xenophon and Herodotus, and with other oriental nations. And in process of time, from the custom of common life, it was introduced into ecclesiastical assemblies. The ancients were in the habit before they began their meal to embrace each other, to manifest by that sign their mutual cordiality and friendship; then they contributed their alms, that they might give a substantial proof of what was represented by their kiss of charity. P.

VER. 13. Amen is wanted in the Greek, but was added by the Church of Corinth, which was accustomed to make this reply as often as this Epistle was read. Bergier.

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE

GALATIANS.

The Galatians, soon after S. Paul had preached the gospel to them, were seduced by some false teachers, who had been Jews, and who were for obliging all Christians, even those who had been Gentiles, to observe circumcision, and the other ceremonies of the Mosaic law. In this Epistle he refutes the pernicious doctrine of those teachers, and also their calumny against his mission and apostleship. The subject matter of this Epistle is much the same as in that to the Romans. It was written at Ephesus, about twenty-three years after our Lord’s ascension. Ch. The Galatians were originally Gauls, who, under their leader, Burenus, spread themselves over Greece, and at length passed over into Asia Minor, where they settled between Carpathus and Phrygia, in the province afterwards called from them Galatia. It seems that S. Peter preached first in those parts; but it was only to the Jews, as may be gathered from the inscription of his first Epistle, which he addresses to the Jews of Pontus, Galatia, Cappadocia, Asia, and Bithynia. But S. Paul was the first that preached to the Gentile inhabitants of this province. When he first preached to them, he was received as an angel from heaven, or rather, as Christ himself; he visited them oftener than once, and the Church they there formed was very considerable. It was the Jewish converts of Galatia (who, as we have before mentioned, were the spiritual children of S. Peter), that caused those troubles which gave rise to this Epistle. They strongly advocated the Mosaic observances; and making a handle of the high pre-eminence of S. Peter, they desired S. Paul, even calling in question his apostleship. They taught the necessity of circumcision, and other Mosaic rites, which the apostles then in part retained. Thus divisions were raised in the infant Church. On these accounts the apostle warmly asserts his apostleship, as being called by Christ himself. He shows that his doctrine was that of the other apostles, who, in the Council of Jerusalem, four years before, testified their exemption from the legal observances. He teaches that it is not by the law, but by faith, that the blessings of salvation are imparted to them. After establishing these more important parts of the Epistle, he gives them instruction on various heads. The Greek subscription to this Epistle informs us that it was written from Rome. S. Jerome says he wrote it when in chains. Theodoret says it was the first Epistle that S. Paul wrote from Rome. The contrary opinion is, that this Epistle was written from Ephesus in the year of Christ 55. This is the more probable opinion, and is maintained by S. Greg. the Great, Ludovico, Capellanus, Bates, Usher, Pearson, and many others.
CHAPTER I.

He blames the Galatians for placing themselves to be imposed upon by 
new teachers. The apostle’s calling.

Paul, an apostle, not from man, neither by man, 
but by Jesus Christ, and God the Father, who 
raised him from the dead;
2 And all the brethren who are with me, to 
the churches of Galatia;
3 Grace be to you, and peace from God the Father, 
and from our Lord Jesus Christ,
4 Who gave himself for our sins, that he might deliver 
us from this present wicked world, according to the will 
of God, and our Father,
5 To whom is glory, for ever and ever. Amen.
6 I wonder that you are so soon removed, from him who 
called you to the grace of Christ, to another gospel:
7 Which is not another, only there are some that 
trouble you, and would pervert the gospel of Christ.
8 But though we, or an angel from heaven, preach 
a gospel to you beside that which we have preached to you, 
let him be anathema.
9 As we said before, so I say now again: If any one 
preach to you a gospel, besides that which you have 
received, let him be anathema.
10 For do I now persuade men, or God? Or do I seek 
to please men? If I yet please men, I should 
not be the servant of Christ.
11 For I give you to understand, brethren, that the 
gospel which was preached by me is not according to 
man.
12 For neither did I receive it from man, nor did I 
learn it, but by the revelation of Jesus Christ.
13 For you have heard of my conversation in time past

* 1 Cor. xxvi. 1—Eph. iii. 3.

CHAP. II.

The apostle’s preaching was approved of by the other apostles. The Gentiles 
were not to be constrained to the observation of the law.

Then fourteen years after, I went up again to Jerusalem, 
with Barnabas, taking Titus also with me.
2 And I went up according to revelation; and com-

* a D. 37.—d. A. 51.

were our countrymen: and so it follows, I came not to Jerusalem to 
The apostles, to be instructed by them, having been instructed by Christ himself.

And I was unknown by the faces of the churches of 
Judea, which were in Christ:
23 But they had heard only: He, that persecuted us 
in times past, doth now preach the faith which once he 
impugned:
24 And they glorified God in me.

CHAP. II.

Then fourteen years after, I went up again to Jerusa-
lem, with Barnabas, taking Titus also with me.
2 And I went up according to revelation; and com-

* V. 1, and 12. Non au homine, on which words S. Jerom, ergo non home 
tantum aut Christum. See S. Chrys. in his commentary, or epiphanius, on this 
Epistle, p. 719, where he takes notice against the Arius, that here God the Father
is called θεός, not Θεός; so that their argument from the Greek article is of no 
force; χριστός; ουκ αὐτῷ, διὰ αὐτὸ καιρούς, &c.
V. 2. In all Evangelium, quod non est aliqui: τις γὰρ εὐαγγελίῳ, &c.

Vol. 1. [Note to p. 193, Col. 2, vol. 13, ed. Sav.], take notice, that Christ’s Divinity is 
proved from that Evangelium, that Paul was an apostle, nor had his mission from 
man only, but from Jesus Christ, who therefore was not a man only.—By Jesus 
Christ, and God the Father.

A second argument to shew the equality of the Son with the Father. And thirdly, it destroys another objection of the Arius, 
who used to pretend that the Father being always first named, he only, and not 
the Son, was properly God. Fourthly, another of their arguments to prove only 
the Father truly God, was that he was called the God, with the Greek article; 
and here the Father is called God, without the said Greek article. Fifthly, they 
also pretended that the Son was not God, because the Father was said to deliver 
him to death: and here (ver. 3) the Son is said to give and deliver himself. Wi.

V. 4. To another gospel: which is not another. That is, it is not 
properly another, because they pretended to be Christians, and taught the faith: 
and yet it was in some measure another, because changed by such teachers with 
a mixture of, and by the rejection of, that all converted Gentiles were to observe the Jewish 
laws; and in this sense they are said to m Huge, or destroy, or destroy 
Christ: so that the apostle sticks not to pronounce and repeat an anathema, a 
curse upon all that preach any doctrine, that is, in point of religion, not 
agreeing with what he had taught, Wi.

V. 9. The terrible sentence awarded by S. Paul, bears equally strong against 
modern as against ancient innovators in religion.

V. 11. S. Paul here speaks of his being a Pharisee, as he himself mentions more 
openly in Acts xxvi. 6, A Pharisee, and son of Pharisees. This not always distin-
guished itself by its zeal for ancient traditions, which shows evidently that he 
was very far from being instructed in a religion of which he was the sworn enemy; 
and since his conversion did he apply for instruction. What he delivered, he 
learned not of man, but of God. See below.

V. 16. I condemned not to flesh and blood. 1st. I did not exercise to 
flaek and abuse. He here alludes to his teaching in like manner to temporal friends or 
advantages. Some expound it, I did not think it necessary to censure the other apostles, men who 

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with the Gentiles; but when they were come, he withdrew and separated himself, fearing those who were at the circumcision.

13 And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14 But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles, and not of the Jews, how dost thou compel the Gentiles to follow the way of Jews?

15 We, by nature, are Jews, and not of the Gentiles, sinners.

16 But knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law; because by the works of the law no flesh shall be justified.

17 But if while we seek to be justified in Christ, we ourselves also are found sinners: is Christ then the minister of sin? God forbid.

18 For if I build again the things which I have destroyed, I make myself a transgressor.

19 For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross.

20 And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me.

21 I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

Alex. Natalis, and a great many more; so that Cornelius a Lapide on this place says, that the Church neither knows nor celebrates any other Cephas but S. Peter. Tertullian and most interpreters take notice, that S. Peter's fault was only a lesser or venial sin in his conduct and conversation. Did not S. Paul on several occasions do the like, as is here laid to S. Peter's charge? is not the substitution of a name a thing, which in the memory of the Hebrews is recorded for the Jews, and was a thing of great weight? Did he not shew his head in Corinthians, an 54 f. and he not, by the advice of S. James, (an. 50,) purify himself with the Jews in the temple, not to offend them? S. Aug. and also S. Hierony. would give another exposition of this passage. They both upon this occasion have been directed by the circumcisions of that last apostle, who had agreed beforehand that S. Peter should let himself be represented by S. Paul, (for this they take to be signified by the Greek text,) and not that S. Peter was reprehensible, so that the Jews seeing S. Peter publicly blamed, and not justifying himself, might for the future extirpate the Gentiles. But S. Aug. vigorously opposed this exposition of S. Jerome, as less consistent with a Christian and apostolical sincerity, and with the text in this chapter, where it is called a dissimulation, and that Cephas or Peter spake not uprightly to the truth of the gospel. After a long dispute between these two doctors, S. Jerome seems to have retraced his opinion, and the opinion of S. Aug. is commonly followed, that S. Peter was guilty of a venial fault of imprudence. In the meantime, no Catholic denies but that the head of the Church may be guilty even great sins. What we have to admire is, the humility of S. Peter on this occasion. S. Cyril observes, that he took the reproachment so mildly, without alleging the primacy, which our Lord had given him. Wl. I understand, &c. The fault that is here noted in the conduct of S. Peter, was only a certain imprudence in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish conversers: but this in such circumstances, when his doing might be of ill consequence to the Gentiles, which might be induced thereby to think them selves obliged, to conform to the Jewish way of living: to the prejudice of their Christian rights. Neither was S. Paul's reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought, with respect, to admonish his superior. Ch. V. 19. &c. Knowing that a man is not justified by the works of the new law. S. Paul, to the end of the chapter, seems to continue his discourse to S. Peter, but chiefly to the Jewish Galatians, to show that both the Gentiles, whom the Jews called and looked upon as sinners, and also the Jews, when converted, could only be justified by the faith of Christ, and not by the works of the law. For by the law I am dead to the law. That is, says S. Jerome, by the evangelical law of Christ I am dead to the ancient law and its ceremonies. Wl.
O SENSELESS Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you.

2 This only would I learn of you: Did ye receive the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish, that, whereas ye began in the spirit, ye would now be made perfect by the flesh?

4 Have ye suffered so great things in vain? If ye yet in vain.

5 He, therefore, who giveth to you the spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of the faith?

6 As it is written: *Abraham believed God, and it was accounted to him for righteousness.*

7 Know ye, therefore, that they who are of faith, are the children of Abraham.

8 And the scripture, foreseeing that God justifieth the Gentiles by faith, told Abraham before: *In thee shall all nations be blessed.*

9 Therefore, they who are of the faith, shall be blessed with the faithful Abraham.

10 For as many as are of the works of the law, are under a curse. For it is written: *Cursed is every one that continueth not in all things which are written in the book of the law,* to do them.

11 But that by the law no man is justified with God; it is manifest: *because the just man liveth by faith.*

12 But the law is not of faith: but he that doth these things, shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: *Cursed is every one that hangeth on a tree:*

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

15 Brethren, (I speak after the manner of man,) ye yet a man's testament, if it be confirmed, no man dispossesseth, nor addeth to it.

16 To Abraham were the promises made, and to his seed. He saith not: And to his seeds, us of many: but as of one: And to thy seed, who is Christ.

17 Now this I say, that the testament which was confirmed, before the law, was made after four hundred and thirty years, doth not disannul the promise of no effect.

18 For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19 Why then was the law? It was set because of transgressions, till the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator.

20 Now a mediator is not one: but God is one.

21 Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily, justice should have been by the law.

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*Gen. xv. 16; Rom. iv. 3; James ii. 23.—Gen. xii. 3; Eccles. xiv. 20.—Deut. xxiv. 25.*

*V. 11. That Peter and Cephas were the same, see Tertull. I. de Præscript. c. 23, p. 210, ed. Buns. Origines in Joan, ed. Graecet Latinit. p. 381; S. Cyprian Epist. 71, ad epist. p. 130; S. Jerome on this Ep. to the Galatians, as also S. Chrys. Ang. See his epistles on this passage to S. Jerom. S. Greg. I. 2, in Exe. tom. 1, p. 198. Gelasius apud L abb. 4, Conc. p. 1217. Pelagius, the 26 apud L abb. 5, p. 694, S. Cyr. of Alex. hom. 9, cont. Juliaman, t. 6, p. 396, Thuc. pol. 14, apud L abb. 28, p. 482, S. Amb. in 3 ad Gal, p. 380, S. Thom. i. 9, q. 109, a. 4, ad 24Jan.—S. Jerome's words: Sun qui Cyprian non potest Apostolum Petram, sed illum deum de disciplis, quis quippe respondentendum, aliquis de his fulgore Cephei necesse non nomen, eam ei, qui et in Evangelio, et in aliis Pauli Epistolis, et in hae quaeque ipsae, modo Cepheus, modo Petrus scribatur.— deinde totum argumentum Epistolae...huc intelligentiae repugnante etc.—Ibid. S. Chrys. by a contrivance, encomio, p. 790, &c. —Ibid. A signification may signify reprehension, as well as reprehensibility: and he says it is to be referred to others, and not to S. Paul: ωδε ερωτευται...Δι' αυτον.—Ibid. S. Cyr. Ep. ad Quintum. p. 193, Petrus...nor arroganter asumptum, at dixieret se...minutum temere, &c.*

*VER. 10—14. Are under a curse...cursed is every one, &c.* The sense of these is to be found Deut. xxiv. 25, in the Sept. Some expound them thus: curses are pronounced against every one who keeps not all the precepts of the law, but there is not any one: i.e. scarce any one, who keepeth them all; therefore all under the law are under some curse. But it cannot be said that no one kept all the law, especially the moral precepts of the law, mentioned in that place of Deuteronomy; therefore others understand that all such persons fall under these curses, who think to comply with all these precepts by their own strength, and who confide in the works of the law only, without a faith in Christ, the Messiah, and which they cannot say. This agrees with what folloeth, as it were by the same man liveth by faith. Hbr. ii. 4. See Rom. i. 17.—Now the law is not of faith, i.e. the works done merely in compliance with the law, are not works of faith that are to be reckoned as such, but he that doth these things of the law, shall live in them, i.e. says S. Jerom, shall have a long temporal life promised in the law; or, as some say, shall have life everlasting, if they are done with faith.—Christ hath redeemed us from these curses; but to do this, hath made himself a curse for our sake, by taking upon himself the similitude of a sinner, and by dying upon the cross, as if he had been guilty of the greatest sins, having only charged himself with our sins, insomuch as it is written, (Deut. xxi. 25.) Cursed is every one who hangeth on a tree; which is to be understood, in case he deserves it for his own sins. Wi.

*VER. 15, &c.* I speak after the manner of man; or, by a comparison, says S. Chrys., common among men. If a man make or execute his last will, or any deed or contract, it stands good; no one can annul it, or pretend to annul it, or add anything to it: how much more shall the testament, the covenant, or solemn promise which God made to Abraham, to bless all nations, stand firm and have its effect? And he said, to his seed, to one, i.e. in Christ only, not, to his seeds, as it were by many. It is observed, that the word seed being of a collective signification, may grammatically, be taken for the plural as well as for the singular number; so that we may read, in Genesis, chap. 15, v. 5, concerning the blessing of Abraham, that is, his seed. Translators, therefore, according to the context, have here signified by the word seed, than to the word itself. The law which was made after four hundred and thirty years (consult the chronologists) does not make void the testament: nor the promise which God himself made to Abraham, that man should be blessed only by Christ. These blessings could not be by the law of Moses ordained, or delivered by angels in the hand of a mediator, to wit, of Moses according to the common interpretation, who, in receiving and publishing the law, was as it were a mediator between God and his people.—And a mediator is not one, (but is called so, as mediating between two parties,) but God is one. This is to signify, that when he made the covenant or promise to Abraham, he made this promise himself, and did not make use of a mediator inferior to himself, as when he gave the law; and the law, in this respect, was inferior to the promise. But the chief difference was, that true justice and sanctification was not given by—Deut.

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But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. But before that faith came, we were kept under the law, shut up unto that faith which was to be revealed. Wherefore the law was our pedagogue in Christ, that we might be justified by faith. But after that faith is come, we are no longer under a pedagogue. For you are all the children of God by faith, in Christ Jesus. For as many as are of the circumcision, that are not circumcised according to the flesh, but circumcision that is in Christ Jesus; who believe are the seed of Abraham, heirs according to the promise.

NOW I say: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all. But is under tutors and governors, until the time appointed by the father: Even so we, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: That he might redeem those who were under the law: that we might receive the adoption of sons.

6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore, now he is no more a servant, but a son. And if a son, an heir also through God. But if then, indeed, not knowing God, you served them, who, by nature, are no gods. But now, after that you have known God, or rather are known of God; how turn you again to the weak and to poor elements, to which you desire to return again? You observe days and months, and times, and years. I am in fear for you, lest perhaps, I have laboured in vain among you. Be ye as I, for I also am as you: brethren, I beseech you; you have not injured me at all. And you know how, through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh. You despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked out your own eyes, and would have given them to me. Am I then become your enemy in telling you the truth?

They are zealous in your regard not well; but they would exclude you, that you might be zealous for them. But be zealous for that which is good always; and not only when I am present with you. My little children, of whom I am in labor again, until Christ be formed in you. And I would willingly be present with you now, and change my voice: because I am ashamed for you.

6. Crying, Abba. That is, Father. Christ taught us in prayer to call God our Father, he having made us his adoptive sons by his grace, and heirs of heaven. Wis. 8. 9. You served them, who, by nature, are no gods. These words are to be understood of the converts, who had been Gentiles.—Known of God. This is approved and loved by him. Wis. 16. 11. You observe days, etc. These false teachers were not obliging all Christians to observe all the Jewish feasts, ceremonies, etc. The term cannot mean to condemn the feasts appointed to be kept holy in the Catholic Church. For on the festivals dedicated to our Lord, St. Austin wrote thus, "We dedicate and consecrate the memory of God's benefits with solemnity in solemn appointed days, lest in process of time they might creep into ungrateful and unkind oblivion." And of the martyrs thus, "Christian people celebrate the memory of martyrs with religious solemnity, both to move themselves and the imitators of their virtues, and that they may be partners of their merits, and helped by their prayers." Cont. Faust. 1. 20, c. 21. And of other saints thus, "Keep ye and celebrate with sobriety the martyrdom of saints, that we may imitate them that are gone before us, and that they may rejoice in us, who pray for us." In Psal. Cxxxvi. 20. 21. Wis. 12. Be ye as I, for I also am as you. I add no word in the translation, because I did not understand what it is to be understood: some give this construction, as you as I, because I also wore you now as you; and they explained it thus: let us do your zeal for the Jewish ceremonies as I have done, who was once as zealous for them as you seem now to be. Others would have the construction and sense to be, ye as I am, because I am as you; that is, be affected to me, and love me, as I have still a true affection and love for you, which is agreeable to what follows, you have not offended me at all. Wis. 17. 20. Through infirmity of the flesh, and your temptation in my flesh. St. Jerome thinks the apostle has some bodily infirmity upon him. St. Chrys. understands his poverty, and want, and persecutions, and that some were unwilling to content him and his preaching on these accounts. Wis. 18. 20. He tells them this change comes from the false preachers among them, who with a false zeal would exclude them from a friendship and a submission to S. Paul, and deprive them again of that Christian liberty by which Christ, and the faith of Christ, had freed them from the yoke of the Mosaic law. On this account I must labour and travail, as it were, to bring you forth a second time. How do I now wish to be with you, to change my voice, to exhort you, to reproach you, to use all words and means to return you to Christ?—I am in confusion about you, I am perplexed, as the Greek signifies, as not knowing what to say etc. Wis.
21 Tell me, you that desire to be under the law, have you not read the law?

22 For it is written, that Abraham had two sons; the one by a bond-woman, and the other by a free-woman.

23 But he that was by the bond-woman, was born according to the flesh; but he by the free-woman, was by the promise.

24 Which things are said by an allegory. For these are the two testaments. The one indeed on Mount Sina, which bringeth forth unto bondage, which is Agar.

25 For Sina is a mountain in Arabia, which hath an affinity with that which now is Jerusalem, and is in bondage with her children.

26 But that Jerusalem, which is above, is free; which is our mother.

27 For it is written, Rejoice thou barren, that bearest not; break forth and cry out, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband.

28 Now we, brethren, as Isaac was, were children of promise.

29 But as then he, who was born according to the flesh, persecuted him who was according to the Spirit: so also now.

30 But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.

31 Therefore, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

CHAP. V.

He asserts them to stand to their Christian liberty. Of the fruits of the flesh, and of the Spirit.

STAND firm, and be not held again under the yoke of bondage.


VER. 3. It is written in the law, that is, in Genesis, (chap. xvi. and xxix.) that Abraham had two sons, &c. that his two sons, Issachar, born of his servant woman, Sara, in an allegorical sense, represents the two testament, or covenants, as God made with his people: that Sina, the mountain in Arabia, hath an affinity with Jerusalem, and with her children, who remain under the servitude of the law of Moses: we cannot understand a proposition, or an affinity, as to place and situation, Sina and Jerusalem being near twenty days’ journey distant from each other; therefore it can only be an affinity in a mystical signification, inasmuch as Jerusalem was the capital of the Jews, where the children of those who received the law on Mount Sina lived still under the servitude of the same law: but Christians, who believe in Christ, must look upon themselves as belonging to Jerusalem, and not to the city of Jerusalem upon earth, but to the celestial Jerusalem in heaven, which is our mother, now no longer servants and slaves to the former law, but free, being made the sons of God by the grace of Christ, and heirs of heaven. And these blessings were promised to all nations; not only to the Jews, of which the greatest part remained obstinate, and refused to believe in Christ, but also particularly to the Gentiles, according to the prophecy of Isaiah, (chap. iv. 2.) rejoice thou that has been barren, like Sara, for a long time; and rejoice thou Gentiles, liltrasto let in idolatry, without the knowledge or worship of the true God, now you shall have more children than you among the Jews, who was his chosen people.


* V. 20. Confunditur in vobis, apropo. See 2 Cor. iv. 8, &c.

* V. 35. Qui congregatus est ci, quae nunc est Jerusalem, et ornat ad 479. En 1574, 1574, 1574, 1574. See Didymus, Euseb. Mr. Legh, &c.

CHAP. V. VER. 1. Be not held again under the yoke of bondage, of the old. — This verse must be understood in the same manner as the 4th verse of the preceding chapter. See the annotations upon it.

VER. 3. The false teachers had insisted on the observance of circumcision and a few other rites only, as necessary for salvation; but S. Paul assures them, that the observance of circumcision is an open profession of Judaism, and that he has this profession, himself, in regard to the observance of all parts of the law, since a curse is pronounced against those who do not keep it in all its parts. If then circumcision be necessary for salvation, the whole law is necessary also.

VER. 5. 6. We in spirit hope for true justice by a faith in Christ; yet not by faith only, but by a faith working by charity. Wi. — Here note with S. Austin, that faith is not to be idle, but working or doing good works in charity: wherefore do not faith alone. De Opere et Fide, c. 14.

VER. 8. &c. This persuasion of yours is not from him who calleth you, is not from God: and I hope you will be shortly again of no other mind then what I taught you. Wi. — This was a Jewish proverb, and alluded to the time of the Fisch, when it was not permitted to eat out of any but unleavened bread; during which time the least leaven made the whole mass unclean to a Jew. Some Greek copies read, except siyf daw ríq fígum. Jews, when the sense will be, "a little leaven causes the whole mass to rise." Calmet. — The scandal of the cross is therefore made void. The sense is, according to S. Jerom, that the Jews' greatest objection against S. Paul is to be, because he preached that circumcision and the law of Moses need not be observed; another lie which the Jews accused him with, was, that he preached Christ crucified, because they were not so much offended with the latter as with the first. Thus also S. Chrys. on this verse. — "I would they were even cut off, separated from your communications by excommunication. This seems the true sense; so that I need not mention any other expositions. See Corn. a Lapido. Wi.

VER. 14. All the law, as far as it regards our duty to our neighbour, is contained in this text of the apostle: he says the same in his Epistle to the Romans, chap. xiii. He that loves his neighbour has fulfilled the law.

VER. 17. So that you do not the things that you would. He does not say, so that you cannot do, as others falsely translate; as if men were under an absolute
19 Now the works of the flesh are manifest; which are, fornication, uncleanness, immorality, luxury,
20 Idolatry, witchcraft, hatred, contentions, environs,
21 Jealousy, strife, seditions, heresies, sects,
22 Envy, murdrous, drunkenness, revellings, and such like; of which the which I foretell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God.
23 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,
24 Mildness, faith, modesty, continency, chastity. Against such there is no law.
25 And they who are Christ's, have crucified their flesh with the vices and concupiscences.
26 Let us not become desirous of vain-glory, provoking one another, envying one another.

**CHAP. VI.**
He exhorts to charity, humility, &c. His glories in nothing but in the cross of Christ.

**BRETHREN,** and if a man be overtaken in any fault, you who are spiritual, instruct such one in the spirit of mildness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens: and so shall you fulfil the law of Christ.
3 For if any man think himself to be something, whereas he is nothing, he deceiveth himself.
4 But let every one prove his own work, and so he shall have glory in himself only, and not in another.
5 For every one shall bear his own burden.

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8 And let him who is instructed in the word, communicate to him, who instructeth him, in all good things.
7 Be not deceived, God is not mocked.
8 For what things a man shall sow, those also shall he reap.
9 And in doing good, let us not fail: for in due time we shall reap, not failing.
10 Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of the faith.
11 See what a letter 1 have written to you with my own hand.
12 For whosoever desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ.
13 For neither they themselves, who are circumcised, keep the law: but they will have you to be circumcised, that they may glory in your flesh.
14 But God forbid that I should glory, but in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world.
15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.
16 And whosoever shall follow this rule, peace be upon them, and mercy, and upon the Israel of God.
17 From henceforth let no man be troublesome to me: for I bear the marks of the Lord Jesus in my body.
18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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* 1 Cor. iii. 8.

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VER. 10. The household of the faith: those who profess the same true faith. Wi. We are more bound to assist Christians than Jews; Catholics than heretics. S Jerom, q. i, ad Hedebim.
VER. 11. What a letter I have written, &c. With my own hand. S Jerom understands this of what he is now beginning to write, the rest being written by the hand of another. Others understand the whole letter. Wi. S Chrys., Theophilact, and Theodoret, suppose that the apostle wrote the whole Epistle with his own hand, and here excuses himself for writing so ill the Greek letters, which were at that time very different from those of his native language. But S Jerom understands, that he wrote only this latter part of the Epistle, as a testimony that the whole came from himself. Calvin.
VER. 14. As for my part, I will glory in nothing but in the cross of our Lord Jesus Christ, but in Christ crucified. Wi.
VER. 15. But a new creature: but to be born anew, to receive the spiritual life of grace. Wi.
VER. 17. I bear the marks of the Lord Jesus in my body, by the stripes and wounds I have received for preaching the gospel. Wi. Formerly it was not unusual to stamp certain characters on the bodies of soldiers, fugitives, and of domestics, purposely to distinguish them. There are three principal parts in this Epistle. The first is the history of the vocation of S. Paul, chap. i. 1 and 2; the second is on justification and the abrogation of the law; the third is an exhortation to persevere in Christian liberty, to avoid his abuse, and to perform the various duties of a Christian.
THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE

EPHESIANS.

Smyrna was the capital of Isauria Asia, and celebrated for the temple of Diana, to which the most part of the people of the East went frequently to worship. But S. Paul having preached the gospel there for two years the first time, and afterwards for about a year, converted many. He wrote this Epistle to them when he was a prisoner at Rome, and sent it by Tychicus. He admonishes them to hold firmly the faith which they had received; and warns them, and also those of the neighboring cities, against the sophistry of philosophers and the doctrine of false teachers, who were come among them. The matters of faith contained in this Epistle are exceedingly sublime, and consequently very difficult to be understood. It was written about twenty-nine years after our Lord's ascension. Ch. — The Gentile converts hold fast to the doctrines they had received from S. Paul: the Jews were the chief innovators. To the former the apostle writes this Epistle, praising their steadfastness, and instructing them more fully in the hidden mysteries of faith, viz. redemption, justification, call of the Gentiles, predestination, and the glorification of Christ, and his body, the Church. In the fourth and succeeding chapters, he exhorts them to practice the morality, and to fulfill their respective duties of parents, children, masters, servants, &c., and finally reminds all the soldiers of Christ, to be armed with spiritual weapons against all the assaults of the devil. S. Jerome observes, that this Epistle is especially the first three chapters, are intricate and difficult, probably owing to the sublimity of the subject. The last three contain the most interesting morality. Estius, passim. See also Acts xviii. 19, et seq., and xil. 1, et seq.

CHAPTER I.

The great blessings we have received through Christ. He is the head of all the church.

PAUL, an apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus, and to the faithful in Christ Jesus.

2 Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ.

3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ:

4 As he hath chosen us in him, before the foundation of the world, that we should be holy and spotted in his sight, in charity.

5 Who hath predestinated us unto the adoption of children, through Jesus Christ, unto himself: according to the purpose of his will,

6 To the praise of the glory of his grace, by which he made us acceptable, through his beloved Son.

7 In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

8 Which hath superabounded in us in all wisdom and prudence:

* 2 Cor. i. 3: 1 Pet. i. 3.

CHAP. I. VER. 1. S. Chrysostom takes notice, in his preface to this Epistle, that the doctrinal part in the first three chapters is treated in a very sublime manner, with long periods and sentences, which makes the style more perplexed and the sense more obscure than in his other Epistles. On this account I shall first give the reader a paraphrase as literal as I can, and then make some short notes in the difficulties in the text. W.

VER. 3. In heavenly things (in caelestibus); i.e., all spiritual blessings for heaven, or for eternity. S. Paul distinguishes the blessings which we receive in Christ Jesus from those bestowed upon the Jews, which were temporal, and limited to this earth. Calmet, Ch.

VER. 4—8. As by his eternal decree, according to the purpose of his good will and pleasure, he hath made choice of us to be his adoptive sons, and predestinated us to be saved and glorified by the merits and grace of his beloved Son, our Redeemer, without any merits of our own, to the glorious praise and riches of his grace, for which he hath made us abound in all wisdom and true prudence. W.

VER. 9. The mystery of his will. The word mystery signifies a secret, an unknown design. It was the will of God, to reveal to us the great design he had in the incarnation of his Son, viz. the formation of one great body of true adorers composed, without distinction, of Jews and Gentiles: till (ver. 10) when the time appointed shall come, he will re-unite and perfect in or under Christ this one body, composed of the Church triumphant, angels and saints in heaven, and the Church militant upon earth. S. Chrysostom, Eutius, &c.

VER. 11. In Christ we are also coheirs by lot; i.e., to this happy lot, this share

9 That he might make known to us the mystery of his will, according to his good pleasure, which he hath purposed in him.

10 In the dispensation of the fulness of times, to establish all things in Christ, which are in heaven and on earth, in him:

11 In whom we also are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will:

12 That we may be to the praise of his glory, who have before hoped in Christ:

13 In whom you also, when you had heard the word of truth (the gospel of your salvation): in whom also believing, you were sealed with the holy Spirit of promise.

14 Who is the pledge of our inheritance, for the redemption of acquisition, unto the praise of his glory.

15 Wherefore I also hearing of your faith, which is in the Lord Jesus, and of your love towards all the saints,

16 Cease not to give thanks for you, making commemoration of you in my prayers:

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and of revelation, in the knowledge of him:

and state of eternal happiness, that we, (ver. 12,) who are saved, may be to the praise of his glory; might praise God for ever in the kingdom of his glory; particularly we Jews, who before hoped in the Messiah to come, and also you Gentiles, who now having heard the gospel, have believed in Christ, and who, together with all Christians, have been now sealed as it were with the holy Spirit of promise; i.e., by the Spirit promised, and all those spiritual graces which are an earnest and pledge, which give us an assurance of our future glory and happiness. W.

VER. 13. In whom you... were sealed, &c. Having been regenerated in baptism, you have received the Holy Spirit and the supernatural gifts which he communicates, by which he has, as it were, impressed upon you the seal of your sanctification and the pledge of your salvation. Calmet. Some refer these words, in whom you were sealed, to the sacrament of baptism; others, to confirmation, both, with the sacrament of holy order, confer a character, or mark, of which all Paul seems to speak whenever he speaks of God sealing us.

VER. 14. Wherefore... hearing of your constancy in the faith of Christ, and of your charitable love to all the saints, or faithful, I gave always thanks to God; I pray that God may be more and more revealed to you, that the eyes of your heart may be enlightened, (ver. 18,) that you may know what grounds you have to hope in the transcendent greatness of God's almighty power, who raised Christ from the dead, (ver. 20,) and set him on his right hand in heaven, above all the choirs and orders of blessed spirits, putting all things under his feet, making him, as man, head over all his Church militant on earth, and triumphant in heaven: which Church is his mystical body, who is filled all in all. (ver. 28,) or

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Ephesians

18 The eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of your inheritance in the saints,
19 And what is the exceeding greatness of his power that works in us, who believe, according to the operation of his power,
20 Which he wrought in Christ, raising him up from the dead, and setting him at his right hand in the heavenly places:
21 Above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come.
22 And he hath put all things under his feet: and hath made him head over all the church,
23 Which is his body, and the fulness of him, who is filled all in all.

CHAP. II.

All our good comes through Christ. He is our peace.

And you, when you were dead in your offences and sins,

2 Wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh on the children of unbelief,
3 Among whom also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature the children of wrath, even as the rest:

But God, who is rich in mercy, through his exceeding mercy,
Abolishing the law of commandments in decrees: that he might make the two in himself into one new man, establishing peace,

And might reconcile both to God in one body by the cross, destroying the enmities by himself.

And coming, he preached peace to you, who were afar off, and peace to them who were near at hand.

For through him we have both access in one Spirit to the Father.

Now, therefore, you are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domestics of God:

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone:

In whom all the building framed together, groweth into a holy temple in the Lord:

In whom you also are built together into a habitation of God in the Spirit.

The mystery hidden from former ages was discovered to the apostle, to be imparted to the Gentiles. He prays that they may be strengthened in God.

For this cause I, Paul, the prisoner of Christ Jesus, for you Gentiles,

If yet you have heard of the dispensation of the grace of God, which is given me towards you:

How that, according to revelation, the mystery hath been made known to me, as I have written above in brief:

As you reading, may understand my knowledge in the mystery of Christ:

Which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles, and prophets, in the Spirit.

That the Gentiles should be coheirs, and of the same body, and joint partakers of his promise in Christ Jesus, by the gospel:

Of which I am made a minister, according to the gift of the grace of God, which is given to me, according to the operation of his power.

To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ,

And to enlighten all men, what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things.

That the manifold wisdom of God may be made known to the principalities and powers, in the heavenly places, through the church,

According to the eternal decree, which he made in Christ Jesus, our Lord:

In whom we have aniance and access with confidence, by the faith of him.

Wherefore, I beseech you not to be disheartened at my tribulations for you, which is your glory.

For this cause I bow my knees to the Father of our Lord Jesus Christ,

Of whom all paternity in heaven and earth is named,

That he would grant you, according to the riches of his glory, to be strengthened with power by his Spirit unto the inward man.

That Christ may dwell by faith in your hearts: that being rooted and founded in charity,

You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth:

To know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

Now to him, who is able to do all things more abundantly than we ask or understand, according to the power which worketh in us:

To him be glory in the church, and in Christ Jesus, throughout all generations, world without end.

Amen.
CHAP. IV.

EPHESIANS.

CHAP. IV.

He exhorts them to unity: to put on the new man: and to fig sin.

1. THEREFORE, a prisoner in the Lord, beseech you, you that walk worthy of the vocation in which you are called,

2. With all humility, and mildness, with patience, supporting one another in charity,

3. Careful to keep the unity of the spirit in the bond of peace.

4. One body, and one spirit: as you are called in one hope of your vocation.

5. One Lord, one faith, one baptism.

6. One God and Father of all, who is above all, and through all, and in us all.

7. But to every one of us is given grace, according to the measure of the gift of Christ.

8. Wherefore he saith: Ascending on high, he led captivity captive: he gave gifts to men.

9. Now that he ascended, what is it, but because he also descended first into the lower parts of the earth?

10. He who ascended is the same also who ascended above all the heavens, that he might fulfill all things.

11. And some indeed he gave to apostles, and some prophets, and others evangelists, and others pastors and teachers.

12. For the perfection of the saints, for the ministry, unto the edification of the body of Christ:

Almighty perfectly. The inspired writer then shows us how the Almighty is inconsiderable in his words, for, "for," says he, "God is higher than the heavens; and what will man do? He is deeper than hell; and how will man know? The measure of him is longer than the earth, and broader than the sea." The apostle, alluding to these words, says that the Ephesians may have faith and charity sufficient to enable them to comprehend all that is comprehensible of God: so S. Dionysius explains it. But we are not hence to conclude that there exists such a thing as dimension or space with regard to God, for he is a pure Spirit: but these expressions are merely metaphorical. S. Tho. Aquin. in Eph.


CHAP. IV. VER. 4. In hope of your vocation. The three great reasons that we have to love one another are given to us in this verse, because we have but one body of which Christ is the head. We are all animated by the same spirit, viz. the Holy Ghost. We are all the servants of the same God, believe the same mysteries, and receive the same sacraments, whoever may be the dispensers of them. One faith. As religion is the bond of commonwealths and kingdoms, and peace and concord the action of the same; so is schism, and diversity of faith or fellowship in the name of God, the calamity of the Church: and peace, unity, and uniformity, the special blessing of God therein. S. Cyprian, in his book on the Unity of the Church, writeth thus: "One Church, for one is my done. This unity of the Church, that he holdeth not, doth he think he holdeth the faith? He that is the head of the members of the Church built, doth he trust that he is in the Church?" And again, Ep. 40.

There is one God, and one Christ, and one Church, and one chair, by our Lord's voice recorded upon Peter. To set up another altar, or to constitute another priesthood, besides the one altar and the one priesthood, is impossible. Whosoever gathereth elsewhere scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is instituted by man to the breach of God's disposition. Get ye from such men: they are blind, and leaders of the blind."
tion, the old man, who is corrupted, according to the
desires of error.
23 * And be ye renewed in the spirit of your mind.
24 * And put on the new man, who according to God,
is created in justice, and holiness of truth.
25 * Wherefore, putting away lying, speake ye the
truth every man with his neighbour: for we are members
one of another.
26 * Be angry, and sin not: let not the sun go down
upon your anger.
27 * Give not place to the devil.
28 Let him that stole, steal now no more: but rather
let him labour, working with his hands that which is
good, that he may have to give to him who is in need.
29 Let no evil speech proceed from your mouth: but
that which is good to the edification of faith, that it may
afford grace to the hearers.
30 And grieve not the holy Spirit of God: whereby
you are sealed to the day of redemption.
31 Let all bitterness, and anger, and indignation, and
clamour, and blasphemy, be taken away from you, with
all malice.
32 * And be kind one to another, merciful, forgiving
one another, even as God hath forgiven you in Christ.

CHAP. V.

Ephe. 5

Ecclesiastes. To a virtuous life. The mutual duties of man and wife, by the
eclipse of Christ, and of the Church.

B e ye, therefore, followers of God, as most dear
children;
1 * And walk in love, as Christ also hath loved us,
and hath delivered himself for us, an oblation and a sacrifice
to God, for an odour of sweetness.
3 * But fornication and all uncleanness, or covetous-
ness, let it not so much as be named among you, as it
oecothem saints.

4 Nor obscenity, nor foolish talking, nor scurrility,
which is to no purpose: but rather giving of thanks.

Rom. vi. 4—Col. iii. 1. 1—Pet. ii. 1—Zac. xiv. 10—Ps. lv. 1—James iv. 7.
2 Col. iii. 13—John xiii. 34, and xiv. 12; 1 John iv. 21—Col. iii. 2.

manner of vices, unto covetousness. Some take notice that the Greek word may
not only signify avarice, or covetousness of money, but any unseemly desires or
lusts. See chap. v. 3 and 5. Wi.

Var. 20. Be angry, and sin not, as it is said, Psal. iv. 5. Anger, as a passion of
the mind, may proceed from a good motive and be guided by reason: as our Sa-
vour, Christ, (Mark iii. 5,) is said to have looked at the Jews with anger,
that he might prevent their apostasy. Let not the sun go down upon your anger.
If moved to anger, return without delay to a calmness of mind and temper.
Wi.

Var. 29. That it may afford grace to the hearers; i.e. that your speech may
contribute to their good and edification. Wi.

Var. 30. Grieve not the Holy Spirit; not that the Holy Ghost can be
construed. It is a metaphor; and the sense is, sin not against the Holy Ghost.
Wi.—To contrate the Holy Spirit is a metaphorical expression, which signifies
to offend God, or the Holy Ghost, who has sealed us by the sacraments of baptism
and confirmation with particular marks, by which we shall be distinguished
from others in the day of our retribution. SS. Chrysostom, Jerom, Ambrose, &c.

V. 8. Captivatus ductis captivitatis. On which words S. Jeron. (p. 394.)
Descendit ad inferna, et sanctas armiss, que ibi detinebantur, secund ad coelo
victor dedicati. See 1 Pet. iii. 19. 10. In manus statuit plebs Christi; eis 
miter elychies (cetatis vel staturae) rov xaiapomai rov xeropai. See S. Aug. 1. 22, de Civ. Del. c. 15,
Chrys. hom. 13. 

See S. Chr., p. 621, ed. Sav.

V. 10. Despicatones. The Latin interpreter seems to have read davaouerdos, as
in some MSS. but in most copies davaouerdos, indolentes. See S. Jer. in his
Commentary, p. 308.

5 For know ye this, and understand, that no fornicator,
or unclean, nor covetous person, which is a serving of
idols, hath any inheritance in the kingdom of Christ, and
of God.
6 * Let no man deceive you with vain words: for be-
cause of these things cometh the anger of God upon the
children of unbelief.
7 Be ye not, therefore, partakers with them.
8 For you were heretofore darkness, but now light in the
Lord. Walk ye as children of the light:
9 For the fruit of the light is in all goodness and
justice, and truth:
10 Proving what is acceptable to God:
11 And have no fellowship with the unfruitful work
of darkness, but rather reprove them.
12 For the things that are done by them in private, is
shameful even to mention.
13 But all things that are reproved, are made manifest
by the light: for all that is made manifest is light.
14 Wherefore he saith: Rise, thou that sleepest,
and arise from the dead, and Christ will enlighten thee.
15 See, therefore, brethren, how you walk circums-
pectly: 1 not as unwise,
16 But wise: redeeming the time, for the days are
evil.
17 Wherefore become not unwise, but understanding
what is the will of God.
18 And be not drunk with wine, wherein is luxury
but ye filled with the holy Spirit,
19 Speaking to yourselves in psalms and hymns, and
spiritual canticles, singing, and making melody in your
hearts to the Lord,
20 Giving thanks always for all things, in the name of
our Lord Jesus Christ, to God and the Father.

21 Being subject one to another in the fear of Christ.
22 * Let women be subject to their husbands, as to the
Lord:

Matt. xxvii. 14; Mark xiii. 8; Luke xvi. 8; 1 Thes. v. 20—Rom. xi. 16; 1 Thes. v. 7—Gen. il. 16; Col. il. 18; 1 Pet. v. 1.

V. 5. Captivatus ductis captivitatis. The Latin word is generally taken for
a coveting or immoderate desire of money and riches. S. Jerom and others observe,
that the Greek word used in this and in divers other places in the New Testament
cannot signify any unseemly desire, or the lusts of sensual pleasures: and on this account
S. Jerom thinks that it is here joined with fornication and uncleanness. But S.
Chrys. in the last chapter (ver. 19, hom. 13, and on this chap., ver. 5,) shows that by
the Greek word is understood avarice, or an immoderate desire of riches, when he
tells us (hom. 18,) that this sin is condemned by those words of Christ, Luke xvi.
18, You cannot serve God and mammon. Wi.

V. 4. Nor obscenity; what is here meant by this word, S. Chrys. tells us
at large in the moral exhortation after his 17th homily; to omit just and im-
modest suggestions or a double meaning, and railling or buffoonery against the
rules of good conversation, scarce made use of by any but by men of a low con-
dition and of a mean genius, which is not to the purpose of a Christian, who
ought to have an account to give of all his words. Wi.

V. 7. Be ye not, therefore, partakers with them: do not imitate their
wickedness, or the wrath of the Almighty will likewise fall on you. Estius.

V. 9. By darkness is here meant the state of inwardness into which they had
been plunged so far as to adore stones as God, and committed without remorse the
above-mentioned grievous sins. But delivered by Christ from this darkness, they
have become light in the Lord, shining in faiths and justice. Estius.

V. 10. With solicitude seek out what things are pleasing to God, and care-
fully perform them. Estius.

V. 11. You are light, they are darkness; do you, therefore, show by the light of
your good works how base and detestable their works of darkness are. Estius.

V. 14. Rise, thou that sleepest. The sense may be taken from Isa. lv. 17.
S. Jerom thinks they may be cited from some work not canonical. Wi.
23 For the husband is the head of the wife; as Christ is the head of the church. He is the saviour of his body.
24 Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.
25 Husbands, love your wives, as Christ also loved the church, and delivered himself up for it.
26 That he might sanctify it, cleansing it by the laver of water in the word of life.
27 That he might present it to himself a glorious church, not having spot or wrinkle, nor any such thing, but that it should be holy and without blemish.
28 So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.
29 For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the church:
30 For we are members of his body, of his flesh, and of his bones.
31 For this cause shall a man leave his father and mother, and shall adhere to his wife, and they shall be one in flesh.
32 This is a great sacrament: but I speak in Christ, and in the church.
33 Nevertheless, let every one of you in particular love his wife as himself: and let the wife reverence her husband.

CHAPTER VI.

Duties of children and servants. The Christian's armour.

CHILDREN, obey your parents in the Lord: for this is just.
2 Honour thy father and thy mother, which is the first commandment, with promise:

*1 Cor. xi. 2–9; Col. iii. 20; Eph. vi. 6; Exod. xx. 12; Deut. v. 16; Col. iii. 16; Matt. x. 15; Mark viii. 10; Col. iii. 20.

VER. 23. For the husband is head of the wife. Though S. Paul here speaks of a man, who is a husband, we may rather translate man than husband, being the same sentence and same words as 1 Cor. xii. 3, where the Prot. has, that the man is head of the woman. — He is the saviour of his mystical body, the church; though some explain it, that the husband is to save and take care of his wife, who is as it were his body. Wi.

VER. 24. As the church is subject to Christ. The Church then, according to S. Paul, is ever obedient to Christ; and can never fall from him, but remain subject to him, and is subject and unchanged, to the end of the world. Ch.

VER. 26. Cleansing it by the laver of water, in the word of life. By this washing is generally understood the sacrament of baptism; and by the word of life, the word of the gospel, preached, but the words or terms used in the administration of baptism, according to Christ's institution: but this is not so certain. Wi.

VER. 33. He that loveth his wife, loveth himself. S. Paul would have this a love like that which a man hath for himself, or for his own flesh, when they are now joined in wedlock, and are become as it were one flesh and one person, as to a civil life and society. See Matt. xix. 6. The wife is to be considered as a part of the husband, as a member of his body, of his flesh, and of his bones.

VER. 32. This . . . sacrament, (for so it is rendered), is in Christ, and in the church. This sacrament, in construction, must be referred to what immediately went before, i.e. to the conclusion of marriage betwixt man and wife; and this is called a great sacrament, or mystery, as representing the union or spiritual nuptials of Christ with his spouse, the Church. Wi.

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VER. 23. But, that is, in the name of Christ. See 1 Cor. xii. 3, where the same words are used. Wi.

VER. 24. As the church is subject to Christ. The Church then, according to S. Paul, is ever obedient to Christ; and can never fall from him, but remain subject to him, and is subject and unchanged, to the end of the world. Ch.

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PHILIPPIANS.

CHAPTER I.

The apostle’s affection for the Philippians.

Paul and Timothy, the servants of Jesus Christ: to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons.

2 Grace be unto you, and peace from God, our Father, and from the Lord Jesus Christ.

3 I give thanks to my God, in every remembrance of you,

4 Always in my prayers making supplication for you all with joy,

5 For your fellowship in the gospel of Christ, from the first day until now.

6 Being confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus.

7 As it is meet for me to think this for you all: because I have you in my heart: and that in my bonds, and in the defence and confirmation of the gospel, you all are partakers of my joy.

8 For God is my witness, how I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding.

10 That you may approve the better things, that you may be sincere and without offence unto the day of Christ,

11 Replenished with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

12 Now, I desire, brethren, you should know, that the things which have happened to me, have fallen out rather to the furtherance of the gospel:

and the defence he could make for himself, and the sentence of the judge.

13 For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

14 But that you also may know the things that concern me, and what I am doing: Tychicus, my dearest brother, and faithful minister in the Lord, will make known to you all things:

15 Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.

16 Peace be to the brethren, and charity, with faith from God the Father, and the Lord Jesus Christ.

17 Grace be with all, who love our Lord Jesus Christ in sincerity. Amen.

PHILIPPI, a considerable city in Macedonia, so called from Philip, father to Alexander the Great. S. Paul had preached there. Acts xvi. Those people had a great estimation for him, and supplied his wants when he was at Corinth, and again when he was a prisoner at Rome, sending to him by Epaphroditus, who is thought to have been the bishop of Philippi. S. Paul sent this letter by him to the Philippians. Wi.—It is generally believed that S. Paul wrote it about the year 63, in his first confinement. The Philippians were the first among the Macedonians converted to the faith. S. Paul, in this Epistle, recommends charity, unity, and humility; and warns them against false teachers, whom he calls dogs, and enemies of the cross of Christ. He also returns thanks for their benefactions. It was written about twenty-nine years after our Lord’s ascension. Ch.
CHAP. I.

13 So that my bands are made manifest, in Christ, in all the court, and in all other places.
14 And many of the brethren in the Lord having taken courage by my chains, are much more bold to speak the word of God without fear.
15 Some, indeed, even out of envy and contention; but some also for good-which preach Christ:
16 Some out of charity, knowing that I am set for the defence of the gospel.
17 And some out of contention preach Christ not sincerely, imagining that they raise affliction to my bands.
18 But what then? So that every way, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice.
19 For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ.
20 According to my expectation and hope, that in nothing I shall be confounded: but with all confidence, as always, so now also shall Christ be magnified in my body, whether it be by life, or by death.
21 For to me, to live is Christ, and to die is gain.
22 And if to live in the flesh, this is to me the fruit of labour, and what I shall choose I know not.
23 But I am straitened between two; having a desire to be dissolved, and to be with Christ, being by much the better:
24 But to remain in the flesh is necessary for you.
25 And having this confidence, I know that I shall remain and continue with you all, for your furtherance and joy of faith:
26 That your rejoicing may abound in Christ Jesus, for me, by my coming to you again.
27 Only let your conversation be worthy of the gospel of Christ: that whether when I come and see you, or be absent, I may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel:
28 And that you be in nothing terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God.
29 For to you it is given for Christ, not only to be lieve in him, but also to suffer for his sake:
30 Having the same conflict as that which you have seen in me, and now have heard of me.

CHAP. II.

1 If there be, therefore, any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of commiseration:
2 Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment:
3 Let nothing be done through strife, nor by vain glory: but in humility, let each esteem others better than themselves.
4 Each one not considering the things that are his own, but those that are other men's.
5 For let this mind be in you, which was also in Christ Jesus:
6 Who being in the form of God, thought it no robbery, himself to be equal to God:
7 But debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man.
8 He humbled himself, becoming obedient unto death, even the death of the cross.

Ep. iv. 1; Col. i. 16; 1 Thess. ii. 12.

VER. 13. In all the court, or in the whole palace of the emperor, and to all others, as in all other places at and near Rome. Wl

VERS 14. And many of, &c., encouraged by the interdict and perseverance of the apostle. Calmet.

VERS. 15. Some ... out of envy and contention publish and preach Christ, thinking perhaps that this would displease me, or exasperate my persecutors against me, whatever their motive be, as they preach the true doctrine of Christ, I rejoice. Wl

VERS. 19. I know that this shall turn to my salvation, &c. It may either signify to his spiritual good and the salvation of his soul, or to his safety and deliverance out of prison: if this was his first imprisonment. Wl

VERS. 21. To live is Christ. If it be his will that I live, my life shall be spent in his service.—To die, and suffer martyrdom, will be my gain, by coming to the enjoyment of Christ sooner. Wl

VERS. 22. This is to me, &c. His meaning is, that although his dying immediately for Christ would be his gain, by putting him presently in possession of heaven; yet he does not wish he should choose, because by staying longer in the flesh, he should be more beneficial to the souls of his neighbours. Ch.

VERS. 26. And having this confidence. In effect, S. Paul escaped this first danger, after having remained two years at Rome, he was taken from his confinement. Calmet.—I know (or am persuaded, as in the Greek); that I shall remain ... by my coming to you again. This is one argument that this Epistle was written during his first imprisonment at Rome: yet this is not agreed upon by the interpreters; and especially whether he ever returned again to Philippi, Wl

VERS. 27. Whether when I come and see you, &c. This implies a doubt of his seeing them again. At least endeavour you to lead a life worthy of the gospel, according to the example of your first, and be not terrified by your adversaries and persecutors. God permits this for your salvation, though an occasion of persecution to your persecutors: you having the like to combat as you have seen in me, when whipp'd at Philippi. See Acts xvi. Wl

VERS. 1. Some ... de episcopis et diaconis, ex episcopis et diaconis. S. Jerom, S. Cyril., &c., take notice, that though the office of bishop and priest was different, yet both those different orders were sometimes expressed by the word bishop, episcopus; sometimes by the word priest, presbyteros. S. Hier., tom. 4, in trit. p. 413. Quia codem eundem illo tempore, oues episcopos ac presbyteros appella

VERS. 5. Exemt others better than themselves. S. Thomas (32, q. 102, a. 9) puts the question, how an innocent man can with truth think himself worse than the most wicked of men? He answers, that a man who has received very extraordinary gifts from God, cannot think these gifts less than what any other has received; but he may reflect that he has nothing, and is nothing of himself. And a man truly humble considers only his own sins and failings, and is persuaded that any other person would have made better use of the same graces; which agrees with what follows, (ver. 4.), and confirms the things that he has said. Calmet.

VERS. 6. Who being in the form of God, that is, truly, properly, and essentially God from eternity, as the ancient Fathers here observed against the Arians, taking the form of a servant, (i.e. taking upon him our human nature,) became truly a man, and as man the servant of God, but remaining always God as before, thought it no robbery, no injury to his eternal Father, to be equal, to be exalted, and to declare himself equal to God, to be one thing with him; as on divers occasions he taught the people, as we have observed in the notes on S. John's Gospel, &c. Wl

VERS. 7. But debased himself; divested himself of all the marks of greatness for the honor of mankind. The Greek text signifies, he made himself void; of which account Dr. Wells, instead of made himself void of reputation, as in the Prot. translation, has changed it into emptied himself; not but that the true Son of God must always remain truly God, as well as by his incarnation truly man, but that in him as man appeared no marks of his divine power and greatness.

Made to the likeness of men, not only as to an exterior likeness and appearance, bat at the same time truly man, by uniting his Divine person to the nature of man. —In shape (or habit) fons as a man; not clothed exteriorly only, as a man is clothed with a garment or coat, but found both as to shape and nature a man.
PHILIPPIANS.

9 Wherefore God also hath exalted him, and hath given him a name which is above every name:
10 ¶ That in the name of Jesus, every knee should bow of those that are in heaven, on earth, and in hell;
11 And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.
12 Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) work your salvation with fear and trembling.
13 For it is God who worketh in you both to will and to accomplish, according to his good will.
14 ¶ And ye all things without murmuring and disputations:
15 That you may be blameless, and sincere children of God, without reproach, in the midst of a depraved and perverse generation: among whom you shine as lights in the world.
16 Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain.
17 Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all.
18 And for the self-same thing do you also rejoice, and congratulate with me.
19 And I hope in the Lord Jesus, to send Timothy to you shortly, that I also may be of good comfort, when I know the things concerning you.
20 For I have no man so of the same mind, who with sincere affection is solicitous for you.
21 ¶ For all seek the things that are their own, not the things that are Jesus Christ's.
22 Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel.
23 Him, therefore, I hope to send to you immediately, as soon as I shall see how things go with me.
24 And I trust in the Lord, that I also myself shall come to you shortly.

CHAP. III.

25 But I thought it necessary to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier but your apostle, and the minister to my wants.
26 For indeed he longed after you all: and was sad for that you had heard that he was sick.
27 For indeed he was sick nigh unto death: but God had mercy on him: and not only on him, but on me also lest I should have sorrow upon sorrow.
28 Therefore I sent him the more speedily: that seeing him you may again rejoice, and I may be without sorrow.
29 Receive him therefore, with all joy in the Lord and treat with honour such as he is.
30 Because, for the work of Christ, he came near unto death, delivering up his life, that he might fulfill the which was wanting on your part towards my service.

A

8 to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but to you necessary.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, who serve God in spirit, and glory in Christ Jesus, not having confidence in the flesh:
4 Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh. I more.
5 Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews,
6 as to the law a Pharisee,
7 as zealous, persecuting the church of God, as to the justice that is in the law, conversing without blame.
8 But what things were gain to me, those I have counted loss for Christ.
9 But indeed I esteem all things to be but loss, for the excellent knowledge of Jesus Christ, my Lord: for

and Epaphroditus is dismissed from the bottom of Macedon to come and attend Calvum; Epaphroditus falls sick, and the whole Church of Philippi is in mourning. Calvum.

* Isa. xli. 11; Rom. xiv. 11; 1 Pet. iv. 3.

V. 6. In formae Dei, in μαρτυρίαν Θεο. See S. Chrys. (tom. 4, p. 31, 32, λεγ. 3,) where he shows how many heresies are confuted by these words; and says, το μαρτυρίαν το Θεον, & παντας θεον, και μεν και μαρτυρίαν Θεον, & παντας θεον. See S. Greg. of Nyssus... 3, cont. Eunom. S. Aug. 1, 1, de Trin. c. 1, &c.

V. 7. Extirpavit semetipsum, levisaret, extirpavit, a σκοτειν. vacuus. See S Chrys. on Gal. v. 15.


V. 9. Et habuit inventus ut homo, ομοιωτητι ανθρωπος και δεινος. See S. Chrys. Ibid. 1. e. habuit factus est.


CHAP. III. VER. 1. To write. From hence it would appear, says Grotius that S. Paul had intended to have finished his letter at the end of the preceding chapter; but something new occurring to him, he added the two following chapters.

VER. 2. Beware of dogs. The Jews called so the Gentiles; and S. Paul now applies it to those among the Jews who spread false doctrines, who privately entailed and publicly backed against the true apostles. None deserve sharp reprehension more than heretical preachers. Beware of the concision, or as some French translations, of false circumcision. S. Paul, by decision, makes use of this word, which signifies a cutting to pieces, or destruction. Wl.

VER. 3. For we are the circumcision. We Christians now use the only pre-
PHILIPPIANS.

CHAP. III.

whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ,
9 And may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus: the justice which is of God in faith,
10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death:
11 If by any means I may attain to the resurrection, which is from the dead:
12 Not as though I had already attained, or were already perfect: but I follow after, if that I may by any means apprehend that in which I am also apprehended by Christ Jesus.
13 Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before,
14 I pursue towards the mark, for the prize of the supernal vocation, of God in Christ Jesus.
15 Let us, therefore, as many as are perfect, be thus minded: and if in any thing you be otherwise minded, this also God will reveal to you.
16 Nevertheless whereunto we are already arrived, that we be of the same mind: let us also continue in the same rule.
17 Be followers of me, brethren, and observe them who walk so, as you have our model.
18 * For many walk, of whom I have told you often and now, telling you, that they are enemies of the cross of Christ:
19 Whose end is destruction: whose God is their belly: and whose glory is in their shame, who mind earthly things.

CHAP. IV.

20 But our conversation is in heaven: whence also we wait for the Saviour of our Lord Jesus Christ,
21 Who will re-form the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

CHAP. IV.

He exhorts them to perseverance in all good: and acknowledges their charitable contributions to him.

THEREFORE, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my most dearly beloved:
2 I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord.
3 And I entreat thee, my sincere companion, help those women, who have laboured with me in the gospel with Clement, and the rest of my fellow-labourers, whose names are in the book of life.
4 Rejoice in the Lord always: again, I say, rejoice.
5 Let your modesty be known to all men: the Lord is nigh.
6 Be not solicitous about any thing: but in every thing by prayer and supplication, with thanksgiving, let your petitions be made known to God.
7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.
8 For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things.
9 The things which you have both learned and received, and heard, and seen in me, these do ye: and the God of peace shall be with you.
10 And I rejoiced in the Lord exceedingly, that now
at length your thought for me hath flourished again, as you did also think: but you were occupied.

11 I speak not as it were for want: for I have learned, in whatsoever state I am, to be content therewith.

12 I know both how to be brought low, and how to abound: (every where and in all things I am instructed:) both to be full, and to be hungry: both to abound, and to suffer need.

13 I can do all things in him who strengtheneth me.

14 Nevertheless you have done well, in communicating to my tribulation.

15 And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated to me, as concerning giving and receiving, but you only:

16 For unto Thessalonica also, you sent once and again for my use:

as care for me, which appears by your sending me a supply of money. Wi.—From hence it would appear, that the Philippians had in some respect been wanting in attention to this apostle: that their former liberality, which for a time had been slack and dead, had again revived.

Ver. 11. I have learned . . . to be content therewith. Lit. to be sufficient. I know how to be in a low condition. Wi.

Ver. 14. In communicating; i. e. contributing to relieve my wants. Wi.

Ver. 18. My God supply all your want. See the Greek, which determines the signification of the Lat. Wi.

17 Not that I seek the gift, but I seek the fruit that may abound to your account.

18 But I have all, and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, well pleasing to God.

19 *And may my God supply all your want, according to his riches, in glory in Christ Jesus.

20 Now to God & our Father be glory, world without end. Amen.

21 Salute ye every saint in Christ Jesus.

22 The brethren, which are with me, salute you. All the saints salute you: especially they who are of Caesar’s house.

23 The grace of our Lord Jesus Christ be with your spirit. Amen.

* Rem. ali. 1.

V. 3. Germane compar. σπέρμα γυνής. S. Chrys. (λόγ. συ. p. 76) expounds it by σπέρματος και σπορόλογος. He tells us some fancied it was S Paul’s wife; but, says he, άλλα σε ιερών & c. Wi.

V. 6. See in comm. orationes. &c. άλλα με προσευχήν νο συστάχθησαν. Wi.


V. 19. Ομοιωθήμεροι φύεται τού την αγαλματικής, the common Greek copula, φύεται, though some θεατούμεν; some χρηστίαν; some χρηστήν, grammatically.

THE EPISCULP OF S. PAUL, THE APOSTLE, TO THE COLOSSIANS.

COLOSSIANS was a city of Phrygia, near Laodicea. It does not appear that S. Paul had preached there himself, (see chap. ii. 1,) but that the Colossians were converted by Epaphras, a disciple of the apostle. However, as S. Paul was the great apostle of the Gentiles, he wrote this Epistle to the Colossians when he was in prison, and about the same time that he wrote to the Ephesians and Philippians. The exhortations and doctrine it contains, are similar to those which are set forth in his Epistle to the Ephesians. Ch. Wi.—The intent of it was to disburse the Colossians of worshipping the angels; for Cerinthus, and others, had taught them to look upon angels as superior to Christ, whom they looked upon as a mere man; to observe the law of Moses, with all its legal rites and ceremonies. He begins his Epistle by insisting chiefly on the exalted state of Christ, saying that he is the image of the invisible God, the first-born of every creature, by whom all things visible and invisible were created, whether thrones, principalities, or powers, and that in him the Divinity essentially exists. From this he proves the inutility of the ceremonies of the law, &c., (Fleury and Calmet,) and takes great pains to prevent their relapsing either into paganism or Judaism. V.

CHAPTER I.

He gives thanks for the grace bestowed upon the Colossians: and prays for them. Christ is the head of the Church, and the peace-maker through his blood. Paul is his minister.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy, a brother:

To them who are at Colosse, the saints and faithful brethren in Christ Jesus.

3 Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you,

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints,

5 For the hope that is laid up for you in heaven: which you have heard in the word of the truth of the gospel:

6 Which is come to you, as also it is in the whole world, and bringeth forth fruit, and growtheth, even as it doth in you, since the day you heard, and knew the grace of God in truth,

through the whole world by the preaching not only of the apostles, but of that disciples, and by the noise which this new religion made. Calmet.

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Chap. I.

COLOSSIANS.

7 As you learned of Epaphras, our most beloved fellow-servant, who is for you a faithful minister of Christ Jesus.

8 Who also hath declared to us your love in the spirit:

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

10 That you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God:

11 Strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy.

12 Giving thanks to God, the Father, who hath made us worthy to be partakers of the lot of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son,

14 In whom we have redemption through his blood, the remission of sins:

15 Who is the image of the invisible God, the first-born of every creature:

16 "For in him were all things created in heaven, and on earth, visible, and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him, and in him:

17 And he is before all, and by him all things consist.

18 And he is the head of the body, the church, who is the beginning, the first-born from the dead: that in all things he may hold the primacy.

19 Because in him, it hath well pleased that all fulness should dwell:

20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.

21 And you, whereas you were some time alienated, and enemies in mind in evil works:

* John 1:1.

VER. 7. Of Epaphras, who seems to have been their first apostle, and their bishop. Wi.

VER. 10. Worthy of God: δύνας τον Κυριον. So S. Ambrose and the Greek doctors; or thus, worthy, pleasing God, and this not by faith only, but fruitful in every good work. Ibd.—God, is * all things pleasing him. This is the construction of the Latin by the Greek. Wi.

VER. 14. It is through the blood of Christ, and not by the law of Moses, that we are freed from the power of death. If the law could have saved us, the coming of Christ would have been useless. See then, he says, it is not to be proper to engage under a law which is so ineffectual. Calmet.

VER. 15. The first born of every creature. S. Chrys. takes notice against the Arians, that the apostle calls Christ the first-honored, or first-born, not the first created, for he was not created at all. And the same is, that he was before all creatures, proceeding from all eternity from the Father; though some expound the words of Christ as man, and that he was greater in dignity. See Rom. viii. 29. Wi.

VER. 16. Thrones, &c. are commonly understood to refer to the celestial hierarchy of angels, though as to their particular rank, &c., nothing certain is known. Calmet.—All things were created by him, and in him, and consist in him. If all that are, that were made by him, he himself was not made. And his Divine power is also signified, when it is said all things consist, or are preserved, by him. Wi.

VER. 9. In him it hath well pleased God, that all fulness should dwell. The greatest plenty of graces was conferred on him as man, and from him, as he was our head, derived to all the members of his Church. Wi.

VER. 20. To reconcile all things unto himself, through the blood of his cross, (i.e. which Christ shed on the cross,) both as to the things on earth, and in heaven: not that Christ died for the angels, but says S. Chrys., the angels were, in a manner, at war with men, with sinners, as they stood for the cause and glory of God; but Christ put an end to this enmity, by restoring men to his favour. Wi.

VER. 22. Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him:

23 If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church:

25 Whereof I am made a minister, according to the dispensation of God, which is given me towards you, that I may fulfill the word of God:

26 The mystery which hath been hidden from ages and generations, but now is made manifest to his saints.

27 To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory.

28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Wherein also I labour, striving according to his working which he worketh in me in power.

CHAP. II.

He warns them against the impositions of the philosophers and the Jewish teachers, that would withdraw them from Christ.

For I would have you know, what concern I have for you, and for them who are at Laodicea, and as many as have not seen my face in the flesh:

2 That their hearts may be comforted, being instructed in charity, and unto all the riches of the fulness of understanding, unto the knowledge of the mystery of God the Father, and of Christ Jesus:

3 In whom are hidden all the treasures of wisdom and knowledge.

4 Now this I say, that no man may deceive you by loftiness of words.

VER. 24. And fill up those things... in my flesh, for his body, which is the church. Nothing was wanting in the sufferings or merits of Christ, for a sufficient and superabundant redemption of mankind; and therefore he adds, for his body, which is the church, that his sufferings were wanting, and are to be endured by the example of Christ by the faithful, who are members of a crucified head. See S. Chrys. and S. Aug. Wi.—Wanting. There is no want in the sufferings of Christ himself as head; but many sufferings are still wanting, or are still to come. In his body, the Church, and his members, the faithful. Ch.—The wisdom, the will, the justice of Jesus Christ, requircth and ordaincth that his body and members should be companions of his sufferings, as they expect to be companions of his glory; for so suffering with him, and after his example, they may apply to their own wants, and to the necessities of others, the merits and satisfaction of Jesus Christ, which apportioneth is what is wanting, and what we are permitted to supply by the sacraments and sacrifices of the new law.

VER. 25. According to the dispensation of God; i.e. to the appointment of his Divinely providence. Wi.

VER. 26. The mystery of Christ’s incarnation, which hath been hidden, i.e. See Eph. i. 12, and v. 4, &c. Wi.

* V. 10. Ut amictus dignus Deo per omnia placet; ὃς ὑπὲρ τοῦ Κυρίου γὰρ ἔχει πᾶσαν δόξαν. Wi.

† V. 15. Prima melius omnium creaturarum; priusque pötius non sanctitatis. S. Chrys. leg. g, p. 165, ad primum saeculum de prævaricatis... olim etiam fuit. Wi.

‡ V. 16. In quo constat ; in invicem auternitatem. See S. Chrys.

§ V. 19. In quo complacent. We may rather understand Deo than Patri. S. Chrys. p. 165, ὅτι ὥσπερ τοῖς ἁγίοις τῷ ξύλῳ ὑποκάθουσιν ἐν ἀεὶ ἁγγίζωσιν. Wi.


CHAP. II. VER. 4. That no man may deceive you.* He means those fake
COLOSSIANS

5 * For though I be absent in body, yet in spirit I am with you; rejoicing and beholding your order, and the steadfastness of your faith which is in Christ.
6 As therefore you have received Christ Jesus, the Lord, walk ye in him.
7 Rooted and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.
8 Beware lest any man impose upon you by philosophy, and vain fallacy: according to the tradition of men, according to the rudiments of the world, and not according to Christ:
9 For in him dwelleth all the fulness of the Godhead corporally:
10 And you are filled in him, who is the head of all principality and power:
11 In whom also you are circumcised with a circumcision not made by hand in the despoiling of the body of the flesh, but in the circumcision of Christ:
12 Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, which hath raised him up from the dead.
13 * And you, when you were dead in your sins, and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences:
14 Blotting out the handwriting of the decree which was against us, which was contrary to us, and the same he took out of the way, fasting it to the cross:
15 And divesting principalities and powers, he made a show of them confidently, triumphing openly over them in himself.
16 Let no man therefore, judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths:
17 Which are a shadow of things to come: but the body of Christ is:
18 * Let no man seduce you, willing in humility and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,
19 And not holding the head, from which all the body, by joints and bands being supplied with nourishment and compacted, growth unto the increase of God.
20 If then you be dead with Christ from the rudiments of this world: why do you yet decree as though living in the world?
21 Touch not, taste not, handle not:
22 Which all are unto destruction by the very command according to the precepts and doctrines of men:
23 Which things have indeed a show of wisdom in superstition, and humility, and not sparing the body, in any honour to the filling of the flesh.

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* 1 Cor. v. 2.
* 2 Eph. ii. 1-2. Mat. xxv. 4.
He exhorts them to put off the old man, and to put on the new. The duties of wives and husbands, children and servants.

Therefore, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God:

2 Mind the things that are above, not the things that are on the earth.

3 For you are dead, and your life is hidden with Christ in God.

4 When Christ shall appear, who is your life: then shall you also appear with him in glory.

5 Mortify therefore your members which are upon the earth: fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols:

6 For which things the wrath of God cometh upon the children of unbelief:

7 In which you also walked some time, when you lived in them.

8 But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

9 Lie not one to another, stripping yourselves of the old man with his deeds.

10 And putting on the new, him who is renewed unto knowledge, according to the image of him, who created him,

11 Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free: but Christ is all, and in all.

12 Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience:

13 Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also.

14 But above all these things have charity, which is the bond of perfection:

15 And let the peace of Christ rule in your hearts, wherein also you are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you abundantly, in all wisdom, teaching, and admonishing one another "in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

17 All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

18 Wives, be subject to your husbands, as it behoveth in the Lord.

19 Husbands, love your wives, and be not bitter to wards them.

20 Children, obey your parents in all things: for this is pleasing to the Lord.

21 Fathers, provoke not your children to anger; lest they be discouraged.

22 Slaves, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

23 Whosoever you do, do it from the heart, as to the Lord, and not to men:

24 Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

25 For he that doth an injury, shall receive for that which he hath done unjustly, and there is no respect of persons with God.

Masters, do to your servants that which is just and equal: knowing that you also have a Master in heaven.

2 Be instant in prayer: watching in it with giving:

3 Praying withal for us also, that God may open us a door of speech to speak the mystery of Christ (which also I am in bands).

4 That I may make it manifest as I ought to speak.

5 Walk with wisdom towards those who are without: redeeming the time.

6 Let your speech be always in grace seasoned with salt, that you may know how you ought to answer every man.

7 All the things that concern me, Tychicus, our dearest

8 Christ died for all. Calm. In S. Paul’s Epistles, by the Greeks are usually designated the Gentiles. V.

9 The peace of Christ rejoice: reign, conquer, bear away the prize. W.

10 Employ yourselves in studying and reading the Scriptures; meditating on what our Saviour has done and suffered for you. It is a column of our enemies, that we forbid the reading of the Testament. But the Church fearing lest the faithful should read to their own destruction what was ordained for their salvation, wisely ordains that they should have recourse to their pastors, and receive from them those versions which she approves as most conformable to the Latin Vulgate, which has received the sanction of the holy Catholick Church, and at the same time forbids them which might corrupt their faith.

11 Be instant in prayer; watch and pray. W.

12 A door of speech: i.e. of free speech to preach the gospel. W.

13 Redeeming the time. This expression occurs also in the Epistle to the Ephesians, and seems to inculcate on the faithful to be on their guard not to irritate the Gentiles, nor to provoke them to persecution. Remember, he says, the times are hard; conduct yourselves with prudence; gain time, procure peace and remain in silence. This was written towards the end of the reign of Nero, a cruel prince as ever lived. C
brother, and faithful minister, and fellow-servant in the Lord, will make known to you:

8 Whom I have sent to you for this same purpose, that he may know the things that concern you and comfort your hearts,

9 With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

10 Aristarchus, my fellow-prisoner, saluteth you, and Mark, the cousin-german of Barnabas, touching whom you have received commandments: if he come to you, receive him:

11 And Jesus, who is called Justus: these are my helpers in the kingdom of God, who have been a comfort to me.

12 Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayer.

VER. 10. The same as John and Mark mentioned in the Acts, xv. 37, 39.

VER. 12. Epaphras. He was apostle and bishop of the Colossians, as has been observed. It was he who engaged S. Paul to write to them, fearing lest they should give themselves up to the novelties of the false apostles, after having received the gospel from him in all its purity. C.

VER. 16. Read you that which is of the Laodiceans. Some explain these words of an Epistle which S. Paul wrote to the Laodiceans, which is lost, for that few extant is no more than a collection of sentences out of S. Paul. By the Greek text is rather a letter written by the Laodiceans, and might be a letter sent from the Laodiceans to S. Paul, which he had a mind the Colossians should read. W.

This opinion does not, however, seem well founded. Hence it is more probable that S. Paul wrote an Epistle from Rome to the Laodiceans about the same time that he wrote to the Colossians, as he had them both equally at heart, and that he ordered that Epistle to be read by the Colossians for the same instruction, and more particularly as they were equally disturbed by intruders and false teachers, against whom the apostle was anxious to warn them, but they should be infected by their pernicious doctrine. Ch.

VER. 17. What S. Paul here addresses to Archippus, gives us reason to presume that he was then bishop of the Colossians, having succeeded Epaphras, who was then prisoner at Rome with S. Paul. V.


### FIRST EPISODE OF S. PAUL, THE APOSTLE, TO THE THESSEALONIANS.

S. Paul having received the gospel in this place, converted some Jews and a great number of Gentiles; but the unbelieving Jews, envying his success, raised such a commotion against him, that he and his companion Silvanus were obliged to quit the city. In the mean time S. Paul came to Corinth, where he wrote this first Epistle and also the second to the Thessalonians, both in the same year, being the nineteenth after our Lord's ascension. Ch. — S. Paul preached the faith in this city, assisted by Silas, or Silvanus, whose name is joined with the apostle's in this letter. See Acts xvi. Being driven away from this city by the violence of the Jews, he left Timothy and Silas in Macedonia, to confirm the new converts in their faith. But having afterwards called them to him, and hearing of their constancy and perseverance, he writes this Epistle to encourage them and praise them. It is the first in time of all S. Paul's Epistles, and filled with the most affectionate expressions of love and tenderness for his spiritual children in Jesus Christ. In the latter part of the Epistle he gives some short instructions concerning the state of souls after death, and the coming of the last day; as his companions had informed him that strange reports concerning these two articles were in circulation at Thessalonica, to the disturbance of the faithful. 1 Thess. 4 et alii.

### CHAPTER I.

**1.** He gives thanks for the grace bestowed on the Thessalonians.

Paul, and Silvanus, and Timothy to the church of the Thessalonians, in God the Father, and in the Lord Jesus Christ.

2 Grace be to you and peace. We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing.

3 Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father: 4 Knowing, brethren beloved of God, your election.

VER. 3. The apostle praises the Thessalonians for the progress they had made in the theological virtues, and enumerates the profit they had derived from each. Their faith had produced works, their charity rendered their labour light and easy, and their patience was the fruit of their future hopes, in confidence of which they bore what they had to suffer from their unconverted countrymen. 1 Thess. 263.
For our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes.

And you became followers of us, and of the Lord: receiving the word in much tribulation, with the joy of the Holy Ghost:

So that you were made a pattern to all that believe in Macedonia and in Achaia.

For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing.

For they themselves relate of us, what manner of entrance we had unto you: and how you were converted to God from idols, to serve the living and true God.

And to wait for his Son from heaven, (whom he raised from the dead,) Jesus, who hath delivered us from the wrath to come.

FOR yourselves brethren, know our entrance unto you, that it was not in vain:

But having suffered before, and being contumeliously treated (as you know) at Philippi, we had confidence in our God, to speak to you the gospel of God in much solicitude.

For our exhortation was not of error, nor of uncleanness, nor in deceit.

But as we were approved of God, that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts.

For neither have we used at any time, the speech of flattery, as you know: nor taken an occasion of covetousness: God is witness:

Nor sought we glory of men, neither of you, nor of others.

Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children.

So desirous of you, we would gladly have imparted to you not only the gospel of God, but also our own souls: because you were become most dear to us.

For you remember, brethren, our labour and toil: working night and day, lest we should be burdensome to any of you, we preached among you the gospel of God.

You are witnesses, and God also, how holly, and justly, and without blame we have been among you, whom have believed:

As you know, in what manner, entreating and comforting you, (as a father doth his children,) We testified to every one of you, that you would walk worthy of God, who hath called you to his kingdom and glory.

Therefore we also give thanks to God without ceasing: because that when you had received from us the word of the hearing of God, you received it not as the word of men, but (as it is trueth) is the word of God, who worketh in you, whom have believed.

For you, brethren, are become followers of the churches of God, which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews:

Who both killed the Lord Jesus, and the prophets, and have persecuted us, and they please not God, and are adversaries to all men;

Forbidding us to speak to the Gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire:

For we would have come to you, even I, Paul, once and again; but satan hindered us.

For what is our hope or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming?

And for which cause forbearing no longer, we thought it good to remain at Athens, alone:

* Acts xvi. 10.

For the apostle's concern and love for the Thessalonians.

For which cause forbearing no longer, we thought it good to remain at Athens, alone:

Among the pagans. See the apologies of S. Justin, Tertullian, Origen, &c. For the wrath of God is come upon them to the end. It seems a foreshadowing of their entire destruction, which happened not long after under Vespasian and Adrian. Wi. 17. Being taken away from you. Lit. become desolate, because of our separation from you. Wi.

Satan hindered us. That is, has raised such an aversion to me among the pagans and Jews of Thessalonica, that my friends do not think it safe I should come among you. I am now detained from you by violence; but when this life is past, you shall form my joy and my crown. I will present you at the tribunal of my Saviour, and say, Behold me and my children; behold the fruits of my labours, the proofs of my fidelity, and my claims for a recompense. Calmet.—If the apostle here calls his disciples his hope, joy, glory, why may we not call the blessed Virgin Mary, or other saints, their joy and hope, for the special confidence they have in their prayers?

* Acts xx. 34; 1 Cor. iv. 12; 2 Thess. iii. 6.

CHAP. III.

The apostle's concern and love for the Thessalonians.

For the apostle's concern and love for the Thessalonians.

For which cause forbearing no longer, we thought it good to remain at Athens, alone:

Among the pagans. See the apologies of S. Justin, Tertullian, Origen, &c. For the wrath of God is come upon them to the end. It seems a foreshadowing of their entire destruction, which happened not long after under Vespasian and Adrian. Wi. 17. Being taken away from you. Lit. become desolate, because of our separation from you. Wi.

Satan hindered us. That is, has raised such an aversion to me among the pagans and Jews of Thessalonica, that my friends do not think it safe I should come among you. I am now detained from you by violence; but when this life is past, you shall form my joy and my crown. I will present you at the tribunal of my Saviour, and say, Behold me and my children; behold the fruits of my labours, the proofs of my fidelity, and my claims for a recompense. Calmet.—If the apostle here calls his disciples his hope, joy, glory, why may we not call the blessed Virgin Mary, or other saints, their joy and hope, for the special confidence they have in their prayers?

* Acts xx. 34; 1 Cor. iv. 12; 2 Thess. iii. 6.
2 And we sent Timothy, our brother, and a minister of God in the gospel of Christ, to confirm you, and exhort you concerning your faith:

3 That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto.

4 For even when we were with you, we foretold you that we should suffer tribulations: as also it is come to pass, and you know.

5 For this cause also I forbear no longer, sent to know your faith: lest perhaps he that tempteth should have tempted you, and our labour should be made vain. 

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us, as we also to see you:

7 Therefore we were comforted, brethren, in you, in all our distress and tribulation, by your faith;

8 For now we live, if you stand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God.

10 Night and day, praying more abundantly, that we may see your face, and may accomplish those things that we are wanting to your faith?

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you:

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you,

13 To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ with all his saints. Amen.

CHAP. IV.

He exhorts them to purity and mutual charity: he treats of the resurrection of the dead.

FOR the rest therefore, brethren, we pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and to please God, so also you do, that you may abound the more.

2 For you know what commandments I have given to you by the Lord Jesus.

3 For this is the will of God, your sanctification: that you should abstain from fornication:

Acts vi. 1. 
Rom. xii. 3; Eph. v. 17.

Ver. 8. That we are appointed thereunto. That is, with trials and troubles in this world, as our Saviour Christ foretold. Wl.

Ver. 9. We foretold you that we should suffer tribulations: as also it is come to pass, and you know. Wl.

Ver. 10. That we may see your face. Though epistles in absence give great joy and comfort, and help to confirm the faith once delivered, it is by preaching that the faith of Jesus Christ and true religion are both begun and accomplished. — And may accomplish those things that we are wanting to your faith? That is, give you fuller instructions. Wl.

Ver. 4. His vessel. That is, his own body. See 1 Kings xxi. 5. Wl.

Ver. 5. That no man overreach, nor deceive his brother in business. The 'rot, in their translations, add, in any matter, because some exposeth it of frauds and cheats, and subtrahens in any kind of business. But this addition of any should be left out, seeing the best interpreters exposeth it of a prohibition of adultery, and the injured thereby done to another, and of sins of that kind only, which is confirmed by what follows and what goes before. See S. Jerem in c. 4, ad Ephes. comment. 4, p. 800. S. Chrys. sermon 3, on this place. Here, says he, he speaks of adultery, as before of fornication, & c. See Theodoret, Tholypaphet, Estius, Melchiodes, A. Lapide, & c. Wl.

Ver. 11. And that you sent nothing of any man's. This is the sense by the Greek, nor does the Latin here signify to desire, but to want them that are without; i.e. infidels out of the pale of the Church. Wl. In regard of brotherly love, he advises them to remain quiet, at peace with every one, troubling nobody, nor interfering with the concerns of others, but each one mind his own work. It had been reported to the apostles that there were some at Thessalonica who made religion a pretext for idleness. It is to reprove such persons as these that we are given to understand in this place that religion will never excuse the neglect of relative duties, either to our neighbours or to ourselves. Calmet.

Ver. 16. With commandment. God's command will in a moment raise and bring all to judgment. — And the dead, who are in Christ, in the grace of Christ, shall rise first, not as at times, but in dignity. Wl. — Shall rise first. Not in order of time, for all shall rise in the twinkling of an eye, but all in order of dignity.

John iii. 36. and xv. 12, 17; 1 John ii. 10, and iv. 12. — 1 Cor. xv. 22.


V. 11. Nullus aliquid desideretur, nequeus quemquis, i.e. nullus opus habeat. V. 15. In Jesu, in sanctum, in sanctum, in sanctum, in sanctum.
But of the times and moments, brethren, you need not that we should write to you.

2 For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night.

3 For when they shall say, peace and security: then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

4 But you, brethren, are not in darkness, that that day should overtake you as a thief:

5 For all you are the children of light, and children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as others do: but let us watch and be sober.

7 For they who sleep, sleep in the night: and they who are drunk, are drunk in the night.

8 But let us, who are of the day, be sober, having on the breastplate of faith and charity, and for a helmet, the hope of salvation:

9 For God hath not appointed us to wrath, but to the purchasing of salvation by our Lord Jesus Christ.

10 Who died for us: that whether we wake or sleep, we may live together with him.

11 Wherefore comfort one another: and edify one another, as you also do.

12 And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you,

13 That you esteem them more abundantly in charity for their work: have peace with them.

14 And we beseech you, brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men.

15 See that none render evil for evil to any one: but always follow that which is good towards each other, and towards all men.

16 Always rejoice.

17 Pray without ceasing.

18 In all things give thanks: for this is the will of God in Christ Jesus concerning you all.

19 Extinguish not the Spirit.

20 Despise not prophecies.

21 But prove all things: hold that which is good.

22 From all appearance of evil refrain yourselves.

23 And may the God of peace himself sanctify you in all things: that your whole spirit, and soul, and body be preserved blameless for the coming of our Lord Jesus Christ.

24 He is faithful who hath called you: who will also perform.

25 Brethren, pray for us.

26 Salute all the brethren with a holy kiss.

27 I charge you, by the Lord, that this epistle be read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you, Amen.
I. THESAURONIANS.

CHAPTER I.
He gives thanks to God for their faith and constancy: and prays for their advancements.

PAUL, and Silvanus, and Timothy, to the church of the Thessalonians, in God our Father, and the Lord Jesus Christ.

2 Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ.

3 We ought to give thanks always to God for you, brethren, as it is meet, because of your faith which proceedeth exceeding abundantly with knowledge and virtue.

4 That we ourselves also may glory in you in the churches of God, for your patience and faith, which ye have shewed in all-maners of persecution and distress, ye of which the assemblies of God are joy and comfort.

5 For our sedent judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.

6 Seeing it is a just thing with God to repay tribulation to them that trouble you;

7 And to you that are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power,

8 In a flame of fire, giving vengeance to them, who know not God, and who obey not the gospel of our Lord Jesus Christ.

CHAPTER II.
Concerning the resurrection of the Lord Jesus Christ.

9 Who shall suffer eternal pains in destruction, from the face of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be made glorious in his power.

11 Wherefore also we pray always for you: that our God would make you worthy of his calling, and fulfill all the good pleasure of his goodness, and the work of faith in power,

12 That the name of our Lord Jesus may be glorified in you, and in you, according to the grace of our God, and of the Lord Jesus Christ.

CHAPTER II.
The day of the Lord is not come, till the man of sin be revealed. The apostol's traditions are to be observed.

13 And now we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him:

14 That ye be not soon shaken in mind, nor yet be troubled, neither by spirit, nor by word, nor by epistle, as from us, as if the day of the Lord were at hand.

15 Let no man deceive you by any means: for unless there come a revolting, and the man of sin be revealed, the son of perdition.

16 Who opposeth, and is lifted up above all that is called.

1 Ep. v. 6.

3, 4. First, see Scripture. What is meant by this falling away (in the Greek, this apostacy) is uncertain, and differently expounded. S. Jerom and others understand it of a falling off of other kingdoms, and of a restoration to the kingdom of Christ. But others undertake to prove that he mea-"
God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God.

5 Remember you not, that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he may be revealed in his time.

7 For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way.

8 And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming: him,

9 Whose coming is according to the working of satan, in all power, and signs, and lying wonders,

10 And in all seduction of iniquity to them that perish: because they receive not the love of the truth that they might be saved. Therefore God shall send them the operation of error, to believe a lie.

11 That all may be judged, who have not believed the truth, but have consented to iniquity.

12 But we ought to give thanks to God always for you, brethren beloved of God, for that God hath chosen you first-fruits unto salvation, in sanctification of the Spirit, and belief of the truth.

13 Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ.

14 Therefore, brethren, stand firm; and hold the traditions which you have learned, whether by word, or by our epistle.

15 Now our Lord Jesus Christ himself, and God and our Father who hath loved us, and hath given us everlasting consolation, and good hope in grace.

16 Exhort your hearts, and confirm you in every good work and word.

CHAP. III.

He begs their prayers, and warns them against idleness.

For the rest, brethren, pray for us, that the word of God may run and may be glorified, even as among you:

2 And that we may be delivered from troublesome and evil men: for all men have not faith.

3 But God is faithful, who will strengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your heart, in the charity of God, and in the patience of Christ.

6 And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

7 For yourselves know how you ought to imitate us: for we were not disorderly among you:

8 Neither did we eat any man's bread for nothing.