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COMMENTARY

COMMENTARY ON
2 CORINTHIANS

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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INTRODUCTION TO THE SECOND EPISTLE OF THE CORINTHIANS.

FOR an account of *Corinth*, the reader is referred to the *preface* to the first epistle, where every thing relative to the geographical, political, and religious situation of that celebrated city, as far as such subjects are proper for a work of this kind is amply detailed.

As I have borrowed from the learned and accurate Archdeacon *Paley* several arguments to prove the *authenticity* of the *first* epistle, and the same able writer having bestowed equal pains on the *second*, I shall make those extracts which bear particularly on the subject; referring my reader to the work itself for ampler information.

SECTION 1.

I will not say that it is impossible, having seen the First Epistle to the Corinthians, to construct a second with ostensible allusions to the first; or that it is impossible that both should be fabricated, so as to carry on an order and continuation of story, by successive references to the same events. But I say that this, in either case, must be the effect of craft and design: whereas, whoever examines the allusions to the former epistle which he finds in this, whilst he will acknowledge them to be such as would rise spontaneously to the hand of the writer, from the very subject of the correspondence, and the situation of the corresponding parties, supposing these to be real, will see no particle of reason to suspect, either that the clauses containing these allusions were *insertions* for the purpose, or that the several transactions of the Corinthian Church were feigned, in order to form a train of narrative, or to support the appearance of connection between the two epistles.

1. In the first epistle, St. Paul announces his intention of passing through Macedonia in his way to Corinth: "I will come to you when I shall pass through Macedonia." In the second epistle we find him arrived in Macedonia, and about to pursue his journey to Corinth. But observe the manner in which this is made to appear: "I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many: yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that,

as I said, ye may be ready; lest, haply, if they of Macedonia come with me, and find you unprepared, we (that we say not you) be ashamed in this same confident boasting.” (~~4001~~ **2 Corinthians 9:2-4**.) St. Paul’s being in Macedonia at the time of writing the epistle is, in this passage, inferred only from his saying that he had boasted to the Macedonians of the alacrity of his Achaian converts; and the fear which he expresses, lest, if any of the Macedonian Christians should come with him unto Achaia, they should find his boasting unwarranted by the event. The business of the contribution is the sole cause of mentioning Macedonia at all. Will it be insinuated that this passage was framed merely to state that St. Paul was now in Macedonia; and by that statement to produce an apparent agreement with the purpose of visiting Macedonia, notified in the first epistle? Or will it be thought probable that, if a sophist had meant to place St. Paul in Macedonia, for the sake of giving countenance to his forgery, he would have done it in so oblique a manner as through the medium of a contribution? The same thing may be observed of another text in the epistle, in which the name of Macedonia occurs: “Farthermore, when I came to Troas to preach the Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother; but taking my leave of them, I went from thence into Macedonia.” I mean, that it may be observed of this passage also, that there is a reason for mentioning Macedonia, entirely distinct from the purpose of showing St. Paul to be *there*. The text, however, in which it is most strongly implied that St. Paul wrote the present epistle from Macedonia, is found in the fourth, fifth, and sixth verses of the seventh chapter. {~~4700~~ **2 Corinthians 7:4-6**} Yet, even here, I think no one will contend that St. Paul’s coming to Macedonia, or being in Macedonia, was the principal thing intended to be told; or that the telling of it, indeed, was any part of the intention with which the text was written; or that the mention even of the name of Macedonia was not purely incidental, in the description of those tumultuous sorrows with which the writer’s mind had been lately agitated, and from which he was relieved by the coming of Titus. The first five verses of the eighth chapter, {~~4700~~ **2 Corinthians 8:1-5**} which commend the liberality of the Macedonian Churches, do not, in my opinion, by themselves, prove St. Paul to have been at Macedonia at the time of writing the epistle.

2. In the first epistle, St. Paul denounces a severe censure against an incestuous marriage, which had taken place amongst the Corinthian

converts, with the connivance, not to say with the approbation, of the Church; and enjoins the Church to purge itself of this scandal, by expelling the offender from its society, (~~<4101>~~ **1 Corinthians 5:1-5.**) In the second

epistle we find this sentence executed, and the offender to be so affected with the punishment, that St. Paul now intercedes for his restoration:

“Sufficient to such a man is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow; wherefore I beseech you, that ye would confirm your love towards him.”

(~~<4107>~~ **2 Corinthians 2:7, 8.**) Is this whole business feigned for the sake of carrying on a continuation of story through the two epistles? The Church also, no less than the offender, was brought by St. Paul’s reproof to a deep sense of the impropriety of their conduct. Their penitence and their respect to his authority were, as might be expected, exceedingly grateful to St.

Paul: “We were comforted not by Titus’s coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me, so that I rejoiced the more; for though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.”

(~~<4107>~~ **2 Corinthians 7:7-9.**) That this passage is to be referred to the incestuous marriage is proved by the twelfth verse of the same chapter:

“Though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that had suffered wrong; but that our care for you, in the sight of God, might appear unto you.” {~~<4112>~~ **2 Corinthians 7:12**}

There were, it is true, various topics of blame noticed in the first epistle; but there was none, except this of the incestuous marriage, which could be called a transaction between private parties, or of which it could be said that one particular person had “done the wrong,” and another particular person “had suffered it.” Could all this be without foundation?

3. In the sixteenth chapter of the first epistle, a collection for the saints is recommended to be set forwards at Corinth, (~~<4161>~~ **1 Corinthians 16:1.**) In the ninth chapter of the second epistle, such a collection is spoken of, as in readiness to be received: “As touching the ministering to the saints, it is superfluous for me to write to you, for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was

ready a year ago, and your zeal hath provoked very many.” (~~4700~~**2 Corinthians 9:1, 2.**) This is such a continuation of the transaction as might be expected, or, possibly it will be said, as might easily be counterfeited; but there is a circumstance of nicety in the agreement between the two epistles, which I am convinced the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The second epistle speaks of the Corinthians as having begun this eleemosynary business a year before: “This is expedient for you, who have begun before, not only to do, but also to be forward a year ago.” (~~47810~~**2 Corinthians 8:10.**) “I boast of you to them of Macedonia, that Achaia was ready a year ago.” (~~47002~~**2 Corinthians 9:2.**) From these texts it is evident that something had been done in the business a year before. It appears, however, from other texts in the epistle, that the contribution was not yet collected or paid; for brethren were sent from St. Paul to Corinth, “to make up their bounty.” (~~47005~~**2 Corinthians 9:5.**) They are urged to “perform the doing of it.” (~~47811~~**2 Corinthians 8:11.**) “And every man was exhorted to give as he purposed in his heart.” (~~47007~~**2 Corinthians 9:7.**) The contribution, therefore, as represented in our present epistle, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store-had already provided the fund, from which he was afterwards to contribute-the very case which the first epistle authorizes us to suppose to have existed; for in that epistle St. Paul had charged the Corinthians, “upon the first day of the week, every one of them, to lay by in store as God had prospered him.” (~~46102~~**1 Corinthians 16:2.**)

SECTION 2.

In comparing the Second Epistle to the Corinthians with the Acts of the Apostles, we are soon brought to observe, not only that there exists no vestige either of the epistle having been taken from the history or the history from the epistle, but also that there appears in the contents of the epistle positive evidence that neither was borrowed from the other. Titus, who bears a conspicuous part in the epistle, is not mentioned in the Acts of the Apostles at all. St. Paul’s sufferings, enumerated ~~47124~~**2 Corinthians 11:24**, “Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep,” cannot be made out from his history as delivered in the Acts; nor would this account have been given by a writer,

who either drew his knowledge of St. Paul from that history, or who was careful to preserve a conformity with it. The account in the epistle, of St. Paul's escape from Damascus, though agreeing in the main fact with the account of the same transaction in the Acts, is related with such difference of circumstance as renders it utterly improbable that one should be derived from the other. The two accounts, placed by the side of each other, stand as follows:—

~~<47132>~~ **2 Corinthians 11:32,**

33. In Damascus, the governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend *me*; and through a window in a basket was I let down by the wall, and escaped his hands.

~~<40923>~~ **Acts 9:23-25.** And after

many days were fulfilled, the Jews took counsel to kill him; but their laying in wait was known of Saul, and they watched the gates day and night to kill him: then the disciples took him by night and let him down by the wall in a basket.

Now, if we be satisfied in general concerning these two ancient writings, that the one was not known to the writer of the other, or not consulted by him, then the accordances which may be pointed out between them will admit of no solution so probable as the attributing of them to truth and reality, as to their Common foundation.

SECTION 3.

The opening of this epistle exhibits a connection with the history, which alone would satisfy my mind that the epistle was written by St. Paul, and by St. Paul in the situation in which the history places him. Let it be remembered, that in the *nineteenth* chapter of the Acts, St. Paul is represented as driven away from Ephesus; or as leaving, however, Ephesus, in consequence of an uproar in that city, excited by some interested adversaries of the new religion. "Great is Diana of the Ephesians—And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." When he was arrived in Macedonia, he wrote the *Second* Epistle to the Corinthians, which is now before us; and he begins his epistle in this wise: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our

tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, &c. For we would not, brethren, have you ignorant of our trouble *which came to us in Asia*, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us.” Nothing could be more expressive of the circumstances in which the history describes St. Paul to have been, at the time when the epistle purports to be written; or rather, nothing could be more expressive of the sensations arising from these circumstances, than this passage. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought which follows a recent deliverance. There is just enough of particularity in the passage to show that it is to be referred to the tumult at Ephesus: “We would not, brethren, have you ignorant of our trouble which came to us in Asia.” And there is nothing more; no mention of Demetrius, of the seizure of St. Paul’s friends, of the interference of the town-clerk, of the occasion or nature of the danger which St. Paul had escaped, or even of the city where it happened; in a word, no recital upon which a suspicion could be conceived, either that the author of the epistle had made use of the narrative in the Acts; or, on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up. That the forger of an epistle, under the name of St. Paul, should borrow circumstances from a history of St. Paul, then extant; or, that the author of a history of St. Paul should gather materials from letters bearing St. Paul’s name, may be credited: but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history; still less that the author of a history should go about to frame facts and circumstances, fitted to supply the sentiments which he found in the letter.

SECTION 4.

It has already been remarked, that St. Paul’s original intention was to have visited Corinth in his way to Macedonia: “I was minded to come unto you before, and to pass by you into Macedonia.” (4015 **2 Corinthians 1:15, 16**.) It has also been remarked, that he changed his intention, and ultimately resolved upon going through Macedonia *first*. Now upon this head there exists a circumstance of correspondency between our epistle and the

history, which is not very obvious to the reader's observation; but which, when observed, will be found, I think, close and exact. Which circumstance is this: that though the change of St. Paul's intention be expressly mentioned only in the second epistle, yet it appears, both from the history and from this second epistle, that the change had taken place before the writing of the first epistle; that it appears however from neither, otherwise than by an inference, unnoticed perhaps by almost every one who does not sit down professedly to the examination.

First, then, how does this point appear from the history? In the nineteenth chapter of the Acts, and the twenty-first verse, {<4492> **Acts 19:21**} we are told that "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus: but he himself stayed in Asia for a season." A short time after this, and evidently in pursuance of the same intention, we find (<4400> **Acts 20:1, 2**) that "Paul departed from Ephesus for to go into Macedonia; and that, when he had gone over those parts, he came into Greece." The resolution, therefore, of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previous to the sending away of Timothy. The order in which the two countries are mentioned shows the direction of his intended route, "when he passed through Macedonia and Achaia." Timothy and Erastus, who were to precede him in his progress, were sent by him from Ephesus into Macedonia. He himself, a short time afterwards, and, as hath been observed, evidently in continuation and pursuance of the same design, "departed for to go into Macedonia." If he had ever, therefore, entertained a different plan of his journey, which is not hinted in the history, he must have changed that plan before this time. But from the seventeenth verse of the fourth chapter of the First Epistle to the Corinthians, {<4047> **1 Corinthians 4:17**} we discover that Timothy had been sent away from Ephesus before that epistle was written: "For this cause have I sent unto you Timotheus, who is my beloved son." The change, therefore, of St. Paul's resolution, which was prior to the sending away of Timothy; was necessarily prior to the writing of the First Epistle to the Corinthians.

Thus stands the order of dates as collected from the history, compared with the first epistle. Now let us inquire, secondly, how this manner is represented in the epistle before us. In the *sixteenth* verse of the first chapter of this epistle, {<4016> **2 Corinthians 1:16**} St. Paul speaks of the intention which he had once entertained of visiting Achaia, in his way to

Macedonia: “In this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia.” After protesting in the *seventeenth* verse {<40117>**2 Corinthians 1:17**} against any evil construction that might be put upon his laying aside of this intention, in the *twenty-third* verse {<40123>**2 Corinthians 1:23**} he discloses the cause of it: “Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.” And then he proceeds as follows: “But I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? *And I wrote this same unto you*, lest when I came I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all, for out of much affliction and anguish of heart *I wrote unto you with many tears*; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you; but if any have caused grief, he hath not grieved me but in part, that I may not overcharge you all. Sufficient to such a man is this punishment; which was inflicted of many.” In this quotation let the reader first direct his attention to the clause marked by Italics, “and I wrote this same unto you,” and let him consider, whether from the context, and from the structure of the whole passage, it be not evident that this writing was after St. Paul had “determined with himself that he would not come again to them in heaviness?” whether, indeed, it was not in consequence of this determination, or at least with this determination upon his mind? And in the next place, let him consider whether the sentence, “I determined this with myself, that I would not come again to you in heaviness,” do not plainly refer to that postponing of his visit to which he had alluded in the verse but one before, when he said, “I call God for a record upon my soul, that to spare you I came not as yet unto Corinth:” and whether this be not the visit of which he speaks in the sixteenth verse, {<40116>**2 Corinthians 1:16**} wherein he informs the Corinthians, “that he had been minded to pass by them into Macedonia;” but that, for reasons which argued no levity or fickleness in his disposition, he had been compelled to change his purpose. If this be so, then it follows that the writing here mentioned was posterior to the change of his intention. The only question, therefore, that remains, will be, whether this writing relate to the letter which we now have under the title of the First Epistle to the Corinthians, or to some other letter not extant. And upon this question I think Mr. Locke’s observation decisive; namely, that the second clause marked in the quotation by Italics, “I wrote unto you with many tears,” and the first

clause so marked, "I wrote this same unto you," belong to one writing, whatever that was; and that the second clause goes on to advert to a circumstance which is found in our present First Epistle to the Corinthians; namely, the case and punishment of the incestuous person. Upon the whole, then, we see that it is capable of being inferred from St. Paul's own words, in the long extract which we have quoted, that the First Epistle to the Corinthians was written after St. Paul had determined to postpone his journey to Corinth; in other words, that the change of his purpose with respect to the course of his journey, though expressly mentioned only in the second epistle, had taken place before the writing of the first; the point which we made out to be implied in the history, by the order of the events there recorded, and the allusions to those events in the first epistle. Now this is a species of congruity of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact, for the fact is not stated; nothing that can be called an account is given; but it is the junction of two conclusions deduced from independent sources, and deducible only by investigation and comparison.

SECTION 5.

But if St. Paul had changed his purpose before the writing of the first epistle, why did he defer explaining himself to the Corinthians concerning the reason of that change until he wrote the second? This is a very fair question; and we are able, I think, to return to it a satisfactory answer. The real cause, and the cause at length assigned by St. Paul for postponing his visit to Corinth, and not travelling by the route which he had at first designed, was the disorderly state of the Corinthian Church at the time, and the painful severities which he should have found himself obliged to exercise if he had come amongst them during the existence of these irregularities. He was willing therefore to try, before he came in person, what a letter of authoritative objurgation would do amongst them, and to leave time for the operation of the experiment. That was his scheme in writing the first epistle. But it was not for him to acquaint them with the scheme. After the epistle had produced its effect; (and to the utmost extent, as it should seem, of the apostle's hopes;) when he had wrought in them a deep sense of their fault, and an almost passionate solicitude to restore themselves to the approbation of their teacher; when Titus (~~2~~ **2** **Corinthians 7:6, 7, 11**) had brought him intelligence "of their earnest desire, their mourning, their fervent mind towards him, of their sorrow and

their penitence; what carefulness, what clearing of themselves, what indignation, what fear, what vehement desire, what zeal, what revenge,” his letter, and the general concern occasioned by it, had excited amongst them; he then opens himself fully upon the subject. The affectionate mind of the apostle is touched by this return of zeal and duty. He tells them that he did not visit them at the time proposed, lest their meeting should have been attended with mutual grief; and with grief to him embittered by the reflection that he was giving pain to those from whom alone he could receive comfort: “I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he that maketh me glad but the same which is made sorry by me?” (**2 Corinthians 2:1, 2**;) that he had written his former epistle to warn them beforehand of their fault, “lest when he came he should have sorrow of them of whom he ought to rejoice.” (**2 Corinthians 2:3**;) that he had the farther view, though perhaps unperceived by them, of making an experiment of their fidelity, to know the proof of them, whether they are obedient in all things.” (**2 Corinthians 2:9**.) This full discovery of his motive came very naturally from the apostle after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of sentiment and of conduct resulting from real situation, and from real circumstance; and as remote as possible from fiction or imposture.

SECTION 6.

2 Corinthians 11:9: “When I was present with you and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied.” The principal fact set forth in this passage, the arrival at Corinth of brethren from Macedonia during St. Paul’s first residence in that city, is explicitly recorded, **Acts 18:1, 5**. “After these things Paul departed from Athens, and came to Corinth. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ.”

SECTION 7.

The above quotation from the Acts proves that Silas and Timotheus were assisting St. Paul in preaching the Gospel at Corinth; with which correspond the words of the epistle, (**2 Corinthians 1:19**;) “For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus and Timotheus, was not yea and nay, but in him was

yea.” I do admit that the correspondency, considered by itself, is too direct and obvious; and that an impostor, with the history before him, might, and probably would, produce agreements of the same kind. But let it be remembered that this reference is found in a writing which, from many discrepancies, and especially from those noted sec. ii., we may conclude, was not composed by any one who had consulted, and who pursued the history. Some observation also arises upon the variation of the name. We read Silas in the Acts, Silvanus in the epistle. The similitude of these two names, if they were the names of different persons, is greater than could easily have proceeded from accident; I mean, that it is not probable that two persons placed in situations so much alike should bear names so nearly resembling each other. On the other hand, the difference of the name in the two passages negatives the supposition of either the passages, or the account contained in them, being transcribed from the other. That they were the same person is farther confirmed by ^{<3010>}**1 Thessalonians 1:1**, compared with ^{<41710>}**Acts 17:10**.

SECTION 8.

^{<40212>}**2 Corinthians 2:12, 13**: “When I came to Troas to preach Christ’s Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.”

To establish a conformity between this passage and the history, nothing more is necessary to be presumed than that St. Paul proceeded from Ephesus to Macedonia upon the same course by which he came back from Macedonia to Ephesus, or rather to Miletus, in the neighbourhood of Ephesus; in other words, that in his journey to the peninsula of Greece he went and returned the same way. St. Paul is now in Macedonia, where he had lately arrived from Ephesus. Our quotation imports that in his journey he had stopped at Troas. Of this the history says nothing, leaving us only the short account, that “Paul departed from Ephesus for to go into Macedonia.” But the history says that, in his *return* from Macedonia to Ephesus, “Paul sailed from Philippi to *Troas!* and that when the disciples came together on the first day of the week to break bread, Paul preached unto them all night; that from Troas he went by land to Assos; from Assos, taking ship, and coasting along the front of Asia Minor, he came by Mitylene to Miletus.” Which account proves, first, that Troas lay in the way by which St. Paul passed between Ephesus to Macedonia; secondly,

that he had disciples there. In one journey between these two places the epistle, and in another journey between the same places the history, makes him stop at this city. Of the first journey he is made to say, “that a door was in that city opened unto me of the Lord;” in the second, we find disciples there collected around him, and the apostle exercising his ministry with what was even in him more than ordinary zeal and labour. The epistle, therefore, is in this instance confirmed, if not by the terms, at least by the probability, of the history; a species of confirmation by no means to be despised, because, as far as it reaches, it is evidently uncontrived.

SECTION 9.

~~<7124>~~ **2 Corinthians 11:24, 26:** “Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep.”

These particulars cannot be extracted out of the Acts of the Apostles; which proves, as hath been already observed, that the *epistle* was not framed from the *history*: yet they are consistent with it, which, considering how numerically circumstantial the account is, is more than could happen to arbitrary and independent fictions. When I say that these particulars are *consistent* with the history, I mean, first, that there is no article in the enumeration which is contradicted by the history; secondly, that the history, though silent with respect to many of the facts here enumerated, has left space for the existence of these facts, consistent with the fidelity of its own narration.

First, no contradiction is discoverable between the epistle and the history. When St. Paul says, *thrice* was I beaten with rods, although the history record only *one* beating with rods, viz. at Philippi, ~~<4162>~~ **Acts 16:22**, yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods, at the time of writing this epistle, in which St. Paul says that he had only suffered *three*, there would have been a contradiction properly so called. The same observation applies generally to the other parts of the enumeration, concerning which the history is silent: but there is one clause in the quotation particularly deserving of remark; because, when confronted with the history, it furnishes the nearest approach to a contradiction, without a contradiction being actually incurred, of any I remember to have met with. “Once,” saith St. Paul, “was I stoned.” Does the history relate that St. Paul, prior to the writing of this epistle, had been

stoned more than once? The history mentions distinctly one occasion upon which St. Paul was stoned, viz. at Lystra in Lycaonia. “Then came thither certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead.” (^{<41419>}Acts 14:19.) And it mentions also another occasion, in which “an assault was made, both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them; but they were aware of it,” the history proceeds to tell us, “and fled into Lystra and Derbe.” This happened at Iconium, prior to the date of the epistle. Now, had the assault been completed; had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were “aware of their danger and fled,” a contradiction between the history and the epistle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction without falling into it.

Secondly, I say, that if the Acts of the Apostles be silent concerning many of the instances enumerated in the epistle, this silence may be accounted for, from the plan and fabric of the history. The date of the epistle synchronizes with the beginning of the twentieth chapter of the Acts. The part, therefore, of the history which precedes the twentieth chapter, is the only part in which can be found any notice of the persecutions to which St. Paul refers. Now it does not appear that the author of the history was with St. Paul until his departure from Troas, on his way to Macedonia, as related ^{<41610>}Acts 16:10; or rather indeed the contrary appears. It is in this point of the history that the language changes. In the seventh and eighth verses of this chapter { ^{<41607>}Acts 16:7,8} the *third* person is used. “After *they* were come to Mysia, *they* assayed to go into Bithynia, but the Spirit suffered *them* not; and *they* passing by Mysia, came to Troas:” and the third person is in like manner constantly used throughout the foregoing part of the history. In the tenth verse of this chapter { ^{<41610>}Acts 16:10} the *first* person comes in: “After Paul had seen the vision, immediately *we* endeavoured to go into Macedonia; assuredly gathering that the Lord had called *us* to preach the Gospel unto them.” Now, from this time to the writing of the epistle, the history occupies four chapters; yet it is in these, if in any, that a regular or continued account of the apostle’s life is to be

expected: for how succinctly his history is delivered in the preceding part of the book, that is to say, from the time of his conversion to the time when the historian joined him at Troas, except the particulars of his conversion itself, which are related circumstantially, may be understood from the following observations:—

The history of a period of sixteen years is comprised in less than three chapters; and of these a material part is taken up with discourses. After his conversion he continued in the neighbourhood of Damascus, according to the history, for a certain considerable though indefinite length of time, according to his own words (^{<4018>}**Galatians 1:18**) for three years; of which no other account is given than this short one, that “straightway he preached Christ in the synagogues, that he is the Son of God; that all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem? that he increased the more in strength, and confounded the Jews which dwelt at Damascus; and that, after many days were fulfilled, the Jews took counsel to kill him.” From Damascus he proceeded to Jerusalem: and of his residence there nothing more particular is recorded, than that “he was with the apostles, coming in and going out; that he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, who went about to kill him.” From Jerusalem, the history sends him to his native city of Tarsus, (^{<4030>}**Acts 9:30**.) It seems probable, from the order and disposition of the history, that St. Paul’s stay at Tarsus was of some continuance; for we hear nothing of him until, after a long apparent interval and much interjacent narrative, Barnabas, desirous of Paul’s assistance upon the enlargement of the Christian mission, “went to Tarsus for to seek him,” (^{<4125>}**Acts 11:25**.) We cannot doubt that the new apostle had been busied in his ministry; yet of what he did or what he suffered during this period, which may include three or four years, the history professes not to deliver any information. As Tarsus was situated upon the seacoast, and as, though Tarsus was his home, it is probable he visited from thence many other places, for the purpose of preaching the Gospel, it is not unlikely that in the course of three or four years he might undertake many short voyages to neighbouring countries, in the navigating of which we may be allowed to suppose that some of those disasters and shipwrecks befell him to which he refers in the quotation before us, “Thrice I suffered shipwreck, a night and a day I have been in the deep.” This last clause I am inclined to interpret of his being obliged to take to an open boat upon the loss of the ship, and his continuing out at sea in that

dangerous situation a night and a day. St. Paul is here recounting his sufferings, not relating miracles. From Tarsus, Barnabas brought Paul to Antioch, and there he remained a year: but of the transactions of that year no other description is given than what is contained in the *last four verses* of the *eleventh chapter*. { <441127> **Acts 11:27-30** } After a more solemn dedication to the ministry, Barnabas and Paul proceeded from Antioch to Cilicia, and from thence they sailed to Cyprus, of which voyage no particulars are mentioned. Upon their return from Cyprus they made a progress together through the Lesser Asia; and though two remarkable speeches be preserved, and a few incidents in the course of their travels circumstantially related, yet is the account of this progress, upon the whole, given professedly with conciseness; for instance, at Iconium it is said that they abode a long time, (<44143> **Acts 14:3**.) yet of this long abode, except concerning the manner in which they were driven away, no memoir is inserted in the history. The whole is wrapped up in one short summary: “They spake boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.” Having completed their progress, the two apostles returned to Antioch, “and there they abode long time with the disciples.” Here we have another large portion of time passed over in silence. To this succeeded a journey to Jerusalem, upon a dispute which then much agitated the Christian Church, concerning the obligation of the law of Moses. When the object of that journey was completed, Paul proposed to Barnabas to go again and visit their brethren in every city where they had preached the word of the Lord. The execution of this plan carried our apostle through Syria, Cilicia, and many provinces of the Lesser Asia; yet is the account of the whole journey despatched in *four verses* of the *sixteenth chapter*.

SECTION 10.

<44001> **2 Corinthians 3:1**: “Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you?”

“As some others.” Turn to <441827> **Acts 18:27**, and you will find that, a short time before the writing of this epistle, Apollos had gone to Corinth with letters of commendation from the Ephesian Christians: “And when Apollos was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him.” Here the words of the epistle bear the appearance of alluding to some specific instance, and the history supplies that instance; it supplies at least an instance as apposite as possible to the terms which

the apostle uses, and to the date and direction of the epistle in which they are found. The letter which Apollos carried from Ephesus, was precisely the letter of commendation which St. Paul meant; and it was to Achaia, of which Corinth was the capital, and indeed to Corinth itself, (~~4190~~ **Acts 19:1**.) that Apollos carried it; and it was about two years before the writing of this epistle. If St. Paul's words be rather thought to refer to some general usage which then obtained among Christian Churches, the case of Apollos exemplifies that usage, and affords that species of confirmation to the epistle, which arises from seeing the manners of the age, in which it purports to be written, faithfully preserved.

SECTION 11.

~~47130~~ **2 Corinthians 13:1**: "This is the third time I am coming to you;"
 τριτον τουτο ερχομαι.

Do not these words import that the writer had been at Corinth *twice* before? Yet, if they import this, they upset every congruity we have been endeavouring to establish. The Acts of the Apostles record only *two journeys* of St. Paul to Corinth. We have all along supposed, what every mark of time except this expression indicates, that the epistle was written between the first and second of these journeys. If St. Paul had been already *twice* at Corinth, this supposition must be given up; and every argument or observation which depends upon it, falls to the ground. Again, the Acts of the Apostles not only record no more than *two journeys* of St. Paul to Corinth, but do not allow us to suppose that more than *two* such journeys could be made or intended by him within the period which the history comprises; for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the apostle's time is accounted for. If, therefore, the epistle was written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his first imprisonment at Rome, i.e. after the time to which the history extends. When I first read over this epistle with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own that I felt myself confounded by the text. It appeared to contradict the opinion which I had been led by a great variety of circumstances to form, concerning the date and occasion of the epistle. At length, however, it occurred to my thoughts to inquire whether the passage did necessarily imply that St. Paul had been at Corinth twice; or, whether, when he says, "This is the third time I am coming to you," he

might mean only that this was the third time that he was *ready*, that he was *prepared*, that he *intended* to set out upon his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in this purpose, which disappointment forms the subject of much apology and protestation in the first and second chapters of the epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which “he was coming to them,” then the present would be the *third* time, i.e. of his being *ready* and *prepared* to come, although he had been actually at Corinth only *once* before. This conjecture being taken up, a farther examination of the passage and the epistle produced proofs which placed it beyond doubt. “This is the third time I am coming to you:” in the verse following these words, he adds, “I told you before, and foretell you, as if I were present the *second time*; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare.” In this verse the apostle is declaring beforehand what he would do in his intended visit; his expression therefore, “as if I were present the second time,” relates to that visit. But, if his future visit would only make him present among them a second time, it follows that he had been already there but *once*. Again, in the *fifteenth* verse of the first chapter, {<47015>**2 Corinthians 1:15**} he tells them, “In this confidence I was minded to come unto you before, that ye might have a *second* benefit.” Why a second, and not a third benefit? why **δευτεραν**, and not **τριτην χαριν**, if the **τριτον ερχομαι** in the thirteenth chapter {<47131>**2 Corinthians 13:1**} meant a *third* visit? for though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the epistle that he had never been at Corinth from the time of the disappointment to the time of writing the epistle, it follows that, if it were only a second visit in which he was disappointed *then*, it could only be a second visit which he proposed *now*. But the text which I think is decisive of the question, if any question remain upon the subject, is the *fourteenth* verse of the *twelfth* chapter: {<47124>**2 Corinthians 12:14**} “Behold, the third time I am ready to come to you:” **ιδου τριτον ετοιμωσ εχω ελθειν**. It is very clear that the **τριτον ετοιμωσ εξω ελθειν** of the *twelfth* chapter, and the **τριτον τουτο ερχομαι** of the *thirteenth* chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul’s own explanation of his own words; and it is that very explanation which we are contending for, viz. that **τριτον τουτο ερχομαι** does not mean that he was coming a *third time*, but that this was *the third time* he was in

readiness to come, **τριτον ετοιμως εχω**. Upon the whole, the matter is sufficiently certain; nor do I propose it as a new interpretation of the text which contains the difficulty, for the same was given by Grotius long ago; but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument: First, because an impostor generally guards against the appearance of inconsistency; and, secondly, because, when apparent inconsistencies are found, it is seldom that any thing but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution which usually accompanies the consciousness of fraud; and the solution proves that it is not the collusion of fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place.

SECTION 12.

~~471014~~ **2 Corinthians 10:14-16:** “We are come as far as to you also in preaching the Gospel of Christ, not boasting of things without our measure, that is, of other men’s labours; but having hope, when your faith is increased that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you.”

This quotation affords an indirect, and therefore unsuspecting, but at the same time a distinct and indubitable recognition of the truth and exactness of the history. I consider it to be implied, by the words of the quotation, that Corinth was the extremity of St. Paul’s travels *hitherto*. He expresses to the Corinthians his hope that in some future visit he might “preach the Gospel to the regions beyond them;” which imports that he had not hitherto proceeded “beyond them,” but that Corinth was as yet the farthest point or boundary of his travels. Now, how is St. Paul’s first journey into Europe, which was the only one he had taken before the writing of the epistle, traced out in the history? Sailing from Asia, he landed at Philippi; from Philippi, traversing the eastern coast of the peninsula, he passed through Amphipolis and Apollonia to Thessalonica; from thence through Berea to Athens, and from Athens to Corinth, *where he stopped*; and from whence, after a residence of a year and a half, he sailed back into Syria. So that Corinth was the last place which he visited in the peninsula; was the place from which he returned into Asia; and was, as such, the boundary

and limit of his progress. He could not have said the same thing, viz. “I hope hereafter to visit the regions beyond you,” in an epistle to the Philippians, or in an epistle to the Thessalonians, inasmuch as he must be deemed to have already visited the regions beyond *them*, having proceeded from those cities to other parts of Greece. But from Corinth he returned home; every part therefore beyond that city might properly be said, as it is said in the passage before us, to be unvisited. Yet is this propriety the spontaneous effect of truth, and produced without meditation or design.

For St. Paul’s journeys, the reader is referred to the *map* which accompanies the Acts of the Apostles.

Dr. *Lightfoot*, in his *Chronology of the New Testament*, has made some good observations on the *date* of this epistle, and the *circumstances* by which that date is ascertained; collating, as Dr. *Paley* has done, the *epistle* with those parts of the *history* in the Acts, which refer to it.

The following is the substance of what he says on this subject:—

A new year being now entered, and Paul intending for *Syria*, as soon as the spring was a little up, he sends *Titus* beforehand to *Corinth*, to hasten their collections for the saints in *Judea*, that they might be ready against Paul should come thither. And with *Titus* he sends two other brethren, and by them all, he sends the Second Epistle to the Corinthians. The proof that it was written and sent at this time, and in this manner, is plain, by these places and passages in it:—^{<A082>}**2 Corinthians 9:2-4**: “I know the forwardness of your mind, for which I boast of you to them of Macedonia: yet have I sent the brethren, lest our boasting of you should be in vain; lest haply they of Macedonia come with me,” &c. ^{<A124>}**2 Corinthians 12:14**: “Behold, the third time I am coming to you.” ^{<A130>}**2 Corinthians 13:1**: “This is the third time I am coming to you.” And, ^{<A086>}**2 Corinthians 8:16**: “But thanks be unto God, who put the same earnest care into the heart of Titus for you.” ^{<A087>}**2 Corinthians 8:17**: “Being more forward, of his own accord he went unto you.” ^{<A088>}**2 Corinthians 8:18**: “And with him we have sent the brother, whose praise is in the Gospel.” ^{<A022>}**2 Corinthians 8:22**: “And we have sent with them our brother, whom we have often times proved diligent in many things,” &c.

The apostle, in this second epistle to *Corinth*, first excuses his not coming to them, according as he had promised in his first epistle, ^{<416f>}**1 Corinthians 16:5**, clearing himself from all lightness in making, and from all unfaithfulness in breaking, that promise; and fixing the principal reason upon themselves and their present condition; because he had not yet intelligence, when he went first into *Macedonia*, of any reformation among them of those enormities that he had reproved in his first epistle; therefore he was unwilling to come to them in heaviness, and with a scourge. This, his failing to come according to his promise, had opened the mouths of several in his disgrace, and false teachers took any other occasion to vilify him, which he copiously satisfies, and vindicates himself all along in the epistle. His exceeding zealous plainness with them, and dealing so home and thoroughly against their misdemeanors as he did, was one advantage that his enemies took to open their mouths against him, and to withdraw the *hearts* of the *Corinthians* from him; and chiefly because he was so urgent against the works of the law as to justification, and those rites which the Jews, even the most of those that were converted to the Gospel, too much doated on.

After he had sent away this epistle by *Titus, Erastus, and Mark*, if our conjecture fail not, and had given notice to the *Corinthians* of his speedy coming to them, and warning them to get their collections ready against, he came, he provided for his journey into *Syria*, which he had intended so long: partly to visit the Churches in these parts, and partly to bring up the collections he had got for the poor of *Judea*; of which he had promised to the three ministers of the circumcision, *Peter, James, and John*, that he would be careful, ^{<8210>}**Galatians 2:10**.

^{<401>}**Acts 20:4**: “And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.” ^{<405>}**Acts 20:5**: “These going before tarried for us at Troas.” ^{<406>}**Acts 20:6**: “And we sailed away from Philippi, after the days of unleavened bread.”

But when Paul, and this his company, are all going for Asia together, why should they not set out together; but these go before, and tarry at *Troas*, and *Paul* and some other of his company come after? Nay, they were all to meet at *Troas*, as it appeareth, ^{<406>}**Acts 20:6**. Why might they not then have gone altogether to *Troas*?

The reason of this was, because *Paul* himself was to go by *Corinth*; and not minding to stay there but very little, because he hastened to Jerusalem, he would not take his whole train thither, but send them off the next way they could go to *Troas*, himself promising and resolving to be speedily with them there. He had promised a long time to the Church of *Corinth* to come unto them, and he had newly sent word in that epistle that he had lately sent, that now his coming would be speedy, ^{<47124>}**2 Corinthians 12:14** “Behold, the third time I am ready to come to you;” and ^{<47130>}**2 Corinthians 13:1**: “This is the third time that I am coming to you.” Not that he had been there *twice* before, for since his first departing thence, (when he had stayed a long time together, at his first planting of the Gospel in that place,) there is neither mention nor probability of his being there again; but this was the third time *that he was coming*, having promised and intended a journey thither once before, but was prevented, ^{<47015>}**2 Corinthians 1:15-17**. But now he not only promises by the epistle that he will come, but staketh the three brethren that he had sent thither for witnesses and sureties of that promise, ^{<47130>}**2 Corinthians 13:1, 2**, that in the mouth of these witnesses his promise might be established and assured. See the *Introduction*, section xi.

Now the time is come that he makes good his promise; and whilst the rest of his company go directly the next cut to *Troas*, he himself and Luke, and whom else he thought good to retain with him, go about by *Corinth*.

And now, to look a little farther into the reason of their thus parting company, and of Paul’s short stay at *Corinth* when he came there, we may take into our thoughts, (besides how much he hastened to *Jerusalem*,) the jealousy that he had, lest he should not find all things at *Corinth* so comfortable to himself, and so creditable to them, before those that should come with him, as he desired. He has many passages in the second epistle that he wrote to them that glance that way; for though, as to the general, there was reformation wrought among them, upon the receiving his first epistle, and thereupon he speaks very excellent things of them; yet were there not a few that thought basely of him, ^{<47102>}**2 Corinthians 10:12**, and traduced him and his doctrine, 2Cor. 11, and 12, and gave him cause to suspect that this boasting of that Church to the Churches of *Macedonia* might come off but indifferently, if the *Macedonians* should come with him to see how all things were there, ^{<47004>}**2 Corinthians 9:4**. And therefore it was but the good policy of just fear, grief, and prudence to send them by

another way, and he had very just cause to stay but a little while when he came there.-*Lightfoot's Works*, vol. i. p. 310, &c.

PREFACE TO THE SECOND EPISTLE TO THE CORINTHIANS.

It is a general opinion among learned men that this epistle was written *about a year after the former*: and this seems to be supported by the words, ^{<4702>}**2 Corinthians 9:2**: *Achaia was ready a year ago*; for the apostle having given instructions for that collection, to which he refers in these words at the close of the preceding epistle, they would not have had the *forwardness* there mentioned till a year had elapsed. As the apostle had purposed to stay at Ephesus till *pentecost*, ^{<4668>}**1 Corinthians 16:8**; and he stayed some time in Asia after his purpose to leave Ephesus and go to Macedonia, ^{<4021>}**Acts 9:21, 22**; and yet making here his apology for not *wintering* in Corinth, as he thought to do, ^{<4666>}**1 Corinthians 16:6**; this epistle must have been written *after* the winter, and consequently when a *new year* was begun. It therefore, says Dr. *Whitby*, seems to have been written after his *second* coming to Macedonia, mentioned ^{<4018>}**Acts 20:3**. For, (1.) It was written after he had been at *Troas*, and had left that place to return to *Macedonia*: now that was at his *second* going thither; see ^{<4702>}**2 Corinthians 2:12**. (2.) It was written when Timothy was *with* him: now, when he left *Ephesus* to go into *Macedonia*, Timothy went not *with* him, but was sent *before* him, ^{<4192>}**Acts 19:22**; but at his *second* going through *Macedonia*, Timothy was *with* him, ^{<4018>}**Acts 20:4**. (3.) He speaks of some *Macedonians* who were likely to accompany him, ^{<4704>}**2 Corinthians 9:4**. Now, at his *second* going from *Macedonia*, there accompanied him *Aristarchus*, *Secundus*, and *Gaius* of *Thessalonica*, the metropolis of Macedonia, ^{<4018>}**Acts 20:4**. (4.) The postscript says that this epistle was written from *Philippi*, where Paul was till the days of unleavened bread, ^{<4016>}**Acts 20:6**; it therefore seems to have been sent from thence to them by *Titus*, and some *other person*, not long before St. Paul's coming to them; which he speaks of as instant, ^{<4730>}**2 Corinthians 13:1**; and that which he was *now ready to do*, ^{<4712>}**2 Corinthians 12:14**; and *did*, according to Dr. *Lightfoot*, in his journey from *Philippi* to *Troas*; he sailing *about* from *Philippi* to Corinth, to make good his promise; whilst the rest that were with him, ^{<4018>}**Acts 20:4**, went *directly the next cut* to *Troas*, and there waited for him. See *Whitby*.

That the first epistle had produced powerful effects among the Corinthians is evident from what the apostle mentions in this. Titus had met him in

Macedonia, and told him of the reformation produced by this epistle, see **2 Corinthians 7:5, 6**; that the Church had excommunicated the incestuous man; that the epistle had overwhelmed them with great distress; had led them to a close examination of their conduct and state; and had filled them with respect and affection for their apostle, &c. Hearing this, St. Paul wrote this second epistle, to comfort, to commend them, and to complete the work which he had begun, by causing them to finish the contribution for the poor saints at Jerusalem; and also to vindicate his own apostolic character, and to unmask the *pretended apostle*, who had led them so long astray. See the preceding *Introduction*.

Its principal divisions are:—

I.-The PREFACE, **2 Corinthians 1:1-7**.

II.-The NARRATION, comprehending an account of what had happened to himself; his answer to their questions concerning the incestuous person, with different other matters; among which, the following are the chief:—

(1.) The *persecution* which he had suffered in Asia, and from which he had been miraculously rescued, **2 Corinthians 1:8-14**.

(2.) His *purpose* to pay them a visit, **2 Corinthians 1:15-24**.

(3.) Concerning the *sorrow* which they had suffered on account of the *excommunication* of the incestuous person, 2 Cor 2, and 7.

(4.) His own vindication against the false apostle; in which he gives an account of his *doctrine*, **2 Corinthians 3:6-18**. His *conduct*, **2 Corinthians 4:1-6**. His bodily infirmities, **2 Corinthians 4:7**; and 2 Cor 5.

(5.) Strongly exhorts them to a *holy life*, 2 Cor 6, and 7.

III.-Of the ALMS that had been collected, and were yet to be collected, 2 Cor 8, and 9.

IV.-His DEFENCE against the false apostle and his calumniators in general, 2 Cor 10-12.

V.-MISCELLANEOUS matters, 2 Cor 13.

It may be remarked, once for all, that none of these or such *artificial* divisions are made by the apostle himself, no more than the divisions into

chapters and verses. All these are the work of *man*, and certainly contribute nothing to a proper understanding of the epistle itself. The apostle appears to have sat down, and, under the influence of the Divine Spirit, he wrote on the different subjects treated of in the epistle just in the order that these things occurred to his mind, without intending particular *heads, divisions* or *subdivisions*. And, as he probably wrote the whole with very little intermission of time, his sense will be best apprehended by those who carefully read over the whole at *one sitting*.

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the emperors of the east in their diplomata, &c., and thence also called the “civil era of the Greeks,” εφξε (5565.)
- Year of the Alexandrian era of the world, or ecclesiastical epoch of the Greeks, εφνθ (5559.)
- Year of the Antiochian era of the world, εφμθ (5549).
- Year of the Eusebian epoch of the creation, or that used in the Chronicon of Eusebius, and the Roman martyrology, δςπε (4285.)
- Year of the Julian period, 4767.
- Year of the world, according to Bedford and Kennedy, in their Scripture Chronology, 4065.
- Year of the Usherian era of the world, or that used in the English Bibles, 4061.
- Year of the world according to Scaliger, 4001. The difference of sixty years in the era of the world, as fixed by Scaliger and Usher, arises from the former chronologer placing the birth of Abraham in the 70th, and the latter in the 130th year of the life of his father Terah. For Scaliger’s computation, see on ^{<01126>}**Genesis 11:26**; and for Usher’s computation, see on ^{<01126>}**Genesis 11:26**, and ^{<01132>}**Genesis 11:32**, conferred with ^{<4070>}**Acts 7:4**.
- Year of the minor Jewish era of the world, 3817.
- Year of the greater Rabbinical era of the world, 4416.
- Year since the Deluge, according to Archbishop Usher and the English Bible, 2405.
- Year of the Cali Yuga, or Indian era of the Deluge, 3159.
- Year of the era of Iphitus, who re-established the Olympic Games 338 years after their institution by Hercules, or about 884 years before the commencement of the Christian era, 997.
- Year of the two hundred and ninth Olympiad, 1. This epoch commenced, according to the most accurate calculations of some of the moderns, precisely 776 years before the Christian era, and 23 years before the building of Rome; and computations of time by it ceased about A. D. 440.

- Year from the building of Rome, according to Fabius Pictor, who flourished about 225 years before Christ, and who is styled by Dionysius of Halicarnassus an accurate writer, 804. (This epoch is used by Diodorus Siculus.)
- Year from the building of Rome, according to Polybius the historian, 808.
- Year from the building of Rome, according to Cato and the *Fasti Consulares*, and adopted by Solinus, Eusebius, Dionysius of Halicarnassus, &c., 809.
- Year from the building of Rome, according to Varro, which was that adopted by the Roman emperors in their proclamations, by Plutarch, Tacitus, Dio Cassius, Gellius Censorinus, Onuphrius, Baronius, and by most modern chronologers, 810. N. B. Livy, Cicero, Pliny, and Velleius Paterculus, fluctuate between the Varronian and Catonian computations.
- Year of the epoch of Nabonassar, king of Babylon, after the division of the Assyrian monarchy, or that used by Hipparchus, by Ptolemy in his astronomical observations, by Censorinus and others, 805. (The years of this era constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassarean years. This epoch commenced on the IVth of the calends of March, (Feb. 26,) B. C. 747; and, consequently, the beginning of the 805th year of the era of Nabonassar coincided with the Vth of the Ides of August, (Aug. 9,) A. D. 57.
- Year of the era of the Seleucidæ, or since Seleucus, one of the generals of Alexander the Great, took Babylon and ascended the Asiatic throne, sometimes called the Grecian era, and the era of principalities, in reference to the division of Alexander's empire, 369.
- Year of the Cæsarean era of Antioch, 105.
- Year of the Julian era, or year since the Calendar of Numa Pompilius, the second Roman king, was reformed by Julius Cæsar, 102.
- Year of the Spanish era, or since the second division of the Roman provinces among the Triumviri, 95.
- Year since the defeat of Pompey, by Julius Cæsar, at Pharsalia, called by Catrou and Rouille the commencement of the Roman empire, 105.
- Year of the Actiac, or Actian era, or proper epoch of the Roman empire, commencing with the defeat of Antony by Augustus at Actium, 87.
- Year from the birth of Jesus Christ, 61.

- Year of the vulgar era of Christ's nativity, 57.
- Year of the Dionysian period or Easter Cycle, 58.
- Common Golden Number, or year of the Grecian or Metonic Cycle of nineteen years, 1, or the first common year.
- Jewish Golden Number, or year of the Rabbinical Cycle of nineteen years, 17, or the sixth Embolismic.
- Year of the Solar Cycle, 10.
- Dominical Letter B; or, which is the same thing, the Calends of January, (Jan. 1,) happened on the Jewish Sabbath, or our Saturday.
- Jewish Passover, (15th of Nisan, or Abib,) Tuesday, April 5, or on the Nones of April.
- Number of Direction, or number of days that Easter Sunday happens after the 21st of March, 21; or the XIIth of the Calends of April.
- Mean time of the Paschal Full Moon at Corinth, (its longitude being twenty-three degrees to the east of London,) according to Ferguson's Tables, which are sufficiently exact for this purpose, April 7, or the VIIth of the Ides of April, at forty-eight minutes and thirty-eight seconds past eight in the evening. True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, April 8, or the VIth of the Ides of April, at thirty-seven minutes and one second past five in the morning; the true time of the Paschal Full Moon being eight hours, forty-eight minutes, and twenty-three seconds after the mean.
- Easter Sunday, April 10, or the IVth of the Ides of April.
- Epect, or moon's age on the twenty-second of March, or the Xith of the Calends of April, (the day on which the earliest Easter happens,) 29.
- Year of the reign of Nero. Cæsar, the Roman emperor, and fifth Cæsar, 4.
- Year of Claudius Felix, the Jewish governor, 5.
- Year of the reign of Vologesus, king of the Parthians, or the family of the Arsacidæ, 8.
- Year of Caius Numidius Quadratus, governor of Syria, 7.
- Year of Ishmael, high priest of the Jews, 3.
- Year of the reign of Corbred I., king of the Scots, brother to the celebrated Caractacus, who was carried prisoner to Rome, but afterwards released by the emperor, 3.

-Roman consuls; Nero. Cæsar Augustus, (the second time,) and L. Calpurnius Piso.

Eminent men, contemporaries with St. Paul.

-*L. Annæus Seneca*, the Stoic philosopher and poet, son of M. Annæus Seneca, the rhetorician; born about the commencement of the Christian era, and put to death about A. D. 65.

-*Annæus Cornutus*, the Stoic philosopher, and preceptor to Persius the satirist; flourished under Nero.

-*Lucan*, nephew to Seneca the philosopher; born about A. D. 29, put to death about A. D. 65.

-*Andromachus* of Crete, a poet, and Nero's physician.

-*T. Petronius Arbiter*, of Massila, died A. D. 66.

-*Aulus Persius Flaccus*, the Latin poet, of Volaterræ in Italy; died in the ninth year of the reign of Nero, aged 28.

-*Dioscorides*, the physician; the age in which this physician lived is very uncertain.

-*Justus*, of Tiberias, in Palestine.

-*Flavius Josephus*, the Jewish historian; born A. D. 37, died A. D. 93.

-*Silius Italicus*, the poet who was several times consul; born about A. D. 23, died in the beginning of the reign of Trajan, aged 75.

-*Valerius Flaccus*, the Latin poet; flourished under Vespasian.

-*C. Plinius Secundus*, of Verona, born under Tiberius, flourished under Vespasian, and died under Titus, A. D. 79, aged 56.

-*Thræseus Pætus*, the Stoic philosopher, famous for his independence and generous sentiments; slain by order of Nero, A. D. 66.

-*Quintius Curtius Rufus*, the historian; the time when he flourished is uncertain, some placing him under Claudius, others under Vespasian, and others under Trajan.

-*Asconius Pedianus*, the historian and annotator, died A. D. 76, aged 85.

-*Marcus Valerius Martialis*, the epigrammatist; born about A. D. 29, died A. D. 104, aged 75.

-*Philo-Byblius*, born about A. D. 53, died A. D. 133, aged 80.

-*Acusilaus*, the rhetorician; flourished under Galba.

- Afer*, an orator and preceptor of Quintilian, died A. D. 59.
- Afranius*, the satirist, put to death by Nero, in the Pisonian conspiracy.
- Marcus Aper*, a Latin orator of Gaul, died A. D. 85.
- Babilus*, the astrologer, who caused the Emperor Nero. to put all the leading men of Rome to death.
- C. Balbillus*, the historian of Egypt; flourished under Nero.
- P. Clodius Quirinalis*, the rhetorician, flourished under Nero.
- Fabricus*, the satirist; flourished under Nero.
- Decius Junius Juvenalis*, the satirist; born about A. D. 29, died A. D. 128, aged about 100 years.
- Longinus*, the lawyer, put to death by Nero.
- Plutarch*, the biographer and moralist; born about A. D. 50, died about A. D. 120, or A. D. 140, according to others.
- Polemon*, the rhetorician, and master of Persius the celebrated satirist, died in the reign of Nero.
- Seleucus*, the mathematician, intimate with the Emperor Vespasian.
- Servilius Nonianus*, the Latin historian; flourished under Nero.
- Caius Cornelius Tacitus*, the celebrated Roman historian; born in the reign of Nero, and died at an advanced age in the former part of the second century.

CHAPTER 1.

St. Paul encourages them to trust in God in all adversities, from a consideration of the support which he had granted them already in times of afflictions; and expresses his strong confidence of their fidelity, 1-7. Mentions the heavy tribulation which he had passed through in Asia; as also his deliverance, 8-11. Shows in what the exultation of a genuine Christian consists, 12. Appeals to their own knowledge of the truth of the things which he wrote to them, 13, 14. Mentions his purpose of visiting them; and how sincere he was in forming it; and the reason why he did not come, as he had purposed, 15-24.

NOTES ON CHAP. 1.

Verse 1. Paul, an apostle] Paul, commissioned immediately by Jesus Christ himself, *according to the will of God*, to preach the Gospel to the Gentiles. See Clarke on “^{<4010>}1 Corinthians 1:1”.

In all Achaia] The whole of the *Peloponnesus*, or that country separated from the main land by the *Isthmus of Corinth*. From this we may learn that this epistle was not only sent to the Church at *Corinth*, but to all the Churches in that country.

Verse 2. Grace be to you and peace] See ^{<5010>}Romans 1:7.

Verse 3. Blessed be God] Let God have universal and eternal praise: 1. Because he is the *Father of our Lord Jesus Christ*, who is the gift of his endless love to man, ^{<4016>}John 1:16. 2. Because he is the *Father of mercies*, ο πατηρ των οικτιρημων, the source whence *all* mercy flows, whether it respect the body or the soul, time or eternity; the *source of tender mercy*; for so the word implies. See Clarke on “^{<5120>}Romans 12:1”. And, 3. Because he is *the God of all comfort*-the Fountain whence all consolation, happiness, and bliss flow to angels and to men.

Verse 4. Who comforteth us] Who shows himself to be the God of tender mercy, by condescending to notice us, who have never deserved any good at his hand; and also the God of all consolation, by *comforting us in all our tribulation*-never leaving us a prey to anxiety, carking care, persecution, or temptation; but, by the comforts of his Spirit, bearing us up *in, through, and above*, all our trials and difficulties.

That we may be able to comfort them] Even *spiritual* comforts are not given us for our use alone; they, like all the gifts of God, are given that they may be distributed, or become the instruments of help to others. A minister's trials and comforts are permitted and sent for the benefit of the Church. What a miserable preacher must he be who has all his divinity by study and learning, and nothing by experience! If his soul have not gone through all the travail of regeneration, if his heart have not felt the love of God shed abroad in it by the Holy Ghost, he can neither instruct the ignorant nor comfort the distressed. See ^{<7010>}2 Corinthians 1:6.

Verse 5. The sufferings of Christ] Suffering endured for the cause of Christ: such as persecutions, hardships, and privations of different kinds.

Our consolation also aboundeth] We stood as well, as firmly, and as easily, in the heaviest trial, as in the lightest; because the consolation was always proportioned to the trial and difficulty. Hence we learn, that he who is upheld in a slight trial need not fear a great one; for if he be faithful, his consolation shall *abound*, as his sufferings *abound*. Is it not as easy for a *man* to lift one hundred pounds' weight, as it is for an *infant* to lift a few *ounces*? The proportion of strength destroys the comparative difficulty.

Verse 6. And whether we be afflicted] See Clarke on “~~470104~~-2 Corinthians 1:4”.

Which is effectual] There is a strange and unusual variation in the MSS. and versions in this passage. Perhaps the whole should be read thus: *For if we be afflicted, it is for your encouragement and salvation; and if we be comforted, it is also for your encouragement, which exerted itself by enduring the same sufferings which we also suffer.*

This transposition of the *middle* and *last* clauses is authorized by the best MSS. and versions. The meaning seems to be this: While ye abide faithful to God, no suffering can be prejudicial to you; on the contrary, it will be advantageous; God having your comfort and salvation continually in view, by all the dispensations of his providence: and while you patiently endure, your salvation is advanced; sufferings and consolations all becoming energetic means of accomplishing the great design, for all things work together for good to them that love God. See the variations in *Griesbach*.

Verse 7. And our hope of you is steadfast] We have no doubt of your continuing in the truth; because we see that you have such a full, experimental knowledge of it, that no sufferings or persecutions can turn you aside. And we are sure that, *as ye suffer*, so shall ye *rejoice*.

Verse 8. Our trouble which came to us in Asia] To what part of his history the apostle refers we know not: some think it is to the *Jews lying in wait to kill him*, ~~44018~~ Acts 20:3; others, to the *insurrection raised against him by Demetrius and his fellow craftsmen*, ~~441023~~ Acts 19:23; others, to his *fighting with beasts at Ephesus*, ~~461532~~ 1 Corinthians 15:32, which they understand *literally*; and others think that there is a reference here to some persecution which is not recorded in any part of the apostle's history.

We were pressed out of measure, above strength] The original is exceedingly emphatic: *καθ̅ υπερβολην̅ εβαρηθημεν̅ υπερ̅ δυναμιν̅*. we

were weighed down beyond what is credible, even beyond what any natural strength could support. There is no part of St. Paul's history known to us which can justify these strong expressions, except his being *stoned* at Lystra; which if not what is here intended, the facts to which he refers are not on record. As Lystra was properly in Asia, unless he mean Asia Minor, and his stoning at Lystra did most evidently destroy his life, so that his being raised was an effect of the miraculous power of God; he might be supposed to refer to this. **See Clarke's notes on "Ac 14:19"**, &c. But it is very likely that the reference is to some terrible persecution which he had endured some short time before his writing this epistle; and with the outlines of which the Corinthians had been acquainted.

Verse 9. We had the sentence of death in ourselves] The tribulation was so violent and overwhelming, that he had no hope of escaping death.

That we should not trust in ourselves] The tribulation was of such a nature as to take away all expectation of help but from GOD alone.

But in God which raiseth the dead] This is very like the business at Lystra; and would be sufficient to fix the apostle's reference to that fact could the *time* and other circumstances serve.

Verse 10. Who delivered us from so great a death] For the circumstances were such that no human power could avail.

Will yet deliver us] Having had such a signal evidence of His interposition already, we will confide in him with an unshaken confidence that he will continue to support and deliver.

Verse 11. Ye also helping together by prayer] Even an *apostle* felt the prayers of the Church of God necessary for his comfort and support. What innumerable blessings do the prayers of the followers of God draw down on those who are the objects of them!

The gift bestowed-by the means of many persons] The blessings communicated by means of their prayers.

Thanks may be given by many] When they who have prayed hear that their prayers are so particularly answered, then all that have prayed will feel themselves led to *praise God* for his gracious answers. Thus, the *prayers of many* obtain the *gift*; and the *thanksgiving of many* acknowledge the *mercy*.

The *gift*, or **χαρισμα**, which the apostle mentions, was his deliverance from the dangers and deaths to which he was exposed.

Verse 12. For our rejoicing is this] ἡ καυχησις. Our *boasting, exultation, subject of glorying.*

The testimony of our conscience] μαρτυριον της συνειδησεως. That testimony or witness which conscience, under the light and influence of the Spirit of God, renders to the soul of its state, sincerity, safety, &c.

In simplicity] ἀπλοτητι. from **α**, denoting *unity* or *together*, and **πελω**, *to be*; or from **α**, *negative*, and **πολυς**, *many*; not *compounded*, having *one end* in view, having no *sinister* purpose, no *by end* to answer. Instead of **απλοτητι**, many MSS. and versions have **αγιοτητι**, *holiness*.

In godly sincerity] ειλικρινεια θεου. *The sincerity of God*: that is, such a sincerity as comes from his work in the soul. **ειλικρινεια**, *sincerity*, and **ειλικρινης**, *sincere*, come from **ειλη**, the *splendour*, or *bright shining of the sun*; and here signifies such *simplicity of intention*, and *purity of affection*, as can stand the test of the light of God shining upon it, without the discovery being made of a single blemish or flaw.

Not with fleshly wisdom] The cunning and duplicity of man, who is uninfluenced by the Spirit of God, and has his secular interest, ease, profit, pleasure, and worldly honour in view.

But by the grace of God] Which alone can produce the simplicity and godly sincerity before mentioned, and inspire the wisdom that comes from above.

We have had our conversation] ανεστραφημεν. We have conducted ourselves. The word properly refers to the whole tenor of a man's life—all that he does says, and intends; and the object or end he has in view, and in reference to which he speaks, acts, and thinks; and is so used by the best Greek writers. The verb **αναστρεφω** is compounded of **ανα**, *again*, and **στρεφω**, *to turn*; a continual coming back again to the point from which he set out; a circulation; beginning, continuing, and ending every thing to the glory of God; setting out with Divine views, and still maintaining them; beginning in the Spirit, and ending in the Spirit; acting in reference to *God*, as the *planets* do in reference to the *sun*, deriving all their light, heat, and motion from him; and incessantly and regularly revolving round him. Thus acted Paul; thus acted the primitive Christians; and thus must every

Christian act who expects to see God in his glory. The word *conversation* is not an unapt Latinism for the Greek term, as *conversatio* comes from *con*, together, and *verto*, I turn; and is used by the *Latins* in precisely the same sense as the other is by the *Greeks*, signifying the whole of a man's conduct, the tenor and practice of his life: and *conversio astrorum*, and *conversiones cælestes*, is by CICEROMANS used for the *course of the stars* and *heavenly bodies*.--Deuteronomy Leg. c. 8: *Cælum una conversione atque eadem, ipse circum se torquetur et vertitur*.—CIC de Univers., c. 8: “The heaven itself is, with one and the same revolution, whirled about, and revolves round itself.”

In the world] Both among Jews and Gentiles have we always acted as seeing Him who is invisible.

More abundantly to you-ward.] That is, We have given the fullest proof of this in our *conduct* towards *you*; YOU have witnessed the holy manner in which we have always acted; and GOD is witness of the purity of the motives by which we have been actuated; and our conscience tells us that we have lived in uprightness before him.

Verse 13. Than what ye read] Viz. In the first epistle which he had sent them.

Or acknowledge] To be the truth of God; and which he hoped they would continue to acknowledge, and not permit themselves to be turned aside from the hope of the Gospel.

Verse 14. Have acknowledged us in part] *απο μερους* may signify here not *in part*, but *some of you*; and it is evident, from the distracted state of the Corinthians, and the opposition raised there against the apostle, that it was only *a part of them* that did acknowledge him, and receive and profit by his epistles and advice.

We are your rejoicing, &c.] You boast of *us* as the ministers of Christ through whom ye have believed; as we boast of *you* as genuine converts to the Christian faith, and worthy members of the Church of God.

Verse 15. And in this confidence] Under the conviction or persuasion that this is the case; that ye exult in us, as we do in you;

I was minded] I had purposed *to come to you before*, as he had intimated, <old> **1 Corinthians 16:5**; for he had intended to call on them in his way

from Macedonia, but this purpose he did not fulfil; and he gives the reason,
~~40123~~ **2 Corinthians 1:23.**

A second benefit] He had been with them *once*, and they had received an especial blessing in having the *seed* of life *sown* among them by the preaching of the Gospel; and he had purposed to visit them again that they might have a *second* blessing, in having that seed *watered*. Instead of **χαρις**, *grace* or *benefit*, several MSS. read **χαράν** *joy, pleasure*; but the word *grace* or *benefit*, seems to express the apostle's meaning best.

Verse 16. To pass by you into Macedonia] He had purposed to go to Macedonia first, and then from Macedonia return to them, and probably winter in Corinth. Therefore we must understand the **δι υμῶν**, by you, as implying that he would sail up the Ægean Sea, leaving Corinth to the west; though he might have taken it in his way, and have gone by land through Greece up to Macedonia. Some think that the meaning is, that he purposed to take Achaia in his way to Macedonia, without calling at Corinth; but Achaia was out of his way considerably, and he could scarcely go through Achaia without passing close by Corinth. I consider the words, therefore, as implying that he purposed not to call at Corinth at that time, but to pass by it, as before stated.

Verse 17. Did I use lightness?] When I formed this purpose, was it without due consideration? and did I abandon it through fickleness of mind?

That with me there should be yea, &c.] That I should act as *carnal* men, who change their purposes, and falsify their engagements, according as may seem best to their secular interest?

Verse 18. But as God is true] Setting the God of truth before my eyes, I could not act in this way: and as sure as he is true, so surely were my purposes sincere; and it was only my uncertainty about your state that induced me to postpone my visit. See ~~40123~~ **2 Corinthians 1:23.**

Verse 19. For the Son of God, &c.] If I could have changed my purpose through *carnal* or *secular* interests then I must have had the same interest in view when I first preached the Gospel to you, with Silvanus and Timotheus. But did not the whole of our conduct prove that we neither *had*, nor could *have* such interest in view?

Verse 20. For all the promises of God] Had we been light, fickle, worldly-minded persons; persons who could only be bound by our engagements as far as comported with our secular interest; would God have confirmed our testimony among you? Did we not lay before you the promises of God? And did not God fulfil those promises *by us*-by our instrumentality, to your salvation and his own glory? God is true; therefore every promise of God is true; and consequently each must have its due fulfilment. God will not make use of *trifling, worldly* men, as the instruments by which he will fulfil his promises; but he has fulfilled them by *us*; therefore we are just and spiritual men, else God would not have used us.

In him are yea, and in him amen] All the promises which God has made to mankind are *yea*-true in themselves, and *amen*-faithfully fulfilled to them who believe in Christ Jesus. The *promises* are all made in reference to Christ; for it is only on the *Gospel system* that we can have *promises* of *grace*; for it is only on that system that we can have *mercy*. Therefore, the promise comes originally *by* Christ, and is *yea*; and it has its fulfilment *through* Christ, and is *amen*; and this is to the glory of God, by the preaching of the *apostles*.

From what the apostle says here, and the serious and solemn manner in which he vindicates himself, it appears that his enemies at Corinth had made a handle of his not coming to Corinth, according to his proposal, to defame his character, and to depreciate his ministry; but he makes use of it as a means of exalting the *truth* and *mercy* of God through Christ Jesus; and of showing that the promises of God not only come by *him*, but are fulfilled *through* him.

Verse 21. Now he which stablisheth us with you] It is God that has brought both us and you to this sure state of salvation through Christ; and he has *anointed us*, giving us the extraordinary influences of the Holy Ghost, that we might be able effectually to administer this Gospel to your salvation. Through this unction we know and preach the truth, and are preserved by it from dissimulation and falsity of every kind.

Verse 22. Who hath also sealed us] Not only deeply *impressed* His *truth* and *image* upon our *hearts*; but, by the miraculous gifts of the Holy Spirit, attested the truth of our extraordinary *unction* or calling to the ministry.

And given the earnest of the Spirit] τον αρραβωνα του πνευματος. From this *unction* and sealing we have a *clear testimony* in our souls, the Divine Spirit dwelling constantly in us, of our acceptance with God, and that our ways please him. The αρραβων of the apostle is the same as the ἄβρα[*erabon* of Moses, ^{<013817>}**Genesis 38:17, 18, 20**, which we there translate *pledge*. The word properly signifies an *earnest* of something promised; *a part of the price* agreed for between a *buyer* and *seller*, by giving and receiving of which the bargain was ratified; or a *deposit*, which was to be restored when the thing promised was given. From the use of the term in *Genesis*, which the apostle puts here in Greek letters, we may at once see his meaning above, and in ^{<00114>}**Ephesians 1:14**; the Holy Spirit being an *earnest* in the *heart*, and an *earnest of the promised inheritance* means a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this, that eternal life will be given in the great day to all who can *produce* the *arrhabon*, or *pledge*. He who is found *then* with the earnest of God's Spirit in his heart, shall not only be saved from death, but have that eternal life of which it is the *pledge*, the *earnest*, and the *evidence*. Without this *arrhabon* there can be no glory. See the whole case of Judah and Tamar, ^{<013813>}**Genesis 38:13**, &c., and the notes there.

Verse 23. I call God for a record upon my soul] The apostle here resumes the subject which he left ^{<40116>}**2 Corinthians 1:16**, and in the most solemn manner calls God to *witness*, and consequently to punish, if he asserted any thing *false*, that it was through tenderness to them that he did not visit Corinth at the time proposed. As there were so many scandals among them, the apostle had reason to believe that he should be obliged to use the *severe* and authoritative part of his function in the *excommunication* of those who had sinned, and delivering them over to Satan for the destruction of the flesh, &c.; but to give them space to amend, and to see what effect his epistle might produce, (not having heard as yet from them,) he proposed to delay his coming. It is plain, as several commentators have observed, 1. That St. Paul's doctrine had been opposed by some of Corinth, ^{<41512>}**1 Corinthians 15:12**. His *apostleship* questioned, ^{<40301>}**1 Corinthians 9:1, 2**, and ^{<47123>}**2 Corinthians 12:13**. 2. Himself *despised*, and treated as a person who, because of the consciousness he had of his own *worthlessness*, dared not to come, ^{<40418>}**1 Corinthians 4:18**. *His letters, say they, are weighty and powerful*-full of boastings of what he *can* and what he *will* do; *but his bodily presence is*

weak, and his speech contemptible, ~~<471010>~~ **2 Corinthians 10:10**. 3. This being the state in which his reputation was then at Corinth, and he having promised to come to them, ~~<461015>~~ **1 Corinthians 16:5**, he could not but think it necessary to vindicate his failing them by reasons which should be both convincing and kind, such as those contained in the preceding verses. See *Dodd* and others.

Verse 24. **Not for that we have dominion over your faith]** I will not come to exercise my apostolical authority in punishing them who have acted sinfully and disorderly; for this would be to several of you a cause of distress, the delinquents being friends and relatives; but I hope to come to promote your joy, to increase your spiritual happiness, by watering the seed which I have already sowed. This I think to be the meaning of the apostle. It is certain that the faith which they had already received was preached by the apostles; and, therefore, in a certain sense, according to our meaning of the term, they had a right to propound to them the *articles* which they ought to believe; and to forbid them, in the most solemn manner, to believe any thing else as *Christianity* which was opposed to those articles. In that sense *they had dominion over their faith*; and this dominion was essential to them as *apostles*. But shall any others—persons who are not *apostles*, who are not under the *unerring and infallible* influence of the *Holy Ghost*, arrogate to themselves this *dominion over the faith of mankind*; not only by insisting on them to receive *new* doctrines, taught nowhere by apostles or apostolic men; but also threatening them with perdition if they do not credit doctrines which are *opposed* to the very spirit and letter of the *word of God*? These things men, not only not *apostles*, but *wicked, profligate, and ignorant*, have insisted on as their *right*. Did they succeed? Yes, for a time; and that time was a time of thick darkness; a darkness that might be felt; a darkness producing nothing but misery, and lengthening out and deepening the *shadow of death*. But the light of God shone; the *Scriptures* were read; those vain and wicked pretensions were brought to the eternal *touchstone*: and what was the consequence? The splendour of truth pierced, dissipated, and annihilated them for ever!

British *Protestants* have learned, and *Europe* is learning that the SACRED WRITINGS, and they *alone*, contain what is necessary to faith and practice; and that no man, number of men, society, church, council, presbytery, consistory, or conclave, has *dominion over any man's faith*. The word of

God alone is his rule, and to its Author he is to give account of the use he has made of it.

For by faith ye stand.] You believe not in *us*, but in GOD. We have prescribed to you on *his authority*, what you are to believe; you received the Gospel as coming from *Him*, and *ye stand in* and *by* that faith.

THE subjects in this chapter which are of the most importance have been carefully considered in the preceding notes. That alone of the *apostle's oath* has been passed by with general observations only. But, that it is an *oath* has been questioned by some. An *oath*, properly speaking, is an appeal to God, as the Searcher of the hearts for the truth of what is spoken; and an appeal to Him, as the *Judge of right and wrong*, to punish the falsity and perjury. All this appears to be implied in the awful words above: *I call God for a record upon my soul*; and this is not the only place in which the apostle uses words of the same import. See ~~BOOK~~ **Romans 1:9; 9:1**, and the note on this latter passage.

On this subject I have spoken pretty much at large at the end of the sixth chapter of Deuteronomy; but as it appears that there I have made a mistake in saying that the people called *Quakers hold up their hand* in a court of justice, when called upon to make *affirmation*, I take this opportunity to correct that expression, and to give the *form of the oath*, for so the law considers it, which the statute (7 and 8 of William III., cap. 34, sec. 1) required of this sect of Christians: "*I, A. B., do declare in the presence of almighty God, the witness of the truth of what I say.*" Though this act was only intended at first to continue in force for *seven years*, yet it was afterwards made *perpetual*. See *Burn*, vol. iii., page 654.

A more solemn and more awful form of an oath was never *presented* nor *taken* by man than this; no *kissing* of the book, holding up of the hand, nor laying hand on the Bible, can add either *solemnity* or *weight* to such an *oath*! It is as awful and as binding as any thing can be; and him, who would break this, no obligation can bind.

But the religious people in question found their consciences aggrieved by this form, and made application to have another substituted for it; in consequence of this the form has undergone a little alteration, and the solemn affirmation which is to stand instead of an oath taken in the usual manner, as finally settled by the 8th Geo., cap. 6, is the following: "*I, A. B.,*

do solemnly, sincerely, and truly declare and affirm.” Burn, vol. iii., page 656.

It may be well to examine this *solemn affirmation*, and see whether it does not contain the *essential principles* of an *oath*; and whether it should not be reputed by all people, as being equal to any oath taken in the common form, and sufficiently binding on every conscience that entertains the belief of a God, and the doctrine of a future state. The word *solemnly* refers to the *presence* and *omniscience* of GOD, before whom the *affirmation* is made; and the word *sincerely* to the *consciousness* that the person has of the *uprightness* of his own *soul*, and the total *absence* of *guile* and *deceit*; and the word *truly* refers to the *state* of his *understanding* as to his *knowledge* of the fact in question. The word *declare* refers to the *authority requiring*, and the *persons before whom* this declaration is made; and the term *affirm* refers back to the words *solemnly, sincerely, and truly*, on which the *declaration* and *affirmation* are founded. This also contains all that is vital to the spirit and essence of an oath; and the honest man, who *takes* or *makes* it, feels that there is no *form* used among men by which his conscience can be more solemnly bound. As to the *particular* form, as long as it is not absurd or superstitious, it is a matter of perfect indifference as to the thing itself as long as the *declaration* or *affirmation* contains the spirit and essence of an *oath*; and that the law considers this as an *oath*, is evident from the following clause: “That if any one be convicted of having wilfully or falsely made this declaration or affirmation, such offender shall incur the same penalties and forfeitures as are enacted against persons convicted of wilful and corrupt perjury.” I believe it may be said with strict truth, that few instances can be produced where this *affirmation*, which I must consider as a most solemn oath, was corruptly made by any accredited member of that religious society for whose peace and comfort it was enacted. And when this most solemn affirmation is properly considered, no man of reason will say that the persons who take it are not bound by a sufficient and available *oath*.

II CORINTHIANS

CHAPTER 2.

The apostle farther explains the reasons why he did not pay his intended visit to the Corinthians, 1. And why he wrote to them in the manner he did, 2-5. He exhorts them also to forgive the incestuous person, who had become a true penitent; and therefore he had forgiven him in the name of Christ, 6-11. He mentions the disappointment he felt when he came to Troas in not meeting with Titus, from whom he expected to have heard an account of the state of the Corinthian Church, 12, 13. Gives thanks to God for the great success he had in preaching the Gospel, so that the influence of the name of Christ was felt in every place, 14. Shows that the Gospel is a savour of life to them that believe, and of death to them that believe not, 15, 16. And that he and his brethren preached the pure, unadulterated doctrine of God among the people, 17.

NOTES ON CHAP. 2.

Verse 1. But I determined this] The apostle continues to give farther reasons why he did not visit them at the proposed time. Because of the scandals that were among them he could not see them comfortably; and therefore he determined not to see them at all till he had reason to believe that those evils were put away.

Verse 2. For if I make you sorry] Should he have come and used his *apostolical authority*, in inflicting punishment upon the transgressors, this would have been a common cause of distress. And though he might expect that the *sound part* of the Church would be a cause of consolation to him, yet as all would be overwhelmed with trouble at the punishment of the transgressors, he could not rejoice to see those whom he loved in distress.

Verse 3. And I wrote this same unto you] This I particularly marked in my first epistle to you; earnestly desiring your reformation, lest, if I came before this had taken place, I must have come with a *rod*, and have inflicted punishment on the transgressors. See ~~460~~ **1 Corinthians 5:1-13.**

My joy is the joy of you all.] I know that ye wish my comfort as much as I wish yours.

Verse 4. For out of much affliction, &c.] It is very likely that the apostle's enemies had represented him as a *harsh, austere, authoritative* man; who was better pleased with inflicting wounds than in healing them. But he vindicates himself from this charge by solemnly asserting that this was the most painful part of his office; and that the writing of his first epistle to them cost him much affliction and anguish of heart, and many tears.

Verse 5. But, if any have caused grief] Here he seems to refer particularly to the cause of the incestuous person.

Grieved me, but in part] I cannot help thinking that the **εκ μερους** and **απο μερους**, which we render *in part*, and which the apostle uses so frequently in these epistles, are to be referred to the *people*. A *part* of them had acknowledged the apostle, ~~40114~~ **2 Corinthians 1:14**; and here, *a part of them* had given him cause of grief; and therefore he immediately adds, *that I may not overcharge you all*; as only a part of you has put me to pain, (viz. the transgressor, and those who had taken his part,) it would be unreasonable that I should *load you all*, **επιβαρω παντας υμας**, with the blame which attaches to that party alone.

Verse 6. Sufficient to such a man is this punishment] That is, the man has already suffered sufficiently. Here he gives a proof of his parental tenderness towards this great transgressor. He had been disowned by the Church; he had deeply repented; and now the apostle pleads for him.

Verse 7. Ye ought rather to forgive him] He had now suffered enough; for the punishment inflicted had answered the end for which it was inflicted; and there was some danger that, if this poor culprit were not restored to the bosom of the Church, his distress and anguish would destroy his life, or drive him to despair.

Verse 8. That ye would confirm your love toward him.] You do love him, notwithstanding the reproach he has brought on the Gospel; and notwithstanding your love to him, ye were obliged to cut him off for the credit of the Gospel. Now that he has repented, *I beseech you to confirm*, **κυρωσαι**, to *ratify*, by a public act of the Church, your love to him; give

him the *fullest proof* that you do love him; by forgiving him and restoring him to his place in the Church.

Verse 9. For to this end also did I write] *εγραψα*, *I have written* this also, the advices and commands which I now give you, *that I might know whether ye be obedient in all things.*

Verse 10. To whom ye forgive any thing] Here he farther shows them that his sole object in the punishment inflicted on the transgressor, was his amendment and therefore promises to *ratify*, in the *name and authority* of *Christ*, the free pardon which he exhorts them to dispense.

In the person of Christ] As I believe Christ acts towards his penitent soul, so do I. Christ forgives his sin, and takes him to his favour; let us forgive him his offence against the Church, and restore him to its communion.

Verse 11. Lest Satan should get an advantage] If the man who has given sufficient proof of the sincerity of his repentance be not restored, he may be overwhelmed with sorrow, and sink into despair; and then the discipline of the Church will be represented, not as *emendatory*, but as leading to *destruction*. Of this our enemies would most gladly avail themselves, as they wish to discredit this ministry; and there is always at hand a devil to suggest evil, and prompt men to do it; for in this respect we have thorough acquaintance with *his devices*. Let us therefore be careful to remove, both from Satan and his partisans, all those occasions which might turn to the disadvantage or disparagement of the Gospel of Christ.

Verse 12. When I came to Troas] After having written the former epistle, and not having heard what effect it had produced on your minds; though the Lord had opened me a particular door to preach the Gospel, in which I so especially rejoice and glory;

Verse 13. I had no rest in my spirit] I was so concerned for you, through the love I bear you, that I was greatly distressed because I did not find Titus returned to give me an account of your state.

But taking my leave of them] I went thence into Macedonia, expecting to find him there; and thither he did come; and gave me a joyous account of your state. See ⁴⁷⁰¹⁶2 Corinthians 8:6, 7.

Verse 14. Now, thanks be unto God] His coming dispelled all my fears, and was the cause of the highest satisfaction to my mind; and filled my

heart with gratitude to God, who is the Author of all good, and who *always causes us to triumph in Christ*; not only gives us the *victory*, but such a victory as involves the *total ruin* of our enemies; and gives us cause of *triumphing* in him, through whom we have obtained this victory.

A *triumph*, among the Romans, to which the apostle here alludes, was a public and solemn honour conferred by them on a victorious general, by allowing him a magnificent procession through the city.

This was not granted by the senate unless the general had gained a *very signal* and *decisive victory*; conquered a *province*, &c. On such occasions the general was usually clad in a rich purple robe, interwoven with figures of gold, setting forth the grandeur of his achievements; his buskins were beset with pearls, and he wore a crown, which at first was of *laurel*, but was afterwards of pure *gold*. In one hand he had a branch of *laurel*, the emblem of *victory*; and in the other, his truncheon. He was carried in a magnificent chariot, adorned with ivory and plates of gold, and usually drawn by two *white horses*. (Other animals were also used: when *Pompey triumphed* over Africa, his chariot was drawn by *elephants*; that of *Mark Antony*, by *lions*; that of *Helioabalus*, by *tigers*; and that of *Aurelius*, by *deer*.) His children either sat at his feet in the chariot, or rode on the chariot horses. To keep him humble amidst these great honours a slave stood at his back, casting out incessant railings, and reproaches; and carefully enumerating all his vices, &c. *Musicians* led up the procession, and played triumphal pieces in praise of the general; and these were followed by young men, who led the *victims* which were to be sacrificed on the occasion, with their horns gilded, and their heads and necks adorned with ribbons and garlands. Next followed *carts* loaded with the spoils taken from the enemy, with their horses, chariots, &c. These were followed by the *kings*, *princes*, or *generals* taken in the war, loaded with chains. Immediately after these came the *triumphal chariot*, before which, as it passed, the people strewed flowers, and shouted *Io, triumphe!*

The triumphal chariot was followed by the *senate*; and the procession was closed by the priests and their attendants, with the different sacrificial utensils, and a *white ox*, which was to be the *chief victim*. They then passed through the *triumphal arch*, along the *via sacra* to the *capitol*, where the victims were slain.

During this time all the temples were opened, and every altar *smoked* with offerings and incense.

The people at Corinth were sufficiently acquainted with the nature of a *triumph*: about two hundred years before this, *Lucius Mummius*, the Roman consul, had conquered all *Achaia*, destroyed *Corinth*, *Thebes*, and *Chalcis*; and, by order of the senate, had a grand triumph, and was surnamed *Achaicus*. St. Paul had now a *triumph* (but of a widely different kind) over the same people; his *triumph* was in Christ, and to Christ he gives all the glory; his *sacrifice* was that of *thanksgiving* to his Lord; and the *incense* offered on the occasion caused the *savour* of the knowledge of Christ to be manifested in every place. As the *smoke* of the victims and *incense* offered on such an occasion would fill the whole city with their *perfume*, so the *odour* of the *name* and *doctrine* of Christ filled the whole of Corinth and the neighbouring regions; and the apostles appeared as triumphing in and through Christ, over devils, idols, superstition, ignorance, and vice, wherever they came.

Verse 15. For we are unto God a sweet savour of Christ] The apostle still alludes to the case of a *triumph*; the conqueror always represented the person of *Jupiter*; as even the heathens supposed that God alone could give the victory: and as the punishment of death was inflicted on *some* of the *captives*, who had often rebelled and broken leagues and covenants; so others were spared, made *tributaries*, and often became *allies*. Alluding to this, the apostle says: We are a *sweet savour to God*-we have fulfilled his will in faithfully proclaiming the Gospel, and fighting against sin. And as he has determined that those who *believe* shall be *saved*, and those who *believe not* shall *perish*, we are equally acceptable to him though we unsuccessfully preach the Gospel to some who obstinately reject it, and so *perish*, as we are in preaching to others who believe, and are *saved*.

Verse 16. To the one we are the savour of death unto death] There are several sayings among the ancient Jewish writers similar to this. In *Debarim Rabba*, sec. i. fol. 248, it is said: "As the bee brings home honey to its owner, but stings others; so it is with the words of the law;"

ל ארצל מייך מן: *sam chaiyim le yisrael*, "They are a savour of lives to the Israelites:" מל ו[h tmmwal twmh μsw *vesam hammaveth leomoth haolam*, "And a savour of death to the people of this world." The learned reader may see much more to this effect in *Schoettgen*. The apostle's meaning is plain: those who believe and receive the Gospel are saved; those who reject it, perish. The meaning of the rabbins is not less plain: the *Israelites* received the law and the prophets as from God, and thus

possessed the *means of salvation*; the *Gentiles* ridiculed and despised them, and thus continued in the path of death. The same happens to the present day to those who receive and to those who reject the Gospel: it is the *means of salvation* to the former, it is the means of *destruction* to the latter; for they are not only *not saved* because they do not believe the Gospel, but they are *condemned* because they *reject* it. For how can they escape who neglect so great a salvation? The *sun* which nourishes the *tree* that is planted *in a good soil*, decomposes and destroys it if plucked up and laid on the surface.

That the *saved*, σωζομενοι, and they that *perish*, απολλυμενοι, mean those who receive and obey the Gospel, and those who reject it and live and die in sin, needs no proof. No other kinds of *reprobate* and *elect*, in reference to the *eternal world*, are known in the BOOK of GOD, though they abound in the *books of men*. The Jews were possessed with such an exalted opinion of their own excellence that they imagined that all the *love* and *mercy* of God were *concentrated among themselves*, and that God never would extend his grace to the *Gentiles*.

Such sentiments may *become* JEWS but when we find some *Gentiles* arrogating to themselves all the salvation of God, and endeavouring to prove that he has excluded the major part even of *their own world*-the *Gentiles*, from the *possibility* of obtaining mercy; and that God has made an *eternal purpose*, that the death of Christ shall never avail them, and that no *saving grace* shall ever be granted to them, and that they shall infallibly and eternally perish; what shall we say to such things? It is *Judaism* in its worst shape: Judaism with innumerable *deteriorations*. The propagators of such systems must answer for them to God.

Who is sufficient for these things?] Is it the *false apostle* that has been labouring to *pervert* you? Or, is it the *men* to whom God has given an extraordinary commission, and sealed it by the miraculous gifts of the Holy Ghost? That this is the apostle's meaning is evident from the following verse.

Verse 17. For we are not as many, which corrupt the word of God] God has made US *sufficient for these things* by giving us his own pure *doctrine*, the *ministry of reconciliation*, which we conscientiously preserve and preach; and we act, not like *many* among you, who, having received that doctrine, *corrupt* it; *mingling* with it their own inventions, and

explaining away its force and influence, so as to accommodate it to men of carnal minds.

The word **καπηλευοντες**, from **καπηλος**, a *tavernkeeper*, signifies acting like an unprincipled vintner; for this class of men have ever been *notorious* for *adulterating* their wines, mixing them with liquors of no worth, that thereby they might increase their quantity; and thus the *mixture* was sold for the same price as the *pure wine*. ^{<2012>}**Isaiah 1:22**, *Thy wine is mixed with water*, the Septuagint thus translate: **οι καπηλοι σου μισγουσι τον οινον υδατι**. “Thy *vintners* mix thy wine with water;” that is, thy *false prophets* and *corrupt priests* adulterate the word of God, and render it of none effect, by their explanations and traditions.

The word has been used, both among the Greeks and Latins, to signify a prostitution of what was *right* and *just*, for the sake of *gain*. So *Herodian*, lib. vi. cap. 11; **ειπηνην χρυσιου καπηλευοντες**, “Making peace for money.” So *cauponari bellum* is, “To make war for money.” In short, the word is used to signify any *artifice* employed to get *gain* by making a thing look *more* or *better* than it is; or *mingling* that which is *excellent* with what is not so to promote the gain of the adulterater.

It is used by *Aristophanes*, *Plut.* Act. iv., scene 5, ver. 1064, to express an old woman who was *patched* and *painted* to hide her deformity.

Ου δητ, επει μεν νυν καπηλικως εχει.
Ει δ εκπλυνειται τουτο το φιμυθιον,
Οψει καταδηλα του προσωπου γε τα ρακη.

*Not at all; the old woman is painted:
If the paint were washed off, then you
Would plainly see her wrinkled face.*

Where see the note of the *Scholiast*, who observes that the term is applied to those who deal in *clothes*, patching, mending, &c., as well as to those who *mix bad wine* with *good*. **καπηλικως εχει. πανουργικως. επει οι καπηλοι χριειν και αναποιειν τα ιματια ειωθασι, και τον οινον δε νωθυλευουσι, συμμιγνυντες αυτω σαπρον**. Vid. *Kusteri Aristoph.*, page 45.

But as of sincerity] **εξ ειλικρινειας**. See Clarke’s note on “^{<4012>}**2 Corinthians 1:12**”. We *receive* the doctrine *pure* from God; we *keep* it *pure*, and *deliver* it in its purity to mankind. For we *speak* in Christ-in the

things of his Gospel, as being *in the sight of God*—our whole souls and all their motives being known to him. As the unprincipled vintner *knows* that he *adulterates* the wine, his conscience testifying this; so we know that we deliver the sincere truth of God, our conscience witnessing that we deliver it to you, as we receive it, by the inspiration of the Spirit of truth.

1. THAT St. Paul was a man of a very *tender* and *loving spirit* is evident from all his epistles; but especially from this, and particularly from the chapter before us. It was not an *easy* thing with him to give a *reproof*; and nothing but a sense of his duty to God and his Church could have led him to use his apostolical power, to inflict spiritual punishment on transgressors. He felt like a loving and tender father, who, being obliged to correct his froward and disobedient child, feels in his own heart the pain of a *hundred blows* for that occasioned by *one* laid on the body of his son. There are some ministers who think nothing of cutting off members from the Church of Christ; they seem to do it, if not cheerfully, yet with indifference and unconcern! How can this be? Nothing but absolute duty to God should induce any man to separate any person from the visible Church; and then it must be on the conviction that the *case is totally hopeless*. And who, even in those circumstances, that knows the worth of a soul, can do it without *torture* of heart?

2. We must not only love the *doctrines*, but also the *morality* of the Gospel. He who loves this will not corrupt it; but, as *Quesnel* says truly, in order to love the truth a man must practise it; as in order to practise it he must love it. That a minister, says he, may preach the word of God in such a manner as is worthy of him, he must, with St. Paul, be always mindful of these *three* things: 1. That he be sent by God, and that he speak directly from him, and as his ambassador. 2. That he speak as in his *presence*, and under his *immediate inspection*. 3. That he consider himself as being in the place of Christ, and endeavour to minister to the souls of men, as he has reason to believe Christ would do, were he in the place; and as he knows Christ *did*, when he sojourned among men. The minister of the Gospel is Christ's ambassador; and he prays men in Christ's stead to be reconciled to God. See ~~2~~ **2 Corinthians 5:20**. The *people* should consider the nature of this *embassage*, and receive it as coming immediately from God, that it may accomplish the *end* for which he has sent it.

II CORINTHIANS

CHAPTER 3.

The apostle shows, in opposition to his detractors, that the faith and salvation of the Corinthians were sufficient testimony of his Divine mission; that he needed no letters of recommendation, the Christian converts at Corinth being a manifest proof that he was an apostle of Christ, 1-3. He extols the Christian ministry, as being infinitely more excellent than that of Moses, 4-12. Compares the different modes of announcing the truth under the law and under the Gospel: in the former it was obscurely delivered; and the veil of darkness, typified by the veil which Moses wore, is still on the hearts of the Jews; but when they turn to Christ this veil shall be taken away, 13-16. On the contrary, the Gospel dispensation is spiritual; leads to the nearest views of heavenly things; and those who receive it are changed into the glorious likeness of God by the agency of his Spirit, 17, 18.

NOTES ON CHAP. 3.

Verse 1. Do we begin again to commend ourselves] By speaking thus of our sincerity, Divine mission, &c., is it with a design to conciliate your esteem, or ingratiate ourselves in your affections? By no means.

Or need we-epistles of commendation] Are we so destitute of ministerial abilities and Divine influence that we need, in order to be received in different Churches, to have letters of recommendation? Certainly not. God causes us to triumph through Christ in *every place*; and your conversion is such an evident *seal* to our ministry as leaves no doubt that God is with us.

Letters of commendation] Were frequent in the *primitive* Church; and were also in use in the *apostolic* Church, as we learn from this place. But these were, in all probability, not used by the *apostles*; their helpers, successors, and those who had not the miraculous gifts of the Spirit, needed such letters and they were necessary to prevent the Churches from being imposed on by false teachers. But when *apostles* came, they brought their own testimonials, the miraculous gifts of the Holy Spirit.

Verse 2. Ye are our epistle] I bear the most ardent love to you. I have no need to be put in remembrance of you by any epistles or other means; *ye are written in my heart*-I have the most affectionate remembrance of you.

Known and read of all men] For wherever I go I mention you; speak of your various gifts and graces; and praise your knowledge in the Gospel.

Verse 3. Manifestly declared to be the epistle of Christ] Ye are in our hearts, and Christ has written you there; but yourselves are the *epistle of Christ*; the change produced in your hearts and lives, and the salvation which you have received, are as truly the work of Christ as a letter dictated and written by a man in his work.

Ministered by us] Ye are the writing, but Christ used me as the *pen*; Christ *dictated*, and I wrote; and the Divine characters are not made with *ink*, but by the *Spirit of the living God*; for the gifts and graces that constitute the mind that was in Christ are produced in you by the Holy Ghost.

Not in tables of stone] Where men engrave contracts, or record events; *but in fleshly tables of the heart*-the work of salvation taking place in all your affections, appetites, and desires; working that change *within* that is so signally manifested *without*. See the parts of this figurative speech: 1. Jesus Christ *dictates*. 2. The apostle *writes*. 3. The *hearts* of the Corinthians are the substance on which the writing is made. And, 4. The Holy Spirit produces that *influence* by which the *traces* are made, and the mark becomes evident. Here is not only an allusion to making inscriptions on stones, where one *dictates* the matter, and another *cuts* the letters; (and probably there were certain cases where some *colouring matter* was used to make the inscription the more *legible*; and when the stone was engraved, it was set up in some public place, as monuments, inscriptions, and contracts were, that they might be *seen, known, and read of all men*;) but the apostle may here refer to the *ten commandments*, written by the finger of God upon *two tables of stone*; which writing was an evidence of the Divine mission of Moses, as the conversion of the Corinthians was an evidence of the mission of St. Paul. But it may be as well to take the words in a general sense, as the expression is not unfrequent either in the Old Testament, or in the rabbinical writers. See *Schoettgen*.

Verse 4. Such trust have we] We have the fullest conviction that God has thus accredited our ministry; and that ye are thus converted unto him, and are monuments of his mercy, and proofs of the truth of our ministry.

Verse 5. Not that we are sufficient of ourselves] We do not arrogate to ourselves any power to enlighten the mind or change the heart, we are only *instruments* in the hand of God. Nor was it possible for us apostles to *think*, to *invent*, such a scheme of salvation as is the Gospel; and if we even had been equal to the *invention*, how could we have *fulfilled* such *promises* as this scheme of salvation abounds with? God alone could fulfil these promises, and he fulfils only those which he makes himself. All these promises have been *amen*-ratified and fulfilled to you who have believed on Christ Jesus according to our preaching; therefore, ye are God's workmanship and it is only by God's *sufficiency* that we have been able to do any thing. This I believe to be the apostle's meaning in this place, and that he speaks here merely of the Gospel scheme, and the inability of human wisdom to invent it; and the words λογισασθαι τι, which we translate *to think any thing*, signify, properly, to *find any thing out by reasoning*; and as the Gospel scheme of salvation is the subject in hand, to that subject the words are to be referred and limited. The words, however, contain also a *general truth*; we can neither *think*, *act*, nor *be*, without God. From him we have received all *our powers*, whether of *body* or of *mind*, and without him we can do nothing. But we may abuse both our power of *thinking* and *acting*; for the power to *think*, and the power to *act*, are widely different from the *act of thinking*, and the *act of doing*. God gives us the power or capacity to *think* and *act*, but he neither *thinks* nor *acts* for us. It is on this ground that we may abuse our powers, and think evil, and act wickedly; and it is on *this ground* that we are accountable for our thoughts, words, and deeds.

Verse 6. Who hath made us able ministers] This is a more formal answer to the question, *Who is sufficient for these things?* προς ταυτα τις ικανος; ⁴²¹⁶1 Corinthians 2:16. God, says the apostle, has made us *able ministers*; ικανωσεν ημας διακονους, *he has made us sufficient for these things*; for the reader will observe that he uses the same word in both places. We apostles execute, under the Divine influence, what God himself has devised. We are ministers of the new covenant; of this new dispensation of truth, light, and life, by Christ Jesus; a system which not only proves itself to have come from God, but necessarily implies that God himself by his own Spirit is a continual agent in it, ever bringing its mighty

purposes to pass. On the words **καινη διαθηκη**, *new covenant*, see the PREFACE to the gospel of St. Matthew.

Not of the letter, but of the Spirit] The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Testament, in opposition to the Old; and that it is the *Old Testament* that kills, and the *New* that gives life; but that the New Testament gives the proper meaning of the Old; for the old covenant had its *letter* and its *spirit*, its *literal* and its *spiritual* meaning. The *law* was founded on the very supposition of the *Gospel*; and all its sacrifices, types, and ceremonies refer to the Gospel. The Jews *rested* in the *letter*, which not only afforded no *means of life*, but *killed*, by condemning every transgressor to death. They did not look at the *spirit*; did not endeavour to find out the spiritual meaning; and therefore they rejected Christ, who was the *end of the law for justification*; and so for redemption from death to every one that believes. The *new covenant* set all these spiritual things at once before their eyes, and showed them the *end, object, and design* of the *law*; and thus the apostles who preached it were ministers of that *Spirit* which gives life.

Every institution has its *letter* as well as its *spirit*, as every *word* must refer to *something* of which it is the *sign* or *significator*. The *Gospel* has both its *letter* and its *spirit*; and multitudes of professing Christians, by *resting in the LETTER*, receive not the *life* which it is calculated to impart. *Water*, in baptism, is the *letter* that points out the *purification of the soul*; they who rest in this letter are without this purification; and dying in that state they die eternally. *Bread* and *wine* in the sacrament of the Lord's Supper, are the *letter*; the *atoning efficacy of the death of Jesus*, and the *grace* communicated by this to the soul of a believer, are the *spirit*. Multitudes rest in this *letter*, simply receiving these symbols, without reference to the *atonement*, or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls. The whole Christian life is comprehended by our Lord under the letter, *Follow me*. Does not any one see that a man, taking up this *letter* only, and following Christ through *Judea, Galilee, Samaria, &c.*, to the *city, temple, villages, seacoast, mountains, &c.*, fulfilled no part of the *spirit*; and might, with all this *following*, lose his soul? Whereas the SPIRIT, viz. *receive my doctrine, believe my sayings, look by faith for the fulfilment of my promises, imitate my example*, would necessarily lead him to life eternal. It may be safely asserted that the *Jews*, in no period of their history, ever rested more in the *letter* of their law than the vast majority of Christians are doing in the *letter* of the *Gospel*. Unto

multitudes of Christians Christ may truly say: *Ye will not come unto me that ye may have life.*

Verse 7. The ministration of death] Here the apostle evidently intends the *law*. It was a ministration, **διακονία** or *service of death*. It was the province of the law to ascertain the *duty* of man; to *assign his duties*; to fix *penalties* for transgressions, &c.; and by it is the knowledge of sin. As man is prone to sin, and is continually committing it, this law was to him a continual *ministration of death*. Its *letter* killed; and it was only the *Gospel* to which it referred that could *give life*, because that Gospel held out the only available *atonement*.

Yet this ministration of death (the ten commandments, written on stones; a part of the Mosaic institutions being put for the whole) was *glorious*-was full of *splendour*; for the apostle refers to the *thunderings*, and *lightnings*, and *luminous appearances*, which took place in the giving of the law; so that the very *body* of Moses partook of the *effulgence* in such a manner that the children of Israel could not look upon his face; and he, to hide it, was obliged to use a *veil*. All this was intended to show the excellency of that law, as an institution coming immediately from God: and the apostle gives it all its heightenings, that he may compare it to the Gospel, and thereby prove that, *glorious* as it was, it had no glory that could be compared with that of the *Gospel*; and that even the glory it had was a glory that was to be *done away*-to be absorbed, as the light of the stars, planets, and moon, is absorbed in the splendour of the sun. See the notes on the 7th chapter of Romans; and see those on Exodus 19, 20, and ^{<123429>}**Exodus 34:29**, &c., where this subject is treated in all its details.

Verse 8. The ministration of the Spirit] The Gospel dispensation, which gives the true spiritual sense of the law.

Be rather glorious?] Forasmuch as the thing signified is of infinitely more consequence than that *by which* it is signified. The *THING bread* will preserve a man *alive*; the *WORD bread* can give life to nothing.

Verse 9. The ministration of condemnation] The *law*, which ascertained sin, and condemned it to just punishment.

The ministration of righteousness] The Gospel, the grand business of which was to proclaim the doctrine **δικαιοσύνης**, of *justification*; and to

show how *God could be just and yet the justifier of him who believeth in Jesus.*

Exceed in glory.] For great, glorious, and awful as the law may be, in its opposition to sin, which is a reproach to man, and a dishonour to God; and in its punishment of sin; yet it must be vastly exceeded by that system which, evidencing an *equal* abhorrence of sin, finds out a method to *forgive* it; to take away its *guilt* from the conscience, and remove all its infection from the soul. That this *could* be done the law pointed out by its *blood of bulls and of goats*: but every considerate mind must see that it was impossible for these to take away sin; it is the *Gospel* that does what the law signified; and forasmuch as the *performance* of a promise is greater than the *promise* itself, and the *substance* of a man is greater than the *shadow* projected by that substance; so is the Gospel of Jesus Christ greater than the law, with all its promises, types, ceremonies, and shadows.

Verse 10. For even that which was made glorious] The *law*, which was exhibited for a time in great glory and splendour, partly when it was given, and partly by the splendour of God in the tabernacle and first temple; but all this *ceased* and *was done away*; was intended to give place to the *Gospel*; and has actually given place to that system; so that *now*, in no part of the world is that law performed, even by the people who are attached to it and reject the Gospel.

The glory that excelleth.] The Gospel dispensation, giving supereminent displays of the justice, holiness, goodness, mercy, and majesty of God.

Verse 11. For if that which is done away, &c.] Here is another striking difference between the *law* and the *Gospel*. The former is termed **το καταργουμενον**, that *which is counterworked and abolished*; the latter **το μενον**, that *which continues*, which is not for a particular *time, place, and people*, as the law was; but for ALL times, all places, and all *people*. As a *great, universal, and permanent* GOOD vastly excels a *good* that is *small, partial, and transitory*; so does the Gospel dispensation, that of the law.

Verse 12. Seeing-we have such hope] Such glorious prospects as those blessings which the Gospel sets before us, producing such *confidence*, as the fulfilment of so many promises has already done, that God will still continue to work for us and by us;

We use great plainness of speech] πολλή παρρησία χρωμεθα. We speak not only with all *confidence*, but with all imaginable *plainness*; keeping back nothing; disguising nothing; concealing nothing; and here we differ greatly from the Jewish doctors, and from the Gentile philosophers, who affect *obscurity*, and endeavour, by figures, metaphors, and allegories, to hide every thing from the vulgar. But we wish that all may *hear*; and we speak so that all may *understand*.

Verse 13. And not as Moses] The splendour of Moses' countenance was so great that the Israelites could not bear to look upon his face, and therefore he was obliged to veil his face: this, it appears, he did *typically*, to represent the types and shadows by which the whole dispensation of which he was the minister was covered. So that the Israelites could not *steadfastly look*-could not then have the *full view* or *discernment* of *that* in which the Mosaic dispensation should *issue* and *terminate*.

Verse 14. But their minds were blinded] By resting in the letter, shutting their eyes against the light that was granted to them, they contracted a *hardness* or *stupidity* of heart. And the veil that was on the face of Moses, which prevented the glory of his face from shining *out*, may be considered as emblematical of the veil of darkness and ignorance that is on their hearts, and which hinders the glory of the Gospel from shining *in*.

Until this day remaineth the same veil] They are still ignorant of the spiritual meaning and intention of their own law, called here **παλαια διαθηκη**, *the old covenant*. See the word explained in the *preface* to St. Matthew.

In the reading of the Old Testament] Here is an evident allusion to the conduct of the Jews in their synagogues: when they read the law they cover their whole head with a veil, which they term the **yyl C tallith**, *veil*, from **l l C talal**, *to cover*; and this voluntary usage of theirs, the apostle tells us, is an emblem of the darkness of their hearts while they are employed even in sacred duties.

Which veil is done away in Christ.] It is only by acknowledging *Christ* that the darkness is removed, and the *end* and *spiritual meaning* of the law discerned.

Verse 16. When it shall turn to the Lord] When the Israelitish *nation* shall turn to the LORD *Jesus*, the veil shall be taken away; the true light shall shine; and they shall see all things clearly.

There is an evident allusion here to the case of Moses, mentioned ^{<1234>}**Exodus 34:34**. When he *came from* the Lord, and spoke to the Israelites, he put the veil over his face; but when he *returned* to speak with the Lord, then he *took off the veil*. So, when the Israelitish nation shall *return* to speak with and *pray* to the *Lord Jesus*, the veil of darkness and ignorance shall be taken away from their hearts; but *never before* that time. The words seem to imply: 1. That there will be a *conversion* of the Jews to Christianity; and, 2. That this conversion will be *en masse*; that a time will come when the *whole nation* of the Jews, in every place, shall turn to Christ; and then the Gentiles and Jews make one fold, under one Shepherd and Bishop of all souls.

Verse 17. Now the Lord is that Spirit] In ^{<4786>}**2 Corinthians 3:6, 8**, the word *το πνευμα*, *spirit*, evidently signifies the Gospel; so called because it points out the *spiritual nature* and *meaning* of the *law*; because it produces spiritual effects; and because it is especially the dispensation of the Spirit of God. Here Jesus Christ is represented as that *Spirit*, because he is the *end* of the *law* for justification to every one *that believes*; and because the residue of the Spirit is with him, and he is the dispenser of all its gifts, graces, and influences.

And where the Spirit of the Lord is] Wherever this Gospel is received, there the Spirit of the Lord is given; and wherever that Spirit lives and works, there is *liberty*, not only from Jewish bondage, but from the *slavery* of sin—from its *power*, its *guilt*, and its *pollution*. See ^{<8033>}**John 8:33-36**, and the notes there.

Verse 18. But we all, with open face] The Jews were not able to look on the face of Moses, the *mediator* of the *old covenant*, and therefore he was obliged to *veil* it; but *all we* Christians, with *face uncovered*, *behold*, as clearly as we can see our own natural face in a *mirror*, the glorious promises and privileges of the Gospel of Christ; and while we contemplate, we anticipate them by *desire* and *hope*, and apprehend them by *faith*, and are *changed from the glory* there represented to the *enjoyment* of the *thing* which is represented, even the glorious image-righteousness and true holiness-of the God of glory.

As by the Spirit of the Lord.] By the energy of that Spirit of Christ which gives life and being to all the promises of the Gospel; and thus we are made partakers of the Divine nature and escape all the corruptions that are in the world. This appears to me to be the general sense of this verse: its peculiar terms may be more particularly explained.

The word **κατοπτριζομενοι**, *catoptrizomenoi*, acting on the doctrine of *catoptries*, which we translate *beholding in a glass*, comes from **κατα**, *against*, and **οπτομαι**, *I look*; and properly conveys the sense of *looking into a mirror*, or discerning by *reflected* light. Now as *mirrors*, among the Jews, Greeks, and Romans, were made of highly polished *metal*, (see **Clarke's note on "46312-1 Corinthians 13:12"**,) it would often happen, especially in strong light, that the face would be greatly *illuminated* by this strongly *reflected* light; and to this circumstance the apostle seems here to allude. So, by earnestly contemplating the Gospel of Jesus, and believing on him who is its Author, the soul becomes illuminated with his Divine splendour, for this sacred mirror reflects back on the believing soul the *image* of Him whose perfections it exhibits; and thus we see the glorious *form* after which our minds are to be fashioned; and by believing and receiving the influence of his Spirit, **μεταμορφουμεθα**, our form is *changed*, **την αυτην εικονα**, *into the same image*, which we behold there; and this is the image of God, lost by our *fall*, and now recovered and restored by Jesus Christ: for the shining of the face of God upon us, i.e. approbation, through Christ, is the cause of our transformation into the Divine image.

DR. WHITBY, in his notes on this chapters produces six instances in which the apostle shows the Gospel to be superior to the law; I shall transcribe them without farther illustration:-

1. The glory appearing on mount *Sinai* made the people *afraid of death*, saying: *Let not God speak to us any more, lest we die;* ^{<02019>} **Exodus 20:19;** ^{<61816>} **Deuteronomy 18:16;** and thus *they received the spirit of bondage to fear,* ^{<49185>} **Romans 8:15.** Whilst we have given to us the *spirit of power, and love, and of a sound mind,* ^{<50107>} **2 Timothy 1:7;** and *the spirit of adoption, whereby we cry, Abba, Father!* and to this difference the Epistle to the Hebrews alludes, ^{<81218>} **Hebrews 12:18-24.**

2. Moses, with all his glory, was only the minister of the law, written on *tables of stone*; the apostles are ministers of the Gospel, written on the

hearts of believers. Moses gave the Jews only the *letter that killeth*; the apostles gave the *Gospel*, which is accompanied with the *spirit* that gives *life*.

3. The glory which Moses received at the giving of the law did more and more *diminish*, because his law was to *vanish away*; but the glory which is received from Christ is an *increasing* glory; the *doctrine* and the *Divine influence* remaining for ever.

4. The *law* was *veiled* under *types* and *shadows*; but the *Gospel* has scarcely any ceremonies; *baptism* and the *Lord's Supper* being all that can be properly called such: and BELIEVE, LOVE, OBEY, the great precepts of the Gospel, are delivered with the utmost perspicuity. And indeed the whole doctrine of *Christ crucified* is made as plain as human language can make it.

5. The *Jews* only saw the *shining* of the face of Moses *through a veil*; but *we* behold the glory of the Gospel of Christ, in the person of Christ our Lawgiver, *with open face*.

6. *They* saw it through a veil, which prevented the reflection or shining of it *upon them*; and so this glory shone only on the *face of Moses*, but not at all upon the people. Whereas the *glory of God*, in the *face of Jesus Christ*, shines as in a mirror which reflects the image upon Christian believers, so that they are *transformed into the same image*, deriving the glorious gifts and graces of the Spirit, with the Gospel, from Christ the Lord and Distributor of them, ^{<46135>}**1 Corinthians 12:5**; and so, the glory which he had from the Father he has given to his genuine followers, ^{<43172>}**John 17:22**. It is, therefore, rather with true Christians as it was with Moses himself, concerning whom God speaks thus: *With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord* (την δόξαν κυριον, *the glory of the Lord*) *shall he behold*; ^{<41138>}**Numbers 12:8**. For as he saw the glory of God *apparently*, so *we* *with open face* behold the glory of the Lord: as he, by seeing of this glory, was *changed into the same likeness*, and his *face shone*, or was *δεδοξασμενη*, *made glorious*; so *we*, beholding the glory of the Lord in the face of Jesus Christ, ^{<40106>}**2 Corinthians 4:6**, are changed into the same glory.

Thus we find that in every thing the *Gospel* has a decided superiority over the *law* and its *institutions*.

II CORINTHIANS

CHAPTER 4.

St. Paul shows the integrity with which he had preached the Gospel of Christ, 1, 2. And that, if it was unprofitable to any who had heard it, it was because their unbelieving hearts were blinded, 3, 4. How he preached, and how he was qualified for the work, 5-7. The troubles and difficulties he met with in his labours, and the hope and consolations by which he was supported, 8-15. And the prospect he had of eternal blessedness, 16-18.

NOTES ON CHAP. 4.

Verse 1. Seeing we have this ministry] The *Gospel*, of which he gave that noble account which we read in the preceding chapter.

We faint not] We meet with many tribulations, but are supported in and through all by the grace of the Gospel. Instead of **ουκ εκκακουμεν**, *we faint not*, **ουκ εγκακουμεν**, *we act not wickedly*, is the reading of ADFG, and some others. Wakefield thinks it the genuine reading; it certainly makes a very good sense with what goes before and what follows. If we follow this reading the whole verse may be read thus: *Wherefore, as we have obtained mercy, or been graciously intrusted, ηληθημην, with this ministry, we do not act wickedly, but have renounced the hidden things of dishonesty, &c.*

Verse 2. But have renounced] **απειπαμεθα**. We have disclaimed *the hidden things of dishonesty; τα κρυπτα της αισχουνης*, *the hidden things of shame*; those things which wicked men do; and which they are ashamed to have known, and ashamed to own. Dr. *Whitby* thinks that the apostle refers to carnal abominations, of which the Jews and their rabbins were notoriously guilty. And it does appear from the first epistle that there were persons in Corinth who taught that *fornication* was no sin; and it appears also that several had taken the part of the *incestuous* person.

Not walking in craftiness] **πανουργια**. In *subtlety* and *clever cunning*, as the false teachers did, who were accomplished fellows, and *capable* of any *thing*. The word is compounded of **παν**, *all*, and **εργον**, *work*.

Nor handling the word of God deceitfully] Not using the doctrines of the Gospel to serve any *secular* or *carnal* purpose; not explaining away their force so as to palliate or excuse sin; not generalizing its precepts so as to excuse many in particular circumstances from obedience, especially in that which most crossed their inclinations. There were deceitful handlers of this kind in Corinth, and there are many of them still in the garb of Christian ministers; persons who disguise that part of their creed which, though they believe it is of God, would make them *unpopular*, affecting *moderation* in order to procure a larger audience and more extensive support; not attacking prevalent and popular vices; calling *dissipation of mind, relaxation*; and worldly and carnal *pleasures*, innocent amusements, &c. In a word, turning with the tide, and shifting with the wind of popular opinion, prejudice, fashion, &c.

But by manifestation of the truth] An open, explicit acknowledgment of what we know to be the *truth*-what we are assured is the Gospel of Jesus; concealing nothing; blunting the edge of no truth; explaining spiritual things, not in the words of man's wisdom, but in those taught by the Spirit of God.

Commending ourselves to every man's conscience] Speaking so that every man's conscience shall bear its testimony that we proclaim the truth of God. This is one characteristic of Divine truth: even every man's *conscience* will acknowledge it, though it speak decidedly against his own practices.

In the sight of God.] Whose eye is ever on the heart and conscience of man, and who always bears testimony to his own word.

Verse 3. But if our Gospel be hid] **κεκαλυμμενον.** *Veiled*; he refers to the subject that he had treated so particularly in the conclusion of the preceding chapter. If there be a *veil on the Gospel*, it is only to the wilfully blind; and if any man's heart be *veiled* that hears this Gospel, it is a proof that he is among the *lost*, **απολλυμενοι**, those who are fully under the power of sin; who have given up themselves to work wickedness; persons who are mere *heathens*, or live like such, and yet such as Jesus Christ came to *seek and save*; for the word does not necessarily imply those that will *perish eternally*, but is a common epithet to point out a man without the Gospel and without God in the world. Christ commands his disciples in preaching the Gospel to go to **προβατα τα απολωλοτα**, the *LOST sheep of the house of Israel*; **Matthew 10:6**; for himself says, **Matthew**

18:11, and ^{<21910>}**Luke 19:10**: *The Son of man is come ζητησαι και σωσαι το απολωλος*, to seek and to SAVE that which is LOST. And such persons he represents under the parable of the *lost sheep*; for to find το απολωλος, that which is LOST, the good shepherd leaves the *ninety-and-nine in the wilderness*, and goes in search of it; ^{<41812>}**Matthew 18:12**; ^{<21504>}**Luke 15:4**. The word more properly signifies, in all those connections, and in the parallel passages, not those who ARE LOST, but those who *are perishing*; and will perish, if not sought and saved.

Verse 4. In whom the god of this world, &c.] We see here that those whose minds are blinded, are they who believe not; and because they believe not, their minds continue in darkness, and are proper subjects for *Satan* to work on; and he *deepens the darkness*, and *increases the hardness*. But who is meant by the *god of this world*? It is generally answered, the same who is called the *prince of this world*, ^{<431611>}**John 16:11**. But the question recurs, who *is the prince of this world*? and the answer to both is, SATAN. The reader will do well to consult the notes on “**Joh 12:31**”, and the concluding observations on “**Joh 14:30**”. I must own I feel considerable reluctance to assign the epithet ο θεος, THE God, to *Satan*; and were there not a rooted prejudice in favour of the common opinion, the contrary might be well vindicated, viz. that by *the God of this world* the *supreme Being* is meant, who in his judgment gave over the minds of the *unbelieving Jews* to spiritual darkness, so that *destruction* came upon them to the uttermost. Satan, it is true, has said that the kingdoms of the world and their glory are his, and that he gives them to whomsoever he will; ^{<4048>}**Matthew 4:8, 9**. But has God ever said *so*? and are we to take this assertion of the *boasting* devil and father of lies for *truth*? Certainly not. We are not willing to attribute the blinding of men’s minds to God, because we sometimes forget that he is the God of *justice*, and may in *judgment* remove mercies from those that *abuse* them; but this is repeatedly attributed to him in the Bible, and the expression before us is quite a parallel to the following, ^{<2309>}**Isaiah 6:9**: *Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. MAKE the HEART of this PEOPLE FAT, and MAKE their EARS HEAVY, and SHUT their EYES; LEST they see with their eyes, and hear with their ears, and understand with their heart, &c.* And see the parallel places, ^{<40134>}**Matthew 13:14, 15**; ^{<41042>}**Mark 4:12**; ^{<43124>}**John 12:40**; and particularly ^{<45108>}**Romans 11:8-10**: *God HATH GIVEN THEM THE SPIRIT of SLUMBER, EYES that they SHOULD not SEE, and EARS that they SHOULD not HEAR; let their*

EYES *be* DARKENED, &c. Now all this is spoken of the same people, in the same circumstances of *wilful rebellion* and *obstinate unbelief*; and the great God of heaven and earth is he who judicially *blinds their eyes*; *makes their hearts fat*, i.e. stupid; *gives them the spirit of slumber*: and *bows down their back*, &c. On these very grounds it is exceedingly likely that the apostle means the *true God* by the words *the god of this world*.

And as to the expression *this world*, **αιωνος τουτου**, we are not to imagine that it necessarily means *wicked men*, or a *wicked age*; for it is frequently used to express the *whole mundane system*, and all that is called *time*: *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither εν τουτω τω αιωνι*, in *THIS WORLD*, nor in the world to come; ^{<0123>}**Matthew 12:32**. In ^{<0234>}**Luke 20:34**, the children, **υιοι του αιωνος τουτου**, of *THIS WORLD*, mean simply *mankind at large* in their state of *probation* in this lower world, in opposition to their state in the *world to come*. The same meaning the word has in several other places, to which I need not refer; it simply implying the *present state of things*, governed by the *Divine providence*, in contradistinction from the *eternal state*: and it is very remarkable that, in ^{<5017>}**1 Timothy 1:17**, God himself is called **βασιλευς των αιωνων**, the *King of the WORLD*; what we call *King eternal*; but here it evidently means him who *governs both worlds*, and rules in *time and eternity*. This character among the Asiatics is considered essential to God; and therefore in the very first surat of the *Koran* he is called [Arabic] *Rubbi Alalameen*, “the Lord of both worlds,” an expression perfectly similar to that above. But it is needless to multiply examples; they exist in abundance. Some, and particularly the ancient fathers, have connected **του αιωνος τουτου** with **των απιστων**, and have read the verse: *But God hath blinded the minds of the unbelievers of this world*, &c. Irenæus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and Augustine, all plead for the above meaning; and St. Augustine says that it was the opinion of *almost all the ancients*.

Lest the light of the glorious Gospel] They have resisted the grace which God gave them, and have refused to yield to the evidences which amply prove the *Messiahship* of Jesus; and therefore their eyes were judicially darkened, as it is said in the prophet: *He hath closed their eyes, and hath given them the spirit of slumber*. That is, they have shut their eyes against the light, and their blindness and stupor are the consequence.

By *glorious Gospel* we are to understand the *luminous Gospel*; that which comes with so much *light* and *evidence* to every candid mind.

Who is the image of God] Christ is called, ^{<800B>}**Hebrews 1:3**, *the brightness of God's glory, and the express image of his person*. See the note there.

Verse 5. For we preach not ourselves] We neither proclaim our own *wisdom* nor *power*; we have nothing but what we have received; we do not wish to establish our own *authority*, nor to procure our own *emolument*.

But Christ Jesus the Lord] We proclaim the author of this glorious Gospel as CHRIST, ο χριστος, the same as j yvmh *hammashiach*, the MESSIAH, the *Anointed One*; him of whom the prophets wrote; and who is the expectation, as he is the glory, of Israel, We proclaim him as JESUS [vwhy *Yehoshua*, the *Saviour* and *Deliverer*, who saves men from their sins. See ^{<402B>}**Matthew 1:21**. And we proclaim *Jesus of Nazareth* to be the long-expected *Messiah*; and that there will be none other. And farther we proclaim this Jesus the Messiah to be the LORD, ο κυριος, the great *Ruler* who has all power in heaven and earth; who made and governs the world; and who can save to the uttermost all that come to God through him. Such was the *Redeemer* preached by St. Paul.

And ourselves your servants] Labouring as fervently and as faithfully for your *eternal* interests as your most trusty *slaves* can do for your *secular* welfare. And we do this for *Christ's sake*; for although we by our labour show ourselves to be your *servants*, yea, your *slaves*, δουλους, yet it is a *voluntary* service; and we are neither employed by you nor receive our wages from you. We belong to Jesus; and are your servants on his account, and by his order.

Verse 6. For God, who commanded the light to shine out of darkness] The apostle refers here to ^{<000B>}**Genesis 1:3**. For when God created the heavens and the earth DARKNESS *was on the face of the deep; and God said, Let THERE BE LIGHT; and there was light*. Thus he caused the light to shine out of darkness.

Hath shined in our hearts] He has given our *hearts* the glorious light of the *Gospel*, as he has given the *world* the glorious light of the *sun*. As sure, therefore, as God is the author of the *light* and the creator of the universe, so sure is he the author of the *Gospel*; it is no human invention; and is as

far beyond the power of man's wisdom and might, as the creation of the world is beyond all created power, energy, and skill.

The light of the knowledge] To give us that light, that we might *enlighten others*; this appears to me to be the design of the apostle's **προς φωτισμον της γνωσεως της δοξης του θεου**, or, as Dr. Whitby paraphrases it, *to give us, and enable us to give to others, the light of the knowledge of God through Christ*.

In the face of Jesus Christ.] It is *in* and *through* Jesus that we can receive the Divine light, and it is *in* and *by* him that we can be made partakers of the Divine glory. The light mercy, holiness, and glory of God, are reflected upon and communicated to us through Jesus the Christ; and it is **εν προσωπω**, in the *appearance* and *person* of Jesus Christ that these blessings are communicated to us.

Verse 7. But we have this treasure in earthen vessels] The original, **οστρακινοις σκευεσιν**, signifies, more literally, *vessels* made of *shells*, which are very *brittle*; and as the *shell* is the outward part of a fish, it is very fit, as Dr. Hammond observes, to resemble our bodies in which our souls dwell. The Platonists make *two bodies* of a man: the one they call **οχημα φυχης**, the *chariot of the soul*; the other, that which we see and touch; and this they call **οστρακινον** which is the same to us as the shell is to the *fish*. The word **οστρακον** not only signifies a *shell*, or vessel made of shell, but also **πηλος ωπτημενος**, an *earthen vessel* which has been *burnt in the kiln*, and earthen vessels or *pottery* in general; the difference between **σκευη οστρακινα**, *earthen ware*, and **σκευη κεραμεως**, the *potter's vessel*, is this: the latter implies the *vessel as it comes out of the hands of the potter BEFORE it is burnt*; and the other is the vessel *AFTER* it has *passed through the kiln*. St. Chrysostom, speaking of this difference, observes that the vessels once baked in the kiln, if broken, are incapable of being restored, **δια την εκ του πυρος εγγινομενην αυτοις απαξ αντιτυπιαν**, *because of the hardness once gotten by fire*; whereas the others are of *clay unbaken*, if they be spoiled **ραδιως προς το δευτερον επανελθη σχημα**, *they may easily, by the skill of the potter, be restored to some second form*. See Hammond. This comports excellently with the idea of St. Paul: our bodies are in a *recoverable* form: they are very frail, and easily *marred*; but by the skill of the workman they may be easily built up anew, and made like unto his glorious body. The light and salvation of God in the soul of man is a heavenly treasure in a very mean casket.

The rabbins have a mode of speech very similar to this. "The daughter of the emperor thus addressed Rabbi Joshua, the son of Chananiah: O! how great is thy skill in the law, and yet how deformed thou art! what a great deal of wisdom is laid up in a *sordid vessel*! The rabbi answered, Tell me, I pray thee, of what are those vessels in which you keep your wines? She answered, They are *earthen vessels*. He replied, How is it, seeing ye are *rich*, that ye do not lay up your wine in *silver* vessels, for the common people lay up their wine in *earthen vessels*? She returned to her father, and persuaded him to have all the wine put into *silver* vessels; but the wine turned acid; and when the emperor heard it he inquired of his daughter who it was that had given her that advice? She told him that it was Rabbi Joshua. The rabbi told the whole story to the emperor, and added this sentence: *The wisdom and study of the law cannot dwell in a comely man*. Cæsar objected, and said, There are comely persons who have made great progress in the study of the law. The rabbi answered, Had they not been so comely they would have made greater progress; for a man who is comely has not an *humble mind*, and therefore he soon forgets the whole law." See *Schoettgen*. There is a great deal of good sense in this allegory; and the most superficial reader may find it out.

That the excellency of the power may be of God; and not of us.] God keeps us continually dependent upon himself; we have nothing but what we have received, and we receive every necessary supply just *when* it is necessary; and have nothing at our own command. The good therefore that is done is so evidently from the power of God, that none can pretend to share the glory with him.

Verse 8. We are **troubled on every side]** We have already seen, in the notes on the ninth chapter of the preceding epistle, that St. Paul has made several allusions to those *public games* which were celebrated every *fifth* year at the *Isthmus of Corinth*; and those games have been in that place particularly described. In this and the three following verses the apostle makes allusion to the contests at those games; and the terms which he employs in these verses cannot be understood but in reference to those *agonistical* exercises to which he alludes. Dr. Hammond has explained the whole on this ground; and I shall here borrow his help. There are *four pairs* of expressions taken from the customs of the *agones*. 1. *Troubled on every side, yet not distressed*. 2. *Perplexed, but not in despair*. 3. *Persecuted, but not forsaken*. 4. *Cast down, but not destroyed*. Three of

these pairs belong to the customs of *wrestling*; the fourth, to that of *running* in the *race*.

Troubled on every side, &c.] εν παντι θλιβομενοι. The word **θλιβεσθαι**, belongs clearly to **παλη** *wrestling*. So says Aristotle, Rhet. lib. i. cap. 5, (and the Scholiast on that place,) **ο γαρ δυναμενος-θλιβειν και κατεχειν, παλαιστικος**. “He that can gripe his adversary, and take him up, is a good wrestler;” there being two dexterities in that exercise: 1. to *gripe*, and 2. to *throw down*, which *Hesychius* calls **ωθειν** and **κρατειν**; the first of these is here mentioned, and expressed by **θλιβεσθαι**, *to be pressed down*; to which is here opposed, as in a higher degree, **στενοχωρεισθαι**, *to be brought to distress*, as when one cannot get out of his antagonist’s hands, nor make any resistance against him. So in *Isaiah*: **στενοχωρουμενοι ου δυναμεθα μαχεσθαι**, *we are brought to such extremities that we can fight no longer*.

Perplexed, but not in despair] απορουμενοι, αλλ ουκ εξαπορουμενοι. The word **απορεισθαι**, *to be in perplexity*, is fit for the *wrestler*, who being puzzled by his antagonist’s skill knows not what to do: so in *Hesychius*, **απορουντες, αμηχανουντες**, *they that are not able to do or attempt any thing*, yet are not **εξαπορουμενοι**, they miscarry not finally, **ορθοι ισταμενοι**, *stand after all upright*; **ουκ απογινωσκοντες και ηττωμενοι**, *despair not, nor are they overcome*, but find a happy issue out of all, being at last *conquerors*.

Verse 9. Persecuted, but not forsaken] διωκομενοι, αλλ ουκ εγκαταλειπομενοι. The **διωκομενοι**, *pursued*, is peculiar to the **δρομος**, or *race*, when one being foremost others pursue, and get up close after him, endeavouring to *outstrip* him, but cannot succeed: this is the meaning of **ουκ εγκαταλειπομενοι**, not *outstripped*, or *outgone*, as the word implies. So in *PLUTARCH*: **τους απολειφθεντας ου στεφανουσι**, *they do not crown them that are distanced or left behind*. So says the apostle, ~~1~~ **1 Corinthians 9:24**: *All run, but only ONE receiveth the PRIZE*.

Cast down, but not destroyed.] καταβαλλομενοι αλλ ουκ απολλυμενοι. This also belongs to *wrestlers*, where he that *throws* the other first is *conqueror*. And so *Hesychius*: **καταβαλει, ζικησει, ριψει**, to cast down is to overcome, to throw. And then, the being not *destroyed* signifies that, although they were *thrown down*-cast into troubles and difficulties, yet they *rose again*, and surmounted them all.

Verse 10. Always bearing about in the body, &c.] Being every moment in danger of losing our lives in the cause of truth, as Jesus Christ was. We, in a word, bear his cross, and are ready to offer up our lives for him. There is probably an allusion here to the marks, wounds, and bruises which the contenders in those games got, and continued to carry throughout life.

That the life also of Jesus might be made manifest] That in our preservation, the success of our ministry, and the miracles we work, we might be able to give the fullest demonstration that Jesus *is risen again* from the dead; and that we are strengthened by him to do all these mighty works.

Verse 11. For we which live] And yet, although we are preserved alive, we are in such continual dangers that we carry our life in our hands, and are constantly in the spirit of sacrifice. But the *life*-the preserving power, of Christ is manifest in our continual support.

Verse 12. Death worketh in us, &c.] We apostles are in continual danger, and live a dying life; while you who have received this Gospel from us are in no danger.

Verse 13. We having the same spirit of faith] As David had when he wrote ^{<19610>} **Psalm 116:10:** *I believed, therefore have I spoken: we also believe* that we shall receive the fulfilment of all God's promises; and being fully convinced of the truth of the Christian religion, we *speak* and testify that our deliverance is from God; and that he does not fail those who trust in him, and that he saves to the uttermost them who come unto him through Christ Jesus.

Verse 14. Knowing that he which raised up the Lord, &c.] And though we shall at last seal this truth with our blood, we fear not, being persuaded that as the body of Christ was raised from the dead by the power of the Father, so shall our bodies be raised, and that we shall have an eternal life with him in glory.

Verse 15. For all things are for your sakes] We proclaim all these truths and bear all these sufferings for your sakes, thinking all our sufferings nothing if we can gain converts to Christ, and build believers up on their most holy faith.

That the abundant grace] ἡ χάρις πλεονασσασα. The *abounding benefit*-the copious outpouring of the gifts and graces of the Holy Spirit,

by which you have been favoured and enriched, *may*, through *the thanksgiving of many, redound to the glory of God*: i.e. that the *gratitude* of the multitudes which have been converted may keep pace with the blessings which they have received, and **περισσευση**, *abound*, as these blessings have *abounded*.

Verse 16. For which cause we faint not] **ουκ εκκακουμεν**. See Clarke on “~~4001~~ 2 Corinthians 4:1”. Here we have the same various reading; **εγκακουμεν**, *we do no wickedness*; and it is supported by BDEFG, and some others: but it is remarkable that Mr. Wakefield follows the common reading *here*, though the various-reading is at least as well supported in this verse as in verse first. The common reading, *faint not*, appears to agree best with the apostle’s meaning.

But though our outward man] That is, our *body*-that part of us that can be *seen, heard, and felt, perish*-be slowly consumed by continual trials and afflictions, and be martyred at last;

Yet the inward man] Our *soul*-that which cannot be felt or seen by others, is *renewed-is revived*, and receives a daily increase of light and life from God, so that we grow more holy, more happy, and more meet for glory every day.

It was an opinion among the Jews that even *spirits* stood in need of continual *renovation*. They say that “God renews the angels daily, by putting them into the fiery river from which they proceeded, and then gives them the same name they had before.” And they add, that in like manner he renews the hearts of the Israelites every year, when they turn to him by repentance. It is a good antidote against the fear of death to find, as the *body grows old and decays, the soul grows young and is invigorated*. By the *outward man* and the *inward man* St. Paul shows that he was no *materialist*: he believed that we have both a *body* and a *soul*; and so far was he from supposing that when the *body* dies the *whole man* is decomposed, and continues so to the resurrection, that he asserts that the decays of the one lead to the invigorating of the other; and that the very decomposition of the body itself leaves the soul in the state of renewed youth. The vile doctrine of *materialism* is not *apostolic*.

Verse 17. For our light affliction, &c.] Mr. Blackwall, in his sacred classics, has well illustrated this passage. I shall here produce his paraphrase as quoted by *Dr. Dodd*: “This is one of the most emphatic

passages in all St. Paul's writings, in which he speaks as much like an *orator* as he does as an apostle. The *lightness* of the trial is expressed by **το ελαφρον της θλιψεως**, *the lightness of our affliction*; as if he had said, it is even levity itself in such a comparison. On the other hand, the **καθ υπερβαλην εις υπερβολην**, which we render *far more exceeding*, is infinitely emphatical, and cannot be fully expressed by any translation. It signifies that all hyperboles fall short of describing that weight-eternal glory, so solid and lasting, that you may pass from hyperbole to hyperbole, and yet, when you have gained the last, are infinitely below it. It is every where visible what influence St. Paul's Hebrew had on his Greek: **dbk cabad**, signifies to be *heavy*, and to be *glorious*; the apostle in his Greek unites these two significations, and says, *WEIGHT of GLORY.*"

St. *Chrysostom's* observations on these words are in his very best manner, and are both judicious and beautiful: **τιησι παραλληλα τα παροντα τοις μελλουσι. το παραυτικα προς το αιωνιον. το ελαφρον προς το βαρυ. την θλιψιν προς την δοξαν. και ουδε τουτοις αρκειται, αλλ ετεραν τιθησι λεξιν,διπλασιαζων αυτην, και λεγων, καθ υπερβολην εις επερβολην-τουτεστι, μεγαθος υπερβολικως υπερβολικον.**

"The apostle opposes things *present* to things *future*; a *moment* to *eternity*; *lightness* to *weight*; *affliction* to *glory*. Nor is he satisfied with this, but he adds another word, and *doubles* it, saying, **καθ υπερβολην εις υπερβολην**. This is a magnitude excessively exceeding." See *Parkhurst*, sub voce **υπερβολη**.

Verse 18. While we look not at the things which are seen] μη σκοπουντων. While we *aim not* at the things which are seen; do not make them our *object*; are not striving to obtain them; for they are not worthy the pursuit of an immortal spirit, because they are *seen*; they are objects to which the natural eye can reach; and they are **προσκαιρα**, *temporary*; they are to have a short duration, and must have an *end*. But the things which we make our *scope* and *aim* are *not seen*; they are *spiritual*, and therefore *invisible* to the eye of the body; and besides, they are **αιωνια**, *eternal*-things that are permanent; that can have no end; they are things which belong to God; holiness, happiness, and the endless communication and fruition of himself.

But we must remark that the light afflictions work out this far more exceeding and eternal weight of glory only to those who *do not look* at the *things which are seen*. A man may be grievously afflicted, and yet have his eye bent on temporal good; from his afflictions he can derive no benefit; though many think that their glorification must be a necessary consequence of their afflictions, and hence we do not unfrequently hear among the afflicted poor, “Well, we shall not suffer both here and in the other world too.” Afflictions may be *means* of preparing us for glory, if, during them, we receive grace to save the soul; but afflictions of *themselves* have no *spiritual* nor *saving* tendency; on the contrary, they *sour* the unregenerated mind, and cause murmurings against the dispensations of Divine Providence. Let us, therefore, look to God, that they may be sanctified; and when they are, then we may say exultingly, These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. O world to come, in exchange for the present! O eternity, for a moment! O eternal communion in the holy, blessed, and eternal life of God, for the sacrifice of a poor, miserable, and corrupted life here on earth! Whoever sets no value on this seed of a blessed eternity knows not what it comprehends. That which the eyes of the flesh are capable of perceiving is not worthy of a soul capable of possessing God. Nothing which is of a perishable nature can be the chief good of a being that was made for eternity!-*Quesnel*.

II CORINTHIANS

CHAPTER 5.

The apostle's strong hope of eternal glory, and earnest longings after that state of blessedness, 1-4. The assurance that he had of it from the Holy Spirit, and his carefulness to be always found pleasing to the Lord, 5-9. All must appear before the judgment seat of Christ, 10. Knowing that this awful event must take place, he laboured to convince men of the necessity of being prepared to meet the Lord, being influenced to this work by his love of Christ, 11-13. Jesus Christ having died for all, is a proof that all were dead, 14. Those for whom he died should live to him, 15. We should know no man after the flesh, 16. They who are in Christ are new creatures, 17. The glorious ministry of reconciliation, 18-21.

NOTES ON CHAP. 5.

Verse 1. **If our earthly house of this tabernacle]** By earthly house, the apostle most evidently means the *body* in which the *soul* is represented as dwelling or sojourning for a time, and from which it is to be liberated at death; for as death *dissolves the tabernacle*, it can then be no habitation for the soul. The apostle also alludes here to the ancient *Jewish tabernacle*, which, on all removals of the congregation, was *dissolved* and *taken in pieces*; and the ark of the covenant, covered with its own curtains, was carried by itself; and when they came to the place of rest, then the dissolved parts of the tabernacle were *put together* as before. When we consider this simile in connection with the doctrine of the resurrection, which the apostle has treated so much at large in these epistles, and which he keeps constantly in view, then we shall see that he intends to convey the following meaning: that as the tabernacle was *taken down* in order to be *again put together*, so the *body* is to be *dissolved*, in order to be *re-edified*; that as the ark of the covenant subsisted *by itself*, while the *tabernacle* was *down*, so can the soul when separated from the body; that as the ark had then its own veil for its covering, ^{<(142)>} **Exodus 40:21**, so the soul is to have some vehicle in which it shall subsist till it receives its body at the resurrection.

A building of God] Some think this refers to a certain *celestial vehicle* with which God invests holy souls on their dismissal from the body; others suppose it relates to the *resurrection body*; and some imagine that it relates merely to the *state* of blessedness which the saints shall possess in the kingdom of glory. See the following note.

Verse 2. For in this we groan] While in this *state*, and in this *body*, we are encompassed with many infirmities, and exposed to many trials, so that life is a state of discipline and affliction, and every thing within and around us says, “Arise and depart, for this is not your rest!” Those who apply these words to what they call the *apostle’s sense of indwelling sin*, abuse the passage. There is nothing of the kind either mentioned or intended.

Desiring to be clothed upon with our house] This and the following verses are, in themselves, exceedingly obscure, and can be only interpreted by considering that the expressions used by the apostle are all *Jewish*, and should be interpreted according to their use of them. *Schoettgen* has entered largely into the argument here employed by the apostle, and brought forth much useful information.

He observes, 1. That the Hebrew word **vbl** *labash*, which answers to the apostle’s **ενδυσασθαι**, *to be clothed*, signifies to be *surrounded, covered, or invested with any thing*. So, to be *clothed* with the *uncircumcision*, signifies to be *uncircumcised*. *Yalcut Rubeni*, fol. 163.

On the words, ¹²⁴¹⁸**Exodus 24:18**, *Moses went into the midst of the cloud, and gat him up into the mount*, *Sohar Exod.*, fol. 77, has these words, *He went into the midst of the cloud, as if one put on a garment; so he was CLOTHED with the CLOUD*. *Sohar Levit.*, fol. 29: “The righteous are in the terrestrial paradise, where their souls are *clothed with the lucid crown*;” i.e. they are *surrounded, encompassed* with light, &c.

2. The word **tyb** *beith*, HOUSE, in Hebrew often denotes a *cover, case, or clothing*. So, in the *Targum of Onkelos*, **ypa tyb** *beith appei*, the HOUSE or the FACE, is a *veil*; and so **μy[bxa tyb** *beith etsbaim*, the HOUSE of the FINGERS, and **dy tyb** *beith yad*, the HOUSE of the HAND, signify *gloves*; **μyl gr tyb** *beith regalim*, the HOUSE of the FEET, *shoes*.

Therefore, **οικητηριον-επενδυσασθαι**, *to be clothed on with a house*, may signify any particular *qualities of the soul*; what we, following the very same form of speech, call a *habit*, i.e. a *coat* or *vestment*. So we say

the man has got a *habit of vice*, a *habit of virtue*, a *habit of swearing*, of *humility*, &c., &c.

3. The Jews attribute *garments* to the soul, both in this and the other world; and as they hold that all human souls pre-exist, they say that, previously to their being appointed to bodies, they have a *covering* which answers the same end to them before they come into *life* as their bodies do *afterwards*. And they state that the design of God in sending souls into the world is, that they may get themselves a *garment* by the study of the law and good works. See several proofs in *Schoettgen*.

4. It is plain, also, that by this *garment* or *covering* of the soul they mean simply what we understand by acquiring the *image of God*-being made holy. This image they assert "Adam lost by his fall, and they represent man in a sinful state as being *naked*." So they represent the Israelites before their making the molten calf, as having received *holy garments* from Mount Sinai; but afterwards, having worshipped the calf, they were stripped of these, and left *naked*.

5. But notwithstanding they speak of this clothing as implying *righteous* and *holy dispositions*, and *heavenly qualities*, yet they all agree in assigning certain *vehicles* to separate spirits, in which they act; but of these *vehicles* they have strange notions; yet they acknowledge that without them, whether they be of *light*, *fire*, &c., or whatever else, they cannot see and contemplate the Supreme Wisdom. In *Synopsis Sohar*, page 137, we have these words: "When the time draws near in which a man is to depart from this world, the angel of death takes off his *mortal garment* and *clothes* him with one from paradise, in which he may see and contemplate the Supreme Wisdom; and therefore the angel of death is said to be very kind to man, because he takes off from him the *garment* of this world, and *clothes* him with a much more precious one prepared in paradise."

When the apostle says that they earnestly desired *to be clothed upon with our house which is from heaven*, he certainly means that the great concern of all the genuine followers of God was to be fully *prepared* to enjoy the beatific vision of their Maker and Redeemer.

Verse 3. If so be that being clothed] That is, *fully prepared* in this life for the glory of God;

We shall not be found naked.] Destitute in that future state of that Divine image which shall render us capable of enjoying an endless glory.

Verse 4. For we that are in this tabernacle] We who are in this *state* of trial and difficulty *do groan, being burdened*; as if he had said: The whole of human life is a state of suffering, and especially *our lot*; who are *troubled on every side, perplexed, persecuted, cast down, bearing about in the body the dying of our Lord Jesus, and being always delivered unto death on the account of Jesus,* ~~<4048>~~ **2 Corinthians 4:8-11.** These were sufficient *burdens*, and sufficient causes of *groaning*.

Not for that we would be unclothed] We do not desire *death*, nor to die, even with the full prospect of eternal glory before our eyes, an hour before that time which God in his wisdom has assigned.

But clothed upon] To have the fullest preparation for eternal glory. We wish not to die, whatever tribulation we may be called to pass through, till the whole will of God is accomplished *in us and by us*.

That mortality might be swallowed up of life.] Being fully prepared for the eternal state we shall scarcely be said to die, all that is mortal being absorbed and annihilated by immortality and glory. See the notes on ~~<46155>~~ **1 Corinthians 15:51-56.** From the use of these expressions among the Jews, this seems to be the general meaning of the apostle.

Verse 5. Now he that hath wrought us for the selfsame thing] God has given us our *being* and our *body* for this very purpose, that both might be made immortal, and both be glorified together. Or, God himself has given us this *insatiable hungering and thirsting* after *righteousness* and immortality. Mr. Addison has made a beautiful paraphrase of the sense of the apostle, whether he had his words in view or not:—

“——*Whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into nought? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,*

*And intimates eternity to man.—
 The soul, secured in her existence, smiles
 At the drawn dagger, and defies its point.
 The stars shall fade away, the sun himself
 Grow dim with age, and nature sink in years;
 But thou shalt flourish in immortal youth,
 Unhurt amidst the war of elements,
 The wreck of matter, and the crush of worlds.”*

The earnest of the Spirit.] See Clarke’s note on “^{<4012>}2 Corinthians 1:22”.

Verse 6. We are always confident] *θαρρουντες ουν παντοτε*. We are always *full of courage*; we never despond; we know where our help lies; and, having the *earnest of the Spirit*, we have the full assurance of hope.

Whilst we are at home in the body, &c.] The original words in this sentence are very emphatic: *ενδημειν* signifies to *dwell among one’s own people*; *εκδημειν*, to be a *sojourner among a strange people*. Heaven is the *home* of every genuine Christian, and is claimed by them as such; see ^{<5012>}**Philippians 1:23**. Yet, while here below, the *body* is the proper *home of the soul*; but as the soul is made for *eternal glory*, that glory is its *country*; and therefore it is considered as being from its *proper home* while below in the body. As all human souls are made for this glory, therefore all are considered, while here, to be absent from their own country. And it is not merely heaven that they have in view, but the *Lord*; without whom, to an immortal spirit possessed of infinite desires, *heaven* would neither be a *home* nor a *place of rest*. We see plainly that the apostle gives no intimation of an intermediate state between *being at home* in the *body* and being *present* with the *Lord*. There is not the slightest intimation here that the *soul sleeps*, or rather, that there is no soul; and, when the body is decomposed, that there is no more of the man till the resurrection: I mean, according to the sentiments of those who do condescend to allow us a *resurrection*, though they deny us a *soul*. But this is a philosophy in which St. Paul got no lessons, either from Gamaliel, Jesus Christ, the Holy Ghost, or in the third heaven, where he heard even unutterable things.

Verse 7. For we walk by faith] While we are in the present state *faith* supplies the place of *direct vision*. In the future world we shall have *sight*—the utmost *evidence* of spiritual and eternal things; as we shall be *present with them*, and live in them. *Here* we have the testimony of *God*,

and believe in their reality, because we cannot doubt his word. And to make this more convincing he gives us the *earnest of his Spirit*, which is a foretaste of glory.

Verse 8. We are confident] We are of *good courage*, notwithstanding our many difficulties; because we have this earnest of the Spirit, and the unfailling testimony of God. And notwithstanding this, *we are willing rather to be absent from the body*-we certainly prefer a state of glory to a state of suffering, and the enjoyment of the beatific vision to even the anticipation of it by faith and hope; but, as Christians, we cannot desire to die before our time.

Verse 9. Wherefore we labour] φιλοτιμουμεθα. from φιλος, *loving*, and τιμη, *honour*; we act at all times on the *principles of honour*; we are, in the proper sense of the word, ambitious to do and say every thing consistently with our high vocation: and, as we claim kindred to the inhabitants of heaven, to act as they do.

We may be accepted of him.] ευαρεστοι αυτω ειναι *To be pleasing to him*. Through the love we have to God, we study and labour to please him. This *is* and *will be* our heaven, to study to love, please, and serve him from whom we have received both our *being* and its *blessings*.

Verse 10. For we must all appear before the judgment seat] We labour to walk so as to please him, because we know that we shall have to give a solemn account of ourselves before the judgment seat of Christ; where he, whose religion we profess, will judge us according to its precepts, and according to the light and grace which it affords.

That every one may receive the things] κοιμισηται εκαστος. That *each may receive to himself, into his own hand, his own reward and his own wages*.

The things done in his body] That is, while he was in this lower *state*; for in this sense the term *body* is taken often in this epistle. We may observe also that the soul is the grand *agent*, the body is but its *instrument*. And it shall receive according to what it has done in *the body*.

Verse 11. Knowing therefore the terror of the Lord] This, I think, is too harsh a translation of ειδοτες ουν τον φοβον του κυριου, which should be rendered, *knowing therefore the fear of the Lord*; which, strange as it may at first appear, often signifies the *worship* of the Lord, or that religious

reverence which we owe to him; ~~<408E>~~ Acts 9:31; ~~<608E>~~ Romans 3:18; 13:7; ~~<0017>~~ 1 Peter 1:17; 2:18; 3:2. As we know therefore what God requires of man, because we are favoured with his own *revelation*, we *persuade men* to become Christians, and *to labour to be acceptable to him*, because they *must all stand before the judgment seat*; and if they receive not the grace of the Gospel *here*, they must *there* give up their accounts with *sorrow* and not with *joy*. In short, a man who is not saved from his sin in *this life*, will be separated from God and the glory of his power in the *world to come*. This is a powerful *motive to persuade men* to accept the salvation provided for them by Christ Jesus. The *fear of God* is the *beginning of wisdom*; the *terror* of God confounds and overpowers the soul. We lead men to God through his *fear* and *love*, and with the *fear* of God the *love* of God is ever consistent; but where the *terror* of the Lord reigns there can neither be *fear*, *faith*, nor *love*; nay, nor *hope* either. Men who vindicate their *constant* declamations on hell and perdition by quoting this text, know little of its meaning; and, what is worse, seem to know but little of the nature of man, and perhaps less of the spirit of the Gospel of Christ. Let them go and learn a lesson from Christ, sweeping over Jerusalem: “O Jerusalem, Jerusalem, how oft would I have gathered you together, as a hen would her brood under her wings!” And another from his last words on the cross, “Father, forgive them, for they know not what they do!”

But we are made manifest unto God] God, who searches the heart, knows that we are upright in our endeavours to please him; and because we are fully persuaded of the *reality of eternal things*, therefore we are fully in earnest to get sinners converted to him.

Manifest in your consciences.] We have reason to believe that you have had such proof of our integrity and disinterestedness, that your consciences must acquit us of every unworthy motive, and of every sinister view.

Verse 12. For we commend not ourselves?] I do not say these things to bespeak your good opinion, to procure your praise; but *to give you an occasion to glory*-to exult on our behalf; and to furnish you with an answer to all those who either malign us or our ministry, and who only *glory in appearance*-have no *solid ground* of exultation, and whose heart is dishonest and impure. St. Paul probably speaks here concerning the false apostle, who had been dividing the Church and endeavouring to raise a party to himself, by vilifying both the apostle and his doctrine.

Verse 13. Beside ourselves] Probably he was reputed by some to be *deranged*. Festus thought so: *Paul, thou art beside thyself; too much learning hath made thee mad*. And his enemies at Corinth might insinuate not only that he was *deranged*, but attribute his derangement to a less worthy cause than intense study and deep learning.

It is **to God]** If we do appear, in speaking of the glories of the eternal world, to be transported beyond ourselves, it is through the good hand of our God upon us, and we do it to promote his honour.

Whether we be sober] Speak of Divine things in a more *cool* and *dispassionate* manner, it is that we may the better instruct and encourage you.

Verse 14. For the love of Christ constraineth us] We have the love of God shed abroad in our hearts, and this causes us to love God intensely, and to love and labour for the salvation of men. And it is the effect produced by this love which *συνεχει ημας*, *bears us away with itself*, which causes us to love after the similitude of that love by which we are influenced; and as God so loved the world as to give his Son for it, and as Christ so loved the world as to pour out his life for it, so we, influenced by the very same love, desire to spend and be spent for the glory of God, and the salvation of immortal souls. By *the fear of God* the apostles endeavoured to persuade and convince men, and the love of Christ *constrained* them so to act.

If one died for all, then were all dead] The *first* position the apostle takes for granted; *viz.* that Jesus Christ *died for ALL mankind*. This no apostolic man nor primitive Christian ever did doubt or could doubt.

The second position he infers from the *first*, and justly too; for if *all had not been guilty*, and *consigned to eternal death* because of their sins there could have been no need of his death. Therefore, as he most certainly died for ALL, then all were dead, and needed his sacrifice, and the quickening power of his Spirit.

Verse 15. And that he died for all, that they which live, &c.] This *third* position he draws from the preceding: *If all were dead*, and in danger of endless perdition; and if *he died for all*, to save them from that perdition; then it justly follows that they *are not their own*, that they are bought by his blood; and *should not live unto themselves*, for this is the way to final

ruin; *but unto him who died for them*, and thus made an atonement for their sins, and *rose again* for their justification.

Verse 16. Know we no man after the flesh] As we know that all have sinned and come short of the glory of God; and as we know that all are alienated from God, and are dead in trespasses and sins; therefore we esteem no man on account of *his family relations*, or the *stock* whence he proceeded, because we see all are shut up in unbelief, and all are children of wrath.

Yea, though we have known Christ after the flesh] We cannot esteem a man who is a *sinner*, were he even allied to the blood royal of David, and were he of the same *family* with the *man Christ* himself; nor can we prize a man because he has seen Christ in the flesh; for many have seen him in the flesh to whom he will say; *Depart from me, for I never knew you*. So we: nothing weighs with us, nor in the sight of God, but redemption from this death, and *living to him* who died for them.

We know that the Jews valued themselves much in having Abraham for their father; and some of the Judaizing teachers at Corinth might value themselves in having *seen Christ in the flesh*, which certainly St. Paul did not; hence he takes occasion to say here that this kind of privilege availed nothing; for the *old creature*, however *noble*, or *well descended* in the sight of men, is under the *curse*; and the *new creature* only is such as God can approve.

Verse 17. If any man be in Christ, he is a new creature] It is vain for a man to profess affinity to Christ according to the *flesh*, while he is unchanged in his heart and life, and dead in trespasses and sins; for he that is *in Christ*, that is, a genuine Christian, having Christ dwelling in his heart by faith, is a *new creature*; his *old state* is changed: he was a *child of Satan*, he is now a *child of God*; he was a *slave* of sin, and his works were death; he is now made *free* from sin, and has his fruit unto holiness, and the end everlasting life. He was before full of *pride* and *wrath*; he is now *meek* and *humble*. He formerly had his *portion* in *this life*, and lived for this world alone; he now hath GOD for his *portion*, and he looks not at the things which are seen, but at the things which are eternal. Therefore, *old things are passed away*.

Behold, all things are become new.] The man is not only *mended*, but he is *new made*; he is a *new creature*, **καὶ νη κτισις**, a *new creation*, a *little*

world in himself; formerly, all was in *chaotic* disorder; now, there is a *new creation*, which God himself owns as his workmanship, and which he can look on and pronounce *very good*. The conversion of a man from idolatry and wickedness was among the Jews denominated a *new creation*. *He who converts a man to the true religion is the same*, says R. Eliezer, *as if he had created him*.

Verse 18. And all things are of God] As the thorough conversion of the soul is compared to a *new creation*, and *creation* is the proper work of an *all-wise, almighty Being*; then this total change of heart, soul, and life, which takes place under the preaching of the Gospel, is effected by the *power* and *grace* of God: this is *salvation*, and salvation must ever be of the Lord; and therefore men should apply to him, who alone can work this wondrous change.

Who hath reconciled us to himself by Jesus Christ] Having given Jesus Christ to die for sinners, they have through him access unto God; for his sake and on his account God can receive them; and it is only by the *grace* and *Spirit* of Christ that the proud, fierce, and diabolic nature of men can be changed and reconciled to God, and *by* and *through* this sacrifice God can be propitious to them. There is an *enmity* in the heart of man against sacred things; the grace of Christ alone can remove this enmity.

The ministry of reconciliation] διακονιαν τη καταλλαγης. The OFFICE or *function* of this reconciliation called, ^{<47519>}2 Corinthians 5:19, the word; τον λογον της καταλλαγης. the DOCTRINE of this reconciliation. καταλλαγη, reconciliation, comes from καταλλασσω, to change thoroughly; and the grand object of the Gospel is to make a complete change in men's *minds* and *manners*; but the first object is the removal of enmity from the heart of man, that he may be disposed to accept of the salvation God has provided for him, on the terms which God has promised. The *enmity* in the heart of man is the grand hinderance to his salvation.

Verse 19. That God was in Christ] This is the doctrine which this ministry of reconciliation holds out, and the doctrine which it uses to bring about the reconciliation itself.

God was in Christ: 1. *Christ* is the same as *Messiah*, the *Anointed One*, who was to be *prophet*, *priest*, and *king*, to the human race; not to the *Jews* only, but also to the *Gentiles*. There had been prophets, priests, and

kings, among the Jews and their ancestors; and some who had been *priest* and *prophet*, *king* and *priest*, and *king* and *prophet*; but none have ever sustained in his *own person* the *threefold* office except Christ; for none have ever ministered in reference to the *whole world* but he. The functions of all the others were *restrained* to the *ancient people* of God alone. 2. Now all the others were appointed of God in reference to this Christ; and as his types, or representatives, till the fulness of the time should come. 3. And that this Christ might be adequate to the great work of reconciling the whole human race to God, by making atonement for their sins, *God was in him*. The man Jesus was the *temple* and *shrine* of the *eternal Divinity*; for *in him dwelt all the fulness of the Godhead bodily*, ~~(S100)~~ **Colossians 2:9**; and he *made peace by the blood of his cross*. 4. Christ, by his offering upon the cross, made atonement for the sins of the world; and therefore one important branch of the doctrine of this reconciliation was to show that God would not *impute* or account *their trespasses to them*, so as to exact the *penalty*, because this Jesus had died in their stead.

The whole of this important doctrine was *short*, *simple*, and *plain*. Let us consider it in all its connections: 1. You believe there is a God. 2. You know he has made you. 3. He requires you to love and serve him. 4. To show you how to do this he has given a revelation of himself, which is contained in his law, &c. 5. You have broken this law, and incurred the penalty, which is death. 6. Far from being able to undo your offences, or make reparation to the offended majesty of God, your hearts, through the deceitfulness and influence of sin, are blinded, hardened, and filled with *enmity*, against your Father and your Judge. 7. To redeem you out of this most wretched and accursed state, God; in his endless love, has given his Son for you; who has assumed your nature, and died in your stead. 8. In consequence of this he has commanded repentance towards God, and remission of sins, to be published in his name in all the earth. 9. All who repent, and believe in Christ as having died for them as a *sin-offering*, ~~(A172)~~ **2 Corinthians 5:21**,) shall receive remission of sins. 10. And if they abide in him they shall have an eternal inheritance among them that are sanctified.

Verse 20. We are ambassadors for Christ] *υπερ χριστου-πρεσβενομεν*. We execute the function of ambassadors in Christ's stead. He came from the Father to mankind on this important embassy. He has left the world, and appointed us in his place.

Ambassador is a person sent from one sovereign power to another; and is supposed to represent the person of the sovereign by whom he is deputed. Christ while on earth represented the person of the Sovereign of the world; his *apostles* and their successors represent the person of Christ. Christ declared the will of the Father to mankind; apostles, &c., declare the will of Christ to the world. *We are ambassadors for Christ.*

As though God did beseech you by us] What we say to you we say on the authority of God; our entreaties are his entreaties; our warm love to you, a faint reflection of his infinite love; we pray you to return to God, it is his will that you should do so; we promise you remission of sins, we are authorized to do so by God himself. In Christ's stead we pray you to lay aside your enmity and *be reconciled to God*; i.e. accept pardon, peace, holiness, and heaven; which are all procured for you by his blood, and offered to you on his own authority.

“What unparalleled condescension and divinely tender mercies are displayed in this verse! Did the *judge* ever *beseech* a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an acquittance in full? Yet our almighty Lord, and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us, and with the most tender importunity solicits us not to reject them.”

The Rev. J. Wesley's notes in loc.

This sentiment is farther expressed in the following beautiful poetic version of this place, by the Rev. *Charles Wesley*:—

*“God, the offended God most high,
Ambassadors to rebels sends;
His messengers his place supply,
And Jesus begs us to be friends.*

*Us, in the stead of Christ, they pray,
Us, in the stead of Christ, entreat,
To cast our arms, our sins, away,
And find forgiveness at his feet.*

*Our God, in Christ, thine embassy
And proffer'd mercy we embrace;
And, gladly reconciled to thee,
Thy condescending mercy praise.*

*Poor debtors, by our Lord's request
A full acquittance we receive;
And criminals, with pardon blest,
We, at our Judge's instance, live."*

Verse 21. For he hath made him to be sin for us] *τον μη γνοντα αμαρτιαν, υπερ ημων αμαρτιαν εποησεν.* *He made him who knew no sin, (who was innocent,) a sin-offering for us.* The word *αμαρτια* occurs here *twice*: in the *first place* it means *sin*, i.e. transgression and guilt; and of Christ it is said, *He knew no sin*, i.e. was *innocent*; for not to *know sin* is the same as to be *conscious of innocence*; so, *nil conscire sibi*, to be conscious of nothing against one's self, is the same as *nulla pallescere culpa*, to be unimpeachable.

In the second place, it signifies a *sin-offering*, or *sacrifice for sin*, and answers to the *hacj chattaah* and *tacj chattath* of the Hebrew text; which signifies both *sin* and *sin-offering* in a great variety of places in the Pentateuch. The *Septuagint* translate the Hebrew word by *αμαρτια* in ninety-four places in *Exodus*, *Leviticus*, and *Numbers*, where a *sin-offering* is meant; and where our version translates the word not *sin*, but an *offering for sin*. Had our translators attended to their own method of translating the word in other places where it means the *same* as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine; viz. that *our sins were imputed to Christ*, and that he was a *proper object* of the *indignation of Divine justice*, because he was *blackened with imputed sin*; and some have proceeded so far in this blasphemous career as to say, that *Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect, as they say, were imputed to him, and reckoned as his own.* One of these writers translates the passage thus: *Deus Christum pRomans maximo peccatore habuit, ut nos essemus maxime justi*, God accounted Christ the greatest of sinners, that we might be supremely righteous. Thus they have confounded *sin* with the *punishment due to sin*. *Christ suffered in our stead; died for us; bore our sins, (the punishment due to them,) in his own body upon the tree, for the Lord laid upon him the iniquities of us all; that is, the punishment due to them; explained by making his soul-his life, an offering for sin; and healing us by his stripes.*

But that it may be plainly seen that *sin-offering*, not *sin*, is the meaning of the word in this verse, I shall set down the places from the *Septuagint*

where the word occurs; and where it answers to the Hebrew words already quoted; and where our translators have rendered correctly what they render here incorrectly. In EXODUS, ^{<22914>}Exodus 29:14, 36; LEVITICUS, ^{<8048>}Leviticus 4:3, 8, 20, 21, 24, 25, 29, 32-34; ^{<8166>}Leviticus 5:6, 7, 8, 9, 11, 12; ^{<8067>}Leviticus 6:17, 25, 30; ^{<8707>}Leviticus 7:7, 37; ^{<8812>}Leviticus 8:2, 14; ^{<8912>}Leviticus 9:2, 3, 7, 8, 10, 15, 22; ^{<81016>}Leviticus 10:16, 17, 19; ^{<81216>}Leviticus 12:6, 8; ^{<81413>}Leviticus 14:13, 19, 22, 31; ^{<81515>}Leviticus 15:15, 30; ^{<81613>}Leviticus 16:3, 5, 6, 9, 11, 15, 25, 27; ^{<82319>}Leviticus 23:19; NUMBERS, ^{<9061>}Numbers 6:11, 14, 16; ^{<90716>}Numbers 7:16, 22, 28, 34, 40, 46, 52, 58, 70, 76, 82, 87; ^{<9088>}Numbers 8:8, 12; ^{<91524>}Numbers 15:24, 25, 27; ^{<91819>}Numbers 18:9; ^{<92815>}Numbers 28:15, 22; ^{<9316>}Numbers 29:5, 11, 16, 22, 25, 28, 31, 34, 38.

Besides the above places, it occurs in the same signification, and is properly translated in our version, in the following places:—

2 CHRONICLES, ^{<14921>}2 Chronicles 29:21, 23, 24; EZRA, ^{<15617>}Ezra 6:17; ^{<15885>}Ezra 8:35; NEHEMIAH, ^{<16103>}Nehemiah 10:33; JOB, ^{<18105>}Job 1:5; EZEKIEL, ^{<26319>}Ezekiel 43:19, 22, 25; ^{<26427>}Ezekiel 44:27, 29; ^{<264517>}Ezekiel 45:17, 19, 22, 23, 25. In all, one hundred and eight places, which, in the course of my own reading in the Septuagint, I have marked.

That we might be made the righteousness of God in him.] *The righteousness of God* signifies here the *salvation* of God, as comprehending *justification* through the blood of Christ, and *sanctification* through his Spirit or, as the *mountains of God*, the *hail of God*, the *wind of God*, mean *exceeding high mountains*, *extraordinary hail*, and *most tempestuous wind*; so, here, the righteousness of God may mean a *thorough righteousness*, *complete justification*, *complete sanctification*; such as none but *God* can give, such as the *sinful nature and guilty conscience* of man require, and such as is *worthy of God* to impart. And all this *righteousness*, *justification*, and *holiness*, we receive *in, by, for,* and *through HIM*, as the grand, sacrificial, procuring, and meritorious cause of these, and every other blessing. Some render the passage: *We are justified through him; before God*; or, *We are justified, according to God's plan of justification, through him*.

IN many respects, this is a most important and instructive chapter.

1. The terms *house*, *building*, *tabernacle*, and others connected with them, have already been explained from the Jewish writings. But it has been

thought by some that the apostle mentions these as readily offering themselves to him from his own avocation, that of a *tentmaker*; and it is supposed that he borrows these terms from his own *trade* in order to illustrate his doctrine; This supposition would be natural enough if we had not full evidence that these terms were used in the *Jewish theology* precisely in the sense in which the apostle uses them here. Therefore, it is more likely that he borrowed them from that *theology*, than from his own *trade*.

2. In the terms *tabernacle*, *building of God*, &c., he may refer also to the tabernacle in the wilderness, which was a *building of God*, and a *house of God*, and as God dwelt in that building, so he will dwell in the souls of those who *believe* in, *love*, and *obey* him. And this will be his *transitory temple* till mortality is swallowed up of life, and we have a glorified body and soul to be his eternal residence.

3. The doctrines of the resurrection of the same body; the witness of the Spirit; the immateriality of the soul; the fall and miserable condition of all mankind; the death of Jesus, as an atonement for the sins of the whole world; the necessity of obedience to the Divine will, and of the total change of the human heart, are all introduced here: and although only a few words are spoken on *each*, yet these are so *plain* and so *forcible* as to set those important doctrines in the most clear and striking point of view.

4. The chapter concludes with such a view of the mercy and goodness of God in the *ministry of reconciliation*, as is no where else to be found. He has here set forth the Divine mercy in all its heightenings; and who can take this view of it without having his heart melted down with love and gratitude to God, who has called him to such a state of salvation.

5. It is exceedingly remarkable that, through the whole of this chapter, the apostle speaks of himself in the first person *plural*; and though he may intend other apostles, and the Christians in general, yet it is very evident that he uses this form when only himself can be meant, as in verses 12 and 13, { ~~2~~ **2 Corinthians 5:12, 13** } as well as in several places of the following chapter. This may be esteemed rather more curious than important.

II CORINTHIANS

CHAPTER 6.

We should not receive the grace of God in vain, having such promises of support from him, 1, 2. We should act so as to bring no disgrace on the Gospel, 3. How the apostles behaved themselves, preached, suffered, and rejoiced, 4-10. St. Paul's affectionate concern for the Corinthians, 11-13. He counsels them not to be yoked with unbelievers, and advances several arguments why they should avoid them, 14-16. Exhorts them to avoid evil companions and evil practices, on the promise that God will be their Father and that they shall be his sons and his daughters, 17, 18,

NOTES ON CHAP. 6.

Verse 1. **We then, as workers together** with him] **συνεργουντες δε και παρακαλουμεν**. The two last words, *with him*, are not in the text, and some supply the place thus: *we then, as workers together* WITH YOU, and the *Armenian* version seems to have read it so; but no MS. has this reading, and no other version. For my own part I see nothing wanting in the text if we only suppose the term *apostles*; *we*, (i.e. apostles,) *being fellow workers, also entreat you not to receive the grace of God in vain*.

By the *grace of God*, **την χαριν του θεου**, *this grace or benefit of God*, the apostle certainly means the *grand sacrificial offering* of Christ for the sin of the world, which he had just before mentioned in speaking of the *ministry of reconciliation*. We learn, therefore, that it was possible to *receive the grace of God* and not ultimately benefit by it; or, in other words, to begin in the Spirit and end in the flesh. Should any one say that it is the *ministry of reconciliation*, that is, the *benefit of apostolic preaching*, that they might receive in vain; I answer, that the apostolic preaching, and the whole ministry of reconciliation, could be no *benefit* to any man farther than it might have been a means of conveying to him the salvation of God. And it is most evident that the apostle has in view that grace or benefit that reconciles us to God, and makes us Divinely righteous. And this, and all other benefits of the death of Christ, may be received in vain.

Verse 2. For he saith] That is, God hath said it, by the prophet Isaiah, ^{<23408>}**Isaiah 49:8**; which place the apostle quotes *verbatim et literatim* from the *Septuagint*. And from this we may at once see what is the *accepted time*, and what *the day of salvation*. The *advent of the Messiah* was the $\hat{w}xr$ *ty eth ratson*, the time of God's pleasure or benevolence, of which all the faithful were in expectation; and the *day of salvation*, $h[\omega v \mu w y$ *yom yeshuah*, was the time in which this salvation should be manifested and applied. The apostle therefore informs them that *this* is the *time* predicted by the prophet; and the *ministry of reconciliation* being exercised in full force is a proof that the prophecy is fulfilled; and therefore the apostle confidently asserts, *Behold, NOW is this accepted time, NOW the Messiah reigns, NOW is the Gospel dispensation, and therefore NOW is the day of salvation*; that is, the very time in which the power of God is present to heal, and in which every sinner believing on the Lord Jesus may be saved.

I rather think that this *second verse* should be read immediately after the last verse of the preceding chapter; as where it now stands it greatly disturbs the connection between the *first* and the *third* verses. I will set down the whole in the order in which I think they should stand. ^{<4763D>}**2**

Corinthians 5:20: *Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, to be reconciled to God. For he hath made him a sin-offering for us, who knew no sin, that we might be made the righteousness of God in him: for he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee." Behold, now is the accepted time; behold, now is the day of salvation.* Immediately after this, the sixth chapter will very properly commence, and we shall see that the connection will be then undisturbed:—

We then, *as fellow workers, beseech you also, that ye receive not this grace of God in vain, giving no offence in any thing, that this ministry be not blamed.* This change of the place of the second verse, which every one allows must, if it stand here, be read in a parenthesis, preserves the whole connection of the apostle's discourse, and certainly sets his argument before us in a stronger light. Let us review the whole: 1. God was in Christ, reconciling the world to himself, ^{<47618>}**2 Corinthians 5:18**. 2. He appointed the apostles to proclaim to mankind the doctrine of reconciliation, ^{<47619>}**2 Corinthians 5:19**. 3. The apostles, in consequence,

proclaim this doctrine; and show that Christ was a sacrifice for sin, and that through him we may be perfectly saved, ^{<4701>}**2 Corinthians 5:20, 21.** 4. They show also that all this was agreeable to the declaration of God by the prophet Isaiah, ^{<23408>}**Isaiah 49:8**, where he predicts the days of the Messiah, and the *grace* then to be communicated, ^{<4701>}**2 Corinthians 6:2.** 5. The apostle then, speaking in the person of all his fellow labourers, who had this ministry of reconciliation intrusted to them, exhorts them not to receive such a benefit of God in vain, ^{<4701>}**2 Corinthians 6:1.** 6. He exhorts those who had embraced the Gospel not to put a stumbling block in the way of others, by acting irreligiously, lest this ministry of reconciliation should be reproached on their account, ^{<4701>}**2 Corinthians 6:3.** 7. He shows what conscientious and scrupulous care he and his fellow apostles took to preach and walk so that this ministry might have its full effect, ^{<4701>}**2 Corinthians 6:4**, &c.

This view of the subject, if I mistake not, shows a beautiful consistency throughout the whole.

Verse 3. Giving no offence] The word **προσκοπη**, read **προσκομμα**, ^{<5141>}**Romans 14:13**, signifies a *stumbling block* in general, or any thing over which a man stumbles or falls; and here means any *transgression* or *scandal* that might take place among the ministers, or the Christians themselves, whereby either Jews or Gentiles might take occasion of offence, and vilify the Gospel of Christ.

Verse 4. But in all things approving ourselves] The apostle now proceeds to show how conscientiously himself and his fellow labourers acted, in order to render the ministry of reconciliation effectual to the salvation of men. They not only gave no offence in any thing, but they laboured to manifest themselves to be the genuine ministers of God, *in much patience*-bearing calmly up under the most painful and oppressive afflictions.

In afflictions] **εν φλιψεσιν**. This may signify the *series* of persecutions and distresses in general; the *state* of cruel suffering in which the Church of God and the apostles then existed.

In necessities] **εν αναγκαις**. *Straits* and *difficulties*; including all that *want* and affliction which arose from the *impoverished* state of the Church.

In distresses] *εν στενοχωριαις*. Such straits and difficulties as were absolutely *unavoidable* and *insurmountable*. The word implies, *being reduced to a narrow place, driven to a corner, hemmed in on every side*, as the Israelites were at the Red Sea; the sea before them, Pharaoh and his host behind them, and Egyptian fortresses on either hand. God alone could bring them out of such difficulties, when their enemies themselves saw that *the wilderness had shut them in*. So was it often with the apostles; all human help failed, and their deliverance came from God alone.

Verse 5. In stripes, in imprisonments] Of these the history of the Acts of the Apostles gives ample testimony; and there were doubtless many instances of persecution in various forms which are not on record.

In tumults] *ακαταστασιας*. *Insurrections* raised against them because of the Gospel. It is more natural to understand the word thus, than of agitations, or tossings to and fro in consequence of their unsettled state of life; or because of persecution, which obliged them to flee from place to place.

In labours] Both with our own *hands* to provide for ourselves the necessaries of life, that we might not be chargeable to others; and *in labours* to *spread the Gospel* of God through all countries where his providence opened our way.

In watchings] Passing many nights without sleep or rest.

In fastings] Partly constrained through want of food; and partly *voluntary*, as a means of obtaining an increase of grace both for ourselves and for the Churches.

Verse 6. By pureness] *εν αγνοτητι*. In *simplicity* of intention, and *purity of affection*; together with that *chastity* and *holiness* of life which the Gospel enjoins.

By knowledge] Of the Divine mysteries.

By long-suffering] Under all provocations.

By kindness] To our most virulent persecutors, and to all men.

By the Holy Ghost] There are doubts among learned men whether the apostle here means that SPIRIT who is called the *third person* of the *holy TRINITY*; or some *grace, disposition, or quality* of the soul, which was thus

denominated, as implying a *spirit* wholly *purified*, and fitted to be a *habitation* of God.

Schoettgen quotes a passage from *Rabbi Bechai*, in which it appears to him to have this latter meaning: “*Rabbi Pinchas*, the son of *Jair*, said: *Reflection* leads to *sedulity*; *sedulity* to *innocence*; *innocence* to *abstinence*; *abstinence* to *cleanness*; *cleanness* to *sanctity*; *sanctity* to the *fear of sin*; *fear of sin* to *humility*; *humility* to *piety*; and *piety* to the *Holy Spirit*. Of these *ten* virtues *five* are external, or belong to the body; and *five* internal, or belonging to the soul; but all men prefer the *tenth*, which is **vdqh j wr ruach haktodesh**, the *Holy Spirit*.” Even allowing *Rabbi Pinchas* to be a person on whose judgment we could rely, and whose authority was decisive, there does not appear to me any reason why we should depart from the usual meaning of the term from any thing that is said here. It appears to me plain enough that the *rabbi* means the constant indwelling of the *Holy Spirit*; and *St. Paul*, in this place, may have the same thing in view, and with it the various *gifts* of the *Holy Spirit* by which he was enabled to work *miracles*.

By love unfeigned] **εν αγαπη ανυποκριτω.** *Love without hypocrisy*; such as disposed us at all times to lay down our life for the brethren, and to spend and be spent for the glory of God and the good of mankind.

Verse 7. By the word of truth] The doctrine of truth received immediately from God, and faithfully and affectionately preached to men.

By the power of God] Confirming this doctrine, not only by the miracles which we were enabled to work, but also by the application of that truth to the souls of the people by the energy of God.

By the armour of righteousness] Such as that described by the apostle, ^{<8063>}**Ephesians 6:13-17**, which he calls there *the whole armour of God*, consisting of the following pieces: the *girdle of truth*, the *breastplate of righteousness*, the *shoes of the Gospel of peace*, the *shield of faith*, the *helmet of salvation*, and the *sword of the Spirit*.

On the right hand and on the left] Particularly, the *shield* and the *sword*; the former on the *left arm*, the latter in the *right hand*. We have the doctrine of truth, and the power of God, as an armour to protect us on *all sides*, *every where*, and *on all occasions*.

It seems far-fetched to understand the *right hand* as signifying *prosperity*, and the *left* as signifying *adversity*; as if the apostle had said: We have this armour to defend us both in prosperity and adversity. By the doctrine of the Gospel, and by the power of God, the apostles were furnished with *offensive* and *defensive* weapons; they could ever *defend themselves*, and *discomfit* their *foes*.

Verse 8. By honour and dishonour] By going through both; sometimes respected, sometimes despised.

By evil report and good report] Sometimes praised, at other times calumniated.

As deceivers] Said to carry about a false doctrine for our secular emolument.

And yet true] Demonstrated by the nature of the doctrine, as well as by our life and conversation, that we are true men; having nothing in view but God's glory and the salvation of the world.

Verse 9. As unknown] Persons who are to be suspected as harbouring dark designs; persons of neither birth, parentage, nor respectable connections in life;

And yet well known] *Proved* by our whole conduct to have no such designs, and demonstrated to be holy, upright, and useful, by the whole train of our peregrinations, through which we can be readily traced from place to place; having preached openly, and done nothing in a corner.

As dying] Through continual dangers, fatigues, and persecutions;

And, behold, we live] We are preserved by the mighty power of God in the greatest dangers and deaths.

As chastened] As though we were disobedient children;

And not killed] Though we continue in the very same line of conduct that is supposed to bring on us those chastisements, and which, if it were criminal, would justly expose us to death for incorrigible obstinacy; but our preservation is a proof that we please God.

Verse 10. As sorrowful] Considerate men supposing, from our persecuted state and laborious occupation, (often destitute of the necessaries of life;

seldom enjoying its conveniences; and scarcely ever, its comforts,) that we must be the most miserable of all men.

Yet alway rejoicing] Having the consolation of God's Spirit at all times, and a glorious prospect of a blessed immortality.

As poor] Destitute of all worldly good and secular interest,

Yet making many rich] By dispensing to them the *treasures of salvation*; making them *rich in faith*, and *heirs of the kingdom*.

The Gospel, when faithfully preached, and fully received, *better the condition of the poor*. It makes them *sober*; so they *save* what before they *profusely* and *riotously* spent. It makes them *diligent*; and thus they *employ time* to useful purposes which they before squandered away. They therefore both *save* and *gain* by religion; and these must lead to an increase of property. Therefore they are *made rich*; at least in comparison with that sinful, profligate state in which they were before they received the truth of the Gospel.

As having nothing] Being the most abject of the poor,

And yet possessing all things.] That are really necessary to the preservation of our lives. For the wants under which we labour for a time are supplied again by a bountiful Providence. The man who possesses a *contented spirit* possesses *all things*; for he is satisfied with every dispensation of the providence of God; and "a contented mind is a continual feast."

Verse 11. O ye Corinthians, our mouth is open unto you] I speak to you with the utmost *freedom* and *fluency*, because of my affection for you.

Our heart is enlarged.] It is expanded to take you and all your interests in; and to keep you in the most affectionate remembrance.

The preceding verses contain a very fine specimen of a very powerful and commanding *eloquence*.

Verse 12. Ye are not straitened in us] That is, Ye have not a *narrow* place in our affections: the metaphor here is taken from the case of a person pent up in a small or narrow place, where there is scarcely room to breathe.

Ye are straitened in your own bowels.] I have not the same place in your affections which you have in mine. The *bowels* are used in Scripture to denote the most *tender affections*. See Clarke's note on "~~1036~~ Matthew 9:36".

Verse 13. Now for a recompense in the same] That you may, in some sort, *repay me* for my affection towards you, *I speak to you as unto my children*, whom I have a right to command, *be ye also enlarged-love me as I love you*.

Verse 14. Be ye not unequally yoked together with unbelievers] This is a military term: keep in your own *ranks*; do not leave the *Christian* community to join in that of the *heathens*. The verb **ετεροζυγειν** signifies to leave one's own rank, place, or order, and go into another; and here it must signify not only that they should not *associate* with the Gentiles in their idolatrous feasts, but that they should not *apostatize* from Christianity; and the questions which follow show that there was a sort of fellowship that some of the Christians had formed with the heathens which was both wicked and absurd, and if not speedily checked would infallibly lead to final apostasy.

Some apply this exhortation to pious persons *marrying* with those who are not *decidedly religious*, and *converted to God*. That the exhortation may be *thus* applied I grant; but it is certainly not the meaning of the apostle in this place. Nevertheless, common sense and true piety show the absurdity of two such persons pretending to walk together in a way in which they are not agreed. A very wise and very holy man has given his judgment on this point: "A man who is truly pious, marrying with an unconverted woman, will either draw back to perdition, or have a cross during life." The same may be said of a *pious woman* marrying an *unconverted man*. Such persons cannot say this petition of the Lord's prayer, *Lead us not into temptation*. They plunge into it of their own accord.

For what fellowship, &c.] As *righteousness* cannot have communion with *unrighteousness*, and light cannot dwell with *darkness*; so *Christ* can have no concord with *Belial*, nor can he that *believeth* have any with an *infidel*. All these points were self-evident; how then could they keep up the *profession* of Christianity, or pretend to be under its influence, while they *associated* with the *unrighteous*, had *communion* with *darkness*, *concord* with *Belial*, and *partook* with *infidels*?

Verse 16. What agreement hath the temple of God with idols] Nothing could appear more abominable to a Jew than an idol in the temple of God: here, then, could be no agreement; the worship of the two is wholly incompatible. An *idolater* never worships the true God; a *Christian* never worships an idol. If ye join in idolatrous rites, it is impossible that ye should be *Christians*.

Ye are the temple of the living God] God intends to make the heart of every believer his own house.

I will dwell in them, and walk in them] The words are very emphatic: **ἐνοικήσω ἐν αὐτοῖς.** *I will inhabit in them.* I will not be as a *wayfaring* man, who turns aside to tarry as for a *night*, but I will take up my *constant residence* with them; I will dwell *in* and *among* them.

I will be their God] They shall have no other God, they shall have none besides me; and if they take me for their God, I will be to them all that an infinite, eternal, and self-sufficient Being can be to his intelligent offspring.

They shall be my people.] If they take me for their GOD, their supreme and eternal GOOD, I will take them for my *people*; and instruct, enlighten, defend, provide for, support, and bless them, as if I had none else to care for in the creation.

Verse 17. Wherefore come out from among them] Is it not plain from this and the following verse that God would be their God only on the ground of *their taking him for such*, and that this depended on their being *separated* from the works and workers of iniquity? for God could not *inhabit in them* if they had concord with Belial, a portion with infidels; &c. Those who will have the promises of God fulfilled to them must come under the *conditions* of these promises: if they are not *separate*-if they *touch the unclean thing*, God will not receive them; and therefore will not be their God, nor shall they be his people.

Verse 18. Will be a Father unto you] I will act towards you as the most affectionate father can act towards his most tender and best beloved child.

And ye shall be my sons and daughters] Ye shall all be of the *household* of God, the *family* of heaven; ye shall be *holy*, *happy*, and *continually safe*.

Saith the Lord Almighty.] **κύριος παντοκράτωρ** The *Lord*, the *Governor of all things*.

Earthly fathers, however loving and affectionate, may fail to provide for their children, because every thing is not at *their disposal*; they may frequently lack both the *power* and the *means*, though to *will* may be present with them; but the Lord who *made* and who *governs all things* can never lack *will*, *power*, nor *means*. The promise is sure to the *children*; and the *children* are those who *take the Almighty for their God*. For the promise belongs to no soul that is not *separate* from sinful ways, works, and men; those who *touch the unclean thing*, i.e. who *do* what God *forbids*, and hold communion with unrighteousness, can never stand in the endearing relation of *children* to God Almighty: and this is most forcibly stated by God himself, in these verses, and in the beginning of the following chapter, the first verse of which should conclude this.

To the *Jews* the promises were originally made; they would not have God for their God, but *would* work iniquity. What was the consequence? God cast them off; and those who were *joined to iniquity* were *separated* from *him*. “Then said God, Call his name *Lo-ammi*; for *ye are not my people*, and *I will not be your God*.” ~~2009~~ **Hosea 1:9**. The *Jews* were therefore cast off, and the *Gentiles* taken in their place; but even these, under the new covenant, are taken in expressly under the *same conditions* as the apostle here most fully states. Those who apply these words in any other way pervert their meaning, and sin against their souls.

II CORINTHIANS

CHAPTER 7.

The apostle's inference from the preceding exhortation, 1. He presses them to receive him with affection, because of his great love towards them, 2-4. He tells them what distress he felt on their account in Macedonia, till he had met with Titus, and heard of their prosperity, 6-7. He rejoices that his first epistle was made the means of their reformation, 8, 9. States how they were affected by his letter, and the process of their reformation, 10, 11. Shows why he had written to them, 12. Rejoices that his boasting of them to Titus is found to be a truth; and takes occasion to mention the great affection of Titus for them, and his own confidence in them, 13-16.

NOTES ON CHAP. 7.

Verse 1. Having therefore these promises] The promises mentioned in the three last verses of the preceding chapter, to which this verse should certainly be joined.

Let us cleanse ourselves] Let us apply to him for the requisite grace of purification; and avoid every thing in spirit and practice which is opposite to the doctrine of God, and which has a tendency to pollute the soul.

Filthiness of the flesh] The apostle undoubtedly means, *drunkenness, fornication, adultery*, and all such sins as are done immediately *against the body*; and by *filthiness of the spirit*, all impure desires, unholy thoughts, and polluting imaginations. If we avoid and abhor evil inclinations, and turn away our eyes from beholding vanity, incentives to evil being thus lessened, (for the eye affects the heart,) there will be the less danger of our falling into outward sin. And if we avoid all *outward* occasions of sinning, evil propensities will certainly be lessened. All this is *our* work under the common aids of the grace of God. We may turn away our eyes and ears from evil, or we may indulge both in what will infallibly beget evil desires and tempers in the soul; and under the same influence we may avoid every *act* of iniquity; for even Satan himself cannot, by any power he has, *constrain* us to commit uncleanness, robbery, drunkenness, murder, &c.

These are things in which both *body* and *soul* must consent. But still withholding the eye, the ear, the hand, and the body in general, from *sights*, *reports*, and *acts* of evil, will not purify a fallen spirit; it is the grace and Spirit of Christ alone, powerfully applied for this very purpose, that can purify the conscience and the heart from all dead works. But if we do not withhold the food by which the man of sin is nourished and supported, we cannot expect God to purify our hearts. While we are *striving against sin*, we may expect the Spirit of God to purify us by his inspiration from all unrighteousness, that we may perfectly love and magnify our Maker. How can those expect God to purify their hearts who are continually indulging their *eyes*, *ears*, and *hands* in what is forbidden, and in what tends to increase and bring into action all the evil propensities of the soul?

Perfecting holiness] Getting the whole mind of Christ brought into the soul. This is the grand object of a genuine Christian's pursuit. The means of accomplishing this are, 1. Resisting and avoiding sin, in all its inviting and seducing forms. 2. Setting the *fear of God* before our eyes, that we may dread his displeasure, and abhor whatever might excite it, and whatever might provoke him to withhold his manna from our mouth. We see, therefore, that there is a strong and orthodox sense in which we may *cleanse ourselves from all filthiness of the flesh and of the spirit*, and thus *perfect holiness in the fear of God*.

Verse 2. Receive us] *χωρησατε ημας*. This address is variously understood. *Receive us* into your *affections*-love us as we love you. *Receive us* as your *apostles* and teachers; we have given you full proof that God hath both sent and owned us. *Receive, comprehend*, what we now say to you, and carefully mark it.

We have wronged no man] We have never acted contrary to the strictest justice.

We have corrupted no man] With any false doctrine or pernicious opinion.

We have defrauded no man.] Of any part of his property. But what have your false teachers done? They *have beguiled you from the simplicity of the truth*, and thus *corrupted your minds*. ^{<471108>} **2 Corinthians 11:3**. They *have brought you into bondage*; they *have taken of you*; *devoured you*; *axalted themselves against you*, and ye have patiently *suffered* all this.

<713>**2 Corinthians 11:20.** It is plain that he refers here to the false apostle or teacher which they had among them.

Verse 3. I speak not this to condemn you] I do not speak to reproach but to correct you. I wish you to open your eyes and see how you are corrupted, spoiled, and impoverished by those whom ye have incautiously preferred to the true apostles of Jesus Christ.

I have said before, that ye are in our hearts] He has in effect and substance said this, <4016>**2 Corinthians 1:6-8; 2:4, 12; 3:2, 13;** where see the passages at length, and the notes.

To die and live with you.] An expression which points out the strongest affection, as in cases where love blinds us to the faults of those whom we love, and causes us to prefer them to all others; like that in *Horace*:—

*Quanquam sidere pulchrior
Ille est, tu levior cortice, et improbo
Iracundior Adria.
Tecum vivere amem, tecum obeam tibens.
ODAR. lib. iii. Od. ix. ver. 21.*

*“Though he exceed in beauty far
The rising lustre of a star;
Though light as cork thy fancy strays,
Thy passions wild as angry seas
When vex’d with storms; yet gladly I
With thee would live, with thee would die.”*
FRANCIS.

From all appearance there never was a Church less worthy of an apostle’s affections than this Church was at this time; and yet no one ever more beloved. The above quotation applies to this case in full force.

Verse 4. Great is my boldness of speech] He seems to refer to the manner in which he spoke of them to others.

Great is my glorying of you] They had probably been very loving and affectionate previously to the time in which they were perverted by their false apostle. He therefore *had* boasted of them in all the Churches.

I am filled with comfort] My affection for you has still the most powerful ascendancy in my soul. Here we may see the affection of the most tender father to his children.

I am exceeding joyful] υπερπερισσευομαι. I superabound in joy; I have a joy beyond expression. υπερπερισσευω is an extremely rare verb. I have not met with it in any Greek author; and it occurs no where in the New Testament but here and in ^{<4573>}**Romans 5:20**.

In all our tribulation.] Perhaps επι here should be rendered *under* instead of *in*, as it signifies, ^{<41026>}**Mark 2:26**; ^{<4372>}**Luke 3:2**; ^{<44128>}**Acts 11:28**. *Under all our tribulations, I feel inexpressible joy on your account.*

Verse 5. When we were come into Macedonia] St. Paul, having left Ephesus, came to Troas, where he stopped some time; afterwards he came to Macedonia, whence he wrote this epistle,

Our flesh had no rest] So exceedingly anxious was he to know the success of his first epistle to them.

Without were fightings] The oppositions of pagans, Jews, and false brethren.

Within were fears.] Uncertain conjectures relative to the success of his epistle; fears lest the severity of it should alienate their affections utterly from him; fears lest the party of the incestuous person should have prevailed; fears lest the teaching of the false apostle should have perverted their minds from the simplicity of the truth; all was uncertainty, all apprehension; and the Spirit of God did not think proper to remove the causes of these apprehensions in any extraordinary way.

Verse 6. Comforted us by the coming of Titus] Who brought him a most satisfactory account of the success of his epistle, and the good state of the Corinthian Church.

Verse 7. He told us your earnest desire] To see me, and correct what was amiss among yourselves.

Your mourning] Because you had sinned.

Your fervent mind] The zeal you felt to testify your affectionate regard for me.

Verse 8. I do not repent, though I did repent] Though I had many doubts in my mind concerning the success of my letter; and though I grieved that I was obliged to write with so much severity, the case absolutely requiring it; yet now I am not sorry that I have written that

letter, because I find it has completely answered the end for which it was sent.

Verse 9. Ye sorrowed to repentance] Ye had such a sorrow as produced a complete change of mind and conduct. We see that a man may *sorrow*, and yet not *repent*.

Made sorry after a godly manner] It was not a sorrow because ye were found out, and thus solemnly reprehended, but a sorrow because ye had sinned against God, and which consideration caused you to grieve more than the apprehension of any punishment.

Damage by us in nothing.] Your repentance prevented that exercise of my apostolic duty, which would have consigned your bodies to destruction, that your souls might be saved in the day of the Lord Jesus.

Verse 10. For godly sorrow] That which has the breach of God's holy law for its object.

Worketh repentance] A thorough *change of mind unto salvation*, because the person who feels it cannot rest till he finds *pardon* through the mercy of God.

But the sorrow of the world worketh death.] Sorrow for lost goods, lost friends, death of relatives, &c., when it is poignant and deep, produces diseases, increases those that already exist, and often leads men to lay desperate hands on themselves. This sorrow leads to destruction, the other leads to salvation; the one leads to *heaven*, the other to *hell*.

Verse 11. What carefulness it wrought in you] Carefulness of obeying my directions, ^{<40715>} **2 Corinthians 7:15**; *yea*, what *clearing of yourselves* from guilt by inflicting censures on the guilty person, and putting away evil from among you, ^{<41513>} **1 Corinthians 5:13**; *yea*, what *indignation* against him who had dishonoured his profession, and defiled the Church; *yea*, what *fear* of my displeasure, and the *rod* which I threatened, ^{<41021>} **1 Corinthians 4:21**; *yea*, what *vehement desire* to rectify what was amiss in this matter, ^{<40707>} **2 Corinthians 7:7**; *yea*, what *zeal* for me; *yea*, what *revenge* in punishing the delinquent. See *Whitby*.

In all things, &c.] In the whole of your conduct in this affair since ye have received my letter, *ye have approved yourselves to be clear*, **αἴθροις**; not only to be clear of contumacy and obstinate persistence in your former

conduct, but to have done all in the compass of your power to rectify the abuses which had crept in among you. The Corinthians were not *clear*, i.e. innocent or void of blame in the fact, but they were *clear* of all blame in their endeavours to remove the evil.

Verse 12. Not for his cause that had done the wrong] viz. the incestuous person.

Nor for his cause that suffered wrong] Some think the apostle means himself; others, that he means the *Church* at Corinth, the *singular* being put for the *plural*; others, the *family* of the incestuous person; and others, the *father* of the incestuous person. If this latter opinion be adopted, it would seem to intimate that the father of this person was yet *alive*, which would make the transgression more flagrant; but these words might be spoken in reference to the father, if *dead*, whose cause should be vindicated; as his injured honour might be considered, like Abel's blood, to be crying from the earth.

But that our care for you-might appear] It was not to get the delinquent punished, nor merely to do justice to those who had suffered in this business, that the apostle wrote his epistle to them, but that they might have the fullest proof of his fatherly affection for them, and his concern for the honour of God; and that they might thereby see how unnatural their opposition to him was, and what cause they had to prefer him, who was ready to give up his life in their service, to that false apostle or teacher who was corrupting their minds, leading them from the simplicity of the truth, and making a gain of them.

Verse 13. For the joy of Titus] Titus, who had now met St. Paul in Macedonia, gave him the most flattering accounts of the improved state of the Corinthian Church; and indeed their kind usage of Titus was a full proof of their affection for St. Paul.

Verse 14. For if I have boasted] The apostle had given Titus a very high character of this Church, and of their attachment to himself; and doubtless this was the case previously to the evil teacher getting among them, who had succeeded in changing their conduct, and changing in a great measure their character also; but now they return to themselves, resume their lost ground, so that the good character which the apostle gave them before, and which they had for a time forfeited, is now as applicable to them as ever. *Therefore his boasting of them is still found a truth.*

Verse 15. And his inward affection] τα σπλαγγνα αυτου. *Those bowels of his-his most tender affection.* For the meaning of this word see **Clarke's note on "**~~4085~~ **Matthew 9:36"**.

Whilst he remembereth the obedience of you all] This is a very natural picture; he represents Titus as overjoyed even while he is delivering his account of the Corinthian Church. He expatiated on it with extreme delight, and thereby showed at once both his love for St. Paul and his love for them. He loved them because they so loved the apostle; and he loved them because they had shown such kindness to himself; and he loved them because he found so many excellent and rare gifts, joined to so much humility, producing such an exemplary and holy life.

With fear and trembling ye received him.] Ye *reverenced* his authority; ye were *obedient* to his directions; and ye *dreaded* lest any thing should be undone or ill done which he had delivered to you in the name of God.

Verse 16. I have confidence in you, in all things.] It appears that the apostle was now fully persuaded, from the accounts given by Titus, that every scandal had been put away from this Church; that the faction which had long distracted and divided them was nearly broken; that all was on the eve of being restored to its primitive purity and excellence; and that their character was now so firmly fixed, that there was no reason to apprehend that they should be again tossed to and fro with every wind of doctrine.

1. **THUS** a happy termination was put to an affair that seemed likely to ruin the Christian Church, not only at Corinth, but through all Greece; for, if this bad man, who had been chief in opposing the apostle's authority, bringing in licentious doctrines, and denying the resurrection of the dead, had ultimately succeeded at Corinth, his doctrine and influence might soon have extended over Greece and Asia Minor, and the great work of God which had been wrought in those parts would have been totally destroyed. This one consideration is sufficient to account for the apostle's great anxiety and distress on account of the divisions and heresies at Corinth. He knew it was a most pernicious leaven; and, unless destroyed, must destroy the work of God. The loss of the affections of the Church at Corinth, however much it might affect the tender, fatherly heart of the apostle, cannot account for the awful apprehensions, poignant distress, and deep anguish, which he, in different parts of these epistles, so feelingly describes; and which he describes as having been invariably his portion from the time

that he heard of their perversion, till he was assured of their restoration by the account brought by Titus.

2. A scandal or heresy in the Church of God is ruinous at all times, but particularly so when the cause is in its infancy; and therefore the messengers of God cannot be too careful to lay the foundation well in doctrine, to establish the strictest *discipline*, and to be very cautious whom they admit and accredit as members of the Church of Christ. It is certain that the *door* should be *opened wide* to admit penitent sinners; but the *watchman* should ever stand by, to see that no improper person enter in. Christian prudence should ever be connected with Christian zeal. It is a great work to bring sinners to Christ; it is a greater work to preserve them in the faith; and it requires much grace and much wisdom to keep the Church of Christ pure, not only by not permitting the unholy to enter, but by casting out those who apostatize or work iniquity. *Slackness* in *discipline* generally precedes *corruption of doctrine*; the *former* generating the *latter*.

II CORINTHIANS

CHAPTER 8.

The apostle stirs them up to make a collection for the poor Christians at Jerusalem, by the very liberal contributions of the people of Macedonia for the same purpose, who were comparatively a poor people, 1-5. He tells them that he had desired Titus to finish this good work among them which he had begun; hoping that as they abounded in many excellent gifts and graces, they would abound in this also, 6-8. He exhorts them to this by the example of Jesus Christ, who, though rich, subjected himself to voluntary poverty, that they might be enriched, 9. He shows them that this contribution, which had been long ago begun, should have been long since finished, 10. And that they should do every thing with a ready and willing mind, according to the ability which God had given them; that abundance should not prevail on one hand, while pinching poverty ruled on the other; but that there should be an equality, 11-14. He shows from the distribution of the manna in the wilderness, that the design of God was, that every member of his spiritual household should have the necessaries of life, 15. He tells them that he had now sent Titus, and another with him, to Corinth, to complete this great work, 16-22. The character which he gives of Titus and the others employed in this business, 23, 24.

NOTES ON CHAP. 8.

Verse 1. **Moreover, brethren, we do you to wit]** In all our dignified version very few ill-constructed sentences can be found; however here is one, and the worst in the book. *We do you to wit* is in the original **γνωρίζομεν δε υμιν**, *we make known unto you*. This is plain and intelligible, the other is not so; and the form is now obsolete.

The grace of God bestowed] Dr. Whitby has made it fully evident that the **χαρις θεου** signifies the charitable contribution made by the Churches in Macedonia, to which they were excited by the grace or influence of God upon their hearts; and that **δεδομενην εν** cannot signify *bestowed on*, but *given in*. That **χαρις** means *liberality*, appears from ⁴⁷⁸¹⁶**2 Corinthians**

8:6: We desired Titus that as he had begun, so he would finish **την ξαριν ταυτην**, this charitable contribution. And ^{<4707>}**2 Corinthians 8:7:** That ye abound **εν ταυτη τη χαριτι**, in this liberal contribution. And ^{<4709>}**2 Corinthians 8:19:** Who was chosen of the Church to travel with us **συν τη χαριτι ταυτη**, with this charitable contribution, which is administered-which is to be dispensed, by us. So ^{<4708>}**2 Corinthians 9:8:** God is able to make **πασαν χαριν**, all liberality, to abound towards you. And ^{<4705>}**1 Corinthians 16:3:** To bring **την χαριν**, your liberality, to the poor saints. Hence **χαρις**, is by Hesychius and Phavorinus interpreted a gift, as it is here by the apostle: Thanks be to God for his unspeakable gift, ^{<4705>}**2 Corinthians 9:15.** This charity is styled the grace of God, either from its exceeding greatness, (as the cedars of God and mountains of God signify great cedars and great mountains, ^{<4706>}**Psalm 36:6; 80:10;**) or rather, it is called so as proceeding from God, who is the dispenser of all good, and the giver of this disposition; for the motive of charity must come from him. So, in other places, *the zeal of God*, ^{<5102>}**Romans 10:2;** *the love of God*, ^{<4704>}**2 Corinthians 5:14;** *the grace of God*, ^{<4701>}**Titus 2:11.**

The Churches of Macedonia] These were *Philippi, Thessalonica, Berea, &c.*

Verse 2. In a great trial of affliction] The sense of this verse is the following: The Macedonians, though both poor and persecuted, rejoiced exceedingly that an opportunity was afforded them of doing good to their *more impoverished and more persecuted* brethren. We can scarcely ever speak of *poverty and affliction* in an *absolute* sense; they are only *comparative*. Even the *poor* are called to *relieve* those who are *poorer* than themselves; and the *afflicted*, to *comfort* those who are *more afflicted* than they are. The poor and afflicted Churches of Macedonia felt this duty, and therefore came forward to the uttermost of their power to relieve their more impoverished and afflicted brethren in Judea.

Verse 3. For to their power, &c.] In their liberality they had no *rule* but their ability; they believed they were bound to contribute all they could; and even this rule they transgressed, for they went *beyond their power*-they deprived themselves for a time of the *necessaries of life*, in order to give to others who were destitute even of *necessaries*.

Verse 4. Praying us with much entreaty] We had not to *solicit them* to this great act of kindness; they even *entreated us* to accept their bounty,

and to take on ourselves the administration or application of it to the wants of the poor in Judea.

Verse 5. Not as we hoped] They far exceeded our expectations, for they consecrated themselves entirely to the work of God; *giving* themselves and all they possessed *first* unto the *Lord*; and then, as they saw that it was the *will of God* that they should come especially forward in this charitable work, *they gave themselves to us*, to assist to the uttermost in providing relief for the suffering Christians in Judea.

Verse 6. That we desired Titus] Titus had probably laid the plan of this contribution when he was before at Corinth, according to the direction given by the apostle, ^{<4101>}**1 Corinthians 16:1**, &c.

The same grace] Liberality. See Clarke's note on "^{<4102>}**2 Corinthians 8:1**".

Verse 7. As ye abound in every thing] See Clarke's note on "^{<4105>}**1 Corinthians 1:5**". *In faith*, crediting the whole testimony of God; *in utterance*, *λογω*, *in doctrine*, knowing what to teach: *knowledge* of God's will, and prudence to direct you in teaching and doing it; *in diligence*, to amend all that is wrong among you, and to do what is right; *and in love to us*, whom *now* ye prize as the apostles of the Lord, and your pastors in him.

Abound in this grace also.] Be as eminent for your *charitable disposition* as ye are for your *faith, doctrine, knowledge, diligence, and love*.

Verse 8. I speak not by commandment] I do not positively order this; I assume no right or authority over your *property*; what you devote of your substance to charitable purposes must be your own work, and a *free-will offering*.

The forwardness of others] Viz. the Churches of Macedonia, which had already exerted themselves so very much in this good work. And the apostle here intimates that he takes this opportunity to apprise them of the zeal of the Macedonians, lest those at Corinth, who excelled in every other gift, should be outdone in this. Their own *honour*, if better motives were absent, would induce them to exert themselves, that they might not be outdone by others. And then, as they had professed great love for the apostle, and this was a service that lay near his heart, they would prove the

sincerity of that professed love by a liberal contribution for the afflicted and destitute Jewish Christians.

Verse 9. For ye know the grace of our Lord Jesus Christ] This was the strongest argument of all; and it is urged home by the apostle with admirable address.

Ye know] Ye are acquainted with God's ineffable love in sending Jesus Christ into the world; and ye know the *grace*-the infinite benevolence of Christ himself.

That, though he was rich] The possessor, as he was the creator, of the heavens and the earth; *for your sakes he became poor*-he emptied himself, and made himself of no reputation, and took upon himself the form of a servant, and humbled himself unto death, even the death of the cross; *that ye, through his poverty*-through his humiliation and death, *might be rich*-might regain your forfeited inheritance, and be enriched with every grace of his Holy Spirit, and brought at last to his eternal glory.

If Jesus Christ, as some contend, were only a *mere man*, in what sense could he be said to be *rich*? His *family* was *poor* in Bethlehem; his *parents* were very poor also; he *himself* never possessed any *property* among men from the *stable* to the *cross*; nor had he any thing to *bequeath* at his death but his *peace*. And in what way could the *poverty* of one man make a multitude *rich*? These are questions which, on the Socinian scheme, can never be satisfactorily answered.

Verse 10. Herein I give my advice] For I speak not by way of *commandment*, ~~<4088>~~ **2 Corinthians 8:8.**

For this is expedient for you] It is necessary you should do this to preserve a *consistency of conduct*; for ye began this work a *year ago*, and it is necessary that ye should complete it as soon as possible.

Not only to do, but also to be forward] *το ποιησαι-και το θελειν*, literally, *to do and to will*; but as the *will* must be *before* the *deed*, *θελειν*, must be taken here in the sense of *delight*, as it frequently means in the Old and New Testaments. See several examples in *Whitby*.

Some MSS. transpose the words: allowing this, there is no difficulty.

A year ago.] *απο περυσι*. It was about a year before this that the apostle, in his first epistle, ~~<414D>~~ **1 Corinthians 16:2**, had exhorted them to make this

contribution and there is no doubt that they, in obedience to his directions, had begun to lay up in store for this charitable purpose; he therefore wishes them to complete this good work, and thus show that they were not led to it by the example of the Macedonians, seeing they themselves had been *first movers* in this business.

Verse 11. A readiness to will, so there may be a performance] Ye have *willed* and *purposed* this; now *perform* it.

Out of that which ye have.] Give as God has *enabled* you; and give as God has *disposed* you. He requires each man to do as he *can*; and accepts the *will* where the *means* are wanting to perform the *deed*.

Verse 12. According to that a man hath] According to his *real property*; not taking that which belongs to his own *family*, and is indispensably necessary for their support; and not taking that which belongs to *others*; viz. what he *owes* to any man.

Verse 13. That other men be eased] I do not design that you should impoverish yourselves in order that others may live affluently.

Verse 14. But by an equality] That you may do to those who are distressed now, as, on a change of circumstances, you would wish them to do to you. And I only wish that of your *abundance* you would now minister to their wants; and it may be that *there abundance* may yet *supply your wants*; for so liable are all human affairs to *change*, that it is as possible that you rich Corinthians should need the charitable help of others as it is that those Jews, who once had need of nothing, should now be dependent on your bounty.

That there may be equality] That ye may exert yourselves so in behalf of those poor people that there may be between you an *equality* in the *necessaries* of life; your abundance supplying them with that of which they are utterly destitute.

Verse 15. He that had gathered much, had nothing over] On the passage to which the apostle alludes, ^{Exodus} **Exodus 16:18**, I have stated that, probably, every man gathered as much manna as he could, and when he brought it home and measured it by the *omer*, (for this was the measure for each man's eating,) if he had a surplus it went to the supply of some other family that had not been able to collect enough; the family being *large*, and the time in which the manna might be gathered, before the heat of the day,

not being sufficient to collect a supply for so numerous a household; several of whom might be so confined as not to be able to collect for themselves. Thus there was an *equality* among the Israelites in reference to this thing; and in this light these words of St. Paul lead us to view the passage. To apply this to the present case: the Corinthians, in the course of God's providence, had *gathered more* than was absolutely necessary for their own support; by giving the surplus to the persecuted and impoverished Christian Jews these would be an *equality*; both would then possess the *necessaries* of life, though still the one might have more *property* than the other.

Verse 16. But thanks be to God] He thanks God who had already disposed the heart of Titus to attend to this business; and, with his usual address, considers all this as done in the behalf of the *Corinthian Church*; and that though the poor Christians in *Judea* are to have the *immediate benefit*, yet God put *honour* upon them in making them his instruments in supplying the wants of others. He who is an almoner to God Almighty is highly honoured indeed.

Verse 17. He accepted the exhortation] I advised him to visit you and excite you to this good work, and I found that he was already disposed in his heart to do it; God put this earnest care in the heart of Titus for you,
<40816> **2 Corinthians 8:16.**

Verse 18. The brother, whose praise is in the Gospel] Who this *brother* was we cannot tell; some suppose it was St. Luke, who wrote a gospel, and who was the companion of St. Paul in several of his travels; others think it was *Silas*; others, *Barnabas*; others, *Mark*; and others, *Apollos*. Neither ancients nor moderns agree in either; but *Luke*, *John*, and *Mark*, seem to have the most probable opinions in their favour. Whoever the person was he was sufficiently known to the Corinthians, as we learn by what the apostle says of him in this place.

Verse 19. Chosen of the Churches to travel with us] *χειροτονηθεις*. Appointed by a *show of hands*; from *χειρ* the *hand*, and *τεινω*, to *extend*. This appointment, by the suffrage of the Churches, seems to refer more to St. *Luke* than any one else; unless we suppose he refers to the transaction,
<41540> **Acts 15:40, 41**, and then it would appear that *Silas* is the person intended.

With this grace] Liberal contribution. See Clarke on “~~2~~ 2 Corinthians 8:1”.

Your ready mind.] Your willingness to relieve them. But, instead of *υμων*, *your*, *ημων*, *our*, is the reading of almost all the best MSS. and all the *versions*. This is, doubtless, the reading.

Verse 20. Avoiding this, that no man should blame us] Taking this prudent caution to have witnesses of our conduct, and such as were chosen by the Churches themselves, that we might not be suspected of having either embezzled or misapplied their bounty, See Clarke’s note on “~~1~~ 1 Corinthians 16:4”.

Verse 21. Providing for honest things] Taking care to act so as not only to be clear in the sight of God, but also to be clear in the sight of all men; avoiding even the appearance of evil. I wish the reader to refer to the excellent note on “~~1~~ 1 Corinthians 16:4”, which I have extracted from Dr. Paley.

Verse 22. We have sent with them] *Titus* and, probably, *Luke*, *our brother*, probably *Apollos*.

Now much more diligent] Finding that I have the fullest confidence in your complete reformation and love to me, he engages in this business with alacrity, and exceeds even his former diligence.

Verse 23. Whether any do inquire of Titus] Should it be asked, *Who is this TITUS?* I answer, he is my companion, and my fellow labourer in reference to you; ~~2~~ 2 Corinthians 2:13; 7:6, 7. Should any inquire, *Who are these brethren*, *Luke* and *Apollos*? I answer, *They are αποστολοι*, *apostles of the Churches*, and intensely bent on promoting the *glory of Christ*.

Verse 24. Wherefore show ye to them, and before the Churches, &c.] Seeing they are persons every way *worthy* in themselves, and coming to you on such an *important* occasion, and so highly recommended, receive them affectionately; and let them thus see that the very high character I have given of you is not exaggerated, and that you are as ready in every work of charity as I have stated you to be. Act in this for your honour.

1. THE whole of this chapter and the following is occupied in exciting the *richer* followers of Christ to be liberal to the *poorer*; the *obligation* of each

to be so, the *reasons* on which that obligation is founded, the *arguments* to enforce the obligation from those reasons, are all clearly stated, and most dexterously and forcibly managed. These two chapters afford a perfect model for a Christian minister who is pleading the cause of the poor.

2. In the management of charities a man ought carefully to avoid the least suspicion of avarice, self-interest, and unfaithfulness. How few persons are entirely free from the upbraidings of their own consciences in the matter of alms! But who will be able to hear the upbraidings of Christ at the time of death and judgment? No man can waste without injustice, or neglect without sin, those things of which he is only the dispenser and steward.

3. God has not settled an *equality* among men by their *birth* to the end that this equality might be the work of his grace. He has put the *temporal portion* of the *poor* into the hands of the *rich*, and the *spiritual portion* of the rich into the hands of the poor, on purpose to keep up a good understanding betwixt the members of the same body by a mutual dependence on one another. He who withholds the part belonging to the poor steals more from himself than from them. Let every one answer this admirable design of God, and labour to re-establish *equality*: the *poor*, in *praying* much for the *rich*; and the *rich*, in *giving* much to the *poor*. See *Quesnel*.

II CORINTHIANS

CHAPTER 9.

St. Paul intimates that so ready were the Corinthians to make this charitable contribution, that it was scarcely necessary for him to write, 1, 2. But lest they should not be ready when he came, he had sent the brethren, Titus, &c., beforehand; lest, if any of the Macedonians should come with him, they should find them not prepared, though he had boasted so much of their ready mind, 3-5. He gives them directions how they shall contribute; and the advantage to be gained by it, in the fulfilment of the promises of God, 6-11. He shows them that by this means the poor shall be relieved, God glorified, their Christian temper manifested, and the prayers of many engaged in their behalf, 12-14. And concludes with giving thanks to God for his unspeakable gift, 15.

NOTES ON CHAP. 9.

Verse 1. It is superfluous for me to write to you] I need not *enlarge*, having already said enough. See the preceding chapter.

Verse 2. I know the forwardness of your mind] You have already *firmly purposed* to contribute to the support of the poor and suffering saints.

That Achaia was ready a year ago] The whole of the *Morea* was anciently called *Achaia*, the capital of which was *Corinth*. The apostle means, not only *Corinth*, but other Churches in different parts about Corinth; we know there was a Church at *Cenchrea*, one of the ports on the Corinthian Isthmus.

Your zeal hath provoked very many.] Hearing that the Corinthians were so intent on the relief of the sufferers in Palestine, other Churches, and especially they of *Macedonia*, came forward the more promptly and liberally.

Verse 3. Yet have I sent the brethren] Titus and his companions, mentioned in the preceding chapter.

That, as I said, ye may be ready] And he wished them to be ready, that they might preserve the good character he had given them: this was for their *honour*; and if they did not take care to do so, he might be reputed a *liar*; and thus both they and himself be *ashamed* before the Macedonians, should any of them at this time accompany him to Corinth.

Verse 5. Whereof ye had notice before] Instead of προκατηγγελημενην, *spoken of before*, BCDEFG, several others, with the *Coptic, Vulgate, Itala*, and several of the *fathers*, have προεπηγγελημενην, *what was promised before*. The sense is not very different; probably the latter reading was intended to explain the former. See the margin.

Bounty, and not as of covetousness.] Had they been *backward*, strangers might have attributed this to a *covetous* principle; as it would appear that they were loth to give up their money, and that they parted with it only when they could not for shame keep it any longer. This is the property of a *covetous* heart; whereas *readiness* to give is the characteristic of a *liberal* mind. This makes a sufficiently plain sense; and we need not look, as some have done, for any new sense of πλεονεξια, *covetousness*, as if it were here to be understood as implying a *small gift*.

Verse 6. He which soweth sparingly] This is a plain maxim: no man can expect to reap but in proportion as he has sowed. And here *almsgiving* is represented as a *seed sown*, which shall bring forth a *crop*. If the sowing be liberal, and the seed good, the crop shall be so too.

Sowing is used among the Jews to express *almsgiving*: so they understand ^{<3320>}**Isaiah 32:20**: *Blessed are ye who sow beside all waters*; i.e. who are ready to help every one that is in need. And ^{<31012>}**Hosea 10:12**, they interpret: *Sow to yourselves almsgiving, and ye shall reap in mercy*-if you show mercy to the poor, God will show mercy to you.

Verse 7. Not grudgingly, or of necessity] The Jews had in the temple *two chests* for alms; the one was hbwt I v of what was *necessary*, i.e. what the law required, the other was hbrn I v of the *free-will offerings*. To escape perdition some would *grudgingly* give what *necessity* obliged them; others would give *cheerfully*, for the love of God, and through pity to the poor. Of the *first*, nothing is said; they simply did what the law required. Of the *second*, much is said; *God loves them*. The benefit of almsgiving is lost to the giver when he does it with a *grumbling heart*. And, as he does

not do the *duty* in the *spirit* of the duty, even the performance of the *letter* of the law is an abomination in the sight of God.

To these two sorts of alms in the temple the apostle most evidently alludes. See *Schoettgen*.

Verse 8. God is able to make all grace abound] We have already seen, ^{<400>}**2 Corinthians 8:1** that the word *χαρις*, in the connection in which the apostle uses it in these chapters, signifies a *charitable gift*; here it certainly has the same meaning: God is able to give you, in his mercy, abundance of temporal good; that, having a sufficiency, ye may abound in every good work. This refers to the *sowing plenteously*: those who do so shall *reap plenteously*-they shall have an abundance of God's blessings.

Verse 9. He hath dispersed abroad] Here is still the allusion to the *sower*. He sows *much*; not at *home* merely, or among those with whom he is *acquainted*, but *abroad*-among the *strangers*, whether of his own or of another nation. The quotation is taken from ^{<900>}**Psalms 112:9**.

He hath given to the poor] This is the interpretation of *he hath scattered abroad*; and therefore it is said, *his righteousness remaineth for ever*-his good work is had in remembrance before God. By *righteousness* we have already seen that the Jews understand *almsgiving*. See **Clarke's note on** ^{<000>}**Matthew 6:1**".

Verse 10. Now he that ministereth seed to the sower] The *sower*, as we have already seen, is he that *gives alms* of what he hath; and God, who requires him to give these alms, is here represented as *providing* him with the *means*. As in the creation, if God had not created the earth *with every tree and plant with its seed in itself*, so that a *harvest* came, without a *previous ploughing and sowing*, there could have been no seed to deposit in the earth; so, if God had not, in the course of his providence, given them the *property* they had, it would be impossible for them to give *alms*. And as even the well cultivated and sowed field would be unfruitful if God did not, by his unseen energy and blessing, cause it to bring forth, and bring to maturity; so would it have been with their property: it could not have *increased*; for without his blessing riches take wings and flee away, as an eagle towards heaven. Therefore, in every sense, it is God who *ministers seed to the sower, and multiplies the seed sown*. And as all this properly comes from God, and cannot exist without him, he has a right to require that it be dispensed in that way which he judges best.

The word **ο-επιχορηγων**, *he that ministereth*, is very emphatic; it signifies *he who leads up the chorus*, from **επι**, to, and **χορηγω**, to *lead the chorus*; it means also to *join to, associate, to supply or furnish one thing after another* so that there be no *want or chasm*. Thus God is represented, in the course of his providence, *associating and connecting causes and effects; keeping every thing in its proper place and state of dependence on another, and all upon himself*; so that summer and winter, heat and cold, seed time and harvest, regularly succeed each other. Thus God *leads up this grand chorus of causes and effects*: provides the *seed* to the hand of the sower; gives him *skill* to discern the times when the earth should be prepared for the grain, and when the grain should be sowed; blesses the earth, and causes it to bring forth and bud, so that it may again minister seed to the sower and bread to the eater; and, by a watchful providence, preserves every thing. The figure is beautiful, and shows us the grand system of causes and effects, all directed by and under the immediate guidance and government of God himself.

There is a fine exemplification of this in the same figure thus produced by the prophet. ^{<802>}**Hosea 2:21, 22**: I will hear, saith the Lord, I will hear the *heavens*; and they shall hear the *earth*; and the *earth* shall hear the *corn*, and the *wine* and the *oil*; and they shall hear *Jezebel*. See the note there.

The fruits of your righteousness] Your beneficence; for so **δικαιοσυνη** is here to be understood. See Clarke's note on "^{<1031>}**Matthew 6:1**", already referred to.

Verse 11. Being enriched in every thing] Observe, Why does God give riches? That they may be applied to his glory, and the good of men. Why does he *increase* riches? That those who have them may *exercise all bountifulness*. And if they be *enriched in every thing*, what will be the consequence if they do not exercise *all bountifulness*? Why, God will curse their blessings; the rust shall canker them, and the moth shall consume their garments. But if, on the other hand, they do thus apply them, then *they cause thanksgiving to God*. The 9th and 10th verses should be read in a parenthesis, for this verse connects with the *eighth*. {^{<1008>}**2 Corinthians 9:8-11**}

Verse 12. For the administration of this service] The poor are relieved, see the hand of God in this relief, and give God the glory of his grace.

Verse 13. By the experiment of this ministration] In this, and in the preceding and following verses, the apostle enumerates the good *effects* that would be produced by their *liberal almsgiving* to the poor saints at Jerusalem. 1. The wants of the saints would be supplied. 2. Many thanksgivings would thereby be rendered unto God. 3. The Corinthians would thereby give proof of their subjection to the Gospel. And, 4. The prayers of those relieved will ascend up to God in the behalf of their benefactors.

Verse 14. The exceeding grace of God in you.] By the *υπερβαλλουσα χαρις*, *superabounding* or *transcending grace, of God, which was in them*, the apostle most evidently means the *merciful and charitable disposition* which they had towards the suffering saints. The whole connection, indeed the whole *chapter*, proves this; and the apostle attributes this to its right source, the grace or goodness of God. They had the *means* of charity, but God had given these means; they had a *feeling*, and *charitable heart*, but God was the author of it. Their charity was *superabundant*, and God had furnished both the *disposition*, the *occasion*, and the *means* by which that disposition was to be made manifest.

Verse 15. Thanks be unto God for his unspeakable gift.] Some contend that Christ only is here intended; others, that the almsgiving is meant.

After all the difference of commentators and preachers, it is most evident that the *ανεκδιηγητος δωρεα*, *unspeakable gift*, is precisely the same with the *υπερβαλλουση χαρις*, *superabounding grace* or *benefit*, of the preceding verse. If therefore *Jesus Christ*, the gift of God's unbounded love to man, be the meaning of the *unspeakable gift* in this verse, he is also intended by the *superabounding grace* in the preceding. But it is most evident that it is the *work of Christ in them*, and not *Christ himself*, which is intended in the 14th verse {~~2~~ **2 Corinthians 9:14**}; and consequently, that it is the same *work*, not the *operator*, which is referred to in this last verse.

A FEW farther observations may be necessary on the conclusion of this chapter.

1. JESUS CHRIST, *the gift of God's love* to mankind, is an *unspeakable blessing*; no man can *conceive*, much less *declare*, how great this gift is; for these things the angels desire to look into. Therefore he may be well

called the unspeakable gift, as he is the highest God ever gave or can give to man; though this is not the meaning of the last verse.

2. The *conversion* of a soul from darkness to light, from sin to holiness, from Satan to God, is not less *inconceivable*. It is called a *new creation*, and *creative energy* cannot be *comprehended*. To have the grace of God to rule the heart, subduing all things to itself and filling the soul with the Divine nature, is an *unspeakable blessing*; and the energy that produced it is an *unspeakable gift*. I conclude, therefore, that it is the *work of Christ* in the soul, and not Christ *himself*, that the apostle terms the *superabounding* or *exceeding great grace*, and the *unspeakable gift*; and Dr. Whitby's paraphrase may be safely admitted as giving the *true sense* of the passage. "Thanks be unto God for his *unspeakable gift*: i.e. this admirable charity (proceeding from the work of Christ in the soul) by which God is so much glorified, the Gospel receives such credit, others are so much benefited, and you will be by God so plentifully rewarded." This is the sober sense of the passage; and no other meaning can comport with it. The passage itself is a grand proof that every *good disposition* in the soul of man comes from God; and it explodes the notion of *natural good*, i.e. good which God *does not work*, which is absurd; for no *effect* can exist without a *cause*; and God being the *fountain of good*, all that can be called good must come immediately from himself. See ^{<50117>}**James 1:17**.

3. Most men can see the hand of God in the dispensations of his justice, and yet these very seldom appear. How is it that they cannot equally see his hand in the dispensations of his mercy, which are great, striking, and unremitting? Our afflictions we scarcely ever forget; our mercies we scarcely ever remember! Our hearts are alive to *complaint*, but dead to *gratitude*. We have had ten thousand mercies for one judgment, and yet our complaints to our thanksgivings have been ten thousand to one! How is it that God endures this, and bears with us? Ask his own eternal clemency; and ask the Mediator before the throne. The mystery of our preservation and salvation can be *there alone* explained.

II CORINTHIANS

CHAPTER 10.

The apostle vindicates himself against the aspersions cast on his person by the false apostle; and takes occasion to mention his spiritual might and authority, 1-6. He shows them the impropriety of judging after the outward appearance, 7. Again refers to his apostolical authority, and informs them that when he again comes among them he will show himself in his deeds as powerful as his letters intimated, 8-11. He shows that these false teachers sat down in other men's labours, having neither authority nor influence from God to break up new ground, while he and the apostles in general had the regions assigned to them through which they were to sow the seed of life; and that he never entered into any place where the work was made ready to his hand by others, 12-16. He concludes with intimating that the glorying of those false apostles was bad; that they had nothing but self-commendation; and that they who glory should glory in the Lord, 17, 18.

NOTES ON CHAP. 10.

Verse 1. I Paul myself beseech you by the meekness] Having now finished his directions and advices relative to the *collection for the poor*, he resumes his argument relative to the false apostle, who had gained considerable influence by representing St. Paul as despicable in his person, his ministry, and his influence. Under this obloquy the apostle was supported by the meekness and gentleness of Christ; and through the same heavenly disposition he delayed inflicting that punishment which, in virtue of his apostolical authority, he might have inflicted on him who had disturbed and laboured to corrupt the Christian Church.

Who in presence am base among you, but being absent am bold toward you] He seems to quote *these* as the *words of his calumniator*, as if he had said; "This apostle of yours is a mere braggadocio; when he is among you, you know how *base* and *contemptible* he is; when absent, see how he *brags* and *boasts*." The word **ταπεινος**, which we render *base*, signifies *lowly*, and, as some think, *short of stature*. The insinuation is, that when there was danger or opposition at hand, St. Paul acted with great

obsequiousness, fearing for his person and authority, lest he should lose his secular influence. See the following verse.

Verse 2. Some, which think of us as if we walked according to the flesh.] As it is customary for *cowards* and *overbearing men* to *threaten* the *weak* and the *timid* when *present*; to *bluster* when *absent*; and to be very *obsequious* in the presence of the *strong* and *courageous*. This conduct they appear to have charged against the apostle, which he calls here *walking after the flesh*- acting as a man who had worldly *ends* in view, and would use any *means* in order to accomplish them.

Verse 3. Though we walk in the flesh] That is: Although I am in the common condition of human nature, and must live as a human being, yet I do *not war after the flesh*-I do not act the coward or the poltroon, as they insinuate. I have a good cause, a good captain, strength at will, and courage at hand. I neither fear *them* nor their *master*.

Verse 4. The weapons of our warfare] The apostle often uses the metaphor of a *warfare* to represent the life and trials of a Christian minister. See ^{<40610>}**Ephesians 6:10-17**; ^{<50118>}**1 Timothy 1:18**; ^{<50118>}**2 Timothy 2:3-5**.

Are not carnal] Here he refers to the means used by the false apostle in order to secure his party; he calumniated St. Paul, traduced the truth, preached false and licentious doctrines, and supported these with sophistical reasonings.

But mighty through God] Our doctrines are true and pure, they come from God and lead to him, and he accompanies them with his mighty power to the hearts of those who hear them; and the *strong holds*-the apparently solid and cogent reasoning of the philosophers, we, by these doctrines, *pull down*; and thus the fortifications of heathenism are destroyed, and the cause of Christ triumphs wherever we come; and we put to flight the armies of the aliens.

Verse 5. Casting down imaginations] **δογισμους.** *Reasonings* or *opinions*. The Greek philosophers valued themselves especially on their *ethic systems*, in which their reasonings appeared to be very *profound* and *conclusive*; but they were obliged to *assume principles* which were either such as did not exist, or were false in themselves, as the whole of their *mythologic* system most evidently was: truly, from what remains of them

we see that their *metaphysics* were generally bombast; and as to their *philosophy*, it was in general good for nothing. When the apostles came against their *gods many* and their *lords many* with the ONE SUPREME and ETERNAL BEING, they were confounded, scattered, annihilated; when they came against their various *modes of purifying the mind*—their *sacrificial* and *mediatorial* system, with the LORD JESUS CHRIST, his *agony* and *bloody sweat*, his *cross* and *passion*, his *death* and *burial*, and his *glorious resurrection* and *ascension*, they sunk before them, and appeared to be what they really were, as dust upon the balance, and lighter than vanity.

Every high thing] Even the pretendedly *sublime doctrines*, for instance, of *Plato*, *Aristotle*, and the *Stoics* in general, fell before the simple preaching of Christ crucified.

The knowledge of God] The doctrine of the *unity* and *eternity* of the *Divine nature*, which was opposed by the *plurality* of their idols, and the *generation* of their gods, and their *men-made* deities. It is amazing how feeble a resistance heathenism made, by *argument* or *reasoning*, against the doctrine of the Gospel! It instantly shrunk from the Divine light, and called on the *secular* power to contend for it! *Poperly* sunk before *Protestantism* in the same way, and defended itself by the same *means*. The *apostles* destroyed *heathenism* wherever they came; the *Protestants* confuted *popery* wherever their voice was permitted to be heard.

Bringing into captivity every thought] HEATHENISM could not recover itself; in vain did its thousands of altars smoke with reiterated hecatombs, their demons were silent, and their idols were proved to be *nothing in the world*. *POPERY* could never, by any power of self-reviviscence, restore itself after its defeat by the Reformation: it had no *Scripture*, consecutively understood; no *reason*, no *argument*; in vain were its *bells* rung, its *candles* lighted, its *auto da fe's* exhibited; in vain did its *fires* blaze; and in vain were innumerable human victims immolated on *its* altars! The light of God penetrated its hidden works of darkness, and dragged its *three-headed* Cerberus into open day; the monster sickened, vomited his *henbane*, and fled for refuge to his native *shades*.

The obedience of Christ] Subjection to idols was annihilated by the progress of the Gospel among the heathens; and they soon had but *one* Lord, and his name *one*. In like manner the doctrines of the *reformation*, mighty through God, *pulled down*—demolished and *brought into captivity*, the whole papal system; and instead of *obedience to the pope*, the

pretended vicar of God upon earth, *obedience to Christ*, as the sole almighty Head of the Church, was established, particularly in Great Britain, where it continues to prevail. Hallelujah! the Lord God Omnipotent reigneth!

Verse 6. And having in a readiness to revenge all disobedience] I am ready, through this mighty armour of God, to punish those opposers of the doctrine of Christ, and the disobedience which has been produced by them.

When your obedience is fulfilled.] When you have in the fullest manner, discountenanced those men, and separated yourselves from their communion. The apostle was not in haste to pull up the *tares*, lest he should pull up the *wheat* also.

All the terms in these two verses are *military*. Allusion is made to a *strongly fortified city*, where the enemy had made his *last stand*; *entrenching* himself about the *walls*; *strengthening* all his *redoubts* and *ramparts*; raising *castles*, *towers*, and *various engines* of defence and offence upon the walls; and neglecting nothing that might tend to render his *strong hold* impregnable. The army of God comes against the place and attacks it; the *strong holds* *οχυροματα*, all the *fortified places*, are carried. The *imaginings*, *λογισμοι*, *engines*, and whatever the *imagination* or *skill* of man could raise, are speedily taken and destroyed. Every *high thing*, *πανυψωμα*, all the *castles* and *towers* are *sapped*, *thrown down* and *demolished*; the *walls* are *battered* into *breaches*; and the besieging army, carrying every thing at the point of the sword, enter the city, storm and take the citadel. Every where defeated, the conquered submit, and are brought into *captivity*, *αιχμαλωτιζοντες*, *are led away captives*; and thus the whole government is destroyed.

It is easy to apply these things, as far as may be consistent with the apostle's design. The general *sense* I have given in the preceding notes.

Verse 7. Do ye look on things after the outward appearance?] Do not be carried away with *appearances*; do not be satisfied with *show* and *parade*.

If any man trust to himself that he is Christ's] Here, as in several other places of this and the preceding epistle, the *τις*, *any* or *certain*, *person*, most evidently refers to the *false apostle* who made so much disturbance in the Church. And this man *trusted to himself*-assumed to himself that he

was *Christ's* messenger: it would not do to attempt to *subvert* Christianity at once; it had got too strong a hold of Corinth to be easily dislodged; he therefore pretended to be on Christ's side, and to derive his authority from him.

Let him of himself] Without any authority, certainly, from God; but, as he arrogates to himself the character of a minister of Christ, let him acknowledge that even so we are Christ's ministers; and that *I* have, by my preaching, and the miracles which I have wrought, given the fullest proof that *I* am especially commissioned by him.

Verse 8. For, though I should boast, &c.] I have a greater authority and spiritual power than I have yet shown, both to *edify* and to *punish*; but I employ this for your *edification in righteousness*, and not for the *destruction* of any delinquent. "This," says Calmet, "is the rule which the pastors of the Church ever propose to themselves in the exercise of their authority; whether to enjoin or forbid, to dispense or to oblige, to bind or to loose. They should use this power only as Jesus Christ used it—for the salvation, and not for the destruction, of souls."

Verse 9. That I may not seem, &c.] This is an elliptical sentence, and may be supplied thus: "I have not used this authority; nor will I add any more concerning this part of the subject, lest I should seem, as my adversary has insinuated, to wish to terrify you by my letters."

Verse 10. For his letters, say they, are weighty and powerful] He boasts of high powers, and that he can do great things. See on ^{<47100>}2 Corinthians 10:1, 2.

But his bodily presence is weak] When you behold the *man*, you find him a feeble, contemptible mortal; and when ye hear him *speak*, his speech, ο *λογος*, probably, his *doctrine*, εξουθενημενος, is good for nothing; his *person*, *matter*, and *manner*, are altogether uninteresting, unimpressive, and too contemptible to be valued by the wise and the learned. This seems to be the spirit and design of this slander.

Many, both among the ancients and moderns, have endeavoured to find out the *ground* there was for any part of this calumny; as to the *moral conduct* of the apostle, that was invulnerable; his *motives*, it is true, were suspected and denounced by this false apostle and his partisans; but they could never find any thing in his *conduct* which could support their insinuations.

What they could not attach to his *character*, they disingenuously attached to his *person* and his *elocution*.

If we can credit some ancient writers, such as *Nicephorus*, we shall find the apostle thus described: *παυλος μικρος ην και συνεσταλμενος το του σωματος μεγαθος. και ωσπερ αγκυλον αυτο κεκτημενος. σμικρον δε, και κεκυφος. την οφιν λευκος, και το προσωπον προφερης, ψιλος την κεφαλην, κ. τ. λ.*-*Nicephor.*, lib. ii., cap. 17. "Paul was a little man, crooked, and almost bent like a bow; with a pale countenance, long and wrinkled; a bald head; his eyes full of fire and benevolence; his beard long, thick, and interspersed with grey hairs, as was his head, &c." I quote from *Calmet*, not having *Nicephorus* at hand.

An old Greek writer, says the same author, whose works are found among those of *Chrysostom*, tom. vi. hom. 30, page 265, represents him thus:-*παυλος ο τριπηχυς ανθρωπος, και των ουρανων απομενος.* "Paul was a man of about three cubits in height, (four feet six,) and yet, nevertheless, touched the heavens." Others say that "he was a little man, had a bald head, and a large nose." See the above, and several other authorities in *Calmet*. Perhaps there is not one of these statements correct: as to *Nicephorus*, he is a writer of the fourteenth century, weak and credulous, and worthy of no regard. And the writer found in the works of *Chrysostom*, in making the apostle little more than a *pigmy*, has rendered his account incredible.

That St. Paul could be no such diminutive person we may fairly presume from the office he filled under the high priest, in the persecution of the Church of Christ; and that he had not an *impediment* in his speech, but was a *graceful orator*, we may learn from his whole history, and especially from the account we have, ^{<41412>}**Acts 14:12**, where the Lycaonians took him for *Mercury*, the *god of eloquence*, induced thereto by his powerful and persuasive elocution. In short, there does not appear to be any substantial evidence of the apostle's *deformity, pigmy stature, bald head, pale and wrinkled face, large nose, stammering speech, &c., &c.* These are probably all figments of an unbridled fancy, and foolish surmisings.

Verse 11. Such as we are in word] A threatening of this kind would doubtless alarm the false apostle; and it is very likely that he did not await the apostle's coming, as he would not be willing to try the fate of *Elymas*.

Verse 12. We dare not make ourselves, &c.] As if he had said: I dare neither associate with, nor compare myself to, those who are full of self-commendation. Some think this to be an *ironical* speech.

But they, measuring themselves by themselves] They are not sent of God; they are not inspired by his Spirit; therefore they have no *rule* to think or act by. They are also full of pride and self-conceit; they look within themselves for accomplishments which their self-love will soon find out; for to it *real* and *fictitious* are the same. As they dare not compare themselves with the true apostles of Christ, they compare themselves with each other; and, as they have no *perfect standard*, they can have no *excellence*; nor can they ever attain true *wisdom*, which is not to be had from looking at what we *are* but to what we *should* be; and if without a directory, *what we should be* will never appear, and consequently our *ignorance* must continue. This was the case with these self-conceited false apostles; but οὐ συνίουσιν, *are not wise*, Mr. Wakefield contends, is an elegant *Græcism* signifying they are *not aware* that they are measuring themselves by themselves, &c.

Verse 13. Things without our measure] There is a great deal of difficulty in this and the three following verses, and there is a great diversity among the MSS.; and *which* is the *true reading* can scarcely be determined. Our version is perhaps the plainest that can be made of the text. By the *measure* mentioned here, it seems as if the apostle meant the commission he received from God to preach the Gospel to the Gentiles; *a measure* or *district* that extended through all Asia Minor and Greece, down to Achaia, where Corinth was situated, *a measure to reach even unto you*. But the expressions in these verses are all agonistical, and taken from the stadium or race course in the Olympic and Isthmian games. The μέτρον, or *measure*, was the length of the δρομος, or *course*; and the κανων, *rule* or *line*, ^{<71015>}2 Corinthians 10:15, 16, was probably the same with the γραμμα, or *white line*, which marked out the boundaries of the stadium; and the verbs *reach unto*, *stretch out*, &c., are all references to the *exertions* made to win the *race*. As this subject is so frequently alluded to in these epistles, I have thought it of importance to consider it particularly in the different places where it occurs.

Verse 14. For we stretch not ourselves beyond] We have not proceeded straight from Macedonia through Thessaly, and across the Adriatic Gulf into Italy, which would have led us *beyond you westward*; but knowing the

mind of our God we left this direct path, and came *southward* through *Greece*, down into *Achaia*, and there we planted the Gospel. The false apostle has therefore got into our *province*, and entered into our labours, and there boasts as if the conversion of the heathen Achaians had been his own work. As there is an allusion here to the *stadium*, and to the Olympic games in general, we may consider the apostle as laying to the charge of the disturber at Corinth that he had got his name surreptitiously inserted on the military list; that he was not striving lawfully; had no right to the *stadium*, and none to the *crown*. See the observations at the end of 1 Corinthians 9; “^{<4027>}1 Corinthians 9:27” and the note on ver. 13 of this chapter; “^{<47013>}2 Corinthians 10:13”

Verse 15. Not boasting of things without our measure] We speak only of the work which God has done by us; for we have never attempted to enter into other men’s labours, and we study to convert those regions assigned to us by the Holy Spirit. We enter the course lawfully, and *run* according to *rule*. See above.

When your faith is increased] When you receive more of the life and power of godliness, and when you can better spare me to go to other places.

We shall be enlarged by you] *μεγαλυνθηναί* probably signifies here to be *praised* or *commended*; and the sense would be this; We hope that shortly, on your gaining an increase of true religion, after your long distractions and divisions, you will plainly see that we are the true messengers of God to you, and that in all your intercourse with your neighbours, or foreign parts, you will speak of this Gospel preached by us as a glorious system of saving truth; and that, in consequence, the heathen countries around you will be the better prepared to receive our message; and thus our *rule* or *district* will be abundantly *extended*. This interpretation agrees well with the following verse.

Verse 16. To preach the Gospel in the regions beyond you] He probably refers to those parts of the *Morea*, such as *Sparta*, &c., that lay *southward* of them; and to *Italy*, which lay on the *west*; for it does not appear that he considered his *measure* or *province* to extend to *Libya*, or any part of *Africa*. See the Introduction, sec. xii.

Not to boast in another man’s line] So very scrupulous was the apostle not to build on another man’s foundation, that he would not even go to

those places where other apostles were labouring. He appears to think that every apostle had a particular *district* or *province* of the heathen world allotted to him, and which God commissioned him to convert to the Christian faith. No doubt every apostle was influenced in the same way; and this was a wise order of God; for by these means the Gospel was more *quickly* spread through the heathen provinces than it otherwise would have been. The apostles had *deacons* or *ministers* with them whose business it was to *water* the seed sown; but the *apostles* alone, under Christ, *sowed* and *planted*.

Verse 17. He that glorieth, let him glory in the Lord.] Instead of boasting or exulting even in your own success in preaching the Gospel, as none can be successful without the especial blessing of God, let God who gave the blessing have the glory. Even the genuine apostle, who has his commission immediately from God himself, takes no praise to himself from the prosperity of his work, but gives it all to God. How little cause then have your *uncommissioned men* to boast, to whom God has assigned no province, and who *only boast in another man's line of things made ready to their hand!*

Verse 18. Not he that commendeth himself] Not the person who makes a parade of his own *attainments*; who preaches *himself*, and not *Christ Jesus the Lord*; and, far from being your *servant* for Christ's sake, affects to be your *ruler*; not such a one shall be *approved of God*, by an especial blessing on his labours; *but he whom the Lord commendeth*, by giving him the *extraordinary gifts* of the Holy Spirit, and *converting the heathen* by his ministry. These were qualifications to which the false apostle at Corinth could not pretend. He had *language* and *eloquence*, and *show* and *parade*; but he had neither the *gifts* of an apostle nor an apostle's *success*.

1. DR. WHITBY observes that the apostle, in the 13th, 14th, 15th, and 16th verses, { ^{<71013>} **2 Corinthians 10:13-16** } endeavours to advance himself above the false apostles in the three following particulars:-

(1.) That whereas *they* could show no commission to preach to the Corinthians, no *measure* by which God had distributed the Corinthians to them as their province, *he* could do so. *We have a measure to reach even to you,* ^{<71013>} **2 Corinthians 10:13.**

(2.) That whereas they went out of *their line*, leaping from one Church to another, he went on *orderly*, in the conversion of the heathens, from *Judea* through all the *interjacent provinces*, till he came to *Corinth*.

(3.) Whereas they only came in and perverted the Churches where the faith had already been preached, and so could only boast of things made ready to their hands, ~~471016~~ **2 Corinthians 10:16**, he had laboured to preach the Gospel where Christ had not been *named*, lest he should build on another man's foundation, ~~451520~~ **Romans 15:20**.

2. We find that from the beginning God appointed to every man his *promise*, and to every man his *labour*; and would not suffer even one apostle to interfere with another. This was a very wise appointment; for by this the Gospel was not only more speedily diffused over the heathen nations, as we have already remarked, but the Churches were better attended to, the Christian doctrine preserved in its purity, and the Christian discipline properly enforced. What is *any men's work* is *no man's* in particular; and thus the work is neglected. In every Church of God there should be some *one* who for the time being has the care of it, who may be properly called its *pastor*; and who is accountable for its purity in the faith, and its godly discipline.

3. Every man who ministers in holy things should be well assured of his *call* to the work; without this he can labour neither with *confidence* nor *comfort*. And he should be careful to watch over the flock, that no *destroying wolf* be permitted to enter the sacred fold, and that the *fences* of a *holy discipline* be kept in proper repair.

4. It is base, abominable, and deeply sinful, for a man to thrust himself into other men's labours, and, by sowing doubtful disputations among a Christian people, distract and divide them, that he may get a party to himself. Such persons generally act as the false apostle at Corinth; preach a *relaxed morality*; place great stress upon *certain doctrines* which flatter and soothe self-love; calumniate the person, *system of doctrines*, and *mode of discipline*, of the *pastor* who perhaps *planted* that Church, or who in the order of God's providence has the oversight of it. This is an evil that has prevailed much in all ages of the Church; there is at *present* much of it in the Christian world, and Christianity is disgraced by it.

II CORINTHIANS

CHAPTER 11.

The apostle apologizes for expressing his jealousy relative to the true state of the Corinthians; still fearing lest their minds should have been drawn aside from the simplicity of the Gospel, 1-3; From this he takes occasion to extol his own ministry, which had been without charge to them, having been supported by the Churches of Macedonia while he preached the Gospel at Corinth, 4-11. Gives the character of the false apostles, 12-16. Shows what reasons he has to boast of secular advantages of birth, education, Divine call to the ministry, labours in that ministry, grievous persecutions, great sufferings, and extraordinary hazards, 16-33.

NOTES ON CHAP. 11.

Verse 1. **Would to God ye could bear with me]** οφελον ηνειχεσθε μου μικρον. As the word *God* is not mentioned here, it would have been much better to have translated the passage literally thus: *I wish ye could bear a little with me*. The too frequent use of this sacred name produces a familiarity with it that is not at all conducive to reverence and godly fear.

In my folly] In my *seeming* folly; for, being obliged to vindicate his ministry, it was necessary that he should speak much of himself, his sufferings, and his success. And as this would appear like *boasting*; and boasting is always the effect of an *empty, foolish mind*; those who were not acquainted with the *necessity* that lay upon him to make this defence, might be led to impute it to *vanity*. As if he had said: Suppose you allow this to be *folly*, have the goodness to bear with me; *for though I glory, I should not be a fool*, ^{<47126>}**2 Corinthians 12:6**. And let no man think me a fool for my boasting, ^{<47116>}**2 Corinthians 11:16**.

Verse 2. **I am jealous over you, &c.]** The apostle evidently alludes either to the μυνυβων *shoshabinim* or *paranymphs* among the Hebrews, whose office is largely explained in the notes on ^{<47129>}**John 3:29**, and the observations at the end of that chapter “**Joh 3:36**”; or to the *harmosyni*, a sort of magistrates among the Lacedemonians who had the care of virgins,

and whose business it was to see them well *educated*, kept *pure*, and properly *prepared* for married life.

That I may present you as a chaste virgin] The allusion is still kept up; and there seems to be a reference to ^{<B214>}**Leviticus 21:14**, that the high priest must not marry any one that was not a *pure virgin*. Here, then, *Christ* is the high priest, the *spouse* or *husband*; the *Corinthian Church* the *pure virgin* to be espoused; the *apostle* and his helpers the *shoshabinim*, or *harmosyni*, who had *educated* and *prepared* this virgin for her husband, and espoused her to him. See the observations already referred to at the end of the *third chapter of John*. “**Joh 3:36**”

Verse 3. As the serpent beguiled Eve through his subtilty] This is a strong reflection on the false apostle and his teaching: he was *subtle*, *πανουργος* and by his subtlety (*πανουργια*, from *παν*, *all*, and *εργον*, *work*; his *versatility* of character and conduct, his *capability* of *doing all work*, and accommodating himself to the caprices, prejudices, and evil propensities of those to whom he ministered) he was enabled to corrupt the minds of the people from the simplicity of the Gospel of Christ; or, to follow the *metaphor*, he had *seduced* the *pure, chaste, well educated virgin*, from her duty, affection, and allegiance to her one only true husband, the high priest, Jesus Christ. And here he seems to intimate that the serpent had seduced the mind of Eve from her affections and allegiance to Adam, her true husband; and certainly from God, her creator and governor. See at the end of the chapter. “^{<A713>}**2 Corinthians 11:33**”

Verse 4. For if he that cometh] The false apostle, who came *after* St. Paul had left Corinth.

Preacheth another Jesus] Who can save more fully and more powerfully than that Jesus *whom I have preached*.

Or if ye receive another spirit] And if in consequence of believing in this new saviour ye receive another *spirit*, the gifts, graces, and consolations of which are greater than those which ye have received from the *Holy Ghost*, which has been given to you on your believing on the Christ whom we preached.

Or another Gospel] Containing more privileges, spiritual advantages, and stronger excitements to holiness, than that which we have preached and which ye have accepted, *ye might well bear with him*. This would be a

sufficient reason why you should not only *bear with him*, but prefer him to me.

Others think that the last clause should be rendered, *Ye might well bear with ME*-notwithstanding he brought you another Jesus, spirit, and gospel, ye might bear with me, who have already ministered so long to and done so much for you. But the former sense seems best.

Verse 5. I was not-behind the very chiefest apostles.] That is: The most eminent of the apostles have not preached Christ, ministered the spirit, explained and enforced the doctrines of the Gospel in a more powerful and effectual manner than I have done.

Verse 6. But though I be rude in speech] ἰδιωτης τω λογω Though I speak like a *common unlettered man*, in plain unadorned phrase, studying none of the graces of eloquence; yet I am not unskilled in the most profound *knowledge* of God, of spiritual and eternal things, of the nature of the human soul, and the sound truths of the Gospel system: ye yourselves are witnesses of this, as in all these things *I have been thoroughly manifested among you*.

Inspired men received all their doctrines immediately from God, and often the very *words* in which those doctrines should be delivered to the world; but in general the Holy Spirit appears to have left them to their own language, preventing them from using any expression that might be equivocal, or convey a contrary sense to that which God intended.

That St. Paul wrote a strong, nervous, and sufficiently pure language, his own writings sufficiently testify; but the *graces* of the Greek tongue he appears not to have *studied*, or at least he did not think it proper to use them; for perhaps there is no tongue in the world that is so apt to *seduce the understanding* by its *sounds* and *harmony*, as the Greek. It is not an unusual thing for Greek scholars to the present day to be in raptures with the *harmony* of a *Greek verse*, the sense of which is but little regarded, and perhaps is little worth! I should suppose that God would *prevent* the inspired writers from either speaking or writing thus, that *sound* might not carry the hearer away from *sense*; and that the persuasive force of truth might alone prevail, and the excellence of the power appear to be of God and not of man. Taking up the subject in this point of view, I see no reason to have recourse to the supposition, or *fable* rather, that the apostle had an

impediment in his speech, and that he alludes to this infirmity in the above passage.

Verse 7. Have I committed an offence in abasing myself] Have I transgressed in *labouring with my hands* that I might *not be chargeable to you?* and getting my deficiencies supplied by contributions from other Churches, while I was employed in labouring for your salvation? Does your false apostle insinuate that I have disgraced the apostolic office by thus descending to servile labour for my support? Well; I have done this *that you might be exalted*-that you might receive the pure doctrines of the Gospel, and be exalted to the highest pitch of intellectual *light* and *blessedness*. And will you complain that I preached the Gospel *gratis* to you? Surely not. The whole passage is truly ironical.

Verse 8. I robbed other Churches] This part of the sentence is explained by the latter, *taking wages to do you service*. The word **οψωνιον** signifies the *pay* of money and provisions given daily to a *Roman soldier*. As if he had said: I received food and raiment, the bare necessaries of life, from other Churches while labouring for *your* salvation. Will *you* esteem this a crime?

Verse 9. And when I was present with you] The particle **και** which we translate *and*, should be rendered *for* in this place: *For when I was with you, and was in want, I was chargeable to no man*. I preferred to be, for a time, even without the *necessaries* of life, rather than be a burden to you. To *whom* was this a reproach, to *me* or to *you*?

The brethren which came from Macedonia] He probably refers to the supplies which he received from the Church at Philippi, which was in *Macedonia*; of which he says, that *in the beginning of the Gospel no Church communicated with me, as concerning giving and receiving, but you only; for even at Thessalonica ye sent once and again to my necessity*, ^{<0415>}**Philippians 4:15, 16**. See the *Introduction*, sec. vi.

Verse 10. As the truth of Christ is in me] **εστιν αληθεια χριστου εν εμοι**. *The truth of Christ is in me*. That is: I speak as becomes a Christian man, and as influenced by the Gospel of Christ. It is a *solemn form* of *asseveration*, if not to be considered in the sense of an *oath*.

In the regions of Achaia.] The whole of the *Peloponnesus*, or *Morea*, in which the city of Corinth stood. From this it appears that he had received no help from any of the other Churches in the whole of that district.

Verse 11. Wherefore] Why have I acted thus? and why do I propose to *continue* to act thus? is it *because I love you not*, and will not permit you to contribute to my support? *God knoweth* the contrary; I do most affectionately love you.

Verse 12. But what I do, &c.] I act thus *that I may cut off occasion* of glorying, boasting, or calumniating *from them*-the false prophets and his partisans, *who seek occasion*-who would be glad that I should become *chargeable* to you, that it might in some sort vindicate them who exact much from you; for they *bring you into bondage*, and *devour you*, ^{<47113>}**2 Corinthians 11:20.**

Nothing could mortify these persons more than to find that the apostle did take nothing, and was resolved to take nothing; while *they* were fleecing the people. It is certain that the passage is not to be understood as though the false apostles took nothing from the people, to whatever disinterestedness they might pretend, for the apostle is positive on the contrary; and he was determined to act so that his example should not authorize these deceivers, who had nothing but their *self-interest* in view, to exact contribution from the people; so that if they continued to boast, they must be *bound even as the apostle*, taking *nothing for their labours*; which could never comport with *their* views of gain and secular profit.

Verse 13. For such are false apostles] Persons who *pretend* to be apostles, but have no mission from Christ.

Deceitful workers] They *do* preach and labour, but they have nothing but their *own emolument* in view.

Transforming themselves] Assuming as far as they possibly can, *consistently with their sinister views*, the habit, manner, and doctrine of the apostles of Christ.

Verse 14. And no marvel] *καὶ οὐ θαυμάσιον*. And no wonder; it need not surprise you what the *disciples* do, when you consider the character of the *master*.

Satan himself is transformed into an angel of light.] As in ^{<47110B>}2 **Corinthians 11:3** the apostle had the history of the *temptation* and *fall of man* particularly in view, it is very likely that here he refers to the same thing. In what ever *form* Satan appeared to our first mother, his pretensions and professions gave him the appearance of a *good* angel; and by pretending that Eve should get a great increase of *light*, that is, *wisdom* and *understanding*, he *deceived* her, and led her to transgress. It is generally said that Satan has *three forms* under which he tempts men: 1. The *subtle serpent*. 2. The *roaring lion*. 3. The *angel of light*. He often, as the *angel of light*, persuades men to do things under the *name of religion*, which are subversive of it. Hence all the *persecutions*, *faggots*, and *fires* of a certain Church, under pretence of keeping *heresy* out of the Church; and hence all the *horrors* and *infernalities* of the *inquisition*. In the form of heathen persecution, like a *lion* he has ravaged the heritage of the Lord. And by means of our *senses* and *passions*, as the *subtle serpent*, he is frequently deceiving us, so that often the *workings* of *corrupt nature* are mistaken for the *operations* of the *Spirit of God*.

Verse 15. Whose end shall be according to their works.] A bad way leads to a bad *end*. The way of sin is the way to *hell*.

Verse 16. Let no man think me a fool] See Clarke's note on "^{<47110B>}2 **Corinthians 11:1**". As the apostle was now going to enter into a particular detail of his qualifications, natural, acquired, and spiritual; and particularly of his *labours* and *sufferings*; he thinks it necessary to introduce the discourse *once more* as he did ^{<47110B>}2 **Corinthians 11:1**.

Verse 17. I speak it not after the Lord] Were it not for the *necessity* under which I am laid to vindicate my apostleship, my present glorying would be inconsistent with my Christian profession of *humility*, and knowing no one *after the flesh*.

Verse 18. Seeing that many glory after the flesh] Boast of *external* and *secular* things.

Verse 19. Ye suffer fools gladly, seeing ye yourselves are wise.] A very fine irony. Ye are so profoundly *wise* as to be able to discern that I am a *fool*. Well, it would be dishonourable to you as *wise men* to fall out with a *fool*; you will therefore gladly bear with his impertinence and foolishness because of your own profound wisdom.

Verse 20. For ye suffer] As you are so *meek* and *gentle* as to submit to be brought into *bondage*, to have your property *devoured*, your goods *taken* away, yourselves laid in the dust, so that others may *exalt* themselves over you, yea, and will bear from those the most degrading *indignity*; then of course, you will bear with *one* who has never *insulted*, *defrauded*, *devoured*, *taken* of you, *exalted* himself against you, or offered you any kind of indignity; and who only wishes you to bear his confident boasting, concerning matters which he can substantiate.

The expressions in this verse are some evidence that the false apostle was a *Judaizing* teacher. *You suffer*, says the apostle, *if a man*, **καταδουλοι**, *bring you into bondage*, probably meaning to the Jewish *rites* and *ceremonies*, **<800>Galatians 4:9; 5:1**. *If he devour you*; as the Pharisees did the patrimony of the widows, and for a pretence made long prayers; *if a man take of you*, exact different contributions, pretendedly for the temple at Jerusalem, &c. *If he exalt himself*, pretending to be of the seed of Abraham, infinitely higher in honour and dignity than all the families of the Gentiles; *if he smite you on the face*-treat you with indignity, as the Jews did the Gentiles, considering them only as *dogs*, and not fit to be ranked with any of the descendants of Jacob.

Verse 21. I speak as concerning reproach] Dr. Whitby thus paraphrases this verse: "That which I said of *smiting you upon the face*, *I speak as concerning the reproach* they cast upon you as profane and uncircumcised, whereas *they* all profess to be a holy nation; *as though we had been weak*-inferior to them in these things, not able to ascribe to ourselves those advantages as well as they. *Howbeit, whereinsoever any is bold*, and can justly value himself on these advantages, *I am bold also*, and can claim the same distinctions, though *I speak foolishly* in setting any value on those things; but it is necessary that I should show that such men have not even one *natural good* that they can boast of beyond *me*."

Verse 22. Are they Hebrews] Speaking the *sacred language*, and *reading* in the congregation from the Hebrew Scriptures? the same is my own language.

Are they Israelites] Regularly descended from *Jacob*, and not from *Esau*? I am also one.

Are they the seed of Abraham] Circumcised, and in the bond of the covenant? *So am I*. I am no *proselyte*, but I am a *Hebrew of the Hebrews*

both by father and mother; and can trace my genealogy, through the tribe of *Benjamin*, up to the father of the faithful.

Verse 23. Are they ministers of Christ] So we find that these were professors of Christianity; and that they were genuine *Jews*, and such as endeavoured to incorporate *both* systems, and, no doubt, to oblige those who had believed to be circumcised; and this appears to have been the *bondage* into which they had brought many of the believing Corinthians.

I am more] More of a minister of Christ than they are, and have given fuller proofs of it. I have suffered persecution for the cross of Christ, and of the *Jews* too; and had I preached up the necessity of *circumcision*, I should have been as free from opposition as these are.

In labours more abundant] Far from sitting down to take my ease in a Church already gathered into Christ; I travel incessantly, preach every where, and at all risks, in order to get the heathen brought from the empire of darkness into the kingdom of God's beloved Son.

In stripes above measure] Being beaten by the *heathen*, who had no particular *rule* according to which they scourged criminals; and we find, from ^{<44162>}**Acts 16:22, 23**, that they beat Paul *unmercifully* with *many stripes*. See the note on the above passage.

In prisons more frequent] See ^{<44211>}**Acts 21:11**, and the whole of the apostle's history; and his long imprisonment of at least *two years* at Rome, ^{<44216>}**Acts 28:16, 30**. It does not appear that there is any one instance of a false apostle having been imprisoned for the testimony of Christ; this was a badge of the true apostles.

In deaths oft.] That is, in the most imminent dangers. See ^{<461531>}**1 Corinthians 15:31**; ^{<470411>}**2 Corinthians 4:11**. And see the apostle's history in the Acts.

Verse 24. Of the Jews five times received I forty stripes save one.] That is, he was five times scourged by the Jews, whose law (^{<15278>}**Deuteronomy 25:3**) allowed forty stripes; but they, pretending to be lenient, and to act *within the letter* of the law, inflicted but thirty-nine.

To except *one* stripe from the *forty* was a very ancient canon among the Jews, as we learn from *Josephus*, Antiq. lib. iv. ch. viii. sec. 21, who

mentions the same thing: *πληγας μιας λειπουσης τεσσαπακοντα*. *forty stripes, excepting one*.

The *Mishna* gives this as a rule, MISH., *Maccoth*, fol. 22, 10: “How often shall he, the culprit, be smitten? Ans. *rta rmt* *μυ[bra* forty stripes, wanting one; i.e. with the number which is highest to forty.” Frequently a man was scourged according to his *ability* to bear the punishment; and it is a canon in the *Mishna*, “That he who cannot bear *forty* stripes should receive only *eighteen*, and yet be considered as having suffered the whole punishment.”

They also thought it right to stop under *forty*, lest the person who counted should make a mistake, and the criminal get more than *forty* stripes, which would be injustice, as the law required only *forty*.

The manner in which this punishment was inflicted is described in the *Mishna*, fol. 22, 2: “The two hands of the criminal are bound to a post, and then the servant of the synagogue either pulls or tears off his clothes till he leaves his breast and shoulders bare. A stone or block is placed behind him on which the servant stands; he holds in his hands a scourge made of leather, divided into four tails. He who scourges lays one third on the criminal’s *breast*, another third on his *right shoulder*, and another on his *left*. The man who receives the punishment is neither *sitting* nor *standing*, but all the while *stooping*; and the man smites with all his strength, with one hand.” The severity of this punishment depends on the nature of the *scourge*, and the *strength* of the executioner.

It is also observed that the Jews did not *repeat* scourgings except for enormous offences. But they had scourged the apostle *five* times; for with those murderers no quarter would be given to the *disciples*, as none was given to the *Master*. See *Schoettgen*.

Verse 25. Thrice was I beaten with rods] This was under the Roman government, as their *lictors* beat criminals in this way. We hear of the apostle’s being treated thus *once*, namely at Philippi, ^{<4162>}**Acts 16:22**. See sec. 9 of the introduction.

Once was I stoned] Namely, at *Lystra*, ^{<41419>}**Acts 14:19**, &c.

A night and a day I have been in the deep] To what this refers we cannot tell; it is generally supposed that in some shipwreck not on record the apostle had saved himself on a plank, and was a whole day and night on

the sea, tossed about at the mercy of the waves. Others think that **βυθος**, the deep, signifies a *dungeon* of a terrible nature at *Cyzicum*, in the *Propontis*, into which Paul was cast as he passed from Troas. But this is not likely.

Verse 26. In journeyings often] He means the particular journeys which he took to different places, for the purpose of propagating the Gospel.

In **perils of waters]** Exposed to great dangers in crossing *rivers*; for of *rivers* the original, **ποταμων**, must be understood.

Of robbers] Judea itself, and perhaps every other country, was grievously infested by banditti of this kind; and no doubt the apostle in his frequent peregrinations was often attacked, but, being *poor* and having nothing to lose, he passed unhurt, though not without great danger.

In **perils by mine own countrymen]** The Jews had the most rooted antipathy to him, because they considered him an *apostate* from the true faith, and also the means of perverting many others. There are several instances of this in the Acts; and a remarkable conspiracy against his life is related, ^{<42312>}**Acts 23:12**, &c.

In **perils by the heathen]** In the heathen provinces whither he went to preach the Gospel. Several instances of these perils occur also in the *Acts*.

In **perils in the city]** The different seditions raised against him; particularly in *Jerusalem*, to which *Ephesus* and *Damascus* may be added.

Perils in the wilderness] Uninhabited countries through which he was obliged to pass in order to reach from city to city. In such places it is easy to imagine many dangers from banditti, wild beasts, cold, starvation, &c.

Perils in the sea] The different voyages he took in narrow seas, such as the Mediterranean, about dangerous coasts, and without *compass*.

False brethren] Persons who joined themselves to the Church, pretending faith in Christ, but intending to act as *spies*, hoping to get some matter of accusation against him. He no doubt suffered much also from *apostates*.

Verse 27. In weariness and painfulness] Tribulations of this kind were his constant companions. Lord Lyttleton and others have made useful reflections on this verse: "How hard was it for a man of a genteel and liberal education, as St. Paul was, to bear such rigours, and to wander

about like a vagabond, hungry and almost naked, yet coming into the presence of persons of high life, and speaking in large and various assemblies on matters of the utmost importance!" Had not St. Paul been deeply convinced of the truth and absolute certainty of the Christian religion, he could not have continued to expose himself to such hardships.

Verse 28. Beside those things that are without] Independently of all these outward things, I have innumerable troubles and mental oppressions.

Which cometh upon me] ἡ ἐπισυατασις. *This continual press of business; this insurrection of cases to be heard, solved, and determined, relative to the doctrine, discipline, state, persecution, and supply of all the Churches.*

All his perils were little in comparison of what he felt relative to the peace, government, and establishment of all the Churches among the Gentiles; for as he was the apostle of the Gentiles, the government of all the Churches among these fell in some sort on him, whether they were of his own planting or of the planting of others. See ^{<5100>}**Colossians 2:1**. None but a conscientious minister, who has at heart the salvation of souls, can enter into the apostle's feelings in this place.

Verse 29. Who is weak] What Church is there under persecution, with which I do not immediately sympathize? or who, from his *weakness* in the *faith*, and *scrupulousness* of conscience, is likely to be stumbled, or turned out of the way, to whom I do not condescend, and whose burden I do not bear?

Who is offended] Or likely to be turned out of the way, *and I burn not* with zeal to restore and confirm him? This seems to be the sense of these different questions.

Verse 30. I will glory-which concern mine infirmities.] I will not boast of my *natural* or *acquired powers*; neither in what *God* has done by me; but rather in what I have *suffered for him*.

Many persons have understood by *infirmities* what they call *the indwelling sin* of the apostle, and say that "he gloried in this, because the grace of Christ was the more magnified in his being preserved from ruin, notwithstanding this indwelling adversary." And to support this most unholy interpretation, they quote those other words of the apostle, ^{<7120>}**2 Corinthians 12:9**: *Most gladly therefore will I rather glory in my*

infirmities, my indwelling corruptions, *that the power of Christ*, in chaining the fierce lion, *may rest upon me*. But it would be difficult to produce a single passage in the whole New Testament where the word **ασθενεια**, which we translate *infirmity*, has the sense of *sin* or *moral corruption*. The verb **ασθενω** signifies to be *weak, infirm, sick, poor, despicable through poverty, &c.* And in a few places it is applied to *weakness in the faith*, to *young converts*, who are poor in religious knowledge, not yet fully instructed in the nature of the Gospel; **Romans 4:19; 14:1, 2**. And it is applied to the works of the law, to point out their *inability to justify a sinner*, **Romans 8:3**. But to *inward sin*, and *inward corruption* it is never applied. I am afraid that what these persons call their *infirmities* may rather be called their *strengths*; the *prevailing and frequently ruling power* of pride, anger, ill-will, &c.; for how few think *evil tempers* to be *sins*! The gentle term *infirmity* softens down the iniquity; and as St. Paul, so great and so holy a man, say they, had his *infirmities*, how can they expect to be without theirs? These should know that they are in a dangerous error; that St. Paul means nothing of the kind; for he speaks of his *sufferings*, and of these alone. One word more: would not the *grace and power of Christ* appear more conspicuous in *slaying the lion* than in keeping him *chained*? in *destroying sin, root and branch*; and filling the soul with his own *holiness*, with *love to God and man*, with the *mind—all the holy heavenly tempers*, that were in *himself*; than in leaving these impure and unholy tempers, ever to *live and often to reign* in the heart? The doctrine is discreditable to the Gospel, and wholly antichristian.

Verse 31. The God and Father of our Lord] Here is a very solemn *asseveration*; an *appeal* to the *ever blessed God* for the truth of what he asserts. It is something similar to his *asseveration* or *oath* in ver. 10 of this chapter; {**2 Corinthians 11:10**} see also **Romans 9:5**, and **Galatians 1:20**. And from these and several other places we learn that the apostle thought it right thus to *confirm* his assertions on these particular occasions. But here is nothing to countenance profane swearing, or taking the name of God in vain, as many do in *exclamations*, when surprised, or on hearing something unexpected, &c.; and as others do who, conscious of their own *falsity*, endeavour to gain credit by appeals to God for the truth of what they say. St. Paul's *appeal to God* is in the same spirit as his most earnest *prayer*. This solemn appeal the apostle makes in reference to what he mentions in the following verses. This was a fact not yet generally known.

Verse 32. In Damascus the governor under Aretas] For a description of Damascus see the note on “**Ac 9:2**”. And for the transaction to which the apostle refers see ^{<4023>}**Acts 9:23**. As to King *Aretas*, there were three of this name. The *first* is mentioned **2 Maccab. v. 8**. The *second* by *Josephus*, Antiq. l. xiii. c. 15, sec. 2; and l. xvi. c. 1, sec. 4. The *third*, who is the person supposed to be referred to here, was the father-in-law of Herod Antipas, of whom see the notes, “**Ac 9:23**”, &c.

But it is a question of some importance, How could Damascus, a city of *Syria*, be under the government of an Arabian king? It may be accounted for thus: Herod Antipas, who married the daughter of Aretas, divorced her, in order to marry Herodias, his brother Philip’s wife. Aretas, on this indignity offered to his family, made war upon Herod. Herod applied to *Tiberius* for help, and the emperor sent *Vitellius* to reduce Aretas, and to bring him alive or dead to Rome. By some means or other Vitellius delayed his operations, and in the meantime Tiberius died; and thus Aretas was snatched from ruin, Joseph., Antiq. lib. xviii. c. 5. What Aretas did in the interim is not known; but it is conjectured that he availed himself of the then favourable state of things, made an irruption into Syria, and seized on Damascus. See *Rosenmuller*; and see the introduction to this epistle, sec. ii.

The governor] εθνάρχης. Who this ethnarch was, we cannot tell. The word *ethnarch* signifies the governor of a province, under a king or emperor.

Desirous to apprehend me] The enemies of the apostle might have represented him to the governor as a dangerous spy, employed by the *Romans*.

Verse 33. Through a window in a basket] Probably the house was situated on the wall of the city. See the notes on this history, ^{<4023>}**Acts 9:23-25**.

In ver. 2 of this chapter { ^{<47102>}**2 Corinthians 11:2** } the apostle most evidently alludes to the history of the *temptation*, and *fall* of Adam and Eve, as related in ^{<010301>}**Genesis 3:1**, &c.; and which fall is there attributed to the agency of a being called **vj n nachash**, here, and in other places, translated **οφις**, *serpent*. In my notes on Genesis I have given many, and, as I judge, solid reasons, why the word cannot be understood *literally* of a *serpent* of any kind; and that most probably a creature of the *simia* or *ape* genus was employed by the devil on this occasion. The arguments on this

subject appeared to me to be corroborated by innumerable probabilities; but I left the *conjecture* afloat, (for I did not give it a more decisive name,) and placed it in the hands of my readers to adopt, reject, or amend, as their judgments might direct them. To several this sentiment appeared a monstrous *heresy!* and speedily the *old serpent* had a host of *defenders*. The very modest opinion, or *conjecture*, was controverted by some who were both *gentlemen* and *scholars*, and by several who were *neither*; by some who could not affect *candour* because they had not even the *appearance* of it, but would affect *learning* because they wished to be reputed *wise*. What *reason* and *argument* failed to produce they would supply with *ridicule*; and as *monkey* was a convenient term for this purpose, they attributed it to him who had never used it. What is the result? They no doubt believe that they have established their system; and their arguments are to *them* conclusive. They have my full consent; but I think it right to state that I have neither seen nor heard of any thing that has the *least tendency to weaken my conjecture*, or produce the *slightest* wavering in my opinion. Indeed their arguments, and mode of managing them, have produced a very different effect on my mind to what they designed. I am now more firmly persuaded of the probability of my *hypothesis* than ever. I shall, however, leave the subject as it is: I never proposed it as an *article of faith*; I press it on no man. I could fortify it with many additional arguments if I judged it proper; for its *probability* appears to me as strong as the utter *improbability* of the common opinion, to defend which its abettors have descended to insupportable conjectures, of which infidels have availed themselves, to the discredit of the sacred writings. To those who choose to be *wise* and *witty*, and wish to provoke a controversy, this is my answer: *I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it and come DOWN to YOU?* ~~<1018>~~ **Nehemiah 6:3.**

II CORINTHIANS

CHAPTER 12.

St. Paul mentions some wonderful revelations which he had received from the Lord, 1-5. He speaks of his suffering in connection with these extraordinary revelations, that his character might be duly estimated, 6. That he might not be too much exalted, a messenger of Satan is sent to buffet him; his prayer for deliverance, and the Divine answer, 7-9. He exults in sufferings and reproaches, and vindicates his apostleship, 10-13. Promises to come and visit them, 14, 15. Answers some objections, 16-18. And expresses his apprehensions that when he visits them he shall find many evils and disorders among them, 19-21.

NOTES ON CHAP. 12.

Verse 1. It is not expedient for me] There are several various readings on this verse which are too minute to be noticed here; they seem in effect to represent the verse thus: “If it be expedient to glory, (which does not become me,) I will proceed to visions,” &c. The plain meaning of the apostle, in this and the preceding chapter, in reference to *glorying* is, that though to boast in any attainments, or in what God did by him, was in all possible cases to be avoided, as being contrary to the *humility* and *simplicity* of the Gospel; yet the circumstances in which he was found, in reference to the Corinthian Church, and his detractors there, rendered it absolutely necessary; not for his personal vindication, but for the honour of the Gospel, the credit of which was certainly at stake.

I will come to visions] *οπτασιας*. Symbolical representations of spiritual and celestial things, in which matters of the deepest importance are exhibited to the eye of the mind by a variety of emblems, the nature and properties of which serve to illustrate those spiritual things.

Revelations] *αποκαλυψεις*. A manifestation of things not before known, and such as God alone can make known, because they are a part of his own inscrutable counsels.

Verse 2. I knew a man in Christ] I knew a Christian, or a Christian man; for to such alone God now revealed himself, for vision and prophecy had been shut up from the Jews.

Fourteen years ago] On what occasion or in what place this transaction took place we cannot tell; there are many conjectures among learned men concerning it, but of what utility can they be when every thing is so palpably uncertain? Allowing this epistle to have been written *some time* in the year 57, *fourteen* years counted backward will lead this transaction to the year 42 or 43, which was *about* the time that Barnabas brought Paul from Tarsus to Antioch, ^{<4112>}**Acts 11:25, 26**, and when he and Paul were sent by the Church of Antioch with alms to the poor Christians at Jerusalem. It is very possible that, on this journey, or while in Jerusalem, he had this vision, which was intended to be the means of establishing him in the faith, and supporting him in the many trials and difficulties through which he was to pass. This vision the apostle had kept secret for *fourteen years*.

Whether in the body I cannot tell] That the apostle was in an *ecstasy* or *trance*, something like that of Peter, ^{<4109>}**Acts 10:9**, &c., there is reason to believe; but we know that being carried literally into heaven was possible to the Almighty. But as he could not decide himself, it would be ridiculous in us to attempt it.

Caught up to the third heaven.] He appeared to have been carried up to this place; but whether *bodily* he could not tell, or whether the spirit were not separated for the time, and taken up to the third heaven, he could not tell.

The third heaven-The Jews talk of *seven* heavens, and Mohammed has received the same from them; but these are not only *fabulous* but *absurd*. I shall enumerate those of the Jews.

1. The YELUM, or *curtain*, ^{^wl yw}-“ Which in the morning is folded up, and in the evening stretched out.” ^{<23422>}**Isaiah 40:22**: *He stretcheth out the heavens as a CURTAIN, and spreadeth them out as a tent to dwell in.*

2. The *firmament*, or EXPANSE, [^{yqr}] “In which the sun, moon, stars, and constellations are fixed.” ^{<01017>}**Genesis 1:17**: *And God placed them in the FIRMAMENT of heaven.*

3. The CLOUDS, or ÆTHER, **μyqv** “Where the mill-stones are which grind the manna for the righteous.” ^{<1978>}**Psalm 78:23**, &c.: *Though he had commended the CLOUDS from above, and opened the doors of heaven, and had rained down manna, &c.*

4. The HABITATION, **l w bz** “Where Jerusalem, and the temple, and the altar, were constructed and where Michael the great prince stands and offers sacrifices.” ^{<11081>}**1 Kings 8:13**: *I have surely built thee a HOUSE TO DWELL IN, a settled place for thee to abide in for ever.* “But where is heaven so called?” Answer: In ^{<23615>}**Isaiah 63:15**: *Look down from HEAVEN, and behold from the HABITATION, l w bzm, of thy holiness.*

5. The DWELLING-PLACE, **^w[m** “Where the troops of angels sing throughout the night, but are silent in the day time, because of the glory of the Israelites.” ^{<19408>}**Psalm 42:8**: *The Lord will command his loving-kindness in the day time, and in the night his song shall be with me.* “But how is it proved that this means heaven?” Answer: From ^{<162615>}**Deuteronomy 26:15**. *Look down from thy holy habitation, ^w[mm, the DWELLING-PLACE of thy holiness; and from heaven, μymvh, and bless thy people Israel.*

6. The FIXED RESIDENCE, **^w b m** “Where are the treasures of snow and hail, the repository of noxious dews, of drops, and whirlwinds; the grotto of exhalations,” &c. “But where are the heavens thus denominated?” Answer: In ^{<11039>}**1 Kings 8:39, 49**, &c.: *Then hear thou in HEAVEN thy DWELLING-PLACE, ^w k m t b v, thy FIXED RESIDENCE.*

7. The ARABOTH, **twbr [** Where are justice, judgment, mercy, the treasures of life; peace and blessedness; the souls of the righteous, the souls and spirits which are reserved for the bodies yet to be formed, and the dew by which God is to vivify the dead.” ^{<198914>}**Psalm 89:14**, ^{<23917>}**Isaiah 59:17**; ^{<19310>}**Psalm 36:9**, ^{<17064>}**Judges 6:24**; ^{<192404>}**Psalm 24:4**; ^{<192529>}**1 Samuel 25:29**; ^{<23721>}**Isaiah 57:20**: All of which are termed *Araboth*, ^{<196304>}**Psalm 68:4**. *Extol him who rideth on the heavens, twbr [b ba ARABOTH, by his name Jah.*

All this is sufficiently unphilosophical, and in several cases ridiculous.

In the sacred writings *three* heavens only are mentioned. The *first* is the *atmosphere*, what appears to be intended by **[yqr rekia**, the firmament or

expansion, ^{<01006>}**Genesis 1:6**. The *second*, the starry heaven; where are the sun, moon, planets, and stars; but these two are often expressed under the one term **μῦμν** *shamayim*, the *two heavens*, or expansions, and in ^{<01017>}**Genesis 1:17**, they appear to be both expressed by **μῦμνῃ** **לַיְקָר** *rekia hashshamayim*, the *firmament of heaven*. And, *thirdly*, the *place of the blessed*, or the *throne of the Divine glory*, probably expressed by the words **μῦμνῃ** **יָמֵן** *shemei hashshamayim*, the *heavens of heavens*. But on these subjects the Scripture affords us but little light; and on this distinction the reader is not desired to rely.

Much more may be seen in *Schoettgen*, who has exhausted the subject; and who has shown that *ascending to heaven*, or being *caught up to heaven*, is a form of speech among the Jewish writers to express the *highest degrees of inspiration*. They often say of Moses that he *ascended on high*, *ascended on the firmament*, *ascended to heaven*; where it is evident they mean only by it that he was favoured with the nearest intimacy with God, and the highest revelations relative to his will, &c. If we may understand St. Paul thus, it will remove much of the difficulty from this place; and perhaps the *unspeakable words*, ^{<07124>}**2 Corinthians 12:4**, are thus to be understood. He had the most sublime communications from God, such as would be improper to mention, though it is very likely that we have the substance of these in his epistles. Indeed, the two epistles before us seem, in many places, to be the effect of most extraordinary revelations.

Verse 4. Caught up into paradise] The Jewish writers have no less than *four paradises*, as they have *seven heavens*; but it is needless to wade through their fables. On the word *paradise* see **Clarke's note on** ^{<01028>}**Genesis 2:8**". The Mohammedans call it [Arabic] *jennet alferdoos*, the garden of paradise, and say that God created it out of *light*, and that it is the habitation of the prophets and wise men.

Among Christian writers it generally means the *place of the blessed*, or the state of separate spirits. Whether the third heaven and paradise be the same place we cannot absolutely say; they probably are not; and it is likely that St. Paul, at the time referred to, had at least *two* of these *raptures*.

Which it is not lawful for a man to utter.] The Jews thought that the Divine name, the Tetragrammaton **הוּוְיָ** *Yehovah*, should not be uttered, and that it is absolutely *unlawful* to pronounce it; indeed they say that the true pronunciation is utterly lost, and cannot be recovered without an

express revelation. Not one of them, to the present day, ever attempts to utter it; and, when they meet with it in their reading, always supply its place with *ynda Adonai*, Lord. It is probable that the apostle refers to some communication concerning the Divine nature and the Divine economy, of which he was only to make a *general* use in his *preaching* and *writing*. No doubt that what he learned at this time formed the *basis* of all his doctrines.

CiceRomans terms God *illud inexprimibile*, that inexpressible Being. And *Hermes* calls him *ανεκλαλητος. αρρητος, σιωπη φωνουμενος* The *ineffable, the unspeakable, and that which is to be pronounced in silence*. We cannot have views too exalted of the majesty of God; and the less frequently we pronounce his *name*, the more reverence shall we feel for his *nature*. It is said of Mr. *Boyle* that he never pronounced the name of God without either *taking off his hat* or *making a bow*. Leaving out profane swearers, blasphemers, and such like open-faced servants of Satan, it is distressing to hear many well intentioned people making unscripturally free with this sacred name.

Verse 5. Of such a one will I glory] Through modesty he does not mention *himself*, though the account can be understood of no other person; for, did he mean any other, the whole account would be completely irrelevant.

Verse 6. I shall not be a fool] Who that had got such honour from God would have been fourteen years silent on the subject?

I will say the truth] I speak nothing but truth; and the apostle seems to have intended to proceed with something else of the same kind, but, finding some reason probably occurring suddenly, says, *I forbear*-I will say no more on this subject.

Lest any man should think of me above] The apostle spoke of these revelations for *two* purposes: *first*, lest his *enemies* might suppose they had cause to think *meanly* of him; and, *secondly*, having said thus much, he forbears to speak any farther of them, lest his *friends* should think *too highly* of him. It is a rare gift to discern *when to speak*, and *when to be silent*; and to know when enough is said on a subject, neither *too little* nor *too much*.

Verse 7. And lest I should be exalted] There were three evils to be guarded against: 1. The *contempt* of his gifts and call by his *enemies*. 2. The *overweening fondness* of his *friends*. And, 3. *Self-exultation*.

A thorn in the flesh] The word **σκολοψ** signifies a *stake*, and **ανασκολοπιζεσθαι**, to be *tied to a stake* by way of punishment; and it is used, says *Schoettgen*, to signify the *most oppressive afflictions*. Whatever it was, it was **τη σαρκι**, *in the flesh*, i.e. of an *outward* kind. It was neither *sin* nor *sinfulness*, for this could not be *given him* to prevent his being *exalted* above measure; for *sin* never had and never can have this tendency. What this *thorn in the flesh* might be has given birth to a multitude of conjectures: *Tertullian* thought it *dolor auriculæ*, the *ear ache*; *Chrysostom*, **κεφαλαλγια**, the *head ache*; *Cyprian*, *carnis et corporis multa ac gravia tormenta*, many and grievous bodily torments. I believe the apostle to refer simply to the distresses he had endured through the opposition he met with at Corinth; which were as painful and grievous to him as *a thorn in his flesh*, or his being *bound to a stake*; for, if he could have devoted himself to destruction, <sup><SUB></sup>**Romans 9:3**, for his rebellious and unbelieving countrymen, what must he have suffered on account of an eminent *Church* being perverted and torn to pieces by a false teacher! God permitted this to keep the apostle humble, and at last completely delivered the *Church* out of the hands and influence of this deceiver; none, not even the incestuous person, having been turned finally out of the way by the false doctrines there preached.

The messenger of Satan] Another mode of expressing what he calls the *thorn in the flesh*; and he seems most plainly to refer to the *false apostle* at Corinth. The apostle himself was, as he styles himself to this *Church*, **αποστολος ιησου χριστου**, ^{<FOUR>}**2 Corinthians 1:1**, *the apostle of Jesus Christ*. The person in question is styled here **αγγελος Σαταν**, *the apostle or angel of Satan*. It is almost impossible to mistake the apostle's meaning and reference. **JESUS CHRIST** sent Paul to proclaim his truth, and found a *Church* at Corinth. **SATAN**, the *adversary* of God's truth, sent a man to preach lies at the same place, and turn the *Church* of God into his own *synagogue*; and by his teaching lies and calumnies the apostle was severely *buffeted*. We need seek no other sense for these expressions. Many, however, think that the apostle had really some *bodily infirmity* that rendered him contemptible, and was the means of obstructing the success of his ministry; and that the false apostle availed himself of this to set St.

Paul at nought, and to hold him out to ridicule. I have shown this, elsewhere, to be very unlikely.

The best arguments in favour of this opinion may be found in *Whitby*; but I forbear to transcribe them because I think the meaning given above is more correct. No infirmity of body nor corporeal sufferings can affect and distress a minister of the Gospel, equally to the perversion or scattering of a flock, which were the fruit of innumerable labours, watchings, fastings, prayers, and tears.

Verse 8. I besought the Lord] That is, *Christ*, as the next verse absolutely proves, and the Socinians themselves confess. And if Christ be an object of prayer in such a case as this, or indeed in any case, it is a sure proof of his *divinity*; for only an omniscient Being can be made an object of prayer.

Thrice] Several suppose this to be a *certain number* for an *uncertain*; as if he had said, I *often* besought Christ to deliver me from this tormentor: or, which is perhaps more likely, the apostle may refer to *three* solemn, fixed, and fervent applications made to Christ at *different* times; at the last of which he received the answer which he immediately subjoins. It is worthy of remark, that our Lord in his agony acted in the same way: at three different times he applied to God that the cup might depart from him; and in each application he spoke the same words, ^{<4163>}**Matthew 26:39-44**. There is, therefore, a manifest allusion to our Lord's conduct in these words of the apostle.

Verse 9. My grace is sufficient for thee] Thou shalt not be permitted to sink under these afflictions. Thy enemies shall not be able to prevail against thee.

My strength is made perfect in weakness.] The more, and the more *violently*, thou art afflicted and tried, being upheld by my power, and prospered in all thy labours, the more eminently will my power be seen and acknowledged. For the weaker the instrument I use, the more the power of my grace shall be manifested. See at the end of this chapter. ^{<47121>}**2 Corinthians 12:21'**

Will I rather glory in my infirmities] Therefore, his *infirmities* do not mean his *corruptions*, or *sins*, or *sinfulness* of any kind; for it would be blasphemous for any man to say, I will rather glory that God leaves my corruptions in me, than that he should take them away.

That the power of Christ may rest upon me.] επισκηνωση ἐπ̄ εμε.

That it may *overshadow* me as a *tent*, or *tabernacle*; affording me *shelter*, *protection*, *safety*, and *rest*. This expression is like that, ^{<8014>}**John 1:14:** *And the word was made flesh, και εσκηνωσεν εν ημιν* and made his *tabernacle* among us-*full of grace and truth*. The same *eternal* WORD promised to make his *tabernacle* with the apostle, and gives him a proof that he was still the same-*full of grace and truth*, by assuring him that his *grace should be sufficient for him*. Paul, knowing that the promise of *grace* could not fail, because of the *Divine truth*, says: *Most gladly, therefore, will I rather glory in my afflictions, that such a power of Christ may overshadow and defend me.*

The words are also similar to those of the Prophet Isaiah, ^{<2045>}**Isaiah 4:5:** *On all the glory shall be a defence*. God gives the *glory*, and God gives the *defence* of that *glory*. The apostle had much *glory* or *honour*; both Satan and his apostles were very envious; in himself the apostle, as well as all human beings, was *weak*, and therefore needed the *power of God* to defend such *glory*. Grace alone can preserve *grace*. When we get a particular blessing we need *another* to *preserve* it; and without this we shall soon be shorn of our strength, and become as other men. Hence the necessity of continual *watchfulness* and *prayer*, and *depending* on the *all-sufficient grace of Christ*. See Clarke on "^{<4713>}**2 Corinthians 11:30**".

Verse 10. Therefore I take pleasure] I not only *endure* them *patiently*, but am *pleased* when they occur; for I do it *for Christ's sake*-on his account; for on his account I suffer. *For when I am weak*-most oppressed with trials and afflictions, *then am I strong*; God supporting my mind with his most powerful influences, causing me to rejoice with joy unspeakable and full of *glory*.

Verse 11. I am become a fool in glorying] It is not the part of a *wise* or *gracious* man to *boast*; but *ye have compelled me*-I have been obliged to do it, in order to vindicate the cause of God.

I ought to have been commended of you] You should have vindicated both myself and my ministry against the detractors that are among you.

The very chiefest apostles] See ^{<4710>}**2 Corinthians 11:1.**

Though I be nothing.] Though I have been thus *set at nought* by your false apostle; and though, in consequence of what he has said, some of you

have been ready to consider me *as nothing*-what we call *good for nothing*. This must be the meaning of the apostle, as the following verses prove.

A kind of *technical* meaning has been *imposed* on these words, of which many good people seem very fond. *I am nothing*-I am all sin, defilement, and unworthiness in myself; but *Jesus Christ is all in all*. This latter clause is an eternal truth; the former may be very true also; the person who uses it may be all *sin, defilement, &c.*, but let him not say that the *apostle of the Gentiles* was *so* too, because this is not true; it is false, and it is injurious to the character of the apostle and to the grace of Christ; besides, it is not the meaning of the text, and the use commonly made of it is abominable, if not wicked.

Verse 12. The signs of an apostle were wrought among you] Though I have been reputed as *nothing*, I have given the fullest proof of my *Divine mission* by various signs, wonders, and miracles, and by that *patience* which I have manifested towards you: though I had power from God to inflict punishment on the transgressors, I have in every case forborne to do it. Is the man *nothing* who wrought such *miracles* among you?

Verse 13. For what is it wherein you were inferior] This is a fine, forcible, yet delicate *stroke*. It was *your* duty and your interest to have supported your apostle; other Churches have done so: I did not require this from you; in this respect all other Churches are *superior* to you. I am the cause of your *inferiority*, by not giving you an opportunity of *ministering* to my necessities: *forgive me* the *wrong* I have done you. It is the *privilege* of the Churches of Christ to support the ministry of his Gospel among them. Those who do not contribute their part to the support of the Gospel ministry either care nothing for it, or derive no good from it.

Verse 14. The third time I am ready] That is, this is the third time that *I am ready*-have formed the *resolution*, to visit you. He had formed this resolution *twice* before, but was disappointed. See ^{<4618>}1 Corinthians 16:5, and ^{<4715>}2 Corinthians 1:15, 16. He now formed it a *third time*, having more probability of seeing them now than he had before. See ^{<4732>}2 Corinthians 13:2.

I seek not yours, but you] I seek your *salvation*, I desire not your *property*; others have sought your *property*, but not your *salvation*. See ^{<4712>}2 Corinthians 11:20.

For the children ought not to lay up for the parents] You may have *many teachers*, but you have but one FATHER; *for in Christ Jesus I have begotten you through the Gospel*; see ^{<4045>} **1 Corinthians 4:15**. Ye are my *children*, and I am your father. You have not contributed to *my* support, but I have been labouring for your life. I will act towards you as the loving father who works hard, and lays up what is necessary to enable his children to get their bread.

Verse 15. And I will very gladly spend and be spent for you] I will continue to act as a loving father, who spends all he has upon his children, and expends his own strength and life in providing for them the things necessary for their preservation and comfort.

Though the more abundantly I love you] I will even act towards you with the most affectionate tenderness, though it happen to me, as it often does to loving fathers, that their disobedient children love them less, in proportion as their love to them is increased. Does it not frequently happen that the most disobedient child in the family is that one on which the parents' tenderness is more especially placed? See the parable of the prodigal son. It is in the order of God that it should be so, else the case of every prodigal would be utterly deplorable. The shepherd feels more for the lost sheep than for the ninety-nine that have not gone astray.

If I be asked, "Should Christian parents lay up money for their children?" I answer: It is the duty of every parent who can, to lay up what is necessary to put every child in a condition to earn its bread. If he neglect this, he undoubtedly sins against God and nature. "But should not a man lay up, besides this, a *fortune* for his children, if he can honestly?" I answer: Yes, if there be no poor within his reach; no good work which he can assist; no heathen region on the earth to which he can contribute to send the Gospel of Jesus; but not otherwise. God shows, in the course of his providence, that this laying up of fortunes for children is not right; for there is scarcely ever a case where money has been saved up to make the children *independent* and *gentlemen*, in which God has not cursed the blessing. It was saved from the *poor*, from the *ignorant*, from the *cause of God*; and the canker of his displeasure consumed this *ill-saved* property.

Verse 16. But be it so, I did not burden you] That is: You grant that I did not burden you, that I took nothing from you, but preached to you the Gospel freely; but you say that, BEING CRAFTY, *I caught you with guile*; i.e.

getting from you, by means of *others*, what I pretended to be unwilling to receive immediately from yourselves.

Many persons suppose that the words, *being crafty, I caught you with guile*, are the words of the apostle and not of his slanderers; and therefore have concluded that it is lawful to use guile, deceit, &c., in order to serve a good and a religious purpose. This doctrine is abominable; and the words are most evidently those of the apostle's detractors, against which he defends his conduct in the two following verses.

Verse 17. Did I make a gain of you] Did any person I ever sent to preach the Gospel to you, or help you in your Christian course, ever get any thing from you for me? Produce the proof if you can.

Verse 18. I desired Titus] I never sent any to you but *Titus* and *another brother*; ^{ROM}**2 Corinthians 8:6, 18.** And did *Titus* make a gain of you? Did he get any thing from you, either for *himself* or for *me*? You know he did not. He was actuated by the *same spirit*, and he *walked in the same steps*.

Verse 19. Think ye that we excuse ourselves] **απολογουμεθα** That we make an apology for our conduct; or, that I have sent Titus and that brother to you because I was ashamed or afraid to come myself?

We speak before God in Christ] I have not done so; I speak the truth before God; he is judge whether I was actuated in this way by any sinister or unworthy motive.

For your edifying.] Whatever I have done in this or any other way, I have done for your *edifying*; not for any *emolument* to myself or friends.

Verse 20. I fear, lest, when I come] I think the *present time* is used here for the *past*; the apostle seems most evidently to be giving them the *reason* why he *had not come* to them according to his former purposes, and why he sent Titus and his companion. He was afraid to come at that time lest he should have found them perverted from the right way, and he be obliged to make use of his apostolical *rod*, and punish the offenders; but, feeling towards them the heart of a tender *father*, he was unwilling to use the *rod*; and sent the first epistle to them, and the messengers above mentioned, being reluctant to go himself till he had satisfactory evidence that their divisions were ended, and that they had repented for and put away the evils that they had committed; and that he should not be obliged to bewail them

who had sinned so abominably, and had not repented for their crimes. If this verse be understood in this way, all difficulty will vanish; otherwise, what is here said does seem to contradict what is said, ^{<4006>}2 Corinthians 7:6, 16, &c.; as well as many things both in the *eighth* and *ninth* chapters.

Debates, envyings] From these different expressions, which are too *plain* to need interpretation, we see what a *distracted* and *divided* state the Church at Corinth must have been in. *Brotherly love* and *charity* seem to have been driven out of this once heavenly assembly. These *debates*, &c., are precisely the opposites to that *love* which the apostle recommends and explains by its different *properties* in the 13th chapter of his first epistle.

Mr. Wakefield translates the original thus: *strifes, rivalries, passions, provocations, slanders, whisperings, swellings, quarrels*.

Verse 21. Lest, when I come again] And even after all that has been done for you, I fear that when I *do come*-when I pay you my *second* visit, *my God will humble me*-will permit me to be *affected* with deep sorrow through what I may see among you; as I have been by the *buffetings* of the *apostle of Satan*, who has perverted you. Humiliation is repeatedly used for *affliction*, and here ταπεινωση has certainly that meaning.

Have sinned already] προημαρτηκοτων. *Who have sinned before*; who were some of the *first* offenders, and have not yet repented.

Of the uncleanness, &c.] There must have been a total relaxation of discipline, else such abominations could not have been tolerated in the Christian Church. And although what is here spoken could only be the ease of a *few*; yet the *many* were ill disciplined, else these must have been cast out. On the whole, this Church seems to have been a composition of excellences and defects, of vices and virtues; and should not be quoted as a *model* for a Christian Church.

1. FROM St. Paul we receive *two remarkable sayings* of our Lord, which are of infinite value to the welfare and salvation of man; which are properly parts of the Gospel, but are not mentioned by any evangelist. The *first* is in ^{<4005>}Acts 20:35: *I have showed you, the words of the Lord Jesus, how he said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE*. Every liberal heart feels this in bestowing its bounty; and every poor man, who is obliged to receive help, and whose independency of spirit is still whole in him, feels this too. To the *genuine* poor, it is more *burdensome* to receive a kindness,

than it is to the *generous* man who gives it. The *second* is recorded in the *ninth* verse of this chapter {~~<47120>~~ **2 Corinthians 12:9**}: *He said unto me, MY GRACE IS SUFFICIENT FOR THEE; FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS.* Of these two most blessed sayings, St. Paul is the only *evangelist*. This last is of *general* application. In all *states* and *conditions* of life God's grace is sufficient for us. If in any case we *miscarry*, it is because we have not *sought God earnestly*. Let no man say that he is overcome by sin through want of grace; God's grace was sufficient for him, but he did not apply for it *as did* St. Paul, and therefore he did not receive it. Men often lay the issue of their own infidelity to the charge of God, they excuse their commission of sin through their scantiness of grace; whereas the whole is owing to their *carelessness*, and *refusal to be saved in God's own way*; and in *this way* alone will God save any man, because it is the only effectual way.

2. The apostle must have been brought into a blessed state of subjection to God, when he could say, *I take pleasure in infirmities*; that is, in *afflictions* and *sufferings* of different kinds. Though this language was spoken on *earth*, we may justly allow, with one, that he learned it in HEAVEN.

3. St. Paul preached the Gospel without being *burdensome*. In every case the *labourer is worthy of his hire*. He who labours for the cause of God should be supported by the cause of God; but wo to that man who aggrandizes himself and grows *rich* by the *spoils of the faithful*! And to him especially who has made a fortune out of the *pence* of the poor! In such a man's heart the *love of money* must have its *throne*. As to his professed *spirituality*, it is *nothing*; he is a *whited sepulchre*, and an abomination in the sight of the Lord. If a man will love the world, (and he does love it who makes a fortune by the offerings of the poor,) the love of the Father is not in him.

II CORINTHIANS

CHAPTER 13.

The apostle again says that this is the third time he has purposed to come and see them; and threatens that he will, by the power of Christ, punish every incorrigible sinner, 1-4. Exhorts them to examine themselves, whether they be in the faith, 5, 6. Prays that they may do no evil, 7. And shows how ardently he wished their complete restoration to unity and purity, 8, 9. Tells them for what reason he writes to them, 10. Bids them farewell, 11, Gives them some directions, and concludes with his apostolical benediction, 12-14.

NOTES ON CHAP. 13.

Verse 1. This is the third time I am coming to you.] These words are nearly the same with those ^{<471214>} **2 Corinthians 12:14**; and probably refer to the purpose which he had *twice* before formed of seeing them. But the latter clause seems to attach a different meaning to the passage; at least so it has been understood by some learned men.

Schoettgen thus interprets the whole: the *first* coming of the apostle to Corinth was when he *personally* visited them, and there founded the Christian Church. By his *second* coming we are to understand his first epistle to them; and, by his being now ready to come to them the *third* time, we are to understand this *second* epistle, which he was then going to send them. These were the *two* witnesses, and the apostle the *third*, which he gave to the Corinthians concerning the truth of his own ministry, or the falsity of the ministry of the pretended apostle.

Calmet contends that the apostle had been *twice* before at Corinth, and that he now purposed to go a *third* time; and that these visits were the *two* or *three witnesses* to which the apostle appeals.

Dr. *Lightfoot* thinks that the two or three witnesses were *Stephanas*, *Fortunatus*, and *Achaicus*, sent to assure them of his coming. But this opinion cannot be supported.

With respect to the *two* or *three witnesses* establishing the subject, Dr. *Whitby* says. “Though these words seem to be cited from ^{<61915>}**Deuteronomy 19:15**, rather than from ^{<01816>}**Matthew 18:16**, it being rare to find this apostle citing any thing from the New Testament, without calling it *an ordinance of the Lord*, yet it is probable that he here alludes to the practice there prescribed for the reclaiming of offenders. And then his *first* epistle being written with this introduction: *Paul an apostle, and Sosthenes*; his *second* thus: *Paul and Timotheus*; may pass for *two or three witnesses*; and his *presence* the *third* time in *person*, to exercise his censures on those offenders, before the body of the Church, may bear a fair resemblance to our Lord’s prescription in the above case: *If thy brother offend,*” &c.-So far *Whitby*. See **Clarke’s notes on** “^{<01816>}**Matthew 18:16**”.

Verse 2. I told you before, &c.] As *Calmet* maintains that Paul had already been *twice* at Corinth, it is well to hear his reasons: “St. Paul came to Corinth the latter end of the year of our Lord 52, and remained there eighteen months, ^{<41801>}**Acts 18:1**, &c. He came there a *second* time in the year 55, but stayed only a short time, as he had to return speedily to Ephesus, ^{<46167>}**1 Corinthians 16:7**; hence it is that St. Luke makes no mention of this *second* journey in the Acts. Finally he determined to visit them a *third* time; as in effect he did about the year 57. Of his *second* voyage to Corinth, which is not mentioned in the Acts, he speaks expressly in this verse.”

I do not see sufficient evidence to induce me to subscribe to this opinion of *Calmet*. I believe the apostle had been but *once* before at Corinth; and this matter is set in a clear point of view by Dr. *Paley*. See the Introduction, sec. xi.

I will not spare] I will inflict the proper punishment on every incorrigible offender. It *does* appear, from all the apostle’s threatenings, that he was possessed of a miraculous power, by which he *could inflict punishment on offenders; that he could deliver the body to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus*, ^{<4021>}**1 Corinthians 4:21; 5:5**. What he says he told them before probably relates to ^{<4021>}**1 Corinthians 4:21**: *Shall I come with a rod, &c.*

Verse 3. Since ye seek a proof of Christ] The conversion of the Corinthians was to themselves a solid proof that Christ spoke by the apostle; and therefore he could, with great propriety, say that this *power of Christ*, far from being *weak*, was *mighty among them*.

Verse 4. For though he was crucified through weakness] It is true Christ was crucified, and his crucifixion appeared to be the effect of his *weakness*; yet even this was not so; he gave up his life, none could take it away from him; and in his last struggle, had he even been deficient in power, he could have had more than twelve legions of angels to support him against the high priest's mob, ^{<406>} **Matthew 26:53**; but how then could the Scripture be fulfilled? And had he *not died*, how could the human race have been *saved*?

Yet he liveth by the power of God.] Though he appeared to be crucified through his own weakness, yet he now liveth by the power of God; exerting an almighty energy by which all things are subject to him.

We also are weak in him] Because we are on Christ's side we appear to *you* as *weak* as he did to the *Jews*; but it is not so, for *we live with him*-under the same influence, and partaking of the same life; manifesting by our preaching and miracles the *power of God towards you*. While I do not use the *rod*, I appear to you *weak*; I will use it, and then you shall find me to be *strong*.

Verse 5. Examine yourselves, whether ye be in the faith] εαυτους πειραζετε. *Try yourselves; pierce your hearts; bore yourselves throughout; try yourselves by what I have written, and see whether ye retain the true faith of the Gospel.*

Prove your own selves.] εαυτους δοκιμαζετε. *Put yourselves to the test, as you would try gold or silver suspected of adulteration. No more take that for Gospel which is not so, than you would take adulterated money for sterling coin. This is a metaphor taken from testing or assaying adulterated metals.*

Know ye not your own selves] Are ye not full of wisdom and understanding? And is it not as easy to find out a *spurious* faith as it is to detect a *base coin*? There is an *assay* and *touchstone* for both. If *base* metal be mixed with the *pure* you can readily detect it; and as easily may you know that you are *in the faith* as you can know that *base metal* is mixed with the *pure*. Does Jesus Christ dwell in you? You have his *Spirit*, his power, his mind, if ye be Christians; and the Spirit of Christ bears witness with your spirit that ye are the children of God. And this is the case except ye *be reprobates*; αδοκιμοι, *base counterfeit coin*; mongrel Christians. This metaphor holds excellently here. They had a *Judaizing*

Christian among them; such, presumptively, was the *false apostle*: they had received his *Judaico-Christian* doctrine, and were what the prophet said of some of the Israelites in his time. *Reprobate silver*, adulterated coin, *shall men call them*, ²⁴⁰³³ **Jeremiah 6:30**. And thus, when they were brought to the *test*, they were found reprobate; that is, adulterated with this mixture of bad doctrine. There is no other kind of reprobation mentioned here than that which refers to the trial and rejection of adulterated coin; and, by way of metaphor, to the detection of false Christianity. This reprobation came of the people themselves: they, not God, adulterated the pure metal. Man pollutes himself; then God reprobates the polluted.

Verse 6. Ye shall know that we are not reprobates.] Ye have had, and ye shall have, the fullest proof that I have preached the true faith among you; and that God has confirmed it by his testimony; and thus that I am proved and manifested to be what I ought to be, and shown to be *approved* of God.

Verse 7. I pray to God that ye do no evil] That ye do not persist in that course which will oblige me to use the power of Christ, with which I am endowed, to punish you. Some apply this prayer to the apostle himself: *Now I pray to God that I may do YOU no evil*-that I may not be obliged to use my apostolic *rod*, and inflict evil upon you.

Not that we should appear approved] We do not wish to give this proof that we are approved of God, by inflicting this punishment on the transgressors.

But that ye should do that which is honest] That ye may do that which is *right* and *seemly*, *το καλον*, *though we should be*, in consequence of that, *as reprobates*-as persons *not approved* of God; because your reformation will *prevent* the exercise of this power, which would otherwise have given an *awful proof* that we are *approved* of God.

Verse 8. For we can do nothing against the truth, but for the truth.] As we are the apostles of God, we cannot bring to you any *false* doctrine; and, as we profess to be under the influence of God's Spirit, we cannot do any thing that is opposed to that truth, or which might be prejudicial to it. On the contrary, what we say and do is *for* that *truth*, to propagate and establish it. The Gospel of Jesus is truth; and my testimony concerning it is truth also. In my coming, and in my *rod*, you have nothing to fear, if you retain and abide in this truth.

Verse 9. For we are glad, when we are weak] It will give me indescribable pleasure that I should still appear to be *poor, despicable, and destitute of this extraordinary power* with which God has clothed me, so that you *be strong* in all the gifts and graces of the Holy Spirit.

And this also we wish, even your perfection.] We cannot be satisfied that persons, with such eminent endowments, and who have once received the truth as it is in Jesus, should be deficient in any of the graces that constitute the mind of Christ; such as brotherly love, charity, harmony, unity, and order. I have given the above paraphrase to this verse, because of the last term *καταρτισιν*, which we render *perfection*. *καταρτισις*, from *κατα*, *intensive*, and *αρτιζω*, to *fit* or *adapt*, signifies the reducing of a *dislocated limb* to its proper place; and hence, as *Beza* says on this passage: “The apostle’s meaning is, that whereas the *members* of the Church were all, as it were, *dislocated* and *out of joint*, they should be *joined together* in love; and they should endeavour to make *perfect* what was amiss among them, either in faith or morals.”

It is a metaphor, also, taken from a *building*; the several *stones* and *timbers* being all put in their proper places and situations, so that the whole building might be *complete*, and be a *proper habitation* for the owner. The same *figure*, though not in the same *terms*, the apostle uses, ~~⌘121~~ **Ephesians 2:20-22**.

The *perfection* or *rejointing* which the apostle wishes is that which refers to the *state of the Church* in its *fellowship, unity, order, &c.* And *perfection* in the *soul* is the same, in reference to it, as *perfection* in the *Church* is to its order and unity. The *perfection* or *rejointing* of the *soul* implies its purification, and placing every *faculty, passion, and appetite* in its proper place; so that the original order, harmony, unity, and purity of the *soul* may be restored; and the whole builded up to be a habitation of God through the Spirit, ~~⌘122~~ **Ephesians 2:22**.

Verse 10. Therefore I write these things] I only threaten you now, by this epistle, to put you on your guard, and lead you to reformation before I visit you that I may not then have to use *sharpness*, *αποτομια*, a *cutting off*, employing thus my apostolical authority to inflict punishment; a *power* which God has *given* me, rather to be employed in your *edification* than in your *destruction*.

Verse 11. Finally] **δοιπον.** All that *remains* for me now to write is, to wish you all manner of happiness, and so to take my leave.

Farewell.] A good wish, from our old mother tongue, compounded of [Anglo-Saxon], *to go*, and [Anglo-Saxon], *fairly, properly*, or [Anglo-Saxon], with *felicity; go on prosperously!* This is the spirit of this good wish.

The Greek **χαριετε** signifies nearly the same thing. **χαρω** means to be *very joyous*; **χαριετε**, *be joyous and happy, be ever prosperous*; this was among the last words which Cyrus, when dying, spoke to his friends.

Be perfect] **καταριζεσθε.** *Be compact; get into joint again; let unity and harmony be restored.* See Clarke's note on "^{4713D}2 Corinthians 13:9".

Be of good comfort] **παρακαλεισθε.** *Receive admonition; for παρακαλεω signifies to admonish, beg, entreat, and also to comfort. Receive admonition, that ye may receive comfort. If ye take my advice, ye shall have consolation; if ye do not, ye will have nothing but misery and wo.*

Be of one mind] **το αυτο φρονειτε.** *Think the same*; let there be no dissensions among you. Be of the same creed, and let disputes about that religion which should be the *bond of peace* for ever subside.

Live in peace] **ειρηνευετε.** *Cultivate peace*; or, as he says elsewhere, *Follow peace, and pursue it,* ⁸¹²¹⁴ **Hebrews 12:14.** *Cultivate a peaceable disposition, and neither say nor do any thing which has a tendency to irritate each other.*

And the God of love and peace shall be with you.] While ye are full of contentions, dissensions, and discord, *peace* can have no place among you; and as to *love*, the fulfilling of the law, that worketh no ill to its neighbour, it has necessarily taken its flight. *Love* cannot live, neither exist, where there are brawls, contentions, and divisions. And where neither *peace* nor *love* is to be found, there God cannot be. And if HE be not there, *yourselves* and the *devil* make the whole assembly.

Verse 12. Greet one another with a holy kiss.] Use every means by which a *good understanding* may be brought about. Let the *spirit* of

friendship live among you, and encourage its continuance by every *friendly act*. See Clarke's note on "⁴⁵¹⁶Romans 16:16".

Verse 13. All the saints] The *Christians* of Macedonia or Philippi, from which he wrote this epistle. In the primitive Church a *saint* and a *Christian* were the same thing; for the Christian religion calls every man to be *holy*.

Verse 14. The grace of the Lord Jesus Christ] All the *favour* and *beneficence* that come *from* and *through* the Redeemer of the world; as the LORD, the *ruler* and *governor* of all things; as JESUS, the *Saviour* of all men by his passion and death; as *Christ*, the distributor of all that Divine *unction* which enlightens, comforts, harmonizes, and purifies the mind. May this most exalted, glorious, and all-sufficient Saviour, be ever with you!

And the love of God] GOD, your *Maker*, in that infinite love which induced him to create the world, and form man in his own image and in his own likeness, that he might be capable of knowing, loving, and enjoying him for ever; and God in the fullest manifestations of that love which caused him to give his only begotten Son, to the end that they who believe on him should not perish, but have everlasting life. May this *God of love*, and this *love of God*, be ever with you!

And the communion of the Holy Ghost] May that Holy Spirit, that Divine and eternal energy which proceeds from the Father and the Son; that heavenly *fire* that gives *light* and *life*, that purifies and refines, sublimates and exalts, comforts and invigorates, make you all *partakers* with himself!

Κοινωνία, which we translate *fellowship* and *communion*, signifies properly *participation*; having things *in common*; *partaking with each other*. This points out the astonishing privileges of true believers: they have *communion* with God's Spirit; share in all its *gifts* and *graces*; walk in its *light*; through him they have the fullest *confidence* that they are of God, that he is their father and friend, and has blotted out all their iniquities: this they know by the Spirit which he has given them. And is it possible that a man shall be a *partaker* with the *Holy Ghost*, and *not know it!* that he shall be *full of light* and *love*, and *not know it!* that he shall have the *spirit* of *adoption*, by which he can cry, *Abba! Father!* and yet *know nothing* of his *relationship* to God, but by *inference* from indirect proofs! In a word, that he shall have the *grace of our Lord Jesus Christ*, the *love of God*, and the

communion of the Holy Ghost with him, and all the while know nothing certain of the grace, as to his portion in it; feel nothing warming from the love, as to its part in him; and nothing energetic from the communion, as to his participation in the gifts and graces of this Divine energy! This is all as absurd as it is impossible. Every genuine Christian, who maintains a close walk with God, may have as full an evidence of his acceptance with God as he has of his own existence. And the doctrine that explains away this privilege, or softens it down to nothing, by making the most gracious and safe state consistent with innumerable doubts and fears and general uncertainty, is not of God. It is a spurious gospel, which, under the show of a voluntary humility, not only lowers, but almost annihilates, the standard of Christianity.

This text, as well as that, ^{<1816>}**Matthew 3:16, 17**, and that other, ^{<1819>}**Matthew 28:19**, strongly marks the doctrine of the *holy* TRINITY. See the note on this latter text. And had not the apostle been convinced that there was a *personality* in this *ever-blessed* and *undivided Trinity*, he could not have expressed himself thus. And had not our Lord intended to be understood in *this way*, he would not have given such a commission to his apostles, to baptize the nations in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*. The doctrine is the teaching of God, let men make of it what they please. And the genuine Church of God have ever received and understood it in this way.

Amen.] This word is wanting, as usual, in almost every MS. of authority. *Amen* seems to have been anciently added at the conclusion of books, exactly as we add the word, *finis*, both merely signifying the end.

As to the *inscription*, it is wanting, either in whole or in part, in almost all the ancient MSS. The principal forms in which it exists are the following:—

To the Corinthians, the second.-The second to the Corinthians is completed.-The second to the Corinthians is finished.-To the Corinthians, the second, written from Philippi.-Written from Philippi by Titus.-Written from Philippi by Titus and Luke.-By Titus, Barnabas, and Luke.-The Second Epistle to the Corinthians was written from Philippi of Macedonia, and sent by Titus, SYRIAC.-The End of the Epistle. It was written from the city of Philippi by Titus and Luke. Praise be to God for ever, ARABIC. -In the VULGATE there is no subscription; nor in the ETHIOPIC. -Written in Philippi of Macedonia, and sent by Titus and Luke,

COPTIC.-*The Second Epistle to the Corinthians is ended; which was written from Philippi of Macedonia, by Titus and Luke, SYR. PHILOX.*

It has been often remarked that no dependence can be placed on many of the subscriptions to the sacred books, which are found in MSS. and versions, because those subscriptions were not written by the *authors* of those books, but were afterwards added by the *transcribers* or *copiers*, who followed either tradition or their own judgment. It is generally allowed that this second epistle was written from *Macedonia*; and probably from the city of *Philippi*, in that province. See the *introduction* and *preface* to this epistle.

Finished the correction for a new edition, Dec. 13th, 1831. A. C.