



“The Likeness of that Most Reverend Man, Matthew Poole, who dies no less desirable to this age, than, on account of His Critical and casuistic writings, he is going to be beloved by posterity.—It is left to weep and to remember.”



**The Works**  
**of the**  
**Reverend Matthew Poole**





The  
Exegetical Labors  
of the  
Reverend Matthew Poole

Translated by Dr. Steven Dilday

Volume 78: 1 and 2 Peter

Containing:

- I. *A Synopsis of Interpreters, Both Critical and Otherwise, of the Sacred Scripture*
- II. *Annotations upon the Holy Bible*

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# CONTENTS

|                             |     |
|-----------------------------|-----|
| Directions for Use .....    | 9   |
| Commentary on 1 Peter ..... | 13  |
| Prolegomena .....           | 15  |
| The Argument.....           | 17  |
| Chapter 1 .....             | 19  |
| Chapter 2 .....             | 81  |
| Chapter 3 .....             | 139 |
| Chapter 4 .....             | 203 |
| Chapter 5 .....             | 243 |
| Commentary on 2 Peter ..... | 271 |
| Prolegomena .....           | 273 |
| The Argument.....           | 277 |
| Chapter 1 .....             | 279 |
| Chapter 2 .....             | 327 |
| Chapter 3 .....             | 381 |
| Index .....                 | 427 |



# Directions for Use

Each of the volumes in this series, *The Exegetical Labors of the Reverend Matthew Poole* is actually composed of two separate works: *A Synopsis of Interpreters, Both Critical and Otherwise, of the Sacred Scriptures* (known by its Latin title, *Synopsis Criticorum*, the translated text of which is printed in this regular type) and *Annotations upon the Holy Bible* (the text of which is printed in **bold** type). In the *Synopsis*, written primarily for students, ministers, and scholars, Poole presents something of a verse-by-verse history of interpretation, setting forth the most important interpreters and interpretative positions. The *Annotations*, on the other hand, are written for the use of the common man, giving a summary of the most important interpretive issues and Poole's own, most mature (being written in the years immediately prior to his death), judgment. In these volumes, the *Annotations* have been intersplined into the translation of the *Synopsis*, creating an omnibus of Poole's exegetical efforts.

It may already be apparent from this brief description of these volumes that they are intended for study; they are certainly not a light read. So that every reader, from the unlearned to the scholar, might get the most profit from these volumes, these directions are proffered:

## 1. *Read and study the prefatory material, especially the “Preface to the Synopsis: Romans-Revelation.”*<sup>1</sup>

In the “Preface to the *Synopsis: Romans-Revelation*,” the reader is introduced to the interpreters, writing on these Books of the Bible, who, in Poole's judgment, are of the greatest significance. Because the *Synopsis* is primarily about the history of interpretation, an acquaintance with the interpreters is of the utmost importance. The translator has provided additional information about these men in the footnotes to aid the reader. Paul taught the Ephesian Christians that the ascended Lord Jesus provides teachers for the edification of His Church in all ages;<sup>2</sup> this is a synopsis of their teaching and testimony, a thing of surpassing value.

## 2. *Note that a brief summary of each book and an outline of each chapter has been provided.*<sup>3</sup>

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<sup>1</sup> The prefatory material can be found in *The Exegetical Labors of the Reverend Matthew Poole: Volume 80: Revelation 1-7*.

<sup>2</sup> Ephesians 4:11-13.

<sup>3</sup> Poole composed the book outlines from Genesis to Isaiah, but the chapter outlines

This will help the reader get and keep the entire context in view as he studies particular verses.

### 3. *Study the cross-references.*

The Authorized Version of the text has been provided at the beginning of each verse. In the *Annotations*, Poole provided a great many cross-references in the printing of the verse itself.<sup>1</sup> These should not be neglected; they are of great value in gaining an understanding of the verse being studied, and it will be found that the verse being studied has implications for the right interpretation of other texts.<sup>2</sup> Furthermore, the reader will find the verses, referenced in the *Synopsis* portion for the illustration of grammatical principles, to be of great help and use. When the reason for the citation of a particular verse is not clear in English, the translator has provided annotations in the footnotes to aid understanding.

### 4. *Begin the study of the commentary portion under each verse with the Annotations portion (printed in bold).*

Remember that the *Annotations* were written for the common man, and in them Poole, or the divines who completed the *Annotations* after Poole's death,<sup>3</sup> summarizes and gives an evaluation of the most important matters.

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were not added until the third edition of the *Annotations*, 1696, by Samuel Clarke and Edward Veale. Samuel Clarke (1626-1701), one of the ejected ministers under the Act of Uniformity, was well-qualified for this editorial work, having composed his own *The Old and New Testament, with Annotations and Parallel Scriptures* (1690) and *A Survey of the Bible; or, an Analytical Account of the Holy Scriptures, Containing the Division of Every Book and Chapter, thereby Shewing the Frame and Contexture of the Whole* (1693). Edward Veale was one of the divines called upon to complete Poole's *Annotations*, writing the portions on Ephesians, James, 1 and 2 Peter, and Jude.

<sup>1</sup> Samuel Clarke and Edward Veale appear to be responsible for supplemental cross-references, added to Poole's own. All of the cross-references have been provided in this text.

<sup>2</sup> Westminster Confession of Faith 1:9: "The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly."

<sup>3</sup> Edward Veale provided the comments on 1 and 2 Peter in Poole's *Annotations*. Veale (d. 1708) labored in the work of the ministry in both England and Ireland, having been ordained in 1657. He later served as a senior fellow at Trinity College in Dublin, until he was deprived for nonconformity. After his deprivation, he ministered as chaplain to Sir William Waller, and then as a pastor at Wapping. He edited and

Reading the *Annotations* portion will frequently shed much light upon the mass of raw exegetical material in the *Synopsis* portion.

5. *Note that Poole often presents a wide variety of interpretive positions in a short space.*

In the *Synopsis* portion, contradictory positions can be presented without any transition. The interpreters who held a certain view are usually given in parentheses after the presentation of the interpretive position, and this is frequently all that the reader is given with respect to a transition from one position to another.

6. *Make use of the Index as needed.*

An index of relatively obscure people and places has been included for the help of the reader. The index refers the reader back to the page upon which the person or place was first mentioned and footnoted.

7. *Be patient and persevere.*

Solomon the Wise teaches in the Proverbs that in some things knowledge and wisdom come only with effort,<sup>1</sup> and penetrating beyond a superficial understanding of the Scriptures will require hard work; but let the Christian give himself to this labor in the assurance of faith, that Jesus Christ is speaking to him through the Word,<sup>2</sup> and that in this study he will taste of the Lord that He is good.<sup>3</sup>

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published, with Richard Adams, Stephen Charnock's *Discourse on Divine Providence* (1680), and, of course, with Samuel Clarke, the third edition of Matthew Poole's *Annotations* (1696).

<sup>1</sup> Proverbs 2:1-5.

<sup>2</sup> 1 Peter 1:11.

<sup>3</sup> 1 Peter 2:3.





# **Commentary on 1 Peter**



# Prolegomena

The time of the writing of this Epistle is uncertain, neither is it of much importance to know (Vorstius<sup>1</sup>). It is customary to assign it to the year of our Lord 44 (Hammond<sup>2</sup>), or, 45 (Baronius<sup>3</sup> in Gerhard<sup>4</sup>), by which reckoning it would be the most ancient of all the Apostolic Epistles (Gerhard); or 65, as it might be gathered from the approaching Judgment of God against the Jews,<sup>5</sup> concerning which see 1 Peter 4:7, 12, 17 (Lightfoot's<sup>6</sup> *Harmony, Chronicle, and Order of the New Testament* 147). The occasion for writing was the coming of Silvanus or Silas<sup>7</sup> to Peter<sup>8</sup> (Gerhard out of Lyra<sup>9</sup>), and the uncertainty of many whether Peter was teaching the same things as Paul and Silas (Gerhard), and the

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<sup>1</sup> Conradus Vorstius (1569-1622) was a Dutch Arminian, condemned by the Synod of Dort and banished. It is reported that he openly embraced Socinianism at the end of his life. He wrote *Commentarius in Omnes Epistolas Apostolicas, Exceptis Secunda ad Timotheum, ad Titum, ad Philemonem et ad Hebræos*.

<sup>2</sup> Henry Hammond (1605-1660), a learned divine, served the Church of England as Rector of Penshurst, Kent (1633), Archdeacon of Chichester (1643), Canon of Christ Church, Oxford (1645), and Sub-dean (1648). He was invited to sit in the Assembly at Westminster, but he participated instead in the rising at Tunbridge and other efforts in support of Charles I. He remained a loyal Royalist and Anglican until the day of his death. He wrote *A Paraphrase and Annotations upon the New Testament, briefly Explaining All the Difficult Parts Thereof*.

<sup>3</sup> Cæsar Baronius (1538-1607) was an Italian cardinal and church historian. He wrote a twelve-volume history of the Church up to the year 1198, entitled *Annales Ecclesiastici a Christo Nato ad Annum 1198*.

<sup>4</sup> John Gerhard (1582-1637) was an eminent Lutheran divine. He held the position of Professor of Divinity at Jena (1616), and he was four times the Rector of the same. He wrote *Commentarius super Priorem Divini Petri Epistolam* and *super Posteriozem Divini Petri Epistolam*.

<sup>5</sup> The Jews rebelled against Rome in 66 AD. The strength of the rebellion was largely broken in 70, when Titus took Jerusalem, and the Roman army destroyed the Temple.

<sup>6</sup> John Lightfoot (1602-1675) was a minister and divine of such distinction and learning that he was invited to sit as a member of the Assembly of Divines at Westminster. He specialized in Rabbinic learning and lore. He brought that learning to bear in his defense of Erastianism in the Assembly, and in his comments upon Holy Scripture.

<sup>7</sup> Silas was a Prophet, and he accompanied Paul on his second missionary journey. See Acts 15-17.

<sup>8</sup> 1 Peter 5:12.

<sup>9</sup> Nicholas de Lyra (1270-1340) was born to Jewish parents, but he converted to Christianity. He entered the Franciscan Order and became a teacher of some repute in Paris. His *Postilla in Vetus et Novum Testamentum* demonstrate remarkable ability and a commitment to the literal sense of the Scripture.

opinion of Simon Magus,<sup>1</sup> Nicolas,<sup>2</sup> and others, who were preaching faith without works (Augustine in Gerhard). The scope and argument was that he was testifying that to be the true doctrine which they had embraced concerning the grace of God through Christ, as it might be gathered from 1 Peter 5:12 (Piscator,<sup>3</sup> similarly Gerhard), and that he was exhorting them, both unto perseverance in this faith (Piscator), and unto the study of good works (Gerhard). This Epistle has τὸ σφοδρὸν, *the fervor*, or *vehemence*, one might expect of the Prince of the Apostles (Grotius<sup>4</sup>).

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<sup>1</sup> Simon Magus was a Samaritan magician, converted to Christianity by Philip, but discovered by Peter to be a false professor (Acts 8). Later church historians remember him as the source of all heresies.

<sup>2</sup> The Nicolaitans, Revelation 2:6, 15, were the disciples of Nicolas (perhaps the Nicolas mentioned in Acts 6:5); they taught the lawfulness of eating things offered to idols and a community of wives.

<sup>3</sup> John Piscator (1546-1626) was a learned Protestant divine. He held the position of Professor of Divinity at Herborn (1584). His German version was the first, complete and independent, since that of Martin Luther. Through the course of his career, his views changed from those of the Lutherans to those of the Calvinists, and from those of the Calvinists to those of the Arminians. He remains widely regarded for his abilities as a commentator. He wrote *Commentarii in Omnes Libros Veteris et Novi Testamenti*.

<sup>4</sup> Hugo Grotius (1583-1645) distinguished himself in the field of international law, but he was interested in many fields of learning, including Christian apologetics, theology, and Biblical criticism and exegesis. His exegetical talents are displayed in his *Annotationes in Vetus et Novum Testamentum*. His dual interest in international law and theology caused him to run afoul of civil authorities: Embracing Arminian doctrine, he was imprisoned from 1618-1621 after the Synod of Dort declared against the position.

# The Argument

Of the penman of this Epistle there is no doubt; and of the time of his writing it, no certainty, whether about the year of our Lord 45, or rather 65. The occasion of it may (not improbably) be thought to be the same that was of James's writing his, viz. the folly and perverseness of some in those times, and among the Jewish Christians to whom he wrote, in separating faith from holiness, and their doubting whether Peter and Paul taught the same doctrine. His scope therefore is, partly to confirm these saints in the belief of the gospel, and to testify that the doctrine of the grace of God through Jesus Christ, which they had embraced and did profess, was indeed infallibly true, 1 Peter 5:12, being the same that had been preached by the prophets to the fathers of the Old Testament, 1 Peter 1:10-12; fairly implying it to be the same that Paul preached, by his sending this Epistle to them that were of the circumcision, by Silvanus, a minister of the uncircumcision, and Paul's ordinary companion in the work of the gospel; as likewise he doth by that ample testimony he gives to Paul and his writings, 2 Peter 3:15, 16. And partly to exhort them to the practice of godliness, and a conversation suitable to the gospel: and that he doth, both as to the general duties incumbent on all believers, 1 Peter 1:13-2:12; and as to the particular duties which concerned them in their several relations, subjects to magistrates, servants to masters, husbands and wives mutually to each other, ministers to people, younger people to their elders, and especially sufferers towards their oppressors and persecutors; but withal intermixing several general duties, and of concernment to all, and concluding all with prayer and salutation.





# Chapter 1

*The apostle's address to the strangers elect in Christ, dispersed throughout the Lesser Asia, 1, 2. He blesseth God for having raised them to the hope of a blessed immortality, 3-9. He showeth that their salvation in Christ had been foretold by the prophets of old, 10-12, and exhorteth them to a vigilant and holy conversation, suitable to their calling and redemption by the blood of Christ, 13-21, and to mutual love, 22-25.*

[circa 60 AD] Verse 1: Peter, an apostle of Jesus Christ, to the strangers (**John 7:35; Acts 2:5, 9, 10; Jam. 1:1**) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia...

[Peter] It is the same name as *Cephas*,<sup>1</sup> just as Θωμάς/*Thomas* and Δίδυμος/*Didymus*<sup>2</sup> are the same name (Grotius). [See Gomar.<sup>3</sup>]

[*An Apostle, etc.*] Concerning which see John 1:42 and Matthew 4:18, etc. (Piscator). The Apostles are not wont in the beginning of their Epistles to omit this their office, certainly the highest, so that thence their authority, and that the greatest, might be fixed upon their writings (Grotius).

[*To the elect*<sup>4</sup>] That is, unto faith and grace (Menochius<sup>5</sup>): to those whom God, with others passed over and reprobated, elected unto eternal life (Estius<sup>6</sup>). Or, to Christians, as in Romans 8:33; 16:13; Colossians 3:12; 2 Timothy 2:10; Titus 1:1; 1 Peter 2:6, 9; namely, to Jewish Christians: for to

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<sup>1</sup> Πέτρος/*Peter* signifies *rock* or *stone*, as does כֶּפֶס/*Cephas* in Chaldean.

<sup>2</sup> See John 11:16. Δίδυμος/*Didymus*, signifying *twin*, is a Greek form of the Hebrew name Θωμάς/תאומא/*Thomas*, which also means *twin*.

<sup>3</sup> Francis Gomar (1569-1641), as Professor of Divinity at Leiden (1594), was a colleague and opponent of Jacob Arminius. After the Arminian conflict, he held a variety of academic posts. He wrote *Analysis et Explicatio Epistolarum et Quinque Priorum Capitum Apocalypseos*.

<sup>4</sup> 1 Peter 1:1a: "Peter, an apostle of Jesus Christ, to the elect (ἐκλεκτοῖς, moved to the beginning of verse 2 in the Authorized Version) strangers scattered..."

<sup>5</sup> John Stephen Menochius (1576-1656) joined the Society of Jesuits at an early age. His superiors in the order, recognizing his academic abilities, set him apart for training in the exposition of Holy Scripture. His *Commentarii in Sacram Scripturam* displays great learning and sound judgment.

<sup>6</sup> William Estius (1542-1613) was a Flemish Catholic scholar; he labored first as a lecturer on Divinity, then as the Chancellor at Douai. In his commentary writing, as exemplified in his *Commentarii in Sacram Scripturam* and *Commentarii in Epistolas Apostolicas*, he focuses on the literal meaning of the text; he was highly regarded for his abilities as an exegete.

those Peter was chiefly sent.<sup>1</sup> The title was taken from the Old Testament, in which the Israelites are called בְּחֹרִים/*chosen*, Isaiah 65:9<sup>2</sup> and elsewhere.<sup>3</sup> Therefore the Apostles apply the same name, and certainly with much greater justification, to those believing upon Christ, whom God has set apart for Himself unto much greater holiness, as it soon follows. See John 15:19<sup>4</sup> (Grotius). They are said to be *elect* in many ways, but here from eternity elected unto salvation, *according to the foreknowledge of God*, etc., as it follows (Gerhard). Others: *Elect* here means the same thing as effectually called, that is, actually separated from the impious and unbelieving. Compare John 15:19; 1 Corinthians 1:26 (Vorstius, similarly Gomar). Now, that these Jews were such, Peter concluded, either, by a judgment of charity, because the marks of election were appearing in them, or, by a revelation of the Holy Spirit (Gomar).

[*Strangers, etc.*, παρεπιδήμοις διασποράς] *Strangers* (or, *resident aliens* [Estius, Tremellius<sup>5</sup>], or, *dwellers from abroad* [Grotius, thus Camerarius,<sup>6</sup> Zegers,<sup>7</sup> Castalio<sup>8</sup>]: Hebrew: תּוֹשָׁבִים/*sojourners*, in Genesis 23:4<sup>1</sup>; Psalm

<sup>1</sup> See Galatians 2:7, 8.

<sup>2</sup> Isaiah 65:9: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect (בְּחֹרִי) shall inherit it, and my servants shall dwell there."

<sup>3</sup> For example, Psalm 105:6: "O ye seed of Abraham his servant, ye children of Jacob his chosen (בְּחֹרִי)."

<sup>4</sup> John 15:19: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen (ἐξελεξάμην) you out of the world, therefore the world hateth you."

<sup>5</sup> John Immanuel Tremellius (1510-1580) converted from Judaism to Christianity and quickly embraced the principles of the Reformation. He taught Hebrew at Strasburg (1541) and at Cambridge (succeeding Paul Fagius in 1549), and served as Professor of Old Testament at Heidelberg (1561). Tremellius translated the Old Syriac New Testament into Latin.

<sup>6</sup> Joachim Camerarius the Elder (1500-1575) was a German Lutheran classical scholar, who served as a professor at Nuremberg, and later at Leipzig. He assisted Phillip Melancthon in the preparation of the Augsburg Confession, and engaged in efforts to mediate between Catholics and Protestants on behalf of King Francis I of France and Holy Roman Emperor Maximilian II. He wrote *Commentarius in Novum Fœdus*.

<sup>7</sup> Nicholas Tacitus Zegers (d. 1559) was a Flemish Franciscan exegete. He wrote *Scholion in Omnes Novi Testamenti Libros* (1553), *Epanorthotes, sive Castigationes Novi Testamenti* (1555), and *Inventorium in Testamentum Novum*, a concordance (1558).

<sup>8</sup> Sebastian Castalio (1515-1563) distinguished himself as a scholar by means of his linguistic talents, evident in his *Annotationes in Vetus et Novum Testamentum*. However, the greatness of Castalio's talents did not extend to the logico-synthetic work of theology, and he ran into controversy with Calvin. He was inclined towards Pelagianism, and his views were influential in the development of Socinianism. As a

39:12<sup>2</sup> [Grotius]: Either, 1. metaphorically, that is to say, to the faithful who are here foreigners and removed from their heavenly fatherland [certain interpreters in Gomar]: See Hebrews 11:13;<sup>3</sup> 1 Peter 2:11<sup>4</sup> [certain interpreters in Gomar, Grotius]: Which is refuted by the name of *the dispersion* following [Estius]: Or, 2. with the proper signification [Gomar, similarly Estius], from which one is not rashly to recede, at least in an inscription [Gomar]) *of the dispersion* (Montanus,<sup>5</sup> Beza,<sup>6</sup> Tigurinus<sup>7</sup>). A Genitive of adjunct (Piscator): even, *dispersed* (Pagnine,<sup>8</sup> Piscator), *disseminated* (Tremellius out of the Syriac), *sojourning here and there* (Erasmus,<sup>9</sup> Illyricus,<sup>10</sup> Tigurinus, Vatablus<sup>1</sup>).

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translator of the Bible, he takes overmuch liberty, attempting to mold the speech of the prophets to suit those with a taste for classical Latin.

<sup>1</sup> Genesis 23:4: “I am a stranger and a sojourner (בְּשֹׂרֵךְ) with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.”

<sup>2</sup> Psalm 39:12: “Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner (בְּשֹׂרֵךְ), as all my fathers were.”

<sup>3</sup> Hebrews 11:13: “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims (παρεπίδημοί) on the earth.”

<sup>4</sup> 1 Peter 2:11: “Dearly beloved, I beseech you as strangers and pilgrims (παρεπίδημους), abstain from fleshly lusts, which war against the soul...”

<sup>5</sup> Benedict Arias Montanus (1527-1598) was a Spanish Benedictine monk. He attended the Council of Trent, and he was heavily involved in the production of the Polyglot Bible. He wrote commentaries on several books of the Bible, including *Elucidationes in Omnia Sanctorum Apostolorum Scripta*.

<sup>6</sup> Theodore Beza (1519-1605) served as Rector of the Academy and Professor of Theology in Geneva. He was the colleague, then successor, of Calvin. He issued a Greek New Testament, and later published his *Annotationes in Novum Testamentum*. He authored notable theological works, such as *Tractationes Theologicæ* and *Summa Totius Christianismi*, as well as poems and contributions to the Huguenot metrical psalter of Clement Marot.

<sup>7</sup> Leo Jud (1482-1542) was a co-laborer of Ulrich Zwingli during the time of the Swiss Reformation. His translation work might be his most important contribution to the reformation of Zurich. He labored with other divines to produce a vernacular version for the Swiss people, and he produced a Latin version of the Old Testament, usually known as “Tigurinus”, which would be translated, “of Zurich”.

<sup>8</sup> Pagnine (1466-1541) was an Italian Dominican. He was gifted as a Hebraist, exegete, and preacher. He was commissioned by Pope Leo X to produce a new Latin translation of the Scripture.

<sup>9</sup> Desiderius Erasmus (1467-1536) was a Dutch humanist, a classical scholar, and a Roman Catholic theologian. Although he never left the Roman Church, he sought the reformation of its corruptions, and he contributed greatly to the Reformation through the production of his various editions of the Greek New Testament and his *Annotationes in Novum Testamentum*. He was certainly one of the greatest and most influential scholars of his time.

<sup>10</sup> Matthæus Flaccius Illyricus (1520-1575) was a Lutheran divine. He served as Professor of Hebrew at Wittenburg (1544), then as Professor of New Testament at

Vatablus<sup>1</sup>). Question 1: Who then are they to whom Peter writes? Response 1: Gentile converts (Augustine, Luther,<sup>2</sup> Osiander,<sup>3</sup> Hessels,<sup>4</sup> etc., in Gerhard): with whom alone do many of the things here written agree; as, 1. that they did not see Christ, 1 Peter 1:8: 2. that they are *not a people*, 1 Peter 2:10: 3. that to them are ascribed both ignorance, 1 Peter 1:14, and idolatry, 1 Peter 4:3, both which properly agree with Gentiles; the former, Acts 17:30; Ephesians 4:18, the latter, Galatians 4:8; 1 Thessalonians 1:9, and a life lived according to the will of the Gentiles, 1 Peter 4:3: 4. that καὶ αὐτοὶ, *yourselves also*, 1 Peter 2:5; that is to say, not only the Jews, but also the Gentiles (certain interpreters in Estius). Response 2: the Jews (Eusebius,<sup>5</sup> Jerome, Œcumenius,<sup>6</sup> Athanasius,<sup>7</sup> and Baronius<sup>8</sup> in Gerhard, Gomar, Estius, Menochius, Tirinus,<sup>9</sup> Beza): 1. because many things here said agree better with them, as that *strangers of the dispersion*, compared with James 1:1; but the Gentiles were not strangers or sojourners in the following regions; and the

Jena (1557). He made great contributions in the fields of church history and hermeneutics. He wrote *Clavis Scripturæ Sacræ seu de Sermonum Sacrarum Literarum* and *Glossa Compendiaria in Novum Testamentum*.

<sup>1</sup> Francis Vatablus (c. 1485-1547) was a prominent Hebrew scholar, doing much to stimulate Hebraic studies in France. He was appointed to the chair of Hebrew in Paris, 1531. Although a Roman Catholic, his annotations (*Annotationes in Vetus et Novum Testamentum*) found employment among Protestants and Catholics alike.

<sup>2</sup> Luther wrote commentaries on 1 and 2 Peter.

<sup>3</sup> Lucas Osiander (1534-1604) was a Lutheran theologian. He produced an edition of the Vulgate with supplemental annotations and corrections, inserting Luther's translation in the places in which the Vulgate departs from the Hebrew. He was also an accomplished composer of music.

<sup>4</sup> Jean Hessels (1522-1566) was a Belgian theologian; he served as professor of theology at the University of Louvain. He was defender of the Augustinianism of Michael Baius. He wrote commentaries on the Gospel of Matthew, the Epistles of John, 1 Timothy, and 1 Peter.

<sup>5</sup> Eusebius (c. 267-338) was Bishop of Cæsarea, author of that famous *Ecclesiastical History*, and supporter of Constantine the Great.

<sup>6</sup> Œcumenius has been held traditionally to have been a late-tenth century bishop of Trikkala in Thessaly, but the authorship of the commentaries traditionally ascribed to him is confused. The commentaries on Acts and the Catholic Epistles are the same as those of Theophylact of Bulgaria (eleventh century); the commentary on the Pauline Epistles is older, copied in part from the work of Andrew of Cæsarea (563-637); the commentary on the Apocalypse appears to have been composed around the turn of the seventh century.

<sup>7</sup> Athanasius (c. 298-373) was bishop of Alexandria, and a great defender of Nicæan orthodoxy.

<sup>8</sup> Cæsar Baronius (1538-1607) was an Italian cardinal and church historian. He wrote a twelve-volume history of the Church up to the year 1198, entitled *Annales Ecclesiastici a Christo Nato ad Annum 1198*.

<sup>9</sup> James Tirinus (1580-1636) was a Flemish Jesuit priest. His abilities as a commentator are displayed in his *Commentaria in Sacram Scripturam*.

mention of their paternal traditions, 1 Peter 1:18; and their conversation had among the Gentiles, 1 Peter 2:12; and that he urges them by the authority of the Prophets, 1 Peter 1:10, which was sacrosanct to the Jews, but not to the Gentiles: 2. because the second Epistle of Peter was written to the Jews, 2 Peter 1:19; 3:15, and therefore also the first, as it is evident from 2 Peter 3:1: 3. because Peter was chiefly a minister of the Jews, Galatians 2:7 (other interpreters in Gerhard). The Jews, moreover, before conversion and faith, were *not a people*, that is, simply or entirely by reason of calling, both external and internal. Many of them also, in order to please Kings and avoid dangers, polluted themselves by idolatry, as the books of the Maccabees relate<sup>1</sup> (Gomar). Response 3: the Jews principally, yet secondarily converted Gentiles, who were mixed with the Jews, and were constituting one Church with them in these places, not less than at Rome, Corinth, etc.; although Paul, as the Apostle of the Gentiles,<sup>2</sup> wrote principally to converted Gentiles (Gomar). Question 2: What then was this dispersion of the Jews? Response 1: That dispersion accomplished after the death of Stephan, Acts 8:1 (most interpreters in Gerhard, thus Hammond), which certainly is not to be omitted here, concerning which is used the word *διασπαρέντες*, *dispersed* or *scattered abroad*, in Acts 8:4; 11:19 (Grotius). However, this dispersion is said to have been *throughout Judea and Samaria*, Acts 8:1 (Gerhard). Objection: But some of those proceeded into Antioch, Damascus, Cyprus, Acts 9:10; 11:19 (Baronius in Gerhard). Response 1: But those were too few to constitute entire Churches. Response 2: That dispersion was already accomplished in a former time before Christ, in Assyria, Babylon, and Egypt (Gerhard, similarly James Cappel<sup>3</sup>), of which mention is made in John 7:35; Acts 2:9, 10 (Gerhard). All places in which the Israelites were living outside of their own country are called *διασποραι*/*dispersions*, at whatever time, upon whatever occasion, those migrations might have happened; whether in wars, as by Tiglath-pilneser,<sup>4</sup> Shalmaneser,<sup>5</sup> and Nebuchadnezzar,<sup>6</sup> or to evade domestic ills, for which reasons many departed into Syria, and into Egypt, and into other parts of the Roman Empire (Grotius). There was a threefold dispersion of the Israelites, 1. of the Ten Tribes by Shalmaneser into Media, etc., 2 Kings 17:6; 18:11; 2. of the Two Tribes by Nebuchadnezzar into Babylon and Mesopotamia, whence

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<sup>1</sup> 1 and 2 Maccabees relate the history of the attempts of the Seleucid Empire to impose idolatrous worship upon the Jews.

<sup>2</sup> Romans 11:13.

<sup>3</sup> James Cappel (1570-1614) was the older brother of Louis Cappel. He was Professor of Hebrew and Theology at the Academy of Sedan. He wrote *Observationes in Novum Testamentum*.

<sup>4</sup> See 1 Chronicles 5:6, 26.

<sup>5</sup> See 2 Kings 17.

<sup>6</sup> See 2 Kings 24; 25; 2 Chronicles 36.

they migrated into the following places, *Pontus, etc.*; 3. by Ptolemy Lagus into Egypt and Alexandria<sup>1</sup> (Mede's<sup>2</sup> *Works* 1:20:97<sup>3</sup>). The principal division of this dispersion was the Babylonian Jews; whom therefore he does not actually name, because he was writing from Babylon (Drusius<sup>4</sup>), 1 Peter 5:13 (Mede's *Works* 1:20:97). Now, all these that are here named are regions of the Roman Empire, not the Parthian,<sup>5</sup> in which was Babylon. I think those to be mistaken who either think only two διασποράς/*dispersions* are mentioned, or think that Babylon was the head of those Jews that were throughout Asia, which was subject to the Romans. Media,<sup>6</sup> Hyrcania,<sup>7</sup> and parts further off were situated under the Babylonian Patriarch;<sup>8</sup> but Egypt, Libya, and those near to them were situated under the head of the Sanhedrin of Alexandria.<sup>9</sup> All others were under the Prince, that is, נָשִׂיךְ/*Nasi*, of Jerusalem, who afterwards sat at Tiberias.<sup>10</sup> In Colchis<sup>11</sup> there were already some of the Israelite nation from the deportation of Shalmaneser and Nebuchadnezer. But here it is treated of the

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<sup>1</sup> Ptolemy Lagides was one of Alexander the Great's generals, and later ruler of Egypt from 323 to 283 BC. *Circa* 312, Ptolemy took Jerusalem, and deported a great many Jews and Samaritans.

<sup>2</sup> Although most remembered for his work on John's Apocalypse, *The Key of the Revelation*, and his eschatological views, Joseph Mede (1586-1638) treats texts spanning the entire Bible in his *Works*. Mede was first a student, and then a fellow, tutor, and Reader of Greek, at Christ's College, Cambridge.

<sup>3</sup> From Mede's "Dissertation on Acts 2:5".

<sup>4</sup> John Drusius (1550-1616) was a Reformed theologian, who excelled in Oriental studies, Biblical exegesis, and critical interpretation, as is evident from his *Annotationes in Pentateuchum, Josuam, Judices, Ruth, Samuelem, Estheram, Jobum, Coheleth, seu Ecclesiasten, Prophetas Minores, Ecclesiasticum, Tobit, 1 Librum Machabæorum; Notæ Majores in Genesin, Exodum, Leviticum, et Priora 18 Capita Numerorum; Annotata in Novum Testamentum*. He served as Professor of Oriental Languages at Oxford (1572), at Louvain (1577), and at Franeker (1585).

<sup>5</sup> The Parthian Empire endured from 247 BC to 224 AD. At its largest, it extended from what is now south-eastern Turkey to eastern Iran.

<sup>6</sup> A region roughly equivalent to modern-day Iran.

<sup>7</sup> A small region just south of the Caspian Sea.

<sup>8</sup> This is likely a reference the Babylonian Exilarch, the Jewish leader/prince of the Diaspora community in Babylon. This office lasted from the Babylonian Captivity (or so it is thought) to the eleventh century AD.

<sup>9</sup> There was a thriving Jewish community in Alexandria, Egypt, led by an Alexandrian Sanhedrin.

<sup>10</sup> Tiberias was located on the western shore of the Sea of Galilee. There the Sanhedrin settled *circa* 150, after the expulsion of the Jews from Jerusalem in 135 due to the Bar Kokhba Revolt. Tiberias developed a thriving rabbinical academy, and the Jerusalem Talmud was probably compiled there under the supervision of Rabbi Judah haNasi, *the Prince* (*circa* 200). Judah is thought to have been called *the Prince* because he was a descendant of David and president of the Sanhedrin.

<sup>11</sup> A region on the south-eastern shore of the Black Sea.

Jews, concerning whom also in Acts 2:9, where mention is also made of *Cappadocia* and *Asia*. All those were making use, not of the Chaldean version, but of the Greek: and in that tongue Paul addressed them. In Philo,<sup>1</sup> Agrippa<sup>2</sup> mentions the dispersions of the Jews throughout Egypt, Phœnicia, Syria, Pamphylia,<sup>3</sup> Cilicia,<sup>4</sup> Bithynia,<sup>5</sup> Pontus.<sup>6</sup> [See the very words in Grotius.] Then, with many other places interjected Agrippa comes unto the places beyond the Euphrates. But in Babylon in his own time he says that there were no Jews (Grotius).

[*Of Pontus, etc., Πόντου, Γαλατίας*] Some read these conjointly (Gerhard), like Theodoret<sup>7</sup> and Cæcumenius, *throughout Galatia of Pontus* (Gomar), so that this might be distinguished from that Galatia bordering on the Celts, which is Celtic Gallia<sup>8</sup> (certain interpreters in Gerhard). But *Galatia of Pontus* is nowhere found in writing. Neither is *Galatia* a region of *Pontus*, but it lies near to it on the South (Gerhard out of Estius). Others: *of Pontus, of Galatia* (Estius, Gomar, Gerhard, etc.). These are two distinct regions (Beza). *Pontus*<sup>9</sup> is a maritime region (Beza, Gerhard), which encompasses the entire coast of the Euxine/Black Sea all the way to Colchis (Gerhard), bordering on the inland [regions] of *Galatia* and *Cappadocia*, as it is proven out of Strabo<sup>10</sup> (Beza, Gerhard). From this region this Epistle is called *To the Pontians*, as Cyprian,<sup>11</sup> out of Tertullian,<sup>1</sup> calls it. In *Galatia* there were many Jews, as it appears from the epistle of Paul to the Galatians (Grotius).

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<sup>1</sup> From *On the Embassy to Gaius* 281-283. Philo was a first century Jewish scholar of Alexandria, Egypt. In him, one finds a synthesis of Platonic philosophy, Hebrew learning, and Jewish theology.

<sup>2</sup> Agrippa I, or Herod Agrippa, grandson of Herod the Great, was the king of Jews from 41 to 44.

<sup>3</sup> Pamphylia was in the center of the southern coast of Asia Minor.

<sup>4</sup> Cilicia was just east of Pamphylia.

<sup>5</sup> Bithynia was on the north-western coast of Asia Minor.

<sup>6</sup> Pontus was on the south-eastern shore of the Black Sea.

<sup>7</sup> Theodoret (393-457) was bishop of Cyrus, and a significant participant in the Christological controversies of his age. He was an advocate of Antiochian dyophysitism, or moderate Nestorianism, although he condemned the Nestorian affirmation of two Sons in Christ, and the Nestorian denial that Mary was *Theotokos*, that is, *the Mother of God*. His orthodoxy was cleared at the Council of Chalcedon (451).

<sup>8</sup> The Celts inhabited all of modern-day France. Celtic Gallia was the Alpine region on the border of modern-day France and Italy.

<sup>9</sup> Πόντος/*Pontus* can signify *sea*, or refer to the region.

<sup>10</sup> *Geography* 12:3:12; 14:5:24. Strabo (c. 63 BC-c. 24 AD) was a geographer and historian.

<sup>11</sup> *Testimonia ad Quirinium* 3:36, 37, 39. Cyprian (d. 258) served as Bishop of Carthage. He is noted for his refusal to readmit into the Church those who had “lapsed” under persecution.



[*Of Cappadocia*<sup>2</sup>] See on Acts 2:9 (Grotius).

[*Of Asia*] Not the greater, but the lesser (Estius, Gerhard). Objection: But Pontus, Galatia, Cappadocia, and Bithynia were regions of Asia Minor (Estius, Gerhard, Gomar). Response: *Asia*, both here and in Acts 16:6, 7 (Gerhard), is taken Synecdochically (Gomar), and specifically (Gerhard, Estius), for Ionia<sup>3</sup> (Gomar, Grotius, Drusius), or the region around Ephesus (Estius, thus Gerhard, Grotius, Menochius, Drusius); *which is specifically called Asia*, says Jerome, or rather Eusebius, in *Concerning the Places* of the Acts of the Apostles<sup>4</sup> (Drusius), in which were [also] those seven cities of Revelation 1:11 (Estius, Gerhard, thus Menochius), and that entire tract of land and islands, which embraces Troas,<sup>5</sup> Phrygia,<sup>6</sup> Lydia,<sup>7</sup> Mæonia,<sup>8</sup> and Ionia (Menochius), and in which there was a great number of Jews, as Josephus testifies in his *Antiquities of the Jews* 12:3; 14:17; 16:3. See on Acts 6:9; 19:1, 2, 8, 10, 13, 33 (Grotius).

[*And of Bithynia*] Which was near to Pontus, Galatia, and Asia, specifically so called (Grotius): which was at the beginning of the Sea over against Thrace<sup>9</sup> (Gerhard). See the Geographers (Grotius). Now, Peter writes to these Provinces, either, 1. because previously he preached to them with the living voice (Gerhard, Jerome in Estius); as it is gathered from this, that he says that he writes for ὑπόμνησιν, *a reminder*, etc., 2 Peter 1:12, 13; 3:1, compare also 2 Peter 1:15 (Gerhard): or, 2. because grievous persecutions had been excited there (Estius, Gerhard). Question: Why is there no mention of Babylon, which was the head of this dispersion (Gerhard)? Response: Because he was present there (Gomar), and from there he wrote this Epistle, 1 Peter 5:13 (Gomar).

***To the strangers; not only metaphorically strangers, as all believers are in the world, 1 Peter 2:11; but properly, as being out of their own land, and so really strangers in the places here mentioned. Scattered; so James 1:1. Throughout Pontus; a country of***

<sup>1</sup> *Scorpiace* 12. Tertullian was a Latin Father of the second century. He labored as an apologist during times of persecution, and was important in the development of the Trinitarian vocabulary in the Latin-speaking West.

<sup>2</sup> Cappadocia was east of Galatia.

<sup>3</sup> Ionia was in the center of the western coast of Asia Minor.

<sup>4</sup> Eusebius wrote *Onomasticon* (or, *On the Place-Names in the Holy Scripture*); Jerome, *De Situ et Nominibus Locorum Hebræorum* (*Concerning the Situation and Names of Hebrew Places*). Jerome's work is a translation of Eusebius' with some editorial modifications.

<sup>5</sup> Troas is north of Ionia on the western coast of Asia Minor.

<sup>6</sup> Phrygia was in the heart of Asia Minor.

<sup>7</sup> Lydia was west of Phrygia, but not reaching to the coast.

<sup>8</sup> Mæonia was the ancient name of Lydia.

<sup>9</sup> Thrace was due east of Macedonia, before one would cross into Asia Minor.

the Lesser Asia, bordering upon the Euxine sea, and reaching as far as Colchis. *Galatia*; which borders upon Pontus, and lies southward of it. To the Gentile churches inhabiting here, Paul wrote his Epistle inscribed to the Galatians. *Cappadocia*; this likewise borders upon Pontus, and is joined with it, Acts 2:9. *Asia*; that part of Asia the Less, which was especially called Asia, viz. the whole country of Ionia, which contained in it Troas, Phrygia, Lydia, Caria,<sup>1</sup> etc. See Acts 16:6, 9; 19:10, 31. And *Bithynia*; another province of the Lesser Asia, bordering upon Pontus and Galatia, and opposite to Thracia. *Question*. Who were the strangers to whom this Epistle was written? *Answer*. Chiefly the Christian Jews scattered in these countries, as appears by 1 Peter 2:12, and 1:18, where he mentions the *traditions* of their *fathers*, of which the Jews were so fond, Matthew 15:2; Galatians 1:14; but secondarily, to the converted Gentiles. As Paul, the apostle of the uncircumcision, wrote principally to the converted Gentiles, at Rome, Corinth, Ephesus, etc., but doth not exclude those Jews that were among them, who, being converted to the faith, were of the same mystical body with them; so Peter, though he firstly wrote to the converted Jews, as being an apostle of the circumcision, yet includes the Gentiles that were mingled among them, and joined in faith and worship with them.

Verse 2: (Eph. 1:4; 1 Pet. 2:9) Elect (Rom. 8:29; 11:2) according to the foreknowledge of God the Father, (2 Thess. 2:13) through sanctification of the Spirit, unto obedience and (Heb. 10:22; 12:24) sprinkling of the blood of Jesus Christ: (Rom. 1:7; 2 Pet. 1:2; Jude 2) Grace unto you, and peace, be multiplied.

[According to, etc., κατὰ πρόγνωσιν Θεοῦ πατρός, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ] This is to be referred, either, 1. to that, *Apostle*, etc.; that is to say, an Apostle, appointed according to the will of God (Cyril<sup>2</sup> and Œcumenius in Estius); or, 2. to that, *elect* (Estius out of Bede,<sup>3</sup> Lyra, etc. Menochius, Tirinus, Grotius,

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<sup>1</sup> Caria was south of Lydia.

<sup>2</sup> *De Recta Fidei*. Cyril of Alexandria (c. 378-444) was a participant in the third ecumenical council, held at Ephesus. He repudiated the heretical Nestorian Christology but tended himself to the monophysitism.

<sup>3</sup> Bede (c. 672-735), known as the *Venerable Bede*, was an English monk whose fame rests largely on his ecclesiastical history of England (c. 731). He wrote many other works, including commentaries on the Pentateuch, Kings, Esdras, Tobias, the Gospels, Acts, and the Catholic Epistles. His interpretive work is characterized by his commitment to the tradition of the Fathers and by his use of the allegorical method of interpretation.

Gomar, Gerhard, Beza, Piscator, Vorstius), by Trajection<sup>1</sup> (Grotius, Piscator, etc.), with the result that that, *strangers dispersed, etc.*, is included parenthetically (Gomar); as what things here follow compel us to admit (Estius). Now, those effectually called and separated from the world he here calls *elect* (Estius, Vorstius), as in John 15:19.<sup>2</sup> Metonymy of the efficient (Piscator). [Thus they render the passage:] *Elect* (or, *chosen* [Erasmus, Pagnine]) *according to the premeditation, or preconception, or prescience* (or, *foreknowledge* [Castalio]; *in accordance with the prescience* [Tremellius out of the Syriac]; *according to the prescience, or preconception* [Tigurinus, Piscator, Montanus, thus the Vulgate]; *according as it pertains to the prescience* [Arabic]; *according to the predetermination* [Erasmus]; *according to the foreordination* [Erasmus, Vatablus]; *according to the predilection, or, which comes to the same thing, the providence, or benign ordination* [Estius]: Πρόγνωσις here signifies, either, 1. a bare prescience [certain interpreters in Gomar, Gerhard], by which God has chosen, or has decreed to save, those whom He foresaw were going to believe, etc. [Gerhard]; or, 2. a decree preceding [Grotius, Gomar, Tirinus, Hammond, Beza], and eternal [Vatablus, Piscator], concerning the salvation of the elect [Piscator, similarly Erasmus, Gomar]: or, God's determinate counsel [Erasmus]; providence [Menochius, Tirinus], not barely speculative, but practical, which includes the will of God [Tirinus, similarly Vorstius]: or, predestination [Estius out of Augustine and Lyra, Menochius], by which God chose them unto faith and grace [Menochius, Tirinus], and the fit means [Menochius], by which they are conducted unto righteousness and salvation [Tirinus]: For the *prescience* of God, when it is posited in the case of good things, is the same as *predestination*: For God foresees nothing good that He Himself is not going to do [Estius out of Augustine]: Thus this word is used in Romans 8:29;<sup>3</sup> 11:2<sup>4</sup> [Estius, Vorstius, Piscator]; Acts 2:23<sup>5</sup> [Grotius]; 1 Peter 1:20<sup>6</sup> [Vorstius, Estius]: Thus also the simple verb *to know* is used in the place of *to choose*, to approve [Estius, thus Gomar], as in Psalm 1:6;<sup>7</sup> Matthew 7:23<sup>1</sup> [Gomar]: Moreover, among the

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<sup>1</sup> That is, the transposition of words.

<sup>2</sup> John 15:19: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen (ἐξελεξάμην) you out of the world, therefore the world hateth you."

<sup>3</sup> Romans 8:29: "For whom he did foreknow (προέγνω), he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

<sup>4</sup> Romans 11:2a: "God hath not cast away his people which he foreknew (προέγνω)."

<sup>5</sup> Acts 2:23: "Him, being delivered by the determinate counsel and foreknowledge (προγνώσει) of God, ye have taken, and by wicked hands have crucified and slain..."

<sup>6</sup> 1 Peter 1:20: "Who verily was foreordained (προεγνωσμένου) before the foundation of the world, but was manifest in these last times for you..."

<sup>7</sup> Psalm 1:6: "For the Lord knoweth (γινώσκει, in the Septuagint) the way of the righteous: but the way of the ungodly shall perish."

Latins Decrees are called *scita*, *things known*,<sup>2</sup> and Judges are called *cognitores*, *ones who know*<sup>3</sup> [Erasmus]: The sense [here] is the same as in Ephesians 1:4 [Grotius]: Another reading has *πρόθεσιν*, *the purpose*<sup>4</sup> [Vorstius]) *of God the Father* (who is the efficient and author of election, not exclusive of the Son and the Holy Spirit, but by a certain excellence, by which unto Him, as the first person in order, from whom the remaining two persons have their source, Divine actions are generally wont to be referred [Gomar]: Others: Here *Father* is able to be taken both notionally, so that it might signify the first person; and essentially, so that it might signify God, which is common to the three persons: For He is Father with respect to Angels, men, and the rest of the creatures [Menochius]), *through the sanctification* (ἐν ἁγιασμῷ, *in the sanctification*, in the place of δι' ἁγιασμοῦ, *through the sanctification*, according to the Hebraism<sup>5</sup> [Vorstius out of Piscator, similarly Erasmus, Gerhard]; that is, by which the Holy Spirit sanctifies the heart through the preaching of the Gospel, according to John 17:17 [Piscator, similarly Gerhard]: Thus the instrumental cause of salvation is expressed, which is the ministry of the Word and Sacraments, which is the *ministry of the Spirit*, 2 Corinthians 3:6 [Gerhard]; or the formal cause of our election is denoted, that is, the formal cause of our effectual calling unto Christ [Vorstius out of Beza]; or, *in the sanctification*, as Bede and certain Latin codices read it, so that there might be a Hypallage here, *in the sanctification of the Spirit*, in the place of, *in the Spirit of sanctification*, that is, the sanctifying Spirit [Estius]: *unto*, or *towards*, *the sanctification* [Beza, Zegers, Grotius, Vulgate, Menochius, Tirinus, Vatablus], that is, εἰς ἁγιασμὸν, *unto sanctification* [Gomar out of Beza], so that they might be sanctified [Vatablus, thus Estius, Menochius]; or, unto separation from the impurity of the world and from common use, and consecration to God or unto divine use and worship [Gomar, similarly Beza]; which consecration is explained by two species, *obedience*, and *sprinkling*, *etc.*, that is, regeneration, and justification [Gomar out of Beza]) *of the Spirit* (either, 1. the human spirit [Estius]; that is to say, that not only the flesh might be sanctified, as in the old Law [Tirinus], but also the spirit, or soul [Tirinus, thus Estius]; or, *unto sanctification*, not carnal or legal, but *spiritual* [Zegers]: Or, 2. the Holy Spirit [Estius, Gomar, thus Zegers, Menochius, Gerhard], as in 2 Thessalonians 2:13 [Gomar]; that is to say, that He might sanctify you [Estius, thus Menochius]: He thus *chose* us and loved us, *that He might also sanctify us through His Spirit*: The Genitive

<sup>1</sup> Matthew 7:23: “And then will I profess unto them, I never knew (ἔγνων) you: depart from me, ye that work iniquity.”

<sup>2</sup> For example, Livy's *Ab Urbe Condita* 1:20:6.

<sup>3</sup> See, for example, Ovid's *Amores* 1:12:24.

<sup>4</sup> Πρόθεσιν is given as a marginal reading in Stephanus' 1550 Greek New Testament.

<sup>5</sup> The Hebrew preposition *ב*/*in* can also indicate agent, instrument, or means.

Πνεύματος, *of the Spirit*, here denotes [Grotius], not the subject [Gomar], but the Cause [Grotius], the efficient Cause, or Author, of sanctification [Gomar]: Which sense better agrees with the context [Gerhard], and is agreed upon by most, for thus is completed in this place the mystery of the Trinity [Estius]; even as election is attributed to the Father, redemption to the Son, so also sanctification to the Holy Spirit [Gomar, thus Estius], as in 1 Corinthians 6:11: See 1 Peter 1:22 [Gomar]), *unto*, or *towards*, *obedience* (namely, of Christ [Estius]; either, 1. by which we obey Christ [Estius, similarly Gomar]: Which Spirit brings it to pass that we obey God with much more excellence than before [Grotius]: This and the following depend upon the word, *elect* [Estius]: It signifies that they were elected unto this, that they might obey the divine precepts [Menochius]: Now, by the name of *obedience* is understood, either, 1. faith in Christ [Gerhard, Piscator, thus Gomar, Vorstius]; that is, by which we obey the Gospel [Vorstius], or, those commandments of God, *hear ye Him*<sup>1</sup> (*respond ye to the Gospel* [Piscator]: which is also elsewhere called the *obedience of faith*, Romans 1:5<sup>2</sup> [Gerhard, similarly Piscator, Vorstius]; Romans 16:26, and the *obedience of the Gospel*, Acts 6:7;<sup>3</sup> Romans 10:16, and the *obedience of Christ*, Hebrews 5:9 [Gerhard], and the *obedience of the truth*, 1 Peter 1:22<sup>4</sup> [Piscator]: for true faith cannot be without obedience [Vorstius]: or, 2. also love and a holy life, which, no less than faith, the Gospel requires [Gomar]: or, 3. the obedience with which Christ obeyed all the way unto the death of the cross<sup>5</sup> [certain interpreters in Gomar, Beza]: But we are not rightly said to be elected unto that obedience, but through and because of it [Gerhard out of Estius]: [But learned men do not think that the authors of that opinion take that εἰς/*unto* otherwise, and thus nullify that difficulty: for they translate it:] *through obedience* [Beza, Tirinus], that is, through the merit of the obedience of Christ [Tirinus]: Therefore, it denotes the material of our sanctification, namely, the righteousness of Christ, by the imputation of which we are crowned as righteous: Εἰς/*unto* here is in the place of διὰ/*through*, for the Hebrew כּ signifies both<sup>6</sup> [Beza]) *and sprinkling of the blood of Jesus Christ*

<sup>1</sup> See, for example, Matthew 17:5.

<sup>2</sup> Romans 1:5: “By whom we have received grace and apostleship, for obedience to the faith (εἰς ὑπακοὴν πίστεως, or, *unto obedience of faith*) among all nations, for his name...”

<sup>3</sup> Acts 6:7: “And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith (ὑπήκουον τῇ πίστει).”

<sup>4</sup> 1 Peter 1:22: “Seeing ye have purified your souls in obeying the truth (ἐν τῇ ὑπακοῇ τῆς ἀληθείας, or, *in the obedience of the truth*) through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently...”

<sup>5</sup> Philippians 2:8.

<sup>6</sup> The Hebrew preposition כּ/*in* can also indicate agent, instrument, or means.

(Piscator, Beza, etc.), that is, unto expiation and remission of sins (Estius); or, unto imputation (Gomar), and application (Gomar, Gerhard), of the obedience and sacrifice of Christ (Gomar), and of the benefits acquired by the death of Christ (Gerhard). For this he calls *sprinkling, etc.*, because no one is cleansed by the blood of Christ from sins, except he be sprinkled by it, that is, except the merit of Christ be applied to him. Which sprinkling, or application, is indeed made through the obedience of faith, according to Romans 3:25 (Estius, thus Gerhard). It explains what that obedience of Christ is, and how it is to be view by us, namely, not simply and of itself, but with respect to us, inasmuch as it is a sprinkling (Beza). There is also here ἐνδιადύο, *an hendiadys*,<sup>1</sup> unto obedience and sprinkling, etc., that is, unto faith through which hearts are sprinkled by the blood of Christ, according to Acts 15:9; Hebrews 9:14, etc.; 1 John 1:7 (Gerhard out of Piscator). He indicates here that the effect of our election is our whole righteousness, which consists partly in faith and the operation of virtues, partly in the remission of sins (Estius). An allusion is made here, both, to that phrase in Psalm 51:7, *thou shalt sprinkle me with hyssop, and I shall be clean* (Gerhard); and, unto the legal sprinklings, or purifications (Estius, Beza, Erasmus, thus Gerhard, Gomar), 1 Peter 1:19; Exodus 12:23; Hebrews 9:13, 20 (Gomar); Exodus 29:21; Leviticus 8:30 (Gerhard), and especially unto that in Exodus 24:8 (Estius, thus Gerhard). And it is a most famous Canon of the Jews that *the root, or essence, of the sacrifice is the sprinkling of blood*<sup>2</sup> (Bochart's<sup>3</sup> *Sacred Catalogue of Animals*<sup>4</sup> 1:2:50:573). It is not treated here of the remission of sins, which precedes the gift of the Holy Spirit; but here it is again a Genitive of Cause. See Romans 3:25; 5:9; Ephesians 1:7; 2:13; Colossians 1:14; Hebrews 9:19; 10:19, 29; 12:24; 13:12. But the language of ῥαντισμοῦ/*sprinkling* is taken from the Law of Moses, in which both the people and the Priests, before entering into the earthly Sanctuary, were sprinkled with a certain liquid, Exodus 24:8; Numbers 31:23. So also we, so that we might enter into the heavenly Sanctuary, must be *sprinkled with the blood of Christ*, that is, must follow His example in enduring sufferings, Hebrews 12:24: the blood of Christ is called αἷμα ῥαντισμοῦ, *the blood of sprinkling*, by a Genitive of Effect, but here ῥαντισμὸς αἵματος, *the sprinkling of blood*, by a Genitive of the Efficient; for that *sanctification*, that is, the right of entering into the heavenly Sanctuary does not come to us except through the blood of Christ, who is set forth to us as an exemplar both of suffering and of glory (Grotius). Ῥαντισμὸς

<sup>1</sup> That is, two words used to express one concept.

<sup>2</sup> Maimonides' *Mishneh Torah* "Korbanim" 1:2:6.

<sup>3</sup> Samuel Bochart (1599-1667) was a French pastor and scholar with a wide variety of interests, including philology, theology, geography, and zoology. He was on familiar terms with many of the greatest men of his age.

<sup>4</sup> *Hierozoicon, sive Bipertitum Opus de Animalibus Scripturæ.*

αἵματος, *the sprinkling of blood*, etc., ought to be taken passively, as the preceding ὑπακοή/*obedience* shows, to which it is conjoined, and hence it is something in us; neither does it denote here the remission of sins, which has regard to God, as the Agent, and the blood of Christ, as the meritorious cause. He has regard here to that action in Exodus 24:7, 8, in which the people is sprinkled with blood, and by that sprinkling the covenant is both signified and sealed, not only on the part of God, but also on the part of the people; as those words show, *concerning all those words*, among which were, as the promises of God, so also the obedience promised by the people. Therefore, in this place it signifies that Evangelical obedience is the condition to be furnished by us in this new Covenant, which Christ hence signified by His own blood, who *gave Himself, so that He might cleanse us, etc.*, Titus 2:14 (Hammond).

**By elect he means, either, 1. Singled out of the world, and separated unto God in their effectual calling, as 1 Corinthians 1:1; those that are said to be called, 1 Corinthians 1:26, are said to be chosen, 1 Corinthians 1:27, 28; and so the word seems to be taken, James 2:5: or, 2. Chosen to salvation, and the means of it, in God's eternal decree, Ephesians 1:4; 2 Thessalonians 2:13. According to the foreknowledge; either, 1. The Divine preordination, or decree of election, as the word is taken, 1 Peter 1:20, and then we may take *elect* in the first sense; men are chosen out of the world, or called in time, according as they were chosen from eternity, Romans 8:30: or, 2. Foreknowledge here is as much as approbation or love, Matthew 7:23; Romans 11:2; and so signifies the free favour and good will of God, which is the fountain from whence the decree of election proceeds; and then we are to take *elect* in the latter sense, and so *elect according to the foreknowledge of God*, is, eternally designed unto life, according to, or out of, that free grace and love God did from eternity bear to them, which was the only motive he had for his choosing them: or, (which comes to the same,) by *foreknowledge* we may understand election itself, as it is in God; and by election, the same, as terminated in the creature, and executed in effectual calling. Of God the Father; this doth not exclude the Son or Spirit from their interest in and concurrence to the Divine decree, but only notes the order of working among the three Persons in the affair of man's salvation; election is ascribed to the Father, reconciliation to the Son, and sanctification to the Spirit. Through sanctification: sanctification seems to be taken in a large sense, for the whole change of our spiritual state, both as to real grace in regeneration, and relative in justification; so that God may then be said to sanctify us, when in our effectual calling he justifies**



us from our sins, and renews us unto obedience: so it is taken, Hebrews 10:10. *Of the Spirit*; this is to be understood rather of the Spirit of God, the efficient of sanctification, than the spirit or soul of man, the subject of it. *Unto obedience*; either, 1. The obedience of Christ to God; and then the sense is, elect, or ordained to be, by the sanctification of the Spirit, made partakers of the benefits of Christ's obedience: or, 2. The obedience of believers to Christ, and that either in their believing, faith being a giving obedience to the great command of the gospel, John 6:29, and particularly called *obedience*, Romans 1:5; and then the sense runs thus, elect unto faith, which was to be wrought in you by the sanctification of the Spirit: or else in the exercise of holiness, which is the fruit of faith; and then it signifies the same as Ephesians 1:4, chosen, that you might be made, by the sanctification of the Spirit, holy and unblamable, and might accordingly demean yourselves. *And sprinkling of the blood of Jesus Christ*; an allusion to the sprinkling of the blood of the sacrifices under the law, Hebrews 9:13, 14, 20, 22; 12:24; it signifies the application of the blood of Christ for the purging of the conscience, (which was typified by those legal sprinklings,) especially from the guilt of sin; which sprinkling, or application of the blood of Christ to our consciences, is performed on our part by faith, on God's part by his Spirit working that faith in us (as well as enabling us unto obedience) in our effectual calling, as likewise by God's imputing Christ's righteousness to us; and so the sense of the whole is: Elect according to the foreknowledge of God, to be by the sanctification of the Spirit brought into the participation of all the benefits of Christ's redemption; the sum of which consists in the renovation of your natures unto gospel obedience, and the justification of your persons.

[*Grace...and peace, etc.*] That is, every sort of good, spiritual and temporal (Menochius). And the favor of God, and thence advancing prosperity, increase to you more and more. The same prayer in the same words, 2 Peter 1:2, and in nearly the same words, Jude 2. Often in Paul's writing also. A similar prayer in Numbers 6:24-26 (Grotius).

*Grace unto you, and peace, be multiplied*; there being several kinds of grace, 1 Peter 4:10, and several kinds of peace, outward and inward, he wisheth them all kinds of each; and there being several degrees and measures of both, he prays for an increase of these degrees in them, and so a multiplication of all good, both temporal and spiritual, to them.

Verse 3: (2 Cor. 1:3; Eph. 1:3) Blessed *be* the God and Father of our Lord Jesus Christ, which (Tit. 3:5) according to his abundant (Gr. *much*<sup>1</sup>) mercy (John 3:3, 5; Jam. 1:18) hath begotten us again unto a lively hope (1 Cor. 15:20; 1 Thess. 4:14; 1 Pet. 3:21) by the resurrection of Jesus Christ from the dead...

[*Blessed* (understanding, *be* [Piscator, thus Beza]: a common formula for giving thanks: 2 Corinthians 1:3; Ephesians 1:3: A similar formula in Daniel 2:20 [Grotius]; that is to say, let Him be praised by us because of the following benefits [Estius]) *the God and Father* (it can be read either separately, or conjointly [Erasmus]; that is to say, God, who is the Father [Menochius, Estius, thus Gomar], with *and* being in the place of *namely*, as in 1 Corinthians 15:24;<sup>2</sup> Colossians 2:2<sup>3</sup> [Gomar]) *of our Lord, etc.*] Now, he thus describes God, both, for the sake of distinction, for He alone is the true God, who is the Father of Christ, John 17:3; 1 John 2:23; and, so that he might confirm their faith in Christ (Gomar).

***Blessed be the God and Father of our Lord Jesus Christ; either the conjunction and is here but an explicative particle, and so we render it, 2 Corinthians 1:3, God, even the Father, etc.; or if we take it for a copulative, as Ephesians 1:3, God is called the God of Jesus Christ, according to Christ's human nature, and his Father according to his Divine. Which according to his abundant mercy; this shows the fountain from whence regeneration and all other spiritual blessings flow, and excludes all merit and dignity in us, as the cause of so great benefits. Abundant mercy is the same with riches of mercy, Ephesians 2:4.***

[*Who hath regenerated*<sup>4</sup> us] That is, He has begotten us again, namely, unto the immortal life of the soul (Menochius); He has recalled us from the death of sin unto the life of grace (Tirinus); He has reformed us, and made us new creatures<sup>5</sup> (Vorstius); He has begotten sons unto Himself, as similar to Himself through righteousness (Estius). He makes us of this word also in 1 Peter 1:23;<sup>6</sup> γεννᾶσθαι ἄνωθεν, *to be born again*, in John 3:3. Concerning the

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<sup>1</sup> Greek: πολὺ.

<sup>2</sup> 1 Corinthians 15:24: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father (τῷ Θεῷ καὶ πατρί); when he shall have put down all rule and all authority and power."

<sup>3</sup> Colossians 2:2b: "...to the acknowledgement of the mystery of God, and of the Father, and of Christ (τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ)..."

<sup>4</sup> Greek: ἀναγεννήσας.

<sup>5</sup> See 2 Corinthians 5:17; Galatians 6:15.

<sup>6</sup> 1 Peter 1:23: "Being born again (ἀναγεννημένοι), not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

sense of these terms, and concerning the term *παλιγγενεσίας*, *new birth*,<sup>1</sup> we spoke there. *He made us different men*, far more truly than that which was said of Saul formerly, 1 Samuel 10:6. God is also said *to have begotten* the people of Israel, when He made it a free people, Deuteronomy 32:18. But this generation is much higher, unto things eternal, as it follows (Grotius). By *regeneration* he understands the sanctification of us, which is placed in the mortification of the old man, and the vivification of the new (Gomar). The sense: He who, while He is from eternity the Father of Christ by nature, willed to have us as sons in time by adoption (Estius).

[*Unto a hope living*] That is, Either, 1. of life (Beza out of the Syriac, Estius out of Augustine, Zegers), namely, eternal life, to be acquired by us (Estius out of Augustine): or, 2. vivifying (Grotius, Camerarius), namely, forever (Grotius). The same sort of speech is found in John 6:51 (Grotius, thus Piscator); Hebrews 10:20 (Grotius). Or, 3. everlasting, as it is explained in the following verse (Beza): or, 4. true and efficacious, not depending upon false opinion, upon which a worldly hope depends, but upon the certain faith of the Gospel; not sterile and, as it were, dead (Gomar). [The sense:] With this end and fruit, that through grace we might hope to acquire eternal life (Menochius). That new life here, says he, excites hope in us (Grotius). *Hope* here is taken, either, 1. Metonymically, in the place of the glory hoped for (certain interpreters in Gomar); or, 2. properly, for the affection itself, which I prefer (Gomar).

[*Through the resurrection of Jesus, etc.*] Which is to be referred, either, 1. to *He hath begotten again*, so that it might signify that the Resurrection of Christ is the cause of our regeneration, as it is said in Romans 4:25. Compare 1 Peter 3:21 (Gerhard out of Estius) and Romans 6:4, 5 (Gomar): or, 2. unto a *living hope* (Estius, Gomar), which arises from the faith of the resurrection, Romans 8:11; 1 Corinthians 15:17, 19; 1 Thessalonians 4:13, 14 (Gomar), that is, the resurrection of Christ (certain interpreters in Estius). For, because Christ our head arose, we also as His members shall rise again (certain interpreters in Estius, similarly Menochius). For that *resurrection of Christ* both shows that the thing itself is possible, and at the same time shows the He is true who promised the resurrection to us. For to what purpose otherwise had God raised Him again! to deceive all men? That does not at all agree with the truthfulness of God. For the same reason mention is made of the *resurrection of Christ* in 1 Peter 1:21 and 3:21 (Grotius).

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<sup>1</sup> For example, Titus 3:5: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration (*παλιγγενεσίας*, from *πάλιν*, *again* or *anew*, and *γένεσις*, *genesis* or *birth*), and renewing of the Holy Ghost...”

*Hath begotten us again*; translated us out of a state of sin and misery into a state of grace and life; and so begotten again here, is the same as sanctifying in the former verse. *Unto a lively hope*; either a lively hope, for hope of life; or rather, a lively hope is a true and effectual hope, such as proceeds from a lively faith, and is itself productive of peace and purity, Romans 5:2; 1 John 3:3, in opposition to the vain hope of worldly men, which neither comes from faith nor tends to holiness. *By the resurrection of Jesus Christ from the dead*: this may be referred either, 1. To God's begetting us again, and then it implies the resurrection of Christ to be the cause of our regeneration, we being raised to a spiritual life by the power of Christ's resurrection, and our vivification being often ascribed to it, 1 Peter 3:21; Romans 4:25; 6:4, 5: see Ephesians 2:5. Or, 2. To the lively hope to which he begets us, which depends upon, and ariseth from, the faith of Christ's resurrection, Romans 8:11; 1 Corinthians 15:17, 19; 1 Thessalonians 4:13, 14. Christ's resurrection being the cause and pledge of ours, as the certainty of ours depends upon his, so the liveliness of our hope follows upon the faith of it. Possibly the apostle may have in these words some respect to the languishing condition of the hope of him, and the other disciples, Luke 24:21, which was then ready to expire, but was again revived by their being well assured of his resurrection, Luke 24:33, 34.

Verse 4: To an inheritance incorruptible, and undefiled, (**1 Pet. 5:4**) and that fadeth not away, (**Col. 1:5; 2 Tim. 4:8**) reserved in heaven for you (**or, for us**)<sup>1</sup>...

[*Unto* (or, *towards* [Piscator], or, *that is, towards* [Beza]) *an inheritance*<sup>2</sup>] He regenerated us (Menochius, Estius), so that He might make us partakers of His inheritance (Menochius, similarly Vatablus); or, unto the hope of life, which life is the inheritance (Estius). The object and effect of that hope is *the inheritance*, that is, a firm possession. Concerning this word, see Acts 20:32; Galatians 3:18; Ephesians 1:14, 18; Colossians 3:24; Hebrews 9:15 (Grotius). Life eternal is given, not as a reward to hirelings and slaves, but as an inheritance for the sons of God, adopted and born again (Gomar).

*To an inheritance*; so eternal life is called, Ephesians 1:18, and elsewhere, as being given not as wages to hirelings, but as an inheritance to children born of God, and adopted to him.

<sup>1</sup> The vast majority of manuscripts read εἰς ὑμᾶς, *for you*; the Textus Receptus, εἰς ἡμᾶς, *for us*.

<sup>2</sup> Greek: εἰς κληρονομίαν.

[*Incorruptible, etc.*, ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον] We have the word ἄφθαρτον/*incorruptible* also in 1 Corinthians 9:25<sup>1</sup> and 15:52, and ἀφθαρσίαν/*incorruption* in 1 Corinthians 15:42, 50, etc. לֹא יִשָּׁרָף אֵל, *it shall not be destroyed*, in Daniel 2:44,<sup>2</sup> means the same thing. Ἀμίαντος/*undefiled*, Hebrews 7:26; James 1:27, and μιαίνειν, *to defile or contaminate*, are wont to be used of Diseases. Ἀμάραντον/*unfading* we have in Wisdom of Solomon 6:12;<sup>3</sup> and in the same sense, ἀμαράντινον, in 1 Peter 5:4;<sup>4</sup> and μαραίνεσθαι, *to fade away*, in James 1:11;<sup>5</sup> הֵרָחַק, *to be brought low*, in Job 24:24<sup>6</sup> (Grotius). [Thus they translate it:] *Immortal* (or, *that which is not able to perish*, or *to be corrupted* [Pagnine, Beza, Piscator, Estius]; that is, once held, it is not able to be taken away [Estius], neither does it devolve unto others [Gerhard]) and *undefileable* (or, *unpolluted* [Vatablus], *not to be contaminated* [Beza, Piscator], either, 1. because it admits no dirt or spots, Revelation 21:27 [Gerhard, Estius], completely pure of all filth, whether of sin, or of carnal concupiscence, which the Jews and Muslims expect in their Paradise [Tirinus, similarly Menochius]: Or rather, 2. because it is altogether pure in itself, having nothing which might offend [Estius]: Ἀμίαντος<sup>7</sup> is a stone which, when cast into fire, is neither consumed, nor defiled, but escapes even more brilliant: See Pliny's<sup>8</sup> *Natural History* 36:19 [Gerhard]) and *immarcescibilem/unfading* (Erasmus), or, *nec marcescere, not to be withered* (Beza, Piscator), that is, it always retains its liveliness and charm, begets no loathing or tedium in the possessor ever (Estius, thus Gerhard). Ἀμάραντος<sup>9</sup> is a flower *that does not wither*, says

<sup>1</sup> 1 Corinthians 9:25b: “Now they do it to obtain a corruptible (φθαρτὸν) crown; but we an incorruptible (ἄφθαρτον).”

<sup>2</sup> Daniel 2:44: “And in the days of these kings shall the God of heaven set up a kingdom, which shall not be destroyed (לֹא יִשָּׁרָף אֵל; οὐ φθαρήσεται, *shall not be corrupted*, in the Septuagint) ever: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

<sup>3</sup> Wisdom of Solomon 6:12: “Wisdom is glorious, and never fadeth away (ἀμάραντός): yea, she is easily seen of them that love her, and found of such as seek her.”

<sup>4</sup> 1 Peter 5:4: “And when the chief Shepherd shall appear, ye shall receive an unfading (ἀμαράντινον) crown of glory.”

<sup>5</sup> James 1:11: “For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away (μαρανθήσεται) in his ways.”

<sup>6</sup> Job 24:24: “They are exalted for a little while, but are gone and brought low (הֵרָחַק); they are taken out of the way as all other, and cut off as the tops of the ears of corn.”

<sup>7</sup> That is, the Asbestos mineral.

<sup>8</sup> Gaius Plinius Secundus, or Pliny the Elder (23-79), distinguished himself as a learned author, a distinguished Roman Procurator, and a courageous soldier.

<sup>9</sup> Amaranthus is a genus of annual or short-lived perennial plants, bearing in summer

Dioscorides in his *Concerning Medicinal Materials*<sup>1</sup> 4:47; thus also Pliny in his *Natural History* 16 and Tibullus in his *Poems*<sup>2</sup> 3:4 (Gerhard). These are opposed to earthly inheritances (Estius, Gerhard); as they are liable to reversion and transitory, so also transferable, which are easily polluted by abuse; which quickly fade away (Gerhard); which are easily taken away, soiled, made worthless, and displeasing (Estius).

***Incorruptible; immortal, everlasting, which being once possessed, cannot be taken away, nor pass over to others. And undefiled; both as being pure in itself, and having nothing to offend them that enjoy it; and likewise as being incapable of any pollution or defilement, contrary to what is said of the land of Canaan, the earthly inheritance of the Israelites, Jeremiah 2:7; Ezekiel 36:17. And that fadeth not away; always retains its vigour and gratefulness, never causes weariness or satiety in them that possess it. It seems to be a metaphor taken from flowers, probably the amaranthus, (the very word here used,) which still keeps its freshness and verdure, without any decay or withering.***

[*Preserved* (already formerly from the foundation of the world [Estius, Gerhard], indeed from eternity [Gerhard], because the word is in the preterite tense<sup>3</sup> [Estius, Gerhard]: τηρεῖσθαι, *to be kept*, here, which is ἀποκεῖσθαι, *to be laid up*, in Colossians 1:5;<sup>4</sup> 2 Timothy 4:8:<sup>5</sup> In like manner τηρεῖν is used of Punishment in 2 Peter 2:17<sup>6</sup> [Grotius]) *in heaven* (that is to say, not in our hand, but in God's, out of which no one is able to snatch it, John 10:28: This shows both the excellence and certainty of this inheritance [Gerhard out of Estius], the stability and perpetuity [Gerhard]: He touches upon the crass opinions of the Jews concerning the Messiah [Beza]) *in you*, εἰς ὑμᾶς] *For you* (Beza, Zegers, thus Grotius out of the Syriac and Arabic, Menochius). *To*, or *unto*, *you* (Erasmus, Estius out of Jerome). *Towards you* (Erasmus, Vatablus). *For your*

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or autumn cymes of densely packed flowers. It received its name because its flowers do not soon fade; it became a symbol of immortality.

<sup>1</sup> Padanius Dioscorides (c. 40-c. 90 AD) was a Greek physician and pharmacologist. He traveled all over the Roman world in search of substances with medicinal properties. He wrote a five volume work, *De Materia Medica*, which was in use until the seventeenth century.

<sup>2</sup> Albius Tibullus (c. 54-19 BC) was a writer of Latin poems and elegies. Two volumes of his poetry survive.

<sup>3</sup> Greek: τηρημένην, in the perfect tense.

<sup>4</sup> Colossians 1:5: "For the hope which is laid up for you (τὴν ἀποκειμένην) in heaven, whereof ye heard before in the word of the truth of the gospel..."

<sup>5</sup> 2 Timothy 4:8a: "Henceforth there is laid up (ἀποκειται) for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day..."

<sup>6</sup> 2 Peter 2:17: "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved (τετήρηται) for ever."

sake (Vatablus). Here he changes the person, so that it might be serviceable to his exhortation. He had said, *He regenerated us*: now, *in you*, and thus hereafter (Estius). Others: *for us* (Piscator, Pagnine, Gerhard). For a great many Greek Codices have εἰς ἡμᾶς, *toward us*, in the place of ἡμῖν, *for us*: many also have εἰς ὑμᾶς, *toward you*, but the substance comes to the same thing (Gerhard).

**Reserved; laid up, Colossians 1:5; 2 Timothy 4:8; secured for the heirs, though not yet possessed by them. In heaven; and therefore safe, and out of the reach of enemies. This is opposed to the uncertain condition of earthly possessions, such as Canaan was. For you; margin, for us, viz. whom God hath begotten again: or if we read it, as in the text, for you, the apostle may change the person in order to his exhortation.**

Verse 5: (John 10:28, 29; 17:11, 12, 15; Jude 1) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

[Who, etc., τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως] *Who by the power of God* (that is, of the Divine potency [Menochius], and grace, by which He causes you to persevere: For the gift of perseverance is signified [Estius]) *are kept safe* (not in just whatever way, but through a most vigilant care [Estius], and as φρούρα, *by a guard*, that is, *by a detachment of soldiers* [Gerhard, thus Estius, Piscator, Vorstius]: See 2 Corinthians 11:32;<sup>1</sup> Galatians 3:23<sup>2</sup> [Gerhard]; Philippians 4:7<sup>3</sup> [Piscator, Vorstius, Gerhard]) *through faith* (Erasmus). An objection occurs (Gomar). How is it helpful that it is preserved in heaven, while we are put in peril on the earth (Estius, similarly Gomar), on account of the force and treachery of enemies, and our own imbecility (Gomar)? It teaches, therefore, that both are concerns to God, and that to such an extent the one is fulfilled out of the other (Estius). God preserves us, both by His own power, which is infinite and invincible, John 10:28, 29; 1 Corinthians 1:8, and through faith, which, supported by the strength of God, overcomes the flesh, Romans 6:13, 14; 1 John 3:9; the Devil, 1 Peter 5:9; and the world, 1 John 5:4 (Gomar). *By faith ye have obtained the Holy Spirit, who keeps you in the grace of God.* The Holy Spirit is called δύναμις Θεοῦ, *the power of God*, Luke 24:49 (Grotius).

<sup>1</sup> 2 Corinthians 11:32: "In Damascus the governor under Aretas the king kept with a garrison (ἐφρούρει) the city of the Damascenes, desirous to apprehend me..."

<sup>2</sup> Galatians 3:23: "But before faith came, we were kept (ἐφρουρούμεθα) under the law, shut up unto the faith which should afterwards be revealed."

<sup>3</sup> Philippians 4:7: "And the peace of God, which passeth all understanding, shall keep (φρουρήσει) your hearts and minds through Christ Jesus."

*Who are kept:* lest it should be objected, that though the inheritance be safe in heaven, yet the heirs are in danger here upon earth, by reason of the power and stratagems of enemies, and their own imprudence and weakness; he adds, that not only their inheritance is reserved for them, but they preserved unto it, kept securely and carefully, as with a garrison, (for so the word signifies,) against all the assaults, incursions, and devices of the devil and the world. *By the power of God;* which power is infinite and invincible, and therefore able to keep them, John 10:28, 29; Romans 8:31, 38, 39; 2 Timothy 1:12. *Through faith;* which, resting on the power of God, overcomes all their enemies, the flesh, 1 John 3:9, the devil, 1 Peter 5:9; Ephesians 6:16, and the world, 1 John 5:4. It implies, that not only they themselves are kept through faith, whereby they rely on the power of their Keeper, and his promises of keeping them, but that they and their faith too are kept by the power of God.

[Unto, etc., εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ] Unto, or toward, salvation (which is to be conjoined, either, 1. with *He regenerated*: He regenerated us unto an inheritance, that is, unto salvation [certain interpreters in Estius]: Or, 2. with *through faith* εἰς σωτηρίαν, unto salvation, that is, σωτήριον/saving, through that salvific faith, by which ye believe that salvation is going to come to you [certain interpreters in Gerhard and in Estius]: Or, 3. with *ye are kept*: Through faith ye are kept unto salvation [Gerhard, thus Estius], lest by the force, or fraud, of enemies it be snatched away from you and misappropriated [Gerhard]: The benevolence of God unto you tends to this, that ye might inherit salvation [Grotius]: by the name of *salvation* understand, not the beginning of salvation, which we have here, but its completion in glory [Gomar]) *ready* (or, *which is ready* [Syriac, Erasmus, Illyricus, Tigurinus], that is to say, which was long ago devised and prepared [Estius], and reserved for us [Menochius]) *to be brought to light*, or *to be revealed* (thus he speaks, because that salvation is now hidden [Estius, similarly Gerhard]: see Colossians 3:3, 4; 1 John 3:2 [Gerhard]: or, *that it might be revealed* [Syriac]; *in this that it might be brought to light* [Erasmus, Illyricus, Tigurinus]: Others: *unto salvation to be exhibited* [Castalio]; *unto salvation which shall be open* [Grotius]) *in the last time* (Pagnine, Piscator, etc.), that is, at the end of the age, or of the world (Estius, Gerhard), in the last day (Grotius), in the day of judgment (Estius, Menochius, Gerhard); which is called the last day, John 6:39; 11:24; 12:48 (Gerhard), when this salvation shall be made known openly to the elect, and to the whole world (Estius); when not only the souls of the blessed, but also their bodies, shall be adorned with that glory (Menochius, similarly Estius).



*Unto salvation; viz. full and complete in glory, and not only begun and imperfect here. Ready; as being already purchased, prepared, and laid up for them; and so he intimates, that their not as yet possessing it, is not because it is not ready for them, but because the time of their being put in possession of it is not yet come. To be revealed: it was said to be reserved in heaven, 1 Peter 1:4, kept safe, but close too, as a rich treasure, the greatness of it is not yet known, even to them that are the heirs of it, Colossians 3:3, 4; 1 John 3:2; here he adds, that it is to be revealed, and made known to them, so soon as the time of its manifestation shall come. In the last time; simply and absolutely the last, viz. the day of judgment, which is called the last day, John 6:39, 40; 11:24; 12:48.*

Verse 6: (Matt. 5:12; Rom. 12:12; 2 Cor. 6:10; 1 Pet. 4:13) Wherein ye greatly rejoice, though now (2 Cor. 4:17; 1 Pet. 5:10) for a season, if need be, (Jam. 1:2) ye are in heaviness through manifold temptations...

[In, etc., ἐν ᾧ ἀγαλλιᾶσθε] *In which* (that is, time [Ecumenius in Estius]: or, in which matter [Tirinus, Beza, Piscator], namely, in the preservation of God and eternal salvation [Gomar]: That ᾧ/*which* is referred, not to one word, but to the whole matter [Grotius, similarly Estius, Menochius, Gerhard, Gomar, Beza, Piscator]) *ye exult* (Erasmus, etc.). Those great benefits expected *overspread you with joy*, Matthew 5:12 (Grotius).

*Wherein; this referreth to the whole foregoing sentence; Ye rejoice in your being kept by the power of God unto salvation. Ye greatly rejoice: the Greek word signifies something more than a bare rejoicing, and therefore is added to a word that signifies to rejoice, Matthew 5:12,<sup>1</sup> and implies an outward expression of the inward gladness of the heart, by looks, words, gestures, etc. Some read the word in the imperative mood, by way of exhortation; but the indicative, according to our translation, seems most agreeable to the context, in which, as yet, he commends the saints, to whom he writes, for the grace of God in them; descending to his exhortation afterward, verse 13.*

[*A short time, etc., ὀλίγον ἄρτι, εἰ δέον ἐστί, λυπηθέντες ἐν ποικίλοις πειρασμοῖς*] *For a short while* (or, *a small amount* [Vulgate, Montanus], either, 1. in magnitude [certain interpreters in Estius], or measure; that is to say, these afflictions are small [Gomar]: or, 2. in duration [Estius]; *for*

<sup>1</sup> Matthew 5:12a: “Rejoice (χαίrete), and be exceeding glad (ἀγαλλιᾶσθε): for great is your reward in heaven...”

a brief time [Erasmus, Illyricus, Tigurinus, thus Estius, Menochius, Gerhard], or, for a while, as in Mark 6:31,<sup>1</sup> כְּרִגְנֵי קָטָן, Isaiah 54:7<sup>2</sup> [Grotius] now (or, at this time [Tremellius out of the Syriac]: It signifies that these were only of this time [Gomar]: or, for a certain time, namely, while this brief life endures: Ἄρτι is rightly translated now: Matthew 26:29;<sup>3</sup> John 13:7,<sup>4</sup> 33;<sup>5</sup> 16:12;<sup>6</sup> 1 Corinthians 4:11,<sup>7</sup> and elsewhere [Grotius]) (if it be needful) (or, if it is necessary [Beza], δέον ἐστὶ, it is that of which there is a need, in the place of δεῖ, it is necessary, Acts 19:36<sup>8</sup> [Gerhard], that is to say, if the situation thus bears [Estius, Grotius], if it is necessary thus to be done [Gerhard], if God wills [Estius, Gomar], for His own glory and our salvation: for they do not always happen or continue [Gomar]) afflicted (or, vexed [Castalio], affected with sadness [Pagnine, Beza, Piscator]) in (or, by reason of [Grotius]) various trials (Erasmus), or, temptations (Piscator, Grotius, Vulgate, etc.), or, through (or, among [Camerarius], on account of [Estius]) various temptations. Thus he calls persecutions (Piscator), or afflictions (Estius), as in James 1:2<sup>9</sup> (Piscator), which the unbelieving Gentiles, and the Jews, bring upon them (Grotius).

**Though now for a season; viz. while this life lasts, which is but a little time, 2 Corinthians 4:17. If need be; if God see it fit, needful for your good, and conducing to his glory; intimating, that God doth not always afflict believers, but when he sees just cause, and never doth it without cause. Ye are in heaviness: Question. How could they be in heaviness, and yet rejoice? Answer. Their grief and joy were about different objects; they might be in heaviness by**

<sup>1</sup> Mark 6:31: "And he said unto them, Come ye yourselves apart into a desert place, and rest a while (ὀλίγον): for there were many coming and going, and they had no leisure so much as to eat."

<sup>2</sup> Isaiah 54:7: "For a small moment (כְּרִגְנֵי קָטָן) have I forsaken thee; but with great mercies will I gather thee."

<sup>3</sup> Matthew 26:29: "But I say unto you, I will not drink henceforth (ἂν ἄρτι, or, from now) of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

<sup>4</sup> John 13:7: "Jesus answered and said unto him, What I do thou knowest not now (ἄρτι); but thou shalt know hereafter."

<sup>5</sup> John 13:33: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now (ἄρτι) I say to you."

<sup>6</sup> John 16:12: "I have yet many things to say unto you, but ye cannot bear them now (ἄρτι)."

<sup>7</sup> 1 Corinthians 4:11: "Even unto this present hour (ἄχρι τῆς ἄρτι ὥρας) we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace..."

<sup>8</sup> Acts 19:6: "Seeing then that these things cannot be spoken against, it is needful (δέον ἐστὶν) that ye be quiet, and do nothing rashly."

<sup>9</sup> James 1:2: "My brethren, count it all joy when ye fall into divers (ποικίλοις) temptations (πειρασμοῖς)..."

reason of present afflictions, and rejoice in hope of future glory; they might grieve as men, and rejoice as saints; sense of suffering might affect them, and yet the faith of better things coming relieve them. If their heaviness did in any degree abate their joy, yet it did not wholly hinder it; and though their joy did overcome their heaviness, yet it did not wholly exclude it. *Through manifold temptations*; he so calls afflictions, from the end and effect of them, the trial of their faith, Luke 22:28; Acts 20:19; Galatians 4:14; James 1:2; 2 Peter 2:9: he calls them *manifold*, as being not only numerous, but various, and of divers kinds.

Verse 7: That (Jam. 1:3, 12; 1 Pet. 4:12) the trial of your faith, being much more precious than of gold that perisheth, though (Job 23:10; Ps. 66:10; Prov. 17:3; Is. 48:10; Zech. 13:9; 1 Cor. 3:13) it be tried with fire, (Rom. 2:7, 10; 1 Cor. 4:5; 2 Thess. 1:7-12) might be found unto praise and honour and glory at the appearing of Jesus Christ...

[*That, etc., ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως*] That is, τῆς πίστεως ὑμῶν, *of your faith*, plainly as in James 1:3<sup>1</sup> (Grotius). There is a trajection in the case of the word ὑμῶν/*your* (Gerhard, Piscator). *That the examination, or testing* (or, *trial* [Beza]), *of your faith* (Drusius, Piscator, Vulgate, Grotius), that is, your tested faith (Estius, Gerhard), namely, tested through those temptations (Grotius, thus Estius, Gerhard).

[*More precious than gold*] He compares faith with gold (Gerhard, Piscator). Gold, by use and wear, is consumed, but faith endures and is increased by use (Gomar). Or, *gold's*, understanding, *trial*, or *examination* (Beza, Piscator), χρυσίου, *of gold*, that is, τοῦ δοκιμίου τοῦ χρυσίου, *than the trial of gold* (Grotius, Beza). It is an ellipsis, of which sort is found in Matthew 5:20;<sup>2</sup> John 5:20<sup>3</sup> (Beza); 1 John 2:2<sup>4</sup> (Beza, Piscator). Such is that saying, *omnium triumphorum lauream adeptæ majorem, thou hast been crowned with a laurel greater than of all triumphs*,<sup>5</sup> that is, than the laurel of all triumphs. For that examination is useful for a short time, but this forever (Grotius). There is an

<sup>1</sup> James 1:3: "Knowing this, that the trying of your faith (τὸ δοκίμιον ὑμῶν τῆς πίστεως) worketh patience."

<sup>2</sup> Matthew 5:20: "For I say unto you, That except your righteousness shall exceed of the scribes and Pharisees (μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων), ye shall in no case enter into the kingdom of heaven."

<sup>3</sup> John 5:20: "For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these (μείζονα τούτων—ἔργα, or, *greater works than of these*), that ye may marvel."

<sup>4</sup> 1 John 2:2: "And he is the propitiation for our sins: and not for ours only, but also for of the whole world (περὶ ὅλου τοῦ κόσμου)."

<sup>5</sup> Pliny's *Natural History* 7:30, 31.

argument here; If gold by testing and purging by fire is rendered precious and dear to men, why should not God exact the testing of faith through afflictions, so that it might be made more pleasing (Estius)?

[*That, etc., τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου*] *That perisheth* (or, *at length is going to perish* [Grotius]; that is corruptible [Erasmus]: For gold is worn away, with bits imperceptibly rubbing off: ...*A ring is consumed by use*<sup>1</sup> [Grotius]), *yet is proven by fire* (Erasmus, Pagnine, etc.), that is to say, yet it is valued so highly by men that they will it to be proven by fire, by which it obtains its value among them (Estius). Moreover, that matter is not always going to continue, yet *it is tested by flames*, so that it might shine all the more: Job 23:10; Proverbs 17:3; Malachi 3:3; *δοκιμαζομένου*/tested, *ῥῥῖ*/refined, in 1 Chronicles 28:18, and in 1 Chronicles 29:4, in which places the Greeks have *δοκίμου*/tested (Grotius).

***That the trial of your faith; i.e. your faith when tried. He compares the faith of the saints with gold, and argues from the less to the greater: q.d. If men do so far esteem their gold, that they will make the excellency and preciousness of it appear by trying it in the fire, which purgeth away the dross, and discovers the goodness of the metal; no wonder if God will have the faith of the saints (more precious to him than gold is to men) tried by afflictions, that the excellency of it may more fully be discovered. Being much more precious than of gold; i.e. than the trial of gold; or gold tried, compared with faith tried. That perisheth; is worn away, and consumed by use, as many particles of it likewise may be in the very trial of it, verse 18; whereas faith is not consumed nor wasted, but increased by being used, and made more conspicuous by being tried.***

[*Might be found* (or, *discovered* [Piscator], understanding, *to be* [Beza, Piscator], or, *to have resulted* [Tirinus], that is, it might result [Estius, Grotius], and understand, *for you* [Beza, Piscator, Tirinus]) *unto praise, etc.*<sup>2</sup>] Namely, that testing (Grotius). That ye might have from God *praise*, 1 Corinthians 4:5, *honor*, John 12:26, *glory*, Romans 2:10 (Gerhard). That ye might be laudable and glorious (Tirinus), or, worthy of praise, etc. (Estius). Ἐπαινος/*praise* is performed with words; τιμή/*honor*, with deeds and gestures; δόξα/*glory* is a sound judgment concerning the virtue of anyone (Gerhard). He heaps up many words so that he might show the magnificence of the matter. Thus also Romans 11:29; Ephesians 1:6, 12, 14; Philippians 1:11 (Grotius).

<sup>1</sup> Ovid's *Ex Ponto* 3:10.

<sup>2</sup> Greek: εὐρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ εἰς δόξαν.

*Might be found unto praise and honour and glory*; i.e. may be found to be, or to have turned, to praise, etc., the dignity of it being by that means evidenced. These several words show whither present trials tend, and in what they issue; they may be reproachful and ignominious now, Hebrews 12:2, but they end in glory. We need not be critical about the difference of these three words, *praise, honour, and glory*, which may be synonymous expressions (by way of amplification) of the same thing, yet they are mentioned distinctly with relation to believers elsewhere; *praise*, 1 Corinthians 4:5, *honour*, 1 Samuel 2:30; John 12:26, *glory*, as well as *honour*, Romans 2:10.

[*At the revelation, etc.*] That is, at the day of judgment (Estius, Menochius), or of the coming of Christ unto judgment; which is called ἀποκάλυψις, *a revelation/appearing*, here and in verse 13; 1 Corinthians 1:7;<sup>1</sup> 2 Thessalonians 1:7;<sup>2</sup> and φανέρωσις, *an appearance*, Colossians 3:4;<sup>3</sup> 1 Peter 5:4;<sup>4</sup> and ἐπιφάνεια, *an appearing*, 1 Timothy 6:14; 2 Timothy 4:1 (Gerhard), when Christ, who now is hidden (Estius, similarly Menochius), shall appear (Estius, Menochius, Grotius, Beza, Piscator), to our eyes (Menochius), coming in glory (Estius), at His second advent (Beza). We have ἀποκαλύπτεσθαι, *to be revealed*, in the same sense in Luke 17:30 (Grotius).

*At the appearing of Jesus Christ; i.e. at the day of judgment*, frequently so called, as 1 Peter 1:13; 5:4; Colossians 3:4; 2 Thessalonians 1:7. Christ's glory is at present hid and obscured, while he is instructing his elect, and training them up unto patience, and defers his judging of his enemies; but at last it will be fully manifested in the face of the world, when he cometh with clouds, and every eye shall see him, etc., Revelation 1:7.

Verse 8: (1 John 4:20) Whom having not seen, ye love; (John 20:29; 2 Cor. 5:7; Heb. 11:1, 27) in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory...

[*Whom, etc., ὃν οὐκ ἰδόντες*] That is, καίπερ οὐκ ἰδόντες, *although not having seen* (Piscator). *Which* (Jesus [Tirinus]), *while* (or, *although* [Piscator])

<sup>1</sup> 1 Corinthians 1:7: "So that ye come behind in no gift; waiting for the coming (τὴν ἀποκάλυψιν) of our Lord Jesus Christ..."

<sup>2</sup> 2 Thessalonians 1:7: "And to you who are troubled rest with us, in the revelation (τῇ ἀποκαλύψει) of the Lord Jesus from heaven with his mighty angels..."

<sup>3</sup> Colossians 3:4: "When Christ, who is our life, shall appear (φανερωθῇ), then shall ye also appear (τότε καὶ ὑμεῖς—φανερωθήσεσθε) with him in glory."

<sup>4</sup> 1 Peter 5:4: "And when the chief Shepherd shall appear (φανερωθέντος), ye shall receive a crown of glory that fadeth not away."

*ye have not seen* (Beza, etc.). That is, most of you (Tirinus, thus Estius): For these Jews did not abide in Judea, but many of them had not seen Judea (Estius). Sight contributes greatly toward love. The same argument is found in 1 John 4:20 (Piscator). It is much to love Him whom with respect to the face thou hast not known (Grotius). Or, *ye have not known*<sup>1</sup> (Camerarius, Vatablus, Estius). But Interpreters take knowledge here as that which is through the principal sense, that is, sight, so that it might have regard unto that in John 20:29. Indeed, that word is referred more to the mind. He praises them because Christ, neither seen, nor recognized, they love (Estius). But εἰδότες/*knowing* is harsh here. Therefore, I restore ἰδόντες/*seeing* out of the Vulgate and Manuscript codices of good credit (Beza).

[*Upon whom* (this pertains to πιστεύοντες/*believing*, with μὴ ὁρῶντες, *not seeing*, inserted in passing [Grotius]) *now also* (understanding, *Him* [Beza, Piscator]) *not seeing, etc.*, μὴ ὁρῶντες, πιστεύοντες δέ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ] *Not seeing, or discerning* (that is to say, not even now seeing Him [Estius]: Neither did ye see Him acting on earth, nor do ye now observe His glory [Grotius]), *yet believing, ye exult* (on account of the hope of the promised felicity [Estius]) *with joy unspeakable* (that is, which cannot be expressed in words, as you have ἀλαλήτοις/*inexpressible* in Romans 8:26,<sup>2</sup> ἀνεκδιηγήτῳ/*unspeakable*, 2 Corinthians 9:15 [Grotius], because it concerns ineffable goods [Grotius]) *and glorious*<sup>3</sup> (Beza, Piscator, etc.), or, *glorified* (Erasmus, Montanus), that is, worthy of the highest praise. The Syriac has ܐܬܬܡܠܝܬ in this sense.<sup>4</sup> In Hebrew you might use גָּדֹל, *made great or glorious*, as in Exodus 15:6 (Grotius). That is, with joy magnificent, stable also, and solid, concerning the heavenly glory promised by Him who is not able to deceive (Estius, thus Gerhard): or with a delight so glorious that it might be able in some measure to be compared with the blessedness of the coming age (Menochius). It is opposed to an earthly joy, which is vain and momentary, and commonly conjoined with disgrace (Gerhard).

**Whom; which Christ. Having not seen; with your bodily eyes. Most of these Jews lived out of their own country, and so had not seen Christ in the flesh; and this was the commendation of their love, that they loved him whom they had not seen, though sight doth ordinarily contribute toward the stirring up of affection. Ye**

<sup>1</sup> The overwhelming majority of Byzantine manuscripts read οὐκ εἰδότες, *not knowing*.

<sup>2</sup> Romans 8:26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings inexpressible (ἀλαλήτοις)."

<sup>3</sup> Greek: δεδοξασμένη, *glorious, eminent, or excelling*.

<sup>4</sup> This may be related to a Hebrew cognate, תְּפִלָּה, *to praise*.

*see him not; neither as others have done in the days of his flesh, nor as you yourselves hereafter shall in his glory; ye walk by faith, and not by sight, 2 Corinthians 5:7. Ye rejoice, in hope of seeing and enjoying him. With joy unspeakable; which cannot be expressed with words. See the like phrase, Romans 8:26; 2 Corinthians 9:15. And full of glory; both in respect of the object about which this joy is conversant, the heavenly glory; the degree, it is the highest here in the world; the duration of it, it is most solid; as likewise in comparison of the joy of this world, which is vain and transitory, and whereof many times men are afterward ashamed.*

Verse 9: Receiving (**Rom. 6:22**) the end of your faith, *even* the salvation of *your* souls.

[*Carrying back* (either, 1. properly [Gomar], and in the present [Menochius, thus Estius], that is, *salvation* begun [Menochius]; and *of souls*, but not yet of bodies [Estius]: or, 2. improperly, by a common Enallage of the present in the place of the Future following shortly afterwards [Gomar], κομίζόμενοι<sup>1</sup> in the place of κομισάμενοι:<sup>2</sup> But he preferred to make use of the Present tense on account of the certainty of the matter [Grotius]; that is to say, since ye are certainly going to carry back [Piscator]: We have κομίζεσθαι in the sense of Recompense also in 2 Corinthians 5:10;<sup>3</sup> Ephesians 6:8;<sup>4</sup> Colossians 3:25;<sup>5</sup> Hebrews 10:36;<sup>6</sup> 11:39<sup>7</sup> [Grotius]) *the end* (that is, that to which faith has regard and tends [Castalio]: The fruit he here calls *the end*, which has the same relation of a final cause [Estius]: or, *the reward* [Piscator, Drusius, Menochius, Tirinus, Piscator, Grotius], which, because it is given at the end of a work, the Hebrews call אֶחָדִית, *an end* [Grotius, similarly Piscator, Drusius], as in Proverbs 23:18<sup>8</sup> [Piscator]; Jeremiah 29:11<sup>1</sup> [Grotius]; likewise

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<sup>1</sup> In the present tense.

<sup>2</sup> In the aorist tense, probably because there is no future participle; the aorist can convey a futuristic sense.

<sup>3</sup> 2 Corinthians 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive (κομίσῃται) the things done in his body, according to that he hath done, whether it be good or bad."

<sup>4</sup> Ephesians 6:8: "Knowing that whatsoever good thing any man doeth, the same shall he receive (κομίσεται) of the Lord, whether he be bond or free."

<sup>5</sup> Colossians 3:25: "But he that doeth wrong shall receive (κομίσεται) for the wrong which he hath done: and there is no respect of persons."

<sup>6</sup> Hebrews 10:36: "For ye have need of patience, that, after ye have done the will of God, ye might receive (κομίσῃσθε) the promise."

<sup>7</sup> Hebrews 11:39: "And these all, having obtained a good report through faith, received (ἐκομίσαντο) not the promise..."

<sup>8</sup> Proverbs 23:18: "For surely there is an end (אֶחָדִית); and thine expectation shall not be cut off."

עֲקָב, which signifies *heel* [Grotius, thus Piscator]; for, as the heel is the end in the case of the body of man, so the recompense is the end in the case of work [Piscator]: thus Psalm 19:11,<sup>2</sup> in which in the Greek it is ἀνταπόδοσις, *recompense* or *reward*: פֹּרְעָנָא clearly signifies the same, which indeed the Syriac uses here [Grotius]) *of your faith, the salvation* (which is περιποίησις ψυχῆς, *the preservation of the soul*, Hebrews 10:39, σῶσαι ψυχὴν, *to save a soul*, James 5:20 [Grotius]: either, 1. *salvation in general, the beginning of which is in this life*, as in Ephesians 2:8; Titus 3:5 [Estius]; or, the whole of salvation, which is begun here through conversion [Gomar], and is advanced daily [Gomar, Estius], as in Luke 19:9 [Gomar], and is perfected in the future age [Estius]: or, 2. the completion of salvation in the next life [Gomar, thus Gerhard], as it is taken in verse 5 and often elsewhere [Gomar]: For this benefit he places in the last place as the end and goal of the rest preceding: For God regenerates us, keeps, etc., so that He might finally bring us into full possession of eternal salvation [Gerhard]: But the former sense is more fruitful, and agrees more fittingly with what follows [Gomar]) *of souls*<sup>3</sup> Understanding, your (Beza), that is, your salvation (Beza, Grotius). *Soul* is put in the place of *man* by Synecdoche (Beza). Thus he speaks so that he might recall the Jews, to whom he writes, from their carnal sense, lest they should believe the salvation promised through Christ to be carnal (Estius).

***Receiving;* either this word is to be taken improperly, and by an enallage, the future being put for the present tense; q.d. Being about to receive; or rather properly, in the present tense, and then it intimates the certainty of the thing spoken of. *The end of your faith;* i.e. the scope to which faith tends, or the reward of faith. *The salvation;* either, 1. *Salvation more generally taken, which is begun in this life*, Ephesians 2:8; Titus 3:5; or rather, 2. *Complete final salvation in the other*, as 1 Peter 1:5: and then the sense is, either, ye rejoice that ye shall certainly receive the full salvation of your souls, or, ye rejoice that ye do receive that salvation, viz. in the promises of it, in those graces of the Spirit wrought in you, which begin this salvation, and are the pledges of it, and in the certain assurance of it. *Of your souls;* i.e. by a usual synecdoche, the salvation of your persons.**

<sup>1</sup> Jeremiah 29:11: “For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end (אֶחָדָה).”

<sup>2</sup> Psalm 19:11: “Moreover by them is thy servant warned: and in keeping of them there is great reward (עֲקָב).”

<sup>3</sup> Greek: κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν.



Verse 10: (**Gen. 49:10; Dan. 2:44; Hag. 2:7; Zech. 6:12; Matt. 13:17; Luke 10:24; 2 Pet. 1:19-21**) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you...

[Concerning which, etc., *περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται*] *Concerning which salvation searched, or inquired, and (understanding, which [Pagnine, Beza, Piscator]) examined carefully (that is, accurately and diligently [Menochius], with ardent desire and singular zeal [Gerhard]: Understand, and they consigned those things to writing [Estius], that is to say, they searched out, foretold, and awaited [Menochius]) the Prophets (Erasmus, Vulgate, Beza, Piscator, etc.). Namely, the old Prophets (Estius, thus Gerhard), from the writings of which your faith is to be confirmed (Estius). It signifies that this is not a new invention of men (Menochius, similarly Tirinus), but the ancient decree of God revealed to the Prophets (Estius). They [the Prophets] saw that something great has been reserved unto our late times; but of what sort it would be they were not able to foresee. The sense is the same in Luke 10:24. Moses saw that it was far distant from his own times, Deuteronomy 32 (Grotius). Question: Did not the Prophets attain salvation? Response: Certainly they attained eternal life. But *salvation* here is taken in a special sense (Gomar); and it denotes, either, 1. a clearer manifestation of salvation promised at the coming of Messiah (Gerhard, a great many interpreters in Gomar), with the result that this place agrees with Luke 10:24 (certain interpreters in Gomar). This does not satisfy, for it appears that *the salvation of souls* is to be understood here out of the preceding verse. Or, 2. the salvation of the dispersed Jews, that is, their public conversion through the Gospel, and thence the consequent eternal life, which was reserved unto the coming and glory of Christ, together with the calling of the nations (Gomar).*

***Of which salvation; either, 1. The more full and clear manifestation of salvation promised to be at the coming of Christ, when life and immortality should be brought to light through the gospel, 2 Timothy 1:10; and then this place is parallel to Luke 10:24: or, 2. The salvation of the dispersed Jews, i.e. their public conversion by the gospel, and eternal life following upon it; which (as well as the calling of the Gentiles) was reserved for the times and glory of the Messiah. The prophets; viz. those under the Old Testament, out of whose writings the faith of New Testament believers is to be confirmed, John 5:39; Acts 17:11; and whom this apostle therefore mentions, that he might strengthen the faith of the Christian Jews, by assuring them that the doctrine he had delivered to them was no new invention, but the very truth of God revealed of old to the prophets. Have inquired and searched***

***diligently; the words imply their vehement desire of knowing, as well as great diligence in seeking.***

[*Who, etc., οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες*] *Who concerning that* (understand, *about to come* [Erasmus, Beza, Piscator, similarly the Vulgate]) *unto you* (or, *which is toward you* [Estius]) *grace* (that is, concerning the grace which was laid out and exhibited to you, and manifested openly to the world [Estius, Gerhard]: What he had called *salvation* he here calls *grace*, so that he might teach that the benefit is entirely gratuitous [Estius, similarly Gomar]) *prophesying* (Montanus). *They prophesied those good things which have come to us*, but under the shadows of the victories over the Nations, of the liberation from Babylon<sup>1</sup> and from Antiochus;<sup>2</sup> few prophesied directly, and only a few things (Grotius).

***Who prophesied of the grace that should come unto you: what he called salvation before, he calls grace here, to intimate their salvation to be merely of grace. This grace revealed under the gospel, the prophets foretold, but in a more dark way; the Sun of righteousness not being yet risen, the shadows were not gone, and the light was but obscure.***

Verse 11: Searching what, or what manner of time (1 Pet. 3:19; 2 Pet. 1:21) the Spirit of Christ which was in them did signify, when it testified beforehand (Ps. 22:6; Is. 53:3, etc.; Dan. 9:26; Luke 24:25, 26, 44, 46; John 12:41; Acts 26:22, 23) the sufferings of Christ, and the glory that should follow.

[*Searching into what, etc., ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας*] *Into what, or what sort* (or, *of what sort* [Piscator]) *of time* (that is, in what time, after how many years, in what state of the world, or of Jewish affairs [Estius]: *what*, that is, near, or yet far distant [Gerhard]; or, in what hebdomad of years, [for] he especially points to Daniel here, who sought the time from the Angel, Daniel 9:22, 23 [Grotius, similarly Estius]: and *what sort*, that is, quiet, or bellicose [Gerhard]; with the people free, or in servitude, or semi-free [Grotius]: Or, *the point of time* [Piscator]: *Καιρὸς/time* properly is a time suitable for conducting, or carrying out, a matter [Estius]) *He did signify* (or, *did indicate* [Beza, Piscator, Menochius], or, *did point out* [Menochius], understanding, *that those were going to*

<sup>1</sup> For example, Isaiah 40; Jeremiah 25.

<sup>2</sup> Daniel 11. Antiochus Epiphanes ruled the Seleucid Empire from 175-164 BC. Antiochus endeavored to extirpate the Jewish religion and worship, outlawing it, and bring things idolatrous and unclean into the Temple itself. The Temple was retaken by Judas Maccabeus, and cleansed.

arrive [Piscator, thus Gerhard] [namely, *the sufferings, etc.*, as it follows], or, it is to be supplied, *that that grace was going to appear* [Vorstius, thus Estius, Menochius], concerning which they were prophesying [Vorstius]) *unto them* (or, *who was in them* [Erasmus, Tigurinus, Beza, Piscator, Zegers, Estius]), namely, *the Spirit of Christ* (thus by reason of the object he calls the Spirit foreshadowing Christ's event, and who had been given to them for the sake of Christ: Barnabas at the end of his Epistle, *the Prophets, having from Him the gift, prophesied concerning Him*<sup>1</sup> [Grotius]: He is here called the *Spirit of Christ* because He brings forth those things which belong to Christ [Socinus<sup>2</sup>]: But in that sense He was able to be called *our spirit*, because He was bringing forth those things which were pertaining to us; but also the spirit in the Apostles would have been able to be called the *spirit of Antichrist*, because He described him, etc. [Placæus<sup>3</sup>]: He calls Him, therefore, *the Spirit of Christ*, so that he might indicate the divinity of Christ, who Himself already formerly inspired the Prophets with His own Spirit, and so that at the same time he might assert that the Holy Spirit proceeds from the Son [Estius, similarly Gerhard]: Hence it is evident that Christ existed in the Old Testament [Gerhard]: For there is no spirit of a non-entity [Placæus]: He also alludes here to the appearances made in the Old Testament in the person of Christ [Estius]), *bearing witness beforehand* (or, *testifying beforehand* [Erasmus], or, *He as a herald sent before* [Beza, Pagnine], or, *previously testifying* [Piscator], that is, before they happened He was testifying [Vatablus, thus Estius]: ἐδήλου—προμαρτυρόμενον, *He was signifying...testifying beforehand, by prediction He was signifying* [Grotius]) *those* (understanding, *about to come, or about to happen* [Erasmus, Vatablus, Beza, Piscator, Estius, thus Grotius, Camerarius]) *unto Christ* (or, *to Christ* [Beza], εἰς Χριστὸν, *unto Christ*, in the place of Χριστῷ, *to Christ*, as just now εἰς ὑμᾶς, *unto you*:<sup>4</sup> The Prophets were foreshadowing that *Christ was going to suffer many things*, Luke 24:25, 26; Acts 26:23, but some more obscurely, others more clearly: The Hebrews call these things משיח, *the pangs of Messiah*<sup>5</sup> [Grotius]) *sufferings*

<sup>1</sup> *Epistle of Barnabas* 5:6. The *Epistle of Barnabas* was written in the late first-century, or early second-century. Although traditionally ascribed to the Barnabas of the New Testament, many scholars attribute it to another Christian teacher of the same name.

<sup>2</sup> Faustus Socinus (1539-1604) was an Italian theologian, and the founder of the pseudo-Christian theological system known as *Socinianism*, characterized by its rationalistic, anti-Trinitarian views.

<sup>3</sup> Joshua de la Place (1596-1655) was a professor of divinity at Saumur. He is remembered both for his disputations against Socinianism and his doctrine of the mediate imputation of Adam's sin.

<sup>4</sup> 1 Peter 1:10: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace unto you (περὶ τῆς εἰς ὑμᾶς χάριτος)..."

<sup>5</sup> Babylonian Talmud *Tractate Sanhedrin* 98a; *Bereshit Rabbah* 42:4.

(or, *afflictions* [Erasmus, Vatablus]), *and the after these* (or, *following* [Vulgate], or, *which should follow these* [Tigurinus, thus Erasmus, Vatablus], *which is going to follow those* [Beza, Piscator, that is, which is going to follow the sufferings [Estius]) *glories*<sup>1</sup> (Montanus, Vulgate, etc.), that is, the Resurrection of Christ, the Ascension into heaven, the Sending of the Holy Spirit, the calling of the Nations (Grotius, similarly Estius, Menochius). Hence he uses *glories*, in the plural number, because the glory of Christ is multifaceted (Estius). Or, *the glory* (Beza, Piscator). As here, so also in Luke 24:26, the *sufferings* and *glory* of Christ are conjoined (Piscator, similarly Estius), and that in the same order, that the former precede, and the latter follow. Peter here teaches the faithful that they, after the example of Christ, are not going to attain unto glory except through afflictions (Estius).

*Searching what? Whether near or farther off, or what particular part of time.* This may relate particularly to Daniel's weeks, Daniel 9. *What manner of time; whether peaceable or troublesome, when the people were free or when in bondage; what were the qualities of the time, or signs by which it might be known.* Jacob foretells Christ's coming, when the sceptre was departed from Judah, Genesis 49:10; Isaiah, in a time of universal peace, Isaiah 2:4; 11:6. This diligent inquiring after the time of Christ's coming showed their earnest longing for it. *The Spirit of Christ; so styled, as being of the Son, no less than of the Father, both by eternal procession and temporal mission, John 14:16, 26; 15:26.* This shows, that not only Christ had a being under the Old Testament before his coming in the flesh, (for if Christ were not, there could be no Spirit of Christ,) but likewise that Christ is God, because of his inspiring the prophets with the knowledge of future things, which none but God can do. *When it testified beforehand the sufferings of Christ; what the prophets did foretell concerning Christ, was not their own conjecture, but what the Spirit did dictate to them.* *And the glory that should follow; Greek, glories, in the plural number, i.e. the manifold glory which was to follow upon his many sufferings, the glory of his resurrection, ascension, sitting at the right hand of God, sending the Spirit, etc.* Christ's suffering and glory are often joined together, Psalm 22:6 and 110; Isaiah 53:3, 10-12; Luke 24:26; Philippians 2:8, 9; Hebrews 2:9, 10; to show that there is the same way (and no other) for the salvation of the members, as for the glory of the Head, viz. by sufferings.

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<sup>1</sup> Greek: καὶ τὰς μετὰ ταῦτα δόξας, literally, *and the-after-those-glories*.

Verse 12: (**Dan. 9:24; 12:9, 13**) Unto whom it was revealed, that (**Heb. 11:13, 39, 40**) not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with (**Acts 2:4**) the Holy Ghost sent down from heaven; (**Ex. 25:20; Dan. 8:13; 12:5, 6; Eph. 3:10**) which things the angels desire to look into.

[*To whom, etc., οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτά*] In a manuscript, it is οἷς ἀπεκαλύφθη αὐτὰ οὐχ ἑαυτοῖς, ὑμῖν δὲ διηκόνουν, *to whom it was revealed to minister things, not to themselves, but to you*. But I prefer that which the Latin here follows (Grotius). That οἷς, *to whom/which*, is able to be referred, either, 1. to the preceding παθήματα/*sufferings*; that is to say, Testifying to those of Christ's sufferings and glories by which the Spirit revealed, namely, to the Prophets. Or, 2. which appears simpler, to Christians, who saw that which the Spirit in the Prophets predicted; that is to say, the sufferings and glories through which Christ was revealed to the world, who previously was unknown (Erasmus). Or, 3. to the Prophets (Erasmus, Estius, Gerhard). [They render the words thus:] *To whom* (understanding, *that* [Pagnine]) *was revealed* (namely, by the Holy Spirit [Menochius]) *that they, not to themselves, but* (or, *on the contrary* [Erasmus]) *to us* (or, *to you* [Erasmus, Vatablus, Gerhard, Vulgate]: Certain Greek codices<sup>1</sup> and Didymus Latinus<sup>2</sup> read ἡμῖν, *to us*: But other Codices, more approved and ancient, more correctly read ὑμῖν, *to you*,<sup>3</sup> because ἀνηγγέλη ὑμῖν, *which things are reported to you*, immediately follows, that the person might not change, as Œcumenius and all the Latin codices read [Gerhard]), *ministered these things* (Beza, Piscator); that is, that those things did not pertain to the time in which they themselves were living, but were to be fulfilled a great time afterwards (Menochius, similarly Estius, Gerhard, Erasmus); and that what things they had predicted as future were to be announced to you under the New Testament as things fulfilled (Gerhard). The sense: Those revelations were given, not so much for their sake as for yours, who were going to read their books, so that, by the comparison and agreement of those things which were predicted by the

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<sup>1</sup> Thus the Textus Receptus.

<sup>2</sup> Didymus the Blind (c. 313-398) was head of the famous Catechetical School in Alexandria. Although blinded in early childhood, his varied academic pursuits were unhindered. He was a disciple of Origen, and appears to have attempted to reconcile Origen's teaching to the later orthodox formulation of the doctrine of the Trinity. Didymus is thought to have written commentaries on most of the books of the Bible, but these commentaries survive only in fragments. The portion on the Catholic Epistles survives in a Latin translation.

<sup>3</sup> Thus the overwhelming majority of Byzantine texts, as well as Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephraemi Rescriptus.

Prophets with those things that we [Apostles] announced to you, your faith might be confirmed (Estius). The entire matter was not revealed to them, but they understood this, *that they ministered*, that is, they foretold (for every announcement of the Divine word is διακονία, a ministry, Acts 6:4;<sup>1</sup> Romans 11:13;<sup>2</sup> 2 Corinthians 4:1;<sup>3</sup> 5:18;<sup>4</sup> 1 Timothy 1:12;<sup>5</sup> 2 Timothy 4:5<sup>6</sup>) *those things which were going to happen, not in their time, but in yours*. It is certainly a great honor that the Prophets served, not their own interests, but ours. They saw through a lattice-work those things which we observe clearly (Grotius).

[Which, etc., ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι Ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ] *Which are now reported* (that is, as fulfilled with precision [Tirinus, similarly Estius, Gerhard]: Those great things are fully exhibited: Ἀναγγέλλειν/*anagellein*, to make known, is a word quite suitable for this matter, Acts 14:27;<sup>7</sup> 15:4;<sup>8</sup> 20:20,<sup>9</sup> 27;<sup>10</sup> Romans 15:21;<sup>11</sup> 1 John 1:5;<sup>12</sup> ἡγο, to announce<sup>13</sup> [Grotius]) *to you, through those who preached the Gospel to you* (that is, through the Apostles and their helpers [Grotius, thus Estius, Gerhard]: Εὐαγγελίζειν, or εὐαγγελίζεσθαι, to preach the gospel,<sup>14</sup> with an active sense, not rarely among our Writers takes an

<sup>1</sup> Acts 6:4: "But we will give ourselves continually to prayer, and to the ministry (τῇ διακονίᾳ) of the word."

<sup>2</sup> Romans 11:13: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office (τὴν διακονίαν μου)..."

<sup>3</sup> 2 Corinthians 4:1: "Therefore seeing we have this ministry (τὴν διακονίαν ταύτην), as we have received mercy, we faint not..."

<sup>4</sup> 2 Corinthians 5:18: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry (τὴν διακονίαν) of reconciliation..."

<sup>5</sup> 1 Timothy 1:12: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry (διακονίαν)..."

<sup>6</sup> 2 Timothy 4:5: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (τὴν διακονίαν σου)."

<sup>7</sup> Acts 14:27: "And when they were come, and had gathered the church together, they rehearsed (ἀνήγγειλαν) all that God had done with them, and how he had opened the door of faith unto the Gentiles."

<sup>8</sup> Acts 15:4: "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared (ἀνήγγειλάν) all things that God had done with them."

<sup>9</sup> Acts 20:20: "And how I kept back nothing that was profitable unto you, but have shewed (ἀναγγεῖλαι) you, and have taught you publicly, and from house to house..."

<sup>10</sup> Acts 20:27: "For I have not shunned to declare (ἀναγγεῖλαι) unto you all the counsel of God."

<sup>11</sup> Romans 15:21: "But as it is written, To whom he was not spoken of (οὐκ ἀνηγγέλη περὶ αὐτοῦ), they shall see: and they that have not heard shall understand."

<sup>12</sup> 1 John 1:5: "This then is the message (ἡ ἀγγελία) which we have heard of him, and declare (ἀναγγέλλομεν) unto you, that God is light, and in him is no darkness at all."

<sup>13</sup> In Chaldean.

<sup>14</sup> Εὐαγγελίζειν is rarely found in the active voice, more frequently in the deponent

Accusative of Person instead of a Dative of Person, Acts 8:25,<sup>1</sup> 40;<sup>2</sup> 14:15,<sup>3</sup> 21;<sup>4</sup> and elsewhere [Grotius]) *through the Holy Spirit sent from heaven* (Beza, thus Pagnine, Piscator, etc.). Namely, on the day of Pentecost, Acts 2 (Estius, similarly Piscator, Vorstius, Gerhard), by whom they were most thoroughly informed concerning those things which they were obliged to teach others; and by whose virtue (Estius, thus Gerhard), and impulse, but not by the human will (Gerhard), they began to preach the Gospel (Estius, Gerhard). This is to be referred to *they preached the Gospel* (Estius). Now, he says this so that he might show that by the same Spirit the Gospel is announced through the Apostles, by whom it had been foretold through the Prophets; and that therefore it was most worthy of faith (Estius, similarly Menochius). [The sense:] *through the heavenly gifts given by the Holy Spirit*, that is, gifts greater than the very Prophets had; and concerning which the Prophets themselves spoke, as in Joel 2:28. The Spirit is said to *be sent*, as in Luke 24:49; John 14:26; 15:26; 16:7 (Grotius).

**Unto whom; unto which prophets. It was revealed; viz. by the Spirit of Christ that was in them. That not unto themselves; who lived before Christ's coming in the flesh. But unto us; not only apostles, but believers, who live since Christ came. They did minister; declare and foretell. The preaching of the word is called a ministry, Acts 6:4; 2 Corinthians 4:1; 5:18. The things; the whole doctrine of the gospel concerning Christ's person, offices, benefits, kingdom, and the whole New Testament state. Which are now reported unto you; viz. as fulfilled, and actually exhibited now, which were only foretold by the prophets. By them that have preached the gospel unto you; the apostles, and other gospel ministers assistant to them: the sense is, The prophets under the Old Testament did, by the Spirit, foresee and foretell Christ's passion, resurrection, ascension, the effusion of the Spirit, the enlargement of the church by the calling of the Gentiles, etc.; but did not live to see their own prophecies, and God's promises, fulfilled, Hebrews 11:13, as you now do. They did spread the table that you might feed at it; they had but a taste**

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middle.

<sup>1</sup> Acts 8:25: "And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel to many villages (πολλὰς τε κώμας—εὐηγγελίσαντο) of the Samaritans."

<sup>2</sup> Acts 8:40: "But Philip was found at Azotus: and passing through he preached to all the cities (εὐηγγελίζετο τὰς πόλεις πάσας), till he came to Caesarea."

<sup>3</sup> Acts 14:15a: "And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you (εὐαγγελιζόμενοι ὑμᾶς) that ye should turn from these vanities unto the living God..."

<sup>4</sup> Acts 14:21: "And when they had preached the gospel to that city (εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην), and had taught many, they returned again to Lystra, and to Iconium, and Antioch..."

by faith, and at a distance, of those things you feast upon in their accomplishment; yet they did not grudge to declare these things, being instructed by the Spirit, that what they spake of should not be fulfilled in their time, but in the generations to come; that so ye, by comparing what they said should come to pass with what you have now been assured is come to pass, may be confirmed and established in the belief of the truth, being the same held forth by the prophets formerly, and gospel ministers at present. *With the Holy Ghost sent down from heaven:* Christ promised to send the Spirit, Luke 24:49; John 14:26; 15:26; 16:7; and actually sent him, Acts 2: the apostles, not of themselves, but acted by this Spirit, have declared unto you the fulfilling of those things, which the former prophets, by the instinct and power of the same Spirit, (the Spirit of Christ, which was in them,) did foretell would in their proper season come to pass.

[*Into which things, etc.*, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι] *Into which things* (namely, all those things concerning which he had treated [Grotius], which were predicted by the Prophets [Estius, thus Erasmus, Vatablus, Gerhard], concerning Christ [Erasmus, Vatablus, Valla<sup>1</sup>], and now announced by the Apostles [Estius, thus Erasmus, Vatablus, Gerhard out of Irenæus<sup>2</sup>], of whom mention just now preceded [Gerhard]; that is, into the mysteries of the salvation and redemption of man [Estius, similarly Menochius], that is, so that they might see those things fulfilled: or, he refers to *the sufferings and glories* of Christ previously mentioned [Menochius]: But these are more remote in the context [Gerhard]: Others: *unto whom* [Vulgate], that is, either Christ, or the Holy Spirit [Bede in Estius, the *Glossa Ordinaria*<sup>3</sup> in Gerhard]: Some read εἰς ὅν, *unto whom* [Gerhard]: But the Greek manuscripts consistently have εἰς ᾧ, *into which things*: Thus also the Syriac and some Latin codices [Estius]) *desire* (ܐܪܒܐ,<sup>4</sup> that is, *they love*, as in Psalm 119:20,<sup>5</sup> 40,<sup>1</sup> and

<sup>1</sup> Laurentius Valla (1406-1457) was one of the great Latin scholars of his age. He was Professor of Eloquence at Parvia, then at Milan. Later he served as Canon of St. John the Lateran. He wrote *In Novum Testamentum Annotationes* and *De Collationibus Novi Testamenti*.

<sup>2</sup> Irenæus was a second century Church Father, born near Smyrna, but serving as Bishop in Lyon. He was a disciple of Polycarp, who was in turn a disciple of the Apostle John.

<sup>3</sup> The *Glossa Ordinaria* (*The Ordinary Interpretation*) was a collection of glosses drawn from the Church Fathers and printed in the margins of the Vulgate. It was compiled by Anselm of Laon (d. 1117), a French theologian, and his students after him.

<sup>4</sup> The root may be ܐܪܒܐ, or ܐܪܒܐ.

<sup>5</sup> Psalm 119:20: “My soul breaketh for the longing (ܐܪܒܐ) that it hath unto thy



often elsewhere [Grotius]) *the Angels to look* (Piscator, thus Beza, etc.). Παρακύπτειν here is taken as in James 1:25<sup>2</sup> (Grotius) [in which place see what things were said]. Now, there is again an allusion in these words to the cherubims, whose eyes were looking towards the Mercy-seat (Grotius, similarly Estius, Vorstius, Piscator, Beza), Exodus 25<sup>3</sup> (Estius, Piscator). It indicates a deeper contemplation of a thing (Vorstius, thus Gerhard), as in Luke 24:12;<sup>4</sup> John 20:5,<sup>5</sup> 11<sup>6</sup> (Gerhard). [The sense:] *Which things*, not thoroughly known beforehand, *the very Angels with consummate joy now behold*. Thus also Irenæus, in his *Against Heresies* 4:67, takes it. That *Angels make progress through men* is the ancient opinion of the Hebrews, in Rabbi Israel's *Concerning the Soul* 1 (Grotius). Although the Angels be not ignorant of these mysteries, as those things were revealed to the Prophets through them, yet they desire to know them more fully and perfectly; both because they recognize the admirable wisdom of God therein, and because they rejoice unspeakably over the salvation of men (Estius). Therefore, he commends the dignity of the Gospel (Estius, Gerhard), as previously by the study of the Prophets, so now by the Angels' desire of inquiry (Estius).

***Which things; the things before said to be reported by them that preached the gospel. The angels desire to look into:*** it seems to be an allusion to the cherubims that stood above the ark, with their faces toward the mercy-seat, which was a type of Christ. The word signifies a bowing down the head, and stooping to look into a thing, Luke 24:12; John 20:5; and implies a prying, or looking narrowly into it; which argues an earnest desire to know it. The angels thus look into the mysteries of the gospel, as desirous to see the accomplishment of them, admiring the manifold grace and wisdom of God in them, Ephesians 3:10, and rejoicing in the salvation of sinners, which is the end and effect of God's revealing them.

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judgments at all times.”

<sup>1</sup> Psalm 119:40: “Behold, I have longed (יִחְזַקְהוּ) after thy precepts: quicken me in thy righteousness.”

<sup>2</sup> James 1:25: “But whoso looketh (παρακύψας) into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

<sup>3</sup> Verse 20.

<sup>4</sup> Luke 24:12: “Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld (καὶ παρακύψας βλέπει) the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.”

<sup>5</sup> John 20:5: “And he stooping down, saw (καὶ παρακύψας βλέπει) the linen clothes lying; yet went he not in.”

<sup>6</sup> John 20:11: “But Mary stood without at the sepulchre weeping: and as she wept, she stooped down to look (παρέκυσεν) into the sepulchre...”

Verse 13: Wherefore (**Luke 12:35; Eph. 6:14**) gird up the loins of your mind, (**Luke 21:34; Rom. 13:13; 1 Thess. 5:6, 8; 1 Pet. 4:7; 5:8**) be sober, and hope to the end (**Gr. *perfectly***<sup>1</sup>) for the grace that is to be brought unto you (**Luke 17:30; 1 Cor. 1:7; 2 Thess. 1:7**) at the revelation of Jesus Christ...

[*Wherefore*] Since such an inheritance has been prepared for you (Menochius). Since such an honor has been determined for you that ye might know those things which the Prophets did not perceive fully, and the very Angels are made more knowledgeable by your successes (Grotius).

[*Having girded, etc.*, ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν] That is, Κατὰ τὰς ὀσφύας, *up to the loins* (Piscator). *Having girded* (or, *surrounded* [Pagnine]) *to the loins* (or, *to the sides* [Castalio]: They are wont to be *girded about the loins* who prepare themselves for any bodily service [Grotius]; for a journey, or any work, so that they might be more expeditious [Estius, Gerhard, thus Gomar]: for the garments of the men of the East, inasmuch as they were long and loose, were an impediment [Gerhard, thus Gomar]: concerning which matter see 1 Kings 18:46; 2 Kings 4:29 [Gomar]; Luke 12:35 [Gomar, Grotius, Beza], in which place see what things have been said: Now, the Paschal rite in particular is in view here, Exodus 12:11 [Grotius]) *of your mind* (Erasmus, Beza, Piscator, etc.), that is, your mind like loins. Which sort of phrase is found in Romans 4:12, *to walk in the steps of that faith, etc.*,<sup>2</sup> that is, in the faith, just like in footsteps (Piscator). The members and acts of the body are wont to be transferred to the soul (Grotius, similarly Gomar). Thus Ephesians 6:14 (Gomar). [The sense:] Be attentive (Grotius), with your soul ready, vigilant, and prompt (Zegers, similarly Vorstius, Hammond), like servants expecting the coming of their lord (Hammond); ready in mind, eager, and unencumbered, to undertake or do those things which are useful for pursuing this end (Menochius). Curb and restrain the mind (Estius, Gerhard), from all carnal (Estius, Gerhard, Gomar) vices, cares, meditations (Gomar), and lusts (Estius, Gerhard); by which it is impeded and hemmed in so that it might not serve God expeditiously and freely (Estius), or, so that it might not meditate upon heavenly things; and make ye it unencumbered for meditating upon spiritual things (Gomar): or thus, having been equipped with the strength of the Spirit fight manfully against the depraved lusts of the flesh. For in the loins the strength of the body consists, Job 40:16; Psalm 38:7; whence the expression, *gird up thy loins like a man*, Job 38:3; 40:7 (Gerhard).

[*Being sober* (thus Erasmus, Beza, Piscator, Estius, Menochius, etc.)] By a moderate use of all delightful things (Estius). This is able to be referred,

<sup>1</sup> Greek: τελείως.

<sup>2</sup> Greek: τοῖς ἰχνεσιν τῆς πίστεως.

either, 1. to the body, so that the sense is similar to that in Luke 21:34, where Christ prohibits both *the cares of this life*, which are contrary to *the girding on the mind*, and *surfeiting and drunkenness*, which are contrary to *sobriety*: or, 2. which I would prefer, to the soul, so that it might be the same as *having girded up, etc.*, or, so that they might thus be distinguished, that *girding up, etc.* pertains to the understanding and meditations, but *sobriety* to the moderation of the will and affections (lest they be intoxicated with pleasures and further vices) (Gomar). The sense: Be not drunk with the enticements of the flesh, nor with the cares of the world, nor with false and vain opinions (Beza).

[Νήφοντες<sup>1</sup>] That is, *Having your spirit not at all perturbed*. See 1 Thessalonians 5:6, 8;<sup>2</sup> 2 Timothy 4:5<sup>3</sup> (Grotius); or, *being vigilant* (Vatablus, Menochius, Estius out of Jerome). Whence the Syriac translates it, *be ye awake* (Estius, Menochius). Both readings return to the same thing: for sobriety is the mother of vigilance, and drunkenness of sleep and laziness. Yet it is spoken of the vigilance of the mind, by which we take caution that we be not surrounded by an ambush of enemies (Menochius).

**Wherefore; the following exhortation may be connected, either with verse 4, Seeing so glorious an inheritance is reserved in heaven for you, gird up, etc.; or with verse 12, Seeing ye know those things, which the prophets that foretold them did not fully see, and the angels themselves desire to look into; the grace of God vouchsafed to you is so excellent and admirable, gird up, etc. Gird up the loins of your mind; i.e. let your minds be attent, prompt, ready, prepared for your spiritual work, restrained from all those thoughts, cares, affections, and lusts, which may entangle, detain, hinder them, or make them unfit for it. It is a metaphor taken from the custom of the Oriental nations, who wearing long loose garments, were wont to gird them up about their loins, that they might not hinder them in their travelling or working, 1 Kings 18:46; 2 Kings 4:29; Luke 17:8: see on Luke 12:35, 37. Perhaps it may have a special respect to the like rite used at the Passover, Exodus 12:11, when the Israelites were just ready to enter upon their journey, and go out of Egypt. Be sober: this may relate, either, 1. To the body; and then the sense agrees with Luke 21:34, where *the cares of this life***

<sup>1</sup> 1 Peter 1:13a: “Wherefore gird up the loins of your mind, be sober (νήφοντες), and hope to the end...” Νήφω signifies *to be sober, to be temperate, to be calm in spirit*.

<sup>2</sup> 1 Thessalonians 5:6-8: “Therefore let us not sleep, as do others; but let us watch and be sober (νήφωμεν). For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober (νήφωμεν), putting on the breastplate of faith and love; and for an helmet, the hope of salvation.”

<sup>3</sup> 2 Timothy 4:5: “But watch thou (σὺ δὲ νῆφε) in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

seem to be opposed to the girding up the loins of the mind, and *surfeiting and drunkenness*, to sobriety here. Or rather, 2. To the soul; and then girding up the loins of the mind, may refer to the understanding, and thoughts, and sobriety, to the will and affections, and may signify that moderation which belongs to them, in opposition to their inordinateness, which is a sort of drunkenness. Or, it may be rendered, be watchful, as it is translated, 2 Timothy 4:5, and with which it is joined, 1 Thessalonians 5:6, 8; and so it agrees well with the former clause; they that have the loins of their mind girt up, being of a vigilant, present mind, and ready for any work they are to undertake.

[*Perfectly, etc.*, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ] Τελείως here is to be bound, either, 1. with the preceding word, *being sober perfectly* (Æcumenius in Estius); or, *be ye perfectly awake* (Syriac); or, *be ye perfectly vigilant*: for, it is not the place for sleep, or slumber, for those living among so many enemies (Menochius). Or, 2. with the following, as all other more rightly distinguish, so that this is be the exhortation (Estius). [Thus they render it:] *Perfectly* (namely, with a perfection of parts [a great many interpreters in Gomar], or sincerely, without hypocrisy [Gerhard, thus Beza, a great many interpreters in Gomar]: *wholly* [Piscator], or, with a firm confidence: *hope* in the place of *confidence/faith*, Job 13:15<sup>1</sup> [Gerhard]; or, *perseveringly*, or *unto the end* [Gomar, Erasmus, Beza, Gerhard, Grotius, Estius], as in Judith 11:6;<sup>2</sup> תַּצְנִיחַ, *unto the end*:<sup>3</sup> See Matthew 10:22<sup>4</sup> [Grotius]; and Hebrews 3:6<sup>5</sup> [Gomar]) *hope ye for the which is brought to you* (indeed, it has already been brought through the preaching of the Gospel [Estius]: or, *shall be brought to you* (Piscator, thus Jerome in Estius), the present in the place of the future, as it appears from what follows [Piscator]: For they are ἀντίστροφα/*correlative* to each other, φέρειν, *to carry, bring, or present*, and

<sup>1</sup> Job 13:15: "Though he slay me, yet will I trust (לְהִיָּסֵד) in him: but I will maintain mine own ways before him." לְהִיָּסֵד signifies *to wait, to wait for, or to hope for*.

<sup>2</sup> Judith 11:6: "And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly (τελείως) to pass by thee; and my lord shall not fail of his purposes."

<sup>3</sup> For example, the title of Psalm 5: "To the chief Musician (תַּצְנִיחַ; εἰς τὸ τέλος, in the Septuagint) upon Nehiloth, A Psalm of David." תַּצְנִיחַ can signify *to be pre-eminent*, and so the translation *to the chief musician*; or *to be enduring*, and so the Septuagint rendering of *unto the end*.

<sup>4</sup> Matthew 10:22: "And ye shall be hated of all men for my name's sake: but he that endureth to the end (εἰς τέλος) shall be saved."

<sup>5</sup> Hebrews 3:6: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end (μέχρι τέλους)."

κομίζεῖν, *to receive, to carry away, or carry off as a prize*:<sup>1</sup> What things God brings to us, we carry away [Grotius]: or, *is conveyed to you* [Vulgate], or rather, *is brought* [Estius, Valla]) *grace*<sup>2</sup> (that is, with perfect hope embrace and retain grace, etc.: He calls *grace* here [either, 1.] that gratuitous benefit of salvation, concerning which he speaks above, and something of which always, even in this life, remains to be hoped for [Estius]: [Or, 2.] the greatest effect of Divine benevolence [Grotius], namely, eternal life and glory [Cameron,<sup>3</sup> Grotius, Tirinus, thus Menochius, Piscator], which is χάρις δόξης, *the grace of expectation or glory*, 1 Peter 3:7<sup>4</sup> [Cameron], and χάρισμα, *the gift*, Romans 6:23 [Grotius, Tirinus]: There is also a Trajection here, in the place of, εἰς τὴν χάριν τὴν φερομένην ὑμῖν, etc., *for the grace that is to be brought to you, etc.* [Grotius]) *until Jesus Christ be revealed* (Pagnine, thus Erasmus, Vatablus), or, *when He shall be revealed, etc.* (Piscator, similarly Beza), or, *at the revelation, etc.* (Estius out of the Vulgate, Erasmus, Vatablus). Take it here as in verse 7 (Grotius, thus Piscator); or, *through the revelation, etc.* He speaks concerning the mystery of the Gospel now published, through which Christ has become known; or concerning the advent of Christ (Erasmus): or, *unto the revelation, etc.* (Vulgate, Estius), ἐν/*in* in the place of εἰς/*unto* (Estius). This is referred, either, 1. *to it is brought*; that is to say, Which grace is brought to you *in the revelation, etc.*, that is, seeing that Christ is made manifest through the Gospel (certain interpreters in Estius, similarly Gerhard). Ἀποκάλυψις/*revelation*, therefore, signifies here that manifestation of Christ, which happens in the word of the Gospel in this life, just as also in Luke 2:32;<sup>5</sup> Romans 16:25; Galatians 1:12, 16, so that this might be the first argument of the forementioned exhortation, sought from an examination of the Divine will revealed in Christ and through Christ (Gerhard). Or, 2. *to hope ye*; which is

<sup>1</sup> 1 Peter 1:9: “Receiving (κομίζόμενοι) the end of your faith, even the salvation of your souls.”

<sup>2</sup> That is, *the grace which is brought to you.*

<sup>3</sup> John Cameron (1580-1625) was a Protestant divine of great distinction, serving as Professor of Philosophy at Sedan, Professor of Divinity at Saumur (1608) and at Glasgow (1620). Darling: “He was a man of good genius and judgment, a good philosopher; not much acquainted with the works of the fathers; obstinate in his opinions. He adopted a more enlarged mode of explaining the doctrine of grace than Calvin, which was followed by Amyraut.” Ibid., 563-564. He wrote, among other things, *Praelectiones in Selectiora Quaedam Loca Novi Testamenti and Myrothecium Evangelicum, in quo Aliquot Loca Novi Testamenti Explicantur.*

<sup>4</sup> 1 Peter 3:7: “Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life (χάριτος ζωῆς); that your prayers be not hindered.”

<sup>5</sup> Luke 2:32: “A light for revelation (εἰς ἀποκάλυψιν) to the Gentiles, and the glory of thy people Israel.”

more probable, for here he stirs up the faithful to the perseverance of hope, in the posited glory of which they were partakers with Christ (Estius). The sense: Hope for this grace, which is to be given at the revelation of Christ, that is, on the day of Judgment (Menochius): or, that is to say, extending your hope unto the revelation of Christ, and His coming unto judgment (Menochius, similarly Estius): for then ye shall obtain perfectly glory (Menochius).

***And hope to the end; Greek, perfectly, as in the margin, i.e. sincerely, entirely, with a firm confidence; but the following words favour our translation, which signifies perseverance in hope. See Hebrews 3:6. For the grace that is to be brought unto you; final salvation, which is the gift of grace, Romans 6:23, and is called the grace of life, 1 Peter 3:7. At the revelation of Jesus Christ; called the appearing of Jesus Christ, 1 Peter 1:7.***

Verse 14: As obedient children, (**Rom. 12:2; 1 Pet. 4:2**) not fashioning yourselves according to the former lusts (**Acts 17:30; 1 Thess. 4:5**) in your ignorance...

[*Quasi, as if* (or, *ut/as* [Beza, Piscator], *tanquam, just as* [Valla, Erasmus, Vatablus) *children* (namely, of God [Piscator]; to whom, as a Father, ye owe obedience, and, if ye be sons, ye excel, and His inheritance agrees with sons [Estius]) *of obedience*] That is, obedient (Gerhard, Piscator), by a Hebrew expression (Gerhard). Just like *children of wrath*, Ephesians 2:3, and *of light*, Ephesians 5:8, and *of a curse*, 2 Peter 2:14<sup>1</sup> (Grotius), and *of love*, that is, beloved, Colossians 1:13<sup>2</sup> (Piscator, Gerhard), and ἀπειθείας, *of disobedience*, Ephesians 2:2; 5:6 (Gerhard). These things depend upon what precedes; that is to say, stand, having girded your loins, that is, unencumbered and read to keep the divine precepts, as it is fitting for obedient children (Menochius). Or, *children of obedience*, that is, men, as in Ephesians 2:2; 5:6; Colossians 3:6 (Piscator).

***As obedient children; Greek, children of obedience, by a usual Hebraism, for obedient children. So children of disobedience, Ephesians 2:2; Colossians 3:6. And this we may understand either absolutely, children of obedience for obedient persons; or with relation to God, obedient children of God; and then the apostle persuades them to their duty by an argument taken from their adoption; being the children of God, he would have them behave themselves obediently, as becomes them in that relation.***

<sup>1</sup> 2 Peter 2:14b: "...beguiling unstable souls: an heart they have exercised with covetous practices; children of a curse (κατάρας τέκνα)..."

<sup>2</sup> Colossians 1:13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love (τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ)..."

[*Not, etc., μὴ συσχηματίζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις*] Supply *γεγονυῖαις*, *which have come into being*<sup>1</sup> (Piscator). *Not being fashioned* (or, *conforming*, or *accommodating*, yourselves [Estius, Erasmus, Vatablus, thus Zegers, Menochius, Piscator], that is, yielding [Estius]: Or, *who should not be fashioned* [Beza, Piscator]: Thus *μὴ συσχηματίξεσθε τῷ αἰῶνι τούτῳ*, *be not conformed to this world*, Romans 12:2 [Grotius]) *to the prior* (or, *previously* [Montanus, Tigurinus], or, *former* [Erasmus, Pagnine, Beza, Piscator], that is, of the former life [Estius]; or, which ye served in the time of Gentilism [Menochius, similarly Estius, Tirinus]) *of your ignorance* (he says *your*, because ignorance properly belongs to us, and we are all born in it [Estius]: or, *in your ignorance* [Pagnine, Montanus]; or, *which in your ignorance* flourished [Beza, Piscator]; or, *in which through your ignorance* ye were [Tigurinus], or, *in which* ye were involved; *while ye were yet ignorant* of Christ [Vatablus, Erasmus, similarly Zegers]; or, *in which* at that time *because of your ignorance* ye were held [Zegers]) *desires*, or *lusts*<sup>2</sup> (Vulgate, Montanus, etc.). He clearly distinguishes between the times of Ignorance and the times of Knowledge. This different age requires different manners. The sense is the same in verse 18 and following. See also John 9:39; Acts 17:30; Ephesians 4:18. Then they lived as lust was dictating, Ephesians 2:3; now, as Christ has taught (Grotius). He admonishes them that they be not conformed to the old man, whom they once put off (Estius).

***Not fashioning yourselves; not accommodating, not conforming yourselves, not shaping or ordering your conversation. See the same word, Romans 12:2. According to the former lusts; the lusts you formerly indulged yourselves in: see Ephesians 4:22. In your ignorance; your ignorance of Christ and the gospel: that is to say, Not fashioning yourselves according to those lusts you lived in when you were ignorant of Christ. He distinguisheth between the time of their ignorance, and of their illumination. Another age requires other manners. They formerly lived according to the dictates of their lusts, but now ought to live according to the will of Christ: see 1 Peter 1:18; Acts 17:30; Ephesians 4:17, 18.***

Verse 15: (Luke 1:74, 75; 2 Cor. 7:1; 1 Thess. 4:3, 4, 7; Heb. 12:14; 2 Pet. 3:11) But as he which hath called you is holy, so be ye holy in all manner of conversation...

[*But, etc., ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον*] Κατὰ, *according to*, is here a mark of similitude (Gerhard). *But, just as He that hath called you* (that is, efficaciously; and hath brought you [Estius], to His grace [Estius,

<sup>1</sup> That is, *according to the lusts which have come into being*.

<sup>2</sup> That is, *to the former lusts in your ignorance*.

Menochius], to faith and salvation [Menochius]; *He*, namely, God [Menochius, Estius], and Christ [Menochius]: This Periphrasis is emphatic of God the Father [Gomar], to whom, as to the first cause, our vocation is often ascribed, Romans 9:11, 24; 1 Corinthians 7:15; Galatians 1:6; and elsewhere [Grotius]) *is holy* (Beza, Piscator, thus Erasmus, Vatablus, etc.). It is an argument from the example of God by whom they were called (Gerhard, similarly Estius). That God is here indicated by the name *the Holy One* what follows shows. And Isaiah often thus makes use of the word *Holy*<sup>1</sup> (Grotius). God is the source and exemplar of all holiness (Menochius).

***But as he which hath called you; God the Father, to whom, as the First Cause, our calling is frequently ascribed, Romans 9:11, 24; 1 Corinthians 7:15; Galatians 1:6, 15. It may be rendered: According to the Holy One that hath called you, i.e. according to his example; you are children, and should therefore imitate your Father, Ephesians 5:1. Called you; viz. effectually, to the knowledge and faith of Christ. Is holy; so God is often styled by Isaiah and other penmen of the Scripture, as the fountain and exemplar of holiness.***

[*In all conversation*] With men of every sort, and in every state, prosperous or adverse (Gerhard); in all your actions (Menochius).

***So be ye holy in all manner of conversation; either, through the whole course, and in the several parts, of your conversation; or, in all manner of conversation, as we read it, i.e. with whomsoever ye converse, believers or infidels, friends or enemies, relations or strangers; and in whatsoever condition ye are in, peace or trouble, prosperity or adversity.***

Verse 16: Because it is written, (Lev. 11:44; 19:2; 20:7) Be ye holy; for I am holy.

[*It is written*] Leviticus 11:44; 19:2. If this was said to the Israelites in that time, how much more in this time which requires more holiness (Grotius)?

[*Holy, etc., Ἅγιοι γένησθε*] Ἔσεσθε, *be ye*, is in the Royal Codex<sup>2</sup> (Gerhard), in a manuscript,<sup>3</sup> and in the Septuagint in Leviticus<sup>4</sup> (Grotius). In the Hebrew, it is **הָיִיתֶם**, the future/imperfect in the place of the Imperative

<sup>1</sup> See, for example, Isaiah 5:19, 24; 6:3; 29:19, 23.

<sup>2</sup> The Royal Codex is the 1550 edition of the Greek New Testament published by Robert Estienne. It is called the *Editio Regia* because of the handsome Greek font used in the printing.

<sup>3</sup> This reading is also found in Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>4</sup> For example, Leviticus 20:7: “Sanctify yourselves therefore, and be (**הָיִיתֶם**; ἔσεσθε, in the Septuagint) ye holy: for I am the Lord your God.”



(Gerhard). *Holy*, that is, pure from all blemish of sin (Menochius, similarly Estius).

[*Since I, etc.*] Your Father (Gerhard).

***Be ye holy; for I am holy: I am your Father, and therefore you ought to imitate and obey me: or, I that have severed you from other people, that you should be mine, Leviticus 20:26, to which place particularly this seems to refer.***

Verse 17: And if ye call on the Father, (**Deut. 10:17; Acts 10:34; Rom. 2:11**) who without respect of persons judgeth according to every man's work, (**2 Cor. 7:1; Phil. 2:12; Heb. 12:28**) pass the time of your (**2 Cor. 5:6; Heb. 11:13; 1 Pet. 2:11**) sojourning *here* in fear...

[*If, etc., καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον*] *If* (*if* is not a note of doubting, but of supposing a thing known: for all regenerate men say, *our Father, etc.* [Estius]) *ye call upon* (namely, through Christ [Grotius]: or, *ye worship* [Vatablus], or, *ye name* [Pagnine, Beza, Piscator], that is, if ye desire to be called the sons of that father: See James 2:7 [Beza]), *who judgeth without respect of persons* (namely, that He might give or take away His Spirit [Grotius]: that is to say, He is not only a Father, but also a Judge, and a most just Judge [Estius]: ἀπροσωπολήπτως, *without respect of persons*, He judges, Job 34:19: He will hold you as no more excused than those born of the Gentiles, Acts 10:34; Romans 2:11; Ephesians 6:9; Colossians 3:25 [Grotius]) *according to the work of each one* (Erasmus, etc.); see Job 34:11: ἔργον/*work*, the Singular in the place of the Plural, as in James 1:4, 25 (Grotius).

***And if; this particle is used here, and frequently elsewhere, not as a note of doubting, but by way of assertion, and supposition of a thing known. Ye call on the Father; either this is to be meant of invocation, their calling on God in prayer; and then the sense is: If you be servants and worshippers of the Father; prayer being many times put for the whole worship of God, Isaiah 43:22; Acts 9:11: or, of their calling God, Father, as Matthew 6:9; and then the sense is: If you would be counted God's children, James 2:7. Who, without respect of persons; and so will no more excuse you that are Jews, and descended from Abraham, than those that are born of Gentile parents, Job 34:19; Acts 10:34; Ephesians 6:9. Judgeth; and so is not a Father only, but a Judge, and that a most righteous one. According to every man's work; i.e. works, the singular number put for the plural, as James 1:25: see Romans 2:6; Job 34:11.***

[*In, etc., ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε*] *In*, or *with*, *fear* (which is owed to the Father, and Judge, and God [Menochius]:

With the greatest reverence of God, Ephesians 6:5; Philippians 2:12 [Grotius]: Or, Humbly, or with a certain lowly reverence, as in 1 Peter 2:18; 3:2, 15; 1 Corinthians 2:3; 2 Corinthians 7:15 [Cameron]) *live in the of the tarrying* (or, *of the resident alien status* [Erasmus, Tigurinus, Tremellius out of the Syriac, Vulgate, Grotius], *of the lodging* [Arabic], *of the sojourning* [Castalio], that is, of the dwelling in another land [Menochius]) *of you* (that is, of your life [Drusius]; that is to say, for this brief time of the present life [Menochius, similarly Estius]) *time*<sup>1</sup> (Beza, Piscator), χρόνον/time in the place of κατὰ χρόνον, *during the time* (Piscator). Τὸν χρόνον, *the time*, is an Accusative of Duration: παροικία, *a sojourning*, גִּירָה, *a sojourning or sojourning-place*,<sup>2</sup> in Psalm 55:15;<sup>3</sup> 119:54.<sup>4</sup> He comforts them inasmuch as they dwell as sojourners, signifying that all men are sojourners here: concerning which see what things were said on Hebrews 11:13, etc. (Grotius). Cicero: *Nature gave to us a domicile, not of staying, but of tarrying*.<sup>5</sup> Sirach's Prologue, τοῖς ἐν τῇ παροικίᾳ βουλομένοις φιλομαθεῖν, *which in a strange land are willing to learn*, that is in this life<sup>6</sup> (Drusius). See Matthew 2:23; 2 Corinthians 5:6 (Beza).

***Pass the time of your sojourning here; the word signifies the temporary abode of a man in a place where he was not born, or doth not ordinarily reside; such being the condition of believers in the world, that they are sojourners, not citizens of it; they are travelling through it to their Father's house and heavenly country, Hebrews 11:9, 10, 13, 16. They are here exhorted to a suitable carriage, expressed in the next words. In fear; which is due to him as a Father and a Judge. It may imply the greatest reverence, and the deepest humility, Philippians 2:12; 1 Corinthians 2:3; 1 Peter 3:2, 15.***

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<sup>1</sup> That is, *live in the time of your sojourning*.

<sup>2</sup> From גִּירָה, *to sojourn*.

<sup>3</sup> Psalm 55:15: "Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings (בְּמִגְוֵיָם; ἐν ταῖς παροικίαις αὐτῶν, in the Septuagint), and among them."

<sup>4</sup> Psalm 119:54: "Thy statutes have been my songs in the house of my pilgrimage (בְּמִגְוֵי; παροικίας μου, in the Septuagint)."

<sup>5</sup> *Cato Maior de Senectute* 23.

<sup>6</sup> Sirach's Prologue 27-36: "For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law."

Verse 18: Forasmuch as ye know (**1 Cor. 6:20; 7:23**) that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation (**Ezek. 20:18; 1 Pet. 4:3**) *received* by tradition from your fathers...

[*Knowing*<sup>1</sup> (thus Montanus)] Or, *forasmuch as ye know* (Beza, Piscator). *Considering*, as in Acts 23:5<sup>2</sup> (Grotius).

***Forasmuch as ye know; considering that ye were, etc.***

[*Not with corruptible, etc.*] See verse 7 (Grotius).

[*Were ye redeemed, ἐλυτρώθητε*] *ἐῤῥῶθητε*, *ye were redeemed*.<sup>3</sup> The same word in the same sense is found in Titus 2:14,<sup>4</sup> and the noun *λυτρώσεως*/redemption, Hebrew 9:12<sup>5</sup> (Grotius).

***That ye were not redeemed with corruptible things: see Titus 2:14. This implies them to have been in a servile condition, and in bondage to their own errors, till they were converted to Christ. As silver and gold; the most precious things, of greatest esteem among men.***

[*From your vain, etc., ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου*] *From that your vain conversation* (or, *custom* [Zegers], that is, from your vain and depraved manner of living [Menochius]) *received from the fathers* (Beza, Piscator, thus Estius), or, *which ye had received from the tradition of the fathers* (Vatabluss, Erasmus), or, *of ancestral tradition* (Vulgate). Namely, by the examples of their impiety, Acts 7:51, 52 (Piscator), either, 1. in Gentilism (Menochius); that is to say, from a carnal life, which was observed by the ancestors in a long succession, and was delivered to the children by hand like goods (Augustine in Estius). But in that they were following corrupted nature, rather than the customs of their ancestors. And the carnal life of the Gentiles is not wont to be signified by the name of *ancestral tradition*, but of *ignorance, infidelity*, etc. (Estius). Or, 2. in Judaism (Menochius). He understands the vain observation of Judaism (Vorstius), or of the Mosaic law (Cajetan<sup>6</sup> in Estius); or rather, those *traditions of the elders*, which are treated in Matthew 15

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<sup>1</sup> Greek: εἰδότες.

<sup>2</sup> Acts 23:5: "Then said Paul, I wist not (Οὐκ ᾔδεν), brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."

<sup>3</sup> The Niphal of *ῥῶ*, *to redeem*.

<sup>4</sup> Titus 2:14: "Who gave himself for us, that he might redeem (λυτρώσεται) us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

<sup>5</sup> Hebrews 9:12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption (λύτρωσιν) for us."

<sup>6</sup> Thomas Cajetan (1469-1534) was an Italian cardinal and one of the more able opponents of the Reformation. He wrote commentaries upon most of the books of the Bible.

and Mark 7, which were partly *vain*, or useless for righteousness and salvation, partly harmful and contrary to God's Law (Estius, similarly Gerhard). *From the observation of rites*, without your soul being cleansed, *which your Fathers*, that is, teachers, *had taught you* to be sufficient for salvation. Thus the title *father* is taken in 1 Corinthians 4:15. Hence פִּרְקֵי אֲבוֹת, *Pirkei Avoth*<sup>1</sup> (Grotius). He speaks of those Fathers, of which Ezekiel 20:18 treats; or, he has regard to native corruption propagated from the fathers (Beza). By speaking of them as *redeemed*, he indicates that that conversation was servitude (Estius).

***From your vain, because unprofitable to, and insufficient for, righteousness and salvation, conversation, viz. in your Judaism, wherein you were so much addicted to uncommanded rites and ceremonies, as to have little respect for God's law. Received by tradition; and so not only by their example and practice, but by their doctrine and precepts, Matthew 15:3, etc.; Mark 7:7, etc. See likewise Galatians 1:14. From your fathers; either your ancestors, as Ezekiel 20:18, or doctors and instructors, who are sometimes called fathers, 1 Corinthians 4:15.***

Verse 19: But (Acts 20:28; Eph. 1:7; Heb. 9:12, 14; Rev. 5:9) with the precious blood of Christ, (Ex. 12:5; Is. 53:7; John 1:29, 36; 1 Cor. 5:7) as of a lamb without blemish and without spot...

[*But with the precious blood* (thus he calls it because it was the blood of a man, and of an innocent [Gomar], and of the Son of God [Gomar, Estius], Acts 20:28 [Gomar]) *as if* (or, *as* [Vatablus, Erasmus]: But ὡς/*as* here indicates truth, not similitude [Beza]: or, *as is natural* [Beza, Piscator], *just as* [Valla, Vatablus]) *of a lamb, etc.*<sup>2</sup>] Ὡς here denotes cause, that is to say, since He is a lamb, that is, He that bears the sins of the world, John 1:29 (Piscator). It must needs be a great matter on account of which God delivered His own Son to death. Therefore our liberation is often attributed to *the blood* of Christ, Ephesians 1:7; 2:13; etc., or also to His *life*, namely, lost on account of us, Matthew 20:28; 1 Timothy 2:6, or also to His *death* endured on account of us, Romans 5:10; Colossians 1:22; Hebrews 2:14 (Grotius). Now, Christ is called a *lamb*, either, 1. because He was similar to a lamb in innocence (Menochius, thus Estius), obedience, gentleness (Menochius), patience in death; or, 2. by allusion to the types of the Old Testament (Estius), both, 1. to the lambs of the daily sacrifice (Piscator); or, 2. also properly and principally (Estius) to the Paschal Lamb (Estius, Piscator, thus Grotius); which was plainly prefiguring

<sup>1</sup> *Pirkei Avoth*, or *The Chapters of the Fathers*, is a collection of ethical teachings from the Rabbis of the Mishnaic period. It is found in *Tractate Avot* in the Talmud.

<sup>2</sup> Greek: ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ.

Christ (Estius), which ought to have been תָּמִיךְ/*perfect*, Exodus 12:5.<sup>1</sup> For this it was required that no necessary part be lacking to it, but that neither there be any other notable deformity in it. Christ was truly the *Paschal Lamb*, that is, that which was signified through that Lamb. Through Him we have been freed from servitude, and from the wasting Angel:<sup>2</sup> John 1:29; 1 Corinthians 5:7; and He was *without sin*, John 8:46; 1 Peter 2:22 (Grotius).

**Precious; because the blood not only of an innocent person, but of the Son of God, Acts 20:28. As of a lamb; i.e. who was a Lamb. A lamb; the Lamb of God, that taketh away the sin of the world, John 1:29: not only like a lamb, for his innocence and gentleness, Isaiah 53:7, but the Antitype of the lambs which under the law were offered in the daily sacrifices, and more especially of the paschal lamb; whatever was shadowed out in that, and those other sacrifices, having its accomplishment in Christ. Without blemish; without fault, without defect, in which nothing was wanting that was requisite to its perfection; or, in which nothing could be blamed. The Greek word<sup>3</sup> seems to be derived from the Hebrew מִמַּם/*Mum*, so often used for a blemish; see Leviticus 24:19, 20.<sup>4</sup> And without spot; without any other deformity. The lamb might have no defect, but yet might have some spot; and it was to be perfect, Exodus 12:5, which implied its having neither the one nor the other. Christ was such a Lamb, perfect in holiness, and free from all sin, John 8:29, 46; Hebrews 7:26; 1 Peter 2:22.**

Verse 20: (Rom. 3:25; 16:25, 26; Eph. 3:9, 11; Col. 1:26; 2 Tim. 1:9, 10; Tit. 1:2, 3; Rev. 13:8) Who verily was foreordained before the foundation of the world, but was manifest (Gal. 4:4; Eph. 1:10; Heb. 1:2; 9:26) in these last times for you...

[Foreknown, προεγνωσμένου] Take it as πρόγνωσις/*foreknowledge* in verse 2 (Grotius, Vorstius). *Foreordained* (Pagnine, Beza, Piscator, Estius, thus Erasmus, Vatablus). *Decreed beforehand*, or *predestinated* (Erasmus, Tirinus out of the Syriac). Namely, unto our so great good, that is, so that He might redeem us by His shed blood (Estius).

<sup>1</sup> Exodus 12:5a: “Your lamb shall be without blemish (תָּמִיךְ, or, *perfect*), a male of the first year...”

<sup>2</sup> See Exodus 11:4; 12:12, 29.

<sup>3</sup> Greek: ἀμόμουν/*amomou*.

<sup>4</sup> Leviticus 24:19, 20: “And if a man cause a blemish (מִמַּם; μῶμον, in the Septuagint) in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish (מִמַּם; μῶμον, in the Septuagint) in a man, so shall it be done to him again.”

[*Before the constitution of the world*] Already from the beginning of the world God had determined to send Christ. See on John 17:5 (Grotius). Others: From eternity (Beza, Piscator, thus Estius, Tirinus, Gerhard). For by this expression eternity is wont to be denoted (Estius, thus Gerhard), as in John 17:24; Ephesians 1:4 (Gerhard). For nothing precedes the creation except what is eternal (Estius, thus Gerhard), and time began with the world (Beza). Neither are there any counsels in God which are not from eternity (Estius).

[*But manifested*<sup>1</sup>] That is, sent, or exhibited (Estius). *Revealed* (Grotius), namely, in the flesh, from 1 Timothy 3:16 (Piscator), or, in the world (Estius, Grotius), through the incarnation, passion, resurrection, and preaching of the Apostles (Menochius). Thus also He is said ἐπιφάναι, *to appear*, in Luke 1:79.<sup>2</sup> See John 1:11;<sup>3</sup> 1 Timothy 3:16<sup>4</sup> (Grotius).

[*In the last, etc.*, ἐπ' ἐσχάτων<sup>5</sup> (in a manuscript it is ἐπ' ἐσχάτου,<sup>6</sup> as also in Numbers 24:14<sup>7</sup> [Grotius]) τῶν χρόνων δι' ὑμᾶς] *In the last times* (namely, of the world [Piscator], in which we now live [Menochius]: at last, after long expectation: יְמֵי הַיָּמִית בְּאַחֶרֶת, *in the latter days*: Thus Hebrews 1:1, 2:<sup>8</sup> See 1 Timothy 4:1;<sup>9</sup> Jude 18<sup>10</sup> [Grotius]: Thus he calls the whole time from the advent of the Lord unto the end of the age [Estius]) *because of you* (Beza, Piscator). See Hebrews 11:40 (Beza); or, *for your good* (Grotius), that is, so that ye with other faithful men might be saved, etc. (Gerhard). The fruit of redemption is extended to all ages, but was much more plentiful after the advent of Christ (Estius). The argument runs thus: Christ was only promised to your fathers, but is exhibited to you. Therefore, ye are happier than they,

<sup>1</sup> Greek: φανερωθέντος δὲ.

<sup>2</sup> Luke 1:79: "To give light (ἐπιφάναι, or, *to appear*) to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

<sup>3</sup> John 2:11 may be intended: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth (ἐφανερώσεν) his glory; and his disciples believed on him."

<sup>4</sup> 1 Timothy 3:16a: "And without controversy great is the mystery of godliness: God was manifest (ἐφανερώθη) in the flesh..."

<sup>5</sup> In the plural.

<sup>6</sup> In the singular: Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>7</sup> Numbers 24:14: "And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days ( יְמֵי הַיָּמִית : ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the last of the days*, in the Septuagint)."

<sup>8</sup> Hebrews 1:2a: "Hath in these last days (ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων) spoken unto us by his Son..."

<sup>9</sup> 1 Timothy 4:1: "Now the Spirit speaketh expressly, that in the latter times (ἐν ὑστέροις καιροῖς) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils..."

<sup>10</sup> Jude 18: "How that they told you there should be mockers in the last time (ἐν ἐσχάτῳ χρόνῳ), who should walk after their own ungodly lusts."

Matthew 13:17; Hebrews 11:39, 40. Hence this life is to be lived in a holy manner by you (Gomar).

***Who verily was foreordained; by God's decree appointed to the work of redemption, and to be that Lamb that should take away the sins of the world, Ephesians 1:9. Before the foundation of the world; from eternity; there being nothing before the world began but what was eternal, John 17:24. But was manifested; not only by his incarnation, 1 Timothy 3:16, but by the preaching of the gospel. See these Scriptures: Galatians 4:4; Ephesians 1:10; Hebrews 1:2; 9:26. In these last times; last, in comparison of the times of the Old Testament; the same as the fulness of time, Galatians 4:4. For you; that you, with other believers, might partake of salvation by him. The fruit of Christ's redemption reacheth all ages, but much more abundantly the times after his coming in the flesh. The sum of the argument is, Christ was ordained from eternity, promised to the fathers, but manifested to you: your privilege therefore being greater than theirs, Matthew 13:17; Hebrews 11:39, 40, you should be the more holy.***

Verse 21: Who by him do believe in God, that (Acts 2:24) raised him up from the dead, and (Matt. 28:18; Acts 2:33; 3:13; Eph. 1:20; Phil. 2:9; Heb. 2:9; 1 Pet. 3:22) gave him glory; that your faith and hope might be in God.

[*Who, etc., τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα*] It is apparent that it was done for your good: for *through Him ye have firmly believed in God* the Father, not as Him who liberated you from Egypt, but as Him *who liberated Christ from death, and exalted Him with the highest glory*, so that from that author ye also might receive the same good things. Concerning that exaltation of Christ, see Philippians 2:9, 10; Hebrews 2:9, 10 (Grotius). He indicates that the manifestation of Christ is not advantageous to all, but rather to believers (Estius). [Thus they render it:] *Who through Him* (that is, Christ [Estius, Gerhard, Menochius]) *ye believe upon God* (as the author of our salvation [Estius, Gerhard]: He says that through Christ we believe upon God, either, 1. because God through Christ alone is revealed to us, John 1:14, and is approached by us, John 14:6 [Gerhard]; or, 2. because faith is able to be had only because of the merit of Christ [Estius, Gerhard]), *that raised Him from the dead* (this is the beginning of the glorification of Christ, the progress and enlargement of which is in the ascension, sending of the Holy Spirit, preaching, etc., from which it is certain that He is the Son of God and true God, etc. [Estius]), *and gave to Him glory* (Piscator, thus Beza, etc.). Compare Philippians 2:9-11 (Piscator), and

Hebrews 2:9, 10 (Vorstius). Christ speaks of this, His glory, in John 5:23; 12:23; 17:5 (Estius).

***Who by him do believe in God; both as revealing God to you, Matthew 11:27; John 1:14; and making way for you to God, who, out of Christ, is a consuming fire, so that there is no coming to him but by Christ, John 14:6; Ephesians 2:18; 3:12; Hebrews 7:25. Gave him glory; viz. in his resurrection, ascension, sitting at the right hand of God, etc., Philippians 2:9-11; Hebrews 2:9, 10.***

[*That your faith and hope might be in God*] Or, *upon God* (Estius out of the Syriac, Montanus, etc.), or, *so that ye might have faith and hope toward God* (Erasmus). [This is, either, 1. anticipation:] In vain do your fellow citizens object against you, that ye, because ye have placed your faith, and your hope joined to faith, upon Christ, fall from God. For that very *faith and hope of yours* through Christ *is directed unto Him as God*, whose worshippers they profess themselves to be (Grotius). [Or, 2.] It is the reason for that which immediately precedes (Estius), or a conclusion from the preceding (Gerhard); [which they explain in a variety of ways:] God gave to Christ this glory, so that He might reveal to the world that He is very God; so that, when ye believe and hope upon Christ, it is not a faith and hope in a simple man, but in God: otherwise, believing upon Him, ye would be cursed, according to Jeremiah 17:5 (certain interpreters in Estius). Others: So that, seeing that He has raised Christ, who is your head, ye might believe (Menochius, thus Estius, Gerhard), both, 1. that He has completely made satisfaction to God for your sins, and that ye are most perfectly reconciled to God (Gerhard): [and, 2.] that ye, as members of Him, shall be partakers of His blessed resurrection and glory (Estius, similarly Menochius, Gerhard). For the resurrection and glory of Christ are the two foundations of our faith (Gomar, similarly Estius, Gerhard), as it is apparent from Acts 2:33; 5:31; 10:40, etc. (Gerhard, thus Estius), and 1 Corinthians 15:14, 17; 1 Peter 3:21 (Gomar).

***That your faith and hope might be in God; that seeing Christ raised and glorified, ye might be fully confirmed in the belief of a thorough satisfaction made to Divine justice for sin, and perfect reconciliation wrought (for had not Christ fully paid the price of redemption, his Father would never have let him out of the prison of the grave, in which his justice had shut him up;) from which faith ariseth a hope, which looks to the resurrection of Christ your Head, as the certain pledge and earnest of your resurrection to life and glory. Christ's resurrection and glory are the great grounds of faith, 1 Peter 3:21; Acts 2:32, 33; 5:31; 10:40; Romans 4:24, 25; 1 Corinthians 15:14, 17.***



Verse 22: Seeing ye (**Acts 15:9**) have purified your souls in obeying the truth through the Spirit unto unfeigned (**Rom. 12:9, 10; 1 Thess. 4:9; 1 Tim. 1:5; Heb. 13:1; 1 Pet. 2:17; 3:8; 4:8; 2 Pet. 1:7; 1 John 3:18; 4:7, 21**) love of the brethren, *see that ye* love one another with a pure heart fervently...

[*Your souls, etc.*, τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς] *Your souls* (he mentions the *soul* only, because its purification is to be sought principally and before all things, and it draws with it the cleansing of the flesh [Gerhard]) *making pure* (or, *purifying* [Vatablus], *sanctifying* [Zegers]; or, *ye who have purified*, or *are purifying*, or, *since ye have purified* [Estius, Gerhard, Beza, Piscator], *since ye have sanctified* [Estius out of the Syriac]; understanding, *therefore* [Beza, Piscator]; or, *by purifying*, so that the Participle is resolved into a Gerund: For the Apostle does not commend them, that they have already done this, but exhorts them, that they might do it [Gerhard]: It is not here treated of that first purification, but of a more exact purification, as the following mention of the *Spirit* demonstrates: See John 13:10; 15:2 [Grotius]) *in obedience* (or, *through obedience* [Zegers, Piscator, Hammond], ἐν/*in* in the place of διὰ/*through* [Piscator]; or, *by obedience* [Erasmus], *by heeding* [Beza, Piscator]) *of the truth* (or, *to the truth* [Erasmus, Beza, Piscator]; or, *so that there might be obedience to the Gospel more and more*: For the Gospel is in a special manner called *the truth*: See James 5:19: ἐν τῇ ὑπακοῇ, *in the obedience*, that is, εἰς τὴν ὑπακοήν, *unto the obedience* [Grotius]: Or, *through faith*, by which ye obey and acquiesce to the truth, and by which your *hearts are purified*, Acts 15:9 [Gerhard out of Estius, similarly Piscator, Vorstius]: Therefore, this is a periphrasis of faith [Piscator, Vorstius, similarly Gomar]: A Genitive of object, and a Synecdoche of genus [Piscator]) *through the Spirit* (that is, the Holy Spirit [Estius, Gomar]; through the operation of the Holy Spirit [Piscator], who most exactly cleanses the affections also: This is wanting in the Vulgate, in the Syriac, and in a manuscript<sup>1</sup> [Grotius]) *into*, or *unto*, *fraternal love* (εἰς/*unto* here could be taken ἐκβατικῶς, *as the eventuality*, *love ye unto fraternal charity*, that is, so that it might be evident to all that ye are brethren one to another and the sons of God<sup>2</sup> [Gerhard]: or, *through fraternal charity*, εἰς/*unto* in the place of διὰ/*through*, as it is here and there [Gerhard out of Œcumenius]: or, *with fraternal charity* [Erasmus, Pagnine], or, *unto fraternal society*, that is to say, into one body or corporation of fraternal charity [Estius]: The language of φιλαδελφίας, *brotherly love*, appears also in Romans 12:10; 1 Thessalonians 4:9; Hebrews 13:1; 2 Peter 1:7 [Grotius, thus Estius, Gerhard], where it signifies the mutual

<sup>1</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>2</sup> See John 13:35.

love of Christians for each other [Estius, Gerhard, thus Erasmus]: It is the same thing here as is ἀγάπη/love in Romans 12:9,<sup>1</sup> and in 2 Corinthians 6:6,<sup>2</sup> in both which also is the language of ἀνυποκρίτου/*unfeigned* [Grotius]) *not feigned*<sup>3</sup> (the Syriac, *which does not take a face*, that is, *does not assume an external mask only* [Estius]; which, as it is explained in 1 John 3:18, *does not delight in word, but in deed and in truth* [Estius, Gerhard]: In human friendships there is much pretense: *sincere and without pretense* is that which grows through Christ and because of Christ [Grotius]), *out of a pure heart* (as it is required in 1 Timothy 1:5; add Matthew 5:8; 2 Timothy 2:22 [Grotius]; that is, out of a heart purified by faith, as it appears out of the preceding, and from a comparison with 1 Timothy 1:4, 5 [Gerhard], so that the neighbor might be loved only because of God [Estius]: For this excludes impure and carnal love [Estius, similarly Gomar]: In a manuscript it is only ἐκ καρδίας, *from the heart*,<sup>4</sup> as in Romans 6:17, and thus the Latin reads [Grotius]) *love ye* (do ye what the Spirit urges [Grotius]) *earnestly*<sup>5</sup> (Montanus, Erasmus, Zegers), or, *intensely* (Beza, Piscator, thus Gerhard, Gomar), that is, ardently and with all strength (Gerhard): *vehemently* (Erasmus, Vatablus, Grotius), not perfunctorily. Thus we have ἀγάπην ἐκτενῆ, *fervent love*, also in 1 Peter 4:8; προσευχὴν ἐκτενῆ, *fervent prayer*, in Acts 12:5<sup>6</sup> (Grotius); ἐκτενῶς/*fervently*, in Luke 22:44:<sup>7</sup> or, *continually, continuously, without interruption*, as in Joel 1:14;<sup>8</sup> Acts 26:7;<sup>9</sup> Judith 4:9,<sup>10</sup> 12<sup>11</sup> (Gerhard): *extendly, continuously*, that is, that love might be

<sup>1</sup> Romans 12:9a: “Let love be without dissimulation (ἡ ἀγάπη ἀνυπόκριτος).”

<sup>2</sup> 2 Corinthians 6:6: “By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned (ἐν ἀγάπῃ ἀνυποκρίτῳ)...”

<sup>3</sup> Greek: ἀνυπόκριτον.

<sup>4</sup> Thus Codices Alexandrinus and Vaticanus.

<sup>5</sup> Greek: ἐκτενῶς.

<sup>6</sup> Acts 12:5: “Peter therefore was kept in prison: but prayer was made without ceasing (προσευχὴ δὲ ἦν ἐκτενὴς γινομένη, or, *but fervent prayer was made*) of the church unto God for him.”

<sup>7</sup> Luke 22:44: “And being in an agony he prayed more earnestly (ἐκτενέστερον): and his sweat was as it were great drops of blood falling down to the ground.”

<sup>8</sup> Joel 1:14: “Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry (ἰϣῆ; καὶ κεκραῖατε—ἐκτενῶς, and *cry...earnestly/continually*, in the Septuagint) unto the Lord...”

<sup>9</sup> Acts 26:7a: “Unto which promise our twelve tribes, instantly (ἐν ἐκτενείᾳ, or, *continually*) serving God day and night, hope to come.”

<sup>10</sup> Judith 4:9: “Then every man of Israel cried to God with great fervency (ἐν ἐκτενείᾳ μεγάλῃ), and with great vehemency (ἐν ἐκτενείᾳ μεγάλῃ) did they humble their souls...”

<sup>11</sup> Judith 4:12: “And cried to the God of Israel all with one consent earnestly (ἐκτενῶς), that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and

extended to all time, and to every sort of neighbor (Menochius). It is a Metaphor derived from the strings of bows, or of musical instruments. For, as a taut/intense string on a bow sends forth an arrow more powerfully and further, and a taut/intense string emits a clearer sound, and is perceived better and by more, so also charity, the more intense and greater, the more widely and fully does it exert itself for the utility of others (Gomar). It is the summary of the exhortation: Just as ye have been purified by faith, so also thereafter exhibit ye pure charity in your conversation; so that your actions might answer to your generation, as the second life does to the first life, concerning which it follows (Estius).

*Your souls*; i.e. yourselves; the whole person is implied, the soul being the principal part. *In obeying the truth*; in subjecting yourselves to the truth of the gospel, by faith, to which the purification of the heart is ascribed, Acts 15:9, not only as to justification, and purging away the guilt of sin, but as to sanctification, and cleansing from the defilement of it: that is to say, Seeing ye have begun to purify your hearts by faith in Christ, set forth in the gospel, and made sanctification to them that believe, 1 Corinthians 1:30. *Through the Spirit*; by the operation of the Spirit working faith in you. *Unto unfeigned love of the brethren*; without hypocrisy, and which is not in word only, but in deed and in truth, 1 John 3:18. Love to the brethren in Christ, and for Christ's sake. This notes one great end of our sanctification, viz. the exercise of brotherly love, whereby our love to God is likewise manifested, when we love them upon his account. The whole clause may likewise be understood, as an exhortation to purify themselves more and more by faith, that so they might (being purged from carnal affections) be the better able, and more disposed, to love one another. *Love one another with a pure heart*; as the source and fountain of your love to each other, and from whence it proceeds, 1 Timothy 1:5; 2 Timothy 2:22. *Fervently*; or, vehemently, and intensely, strongly. The word seems to be a metaphor taken from a bow, which the more it is bent, with the greater force it sends forth the arrow; so love, the more fervent and strong it is, the more abundantly it puts forth itself for the benefit of others.

Verse 23: (**John 1:13; 3:5**) Being born again, not of corruptible seed, but of incorruptible, (**Jam. 1:18; 1 John 3:9**) by the word of God, which liveth and abideth for ever.

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reproach, and for the nations to rejoice at.”

[*Being born again*<sup>1</sup>] See on verse 3<sup>2</sup> (Grotius). *Since ye are regenerated* (Piscator). He gives the reason why Christians ought to love one another with fraternal affection, that is, because they are brethren (Menochius). He here points out the principal cause of their fraternity, namely, the second birth (Estius).

***Being born again: this may refer either, 1. To the general exhortation to holiness, verses 14 and 15, and then the argument runs thus: Ye are in your regeneration become the children of God, and therefore ought to walk holily as become his children. Or, 2. To the more particular exhortation to brotherly love, verse 22: that is to say, You are by your regeneration become spiritual brethren, and therefore ought to live like brethren.***

[*Not of corruptible seed*] Likewise filthy and unclean, Job 14:4, of which sort is our first birth (Estius). The seed of mortal man begets not except unto a mortal life (Grotius).

***Not of corruptible seed; which is itself corrupted ere any thing can be generated out of it, or out of which nothing is begotten but what is corruptible; so that all such generations tend but to a mortal life.***

[*But of incorruptible, ἀλλὰ ἀφθάρτου*] Understand it effectively, *of seed leading to immortal life*, just as we had ἐλπίδα ζῶσαν, *living hope*, in verse 3 (Grotius).

***But of incorruptible; so the word is said to be, because containing still the same, and being immutable in itself, it changes and renews the hearts of those that by faith receive it. Or, it may be understood of its being incorruptible effectively, because it leads, or tends, to an immortal life.***

[*Through, etc., διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα*] These words are tied to the preceding by way of Apposition and ἐπεξήγησιν/*explanation* (Piscator). Now, that ζῶντος/*living*, etc., is to be conjoined, either, 1. with the word Θεοῦ/*God* (Grotius, similarly Estius). For he next says the same thing about the word of God (Estius). This appears, both from a manuscript in which is ζῶντος Θεοῦ,<sup>3</sup> and from Daniel 6:26, whence these words were taken, in which it is in the Greek, αὐτός ἐστιν θεὸς ζῶν καὶ μένων, *He is God, living and abiding*. For it is not strange if the seed, which

<sup>1</sup> Greek: ἀναγεννημένοι.

<sup>2</sup> 1 Peter 1:3: “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again (ἀναγεννήσας) unto a lively hope by the resurrection of Jesus Christ from the dead...”

<sup>3</sup> The overwhelming weight of manuscripts read in this way.

proceeds from God, who has always lived and is always going to live, leads to immortality. It is common among the Hebrews to call God *the sower*, as we said on Matthew 13:3 (Grotius). [Therefore, they translate it thus:] *Through* (or, that is, *through* [Beza]) *the word of God, living and abiding forever* (Erasmus, Tigurinus, Pagnine, Estius, Gomar, Beza). But then he would have written, διὰ λόγου Θεου ζῶντος, etc. (Piscator). Or, 2. With the word λόγου/word, just as it appears out of the following testimony of Isaiah (Vorstius out of Piscator). [Now, these translate it:] that is, *by the living word of God, etc.* (Piscator, Vorstius). Thus he calls it, either in the place of *efficacious*, as it is in Hebrews 4:12,<sup>1</sup> or in the place of *vivifying*, as in John 6:51<sup>2</sup> (Piscator).

**The word of God; the same which he called incorruptible seed, which is the instrument in regeneration, as is implied in the preposition, by, going before it. Which liveth; this and the following verb may be joined, either, 1. To God, the word of God, who liveth, etc.; or rather, 2. To the word, so our translation reads it, which word liveth, and abideth, etc.; and this agrees best with the testimony of Isaiah in the next verse. The word of God is said to be a living word, because it enliveneth the hearts of those that entertain it.**

Verse 24: For (**or, for that**<sup>3</sup>) (Ps. 103:15; Is. 40:6; 51:12; Jam. 1:10) all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away...

[*All flesh* (that is, by Synecdoche [Junius], man [Junius, Grotius, Estius, Gerhard], born carnally [Estius, Gerhard]: He opposes here the ψυχικὸν/*natural* man to the πνευματικῶν/*spiritual*, so that he might ascribe all to regenerating grace [Beza]: understanding *is*<sup>4</sup> [Beza, Piscator]) *hay*, διότι πᾶσα σὰρξ ὡς χόρτος] *Grass* (Beza, Piscator, Erasmus, Junius, etc.). *Herbage* (Grotius), that is to say, it passes away, and that quickly (Gerhard). The sense is the same as that in Ecclesiasticus 14:18.<sup>5</sup> That Homeric saying, Ὅμη περ

<sup>1</sup> Hebrews 4:12: "For the word of God is quick (ζῶν), and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

<sup>2</sup> John 6:51: "I am the living (ζῶν) bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

<sup>3</sup> Greek: διότι.

<sup>4</sup> 1 Peter 1:24a: "For all flesh (*is* must be supplied) as grass, and all the glory of man as the flower of grass."

<sup>5</sup> Ecclesiasticus 14:18: "As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born."

φύλλων γενεῇ, οἷδε καὶ ἄνδρων, *of which sort is the generation of all herbs, so also is that of men,*<sup>1</sup> does not disagree (Grotius).

**All flesh; all men as born of the flesh, and in their natural state, in opposition to regenerate men, verse 23.**

[*The glory,*<sup>2</sup> *etc.*] In Isaiah 40:6 it is ἡδονή/*goodliness* (Gerhard), or, *benignity*,<sup>3</sup> that is, glory benignly bestowed upon man by God (Junius); which, as there the Septuagint, so here Peter, calls *glory*, so that the antecedent might be understood from the consequent. Whatever is most excellent in man, and concerning which he is wont to glory, that is entirely like grass, which at first blossoms beautifully, but soon withers (Gerhard). *All that which is considered excellent in human matters*, the form, the strength of the body, human erudition, riches, honors, *are thus like the greenness of the herb*. For, that it is ἄνθος χόρτου, *the flower of grass*, we said on James 1:10, 11 (Grotius). By the name of *flesh* and *the glory thereof* he especially understands here the Law of Moses and the doctrines of men, as one may see from his scope (Vorstius).

**All the glory of man; whatever is most excellent in man naturally, and which they are most apt to glory in.**

[*The hay dried up, etc.*] Nearly the same words here as are in James 1:11, so that it might appear that this was used as a Proverb. See the things said there (Grotius). [The sense of the passage:] All things human pass away, and lose their greatest glory, and hence the carnal institutions of the Jews were now abrogated (Hammond). This passage of Isaiah was adduced, both to declare the nature of both sorts of seed (concerning which in the preceding verse), and to confirm the durability of the divine word (Gerhard).

***The grass withereth, and the flower thereof falleth away: see James 1:10.***

Verse 25: (Ps. 102:12, 26; Is. 40:8; Luke 16:17) But the word of the Lord endureth for ever. (John 1:1, 14; 1 John 1:1, 3) And this is the word which by the gospel is preached unto you.

[*But the word of the Lord abides forever*] From Isaiah 40:8. The same sense in Psalm 119:89 (Grotius). He proves the former member, namely, that the seed by which we have been regenerated is incorruptible (Estius, Gerhard); by which the spiritual man was born, who hence in a certain manner is incorruptible, that is, does not die even with eternal death (Gerhard). From that misery and vanity, says he, man is set free, since he has the word of the

<sup>1</sup> *Iliad* 6:146.

<sup>2</sup> Greek: δόξα.

<sup>3</sup> Isaiah 40:6: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof (ἡδονή; δόξα ἀνθρώπου, *the glory of man*, in the Septuagint) is as the flower of the field..."

Lord abiding in him. For, since that seed is eternal, it is fitting that it remain in an eternal subject, or, at least that subject by the power of God, and by sharing in that incorruptible seed, is made eternal (Junius). The Word of God endures forever, both, 1. absolutely, in itself, by reason of its enduring truth, as in Matthew 24:35; and, 2. relatively, in those truly believing, 1 John 3:9 (Gomar). Peter leaves this to be gathered from what has been said, that those who have been regenerated by this word are going to be incorruptible and immortal (Estius).

***But the word of the Lord endureth for ever; not only absolutely in itself, and in respect of its perpetual verity, Psalm 119:160; Matthew 24:35; but relatively, as received by and dwelling in believers, 1 John 3:9, who always experience the effects of it in themselves in their regeneration, receiving a solid and lasting being from it, (the new nature,) which is likewise preserved by it, in opposition to that flux and mutable being they had by their first birth.***

[Now, *this is the word, etc.*] He means to say that those words of Isaiah have a most excellent sense, if they be understood concerning the Gospel. For the other words of God also *abide* indeed, that is, they are not retracted by God; but the Gospel alone produces fruit truly eternal (Grotius). He proves that the words of Isaiah pertain to this argument. God, says he, already formerly willed this to be an argument belonging to the sacred proclamations in the Gospel, so that men might be cast down in themselves, but raised up by the Gospel unto a living hope through the resurrection of Christ. Now, what Isaiah had formerly prophesied, the fulfillment of that now appears in the Church (Junius). This word of Isaiah, says he, is the word of the Gospel (Menochius, similarly Estius, Gerhard, Gomar); or, what is the same thing, the word of faith, which, received by faith, is efficacious to such an extent that it bestows upon believers eternity, that is, eternal life (Estius).

***And this is the word which by the gospel is preached unto you; this word, of which Isaiah speaks, and which he so much magnifies, is the very same word of the gospel, which is preached unto you by us apostles.***





## Chapter 2

*The apostle exhorteth the Christian converts to lay aside all uncharitableness, 1-3. He sheweth their privileges through Christ, the chief cornerstone, 4-10. He beseecheth them to abstain from fleshly lusts, and by their good conversation to promote God's glory among the Gentiles, 11, 12. He enforceth obedience to magistrates, 13-17, and teacheth servants to obey their masters, and to suffer patiently for well-doing, after the example of Christ, 18-25.*

Verse 1: Wherefore (Eph. 4:22, 25, 31; Col. 3:8; Heb. 12:1; Jam. 1:21; 5:9; 1 Pet. 4:2) laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings...

[*Laying aside, etc.*, Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους] That οὖν/*wherefore* is referred to 1 Peter 1:23 (Cameron, similarly Menochius, Gerhard); that is to say, since ye have been born again and are new men, lay aside old manners and vices; and uphold Christian infancy and innocence, upon which ye have entered in this regeneration (Menochius). He urges φιλαδελφίαν, *brotherly love*, in 1 Peter 1:22; here he discourages the vices opposed to that charity (Gerhard, similarly Gomar), and to regeneration (Gomar). *Laying aside* (as a garment worn out with age [Gomar]; or, *lay aside*<sup>1</sup> [Gerhard], that is, *leave behind* [Estius]: We have the word ἀποτίθεσθαι in a like sense in Ephesians 4:22,<sup>2</sup> 25;<sup>3</sup> Colossians 3:8;<sup>4</sup> James 1:21<sup>5</sup> [Grotius]; or, *after ye have laid aside*, namely, in the regeneration accomplished through Baptism [Gerhard]), *therefore, all* (that is, altogether and perfectly [Estius]) *malice* (that is, every sort of vice [Menochius]: Others: Κακία elsewhere is the name of a Genus,<sup>6</sup> but here of a Species, like the Latin *malitia/malice* [Grotius, similarly Estius, Menochius]: Thus Romans

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<sup>1</sup> Latin: *deponite*, in the imperative mood.

<sup>2</sup> Ephesians 4:22: "That ye put off (ἀποθέσθαι) concerning the former conversation the old man, which is corrupt according to the deceitful lusts..."

<sup>3</sup> Ephesians 4:25: "Wherefore putting away (ἀποθέμενοι) lying, speak every man truth with his neighbour: for we are members one of another."

<sup>4</sup> Colossians 3:8: "But now ye also put off (ἀπόθεσθε) all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth."

<sup>5</sup> James 1:21: "Wherefore lay apart (ἀποθέμενοι) all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."

<sup>6</sup> For example, 1 Corinthians 14:20: "Brethren, be not children in understanding: howbeit in wickedness (τῇ κακίᾳ) be ye children, but in understanding be men."

1:29;<sup>1</sup> 1 Corinthians 5:8; Ephesians 4:31; Colossians 3:8; Titus 3:3 [Grotius]: It is malice [Estius out of Jerome], or, that internal perversity [Gerhard], by which one with pains taken does harm to another [Gerhard, Estius], or, delights in the harm of another [Gerhard out of Augustine]), *and all guile*<sup>2</sup> (Romans 1:29 [Grotius]: that is, contrivance of fraud in order to deceive someone [Menochius, similarly Gerhard]), *and hypocrisies* (Gerhard, etc.). When someone pretends himself to be other than he is, and displays love in his expression which he has not in his heart (Gerhard, similarly Estius): or, *feigned goodness*. *When an evil man pretends to be good, then is he the worst.*<sup>3</sup> See Matthew 6:2; 23:28, etc. (Grotius). Guile in words is falsehood, 1 Peter 2:22; in works, pretense, Acts 13:10;<sup>4</sup> in heart, the contrivance of fraud, Matthew 26:4<sup>5</sup> (Gerhard).

**Wherefore: Having in the former chapter mentioned the new birth, 1 Peter 1:23, and exhorted to brotherly love, as agreeable to it, 1 Peter 1:22, he begins this chapter with a dehoration, wherein he dissuades them from those vices which are contrary to the state of regenerate men in the general, and brotherly love in particular. Laying aside; or, put off; a metaphor from an old over worn garment, fit only to be thrown away: see Ephesians 4:22; Colossians 3:8, 9; James 1:21. All malice; malignity, when men do evil to others voluntarily and industriously, or delight in other men's harms: see Romans 1:29; Ephesians 4:31. All guile: all fraudulence and impostures, and circumventing of others in any kind. Hypocrisies; all flattering, and counterfeiting friendship, and showing love in words and outward carriage, when the heart is otherwise affected. Christ calls them hypocrites that flattered him, Matthew 22:16, 18.**

[*Envies*] Romans 1:29; Galatians 5:21, etc. (Grotius).

**Envies; grieving at other men's welfare.**

[*And, etc., καὶ πάσας καταλαλιάς*] *And...detractions* (Vulgate, thus Pagnine), or, *contradictions* (Montanus), *disparagements* (Gerhard, thus Erasmus, Beza, Piscator, Tremellius, etc.). By which there is a malicious detraction from

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<sup>1</sup> Romans 1:29: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness (κακία); full of envy, murder, debate, deceit (δόλου/*guile*), malignity (κακοηθείας); whisperers..."

<sup>2</sup> Greek: δόλον.

<sup>3</sup> From the *Sententiae* of Publilius Syrus (flourished first century BC), a writer of Latin maxims.

<sup>4</sup> Acts 13:10: "And said, O full of all subtilty (δόλου) and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

<sup>5</sup> Matthew 26:4: "And consulted that they might take Jesus by subtilty (δόλω), and kill him."

the reputation of an absent neighbor (Gerhard), Romans 1:30;<sup>1</sup> 2 Corinthians 12:20<sup>2</sup> (Grotius).

**All evil speakings; all kind of detraction.**

Verse 2: (**Matt. 18:3; Mark 10:15; Rom. 6:4; 1 Cor. 14:20; 1 Pet. 1:23**) As newborn babes, desire the sincere (1 Cor. 3:2; Heb. 5:12, 13) milk of the word, that ye may grow thereby...

[As infants just now born] יְעֻלָּיִם, as those recently born<sup>3</sup> (Grotius, thus Gomar), namely, of God, from whom ye received the word of the Gospel. See on verse 3 (Grotius). As recently by Baptism and the word of regeneration (Gerhard): As men made new, and having begun a new sort of life (Beza). He continues in the preceding metaphor (Estius). Ὡς/as here is εἰδικὸν/formal, and denotes the truth and rationale of a thing, not similitude (Gomar). It is to be lived by us in conformity with Christianity, not in conformity with Judaism (Grotius).

[The rational, etc., τὸ λογικὸν ἄδολον γάλα] That milk (by the name of milk he understands, either, 1. all the affections of the spiritual life [Calvin], or, a manner of living suitable for harmless nature, and for simple infancy [Calvin, similarly Lapide<sup>4</sup> and Heminge<sup>5</sup> in Gerhard]: But milk in this sense does not occur in the Sacred Scripture: Or, 2. the word of God [Gomar], or the doctrine of the Gospel [Estius, Gerhard, Menochius, Tirinus, Beza, Cameron], which he here commends as the means of charity and sanctity, no less than of the implantation of faith; and of which the use is twofold, to regenerate, in which respect it is called *seed*, 1 Peter 1:23, and to nourish and preserve those regenerated, in which respect it is either *milk* or *solid food*, 1

<sup>1</sup> Romans 1:30: “Backbiters (καταάλους), haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents...”

<sup>2</sup> 2 Corinthians 12:20: “For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings (καταλαλαί), whisperings, swellings, tumults...”

<sup>3</sup> For example, Psalm 8:2: “Out of the mouth of babes (יְעֻלָּיִם) and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.”

<sup>4</sup> Cornelius à Lapide (1567-1637) was a Flemish Jesuit scholar. His talents were employed in the professorship of Hebrew at Louvain, then at Rome. Although his commentaries (covering all the Roman Catholic canon, excepting only Job and the Psalms) develop the four-fold sense of Scripture, he emphasizes the literal. His knowledge of Hebrew, Greek, and the commentators that preceded him is remarkable.

<sup>5</sup> Nicholas Heminge (1513-1600) was a Danish divine. He was educated at the University of Wittenberg under Melancthon. At Copenhagen he served as a minister and Professor, first of Hebrew, then of Divinity. He wrote commentaries upon the Apostolic Epistles.

Corinthians 3:1, 2; Hebrews 5:12-14 [Gomar]: Yet this distinction is not attended to here, for milk is not opposed in this place to the food of the perfect,<sup>1</sup> but to the old age of life [Estius]: *Milk* has various figurative uses: elsewhere it is opposed to *solid food*, but here to *things mixed, and hence not sincere* [Grotius]) *of the word* (namely, of the Evangelical word, concerning which 1 Peter 1:23 [Vorstius out of Piscator]: λογικὸν/*wordy/rational*, in the place of τοῦ λόγου, *of the word*, indicates the very thing which is being compared to milk: Similar examples in 1 Peter 2:13;<sup>2</sup> 3:7<sup>3</sup> [Piscator]: Or, *verbal* [Vatablus, Zegers], that is, the word of God [Vatablus]: Or, *rational* [Castalio, thus Montanus, Vulgate, Valla, Erasmus out of Jerome, Vatablus, Estius, Gomar, Vorstius], for λόγος/*word*, is both *reasoning* and *speaking* [Gomar]: that is to say, which teaches us to live in conformity with reason [Zegers]: or, *spiritual* [Grotius out of the Syriac, Estius, Menochius, Gomar]; λογικὸν/*rational*, that is, μυστικὸν/*mystical*, τὸ νοητόν, *falling within the province of the mind*: See Romans 12:1,<sup>4</sup> and what things were said on Matthew 26:29; Luke 22:16 [Grotius]: that is to say, I understand, not the milk of the body, but of the soul [Estius, thus Erasmus, Vatablus, Zegers], by which creatures making use of reason are fed [Hammond]; by which the mind is nourished and is strengthened [Menochius]) *sincere*<sup>5</sup> (Illyricus, Beza, Piscator), or, *without guile* (Montanus), *averse to deceit* (Castalio), *pure* (Tremellius out of the Syriac); *which does not know deceit* (Erasmus, Tigurinus), that is, either, which renders us free from deceit (Zegers); or, which will not disappoint those suckling (Vatablus); or, not adulterated (Piscator out of Beza, thus Tirinus), and mixed with water (Piscator, Gomar); not corrupted with human inventions (Gomar, thus Gerhard, Hammond), 2 Corinthians 2:17; 4:2 (Gomar).

[*Earnestly desire*, ἐπιποθήσατε] *Covet ye*: lest perchance it be ἐπιποτίζητε, *water ye* (Grotius). Ἐπιποθεῖν signifies vehement desire, which sort infants have toward maternal milk. See Romans 1:11;<sup>6</sup> 2 Corinthians 5:2;<sup>1</sup> 9:14;<sup>2</sup> Philippians 1:8;<sup>3</sup> 2:26<sup>4</sup> (Gerhard).

<sup>1</sup> See 1 Corinthians 2:6.

<sup>2</sup> 1 Peter 2:13: "Submit yourselves to every ordinance of man (πάσῃ ἀνθρωπίνῃ κτίσει, *to every human ordinance*) for the Lord's sake: whether it be to the king, as supreme..."

<sup>3</sup> 1 Peter 3:7a: "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel (ὡς ἁσθενεστέρω σκεύει τῷ γυναικείῳ, *as unto the feminine, weaker vessel*), and as being heirs together of the grace of life..."

<sup>4</sup> Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (λογικὴν) service."

<sup>5</sup> Referring to and agreeing with, not *the word*, but *the milk*.

<sup>6</sup> Romans 1:11: "For I long (ἐπιποθῶ) to see you, that I may impart unto you some

*As newborn babes:* Pursuant to his discourse, 1 Peter 1:23, where he speaks of their new birth, he here calls them *newborn babes*; but that not in opposition to those that are adult, or *of full age*, as Hebrews 5:14; 1 Corinthians 3:1, but in opposition to their former corrupt and unregenerate state, in which they were destitute of all spiritual life; and so this agrees, not only to young converts, but generally to all regenerate persons. *Desire*; being newborn babes, act as such in earnestly desiring and longing for that spiritual nourishment, which is so needful for you, even as children, as soon as they come into the world, are lingering after the breast. *The sincere milk of the word*: the Greek may be rendered (and is by some) reasonable milk, viz. such as is for the soul, not for the body; that whereby the mind is nourished and strengthened; or, wordy milk, the substantive from which it is derived properly and first signifying word, or speech, and being used for *the word of God*, Hebrews 4:12. But this not being proper English, our translation renders it best, the *milk of the word*, i.e. the word which is milk. The apostle useth an adjective for a substantive, but that adjective doth not signify the quality of the subject, *milk*, as the other, *sincere*, doth, but the subject of itself. The like phrase we have, 1 Peter 3:7; Greek, female, or wifeish, weaker vessel, which we turn by the substantive, *wife*, who is said there to be *the weaker vessel*. So that the doctrine of the gospel is here to be understood, as Isaiah 55:1, and believers are to be nourished by the same word, as their food, by which, as the seed, they are said to be begotten, 1 Peter 1:23. This milk of the word is said to be *sincere*, i.e. pure, without mixture or adulteration, not blended, or diluted, (as vintners do by their wine, to whose practice Paul alludes, when he speaks of men's corrupting the word, 2 Corinthians 2:17; 4:2,) with human fictions or traditions. Infants love the sweetness of their mothers' milk, and desire it pure, as it is: believers should desire the word pure, as it is in itself, not mixed with any thing that may lessen its sweetness and hinder its efficacy.

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spiritual gift, to the end ye may be established..."

<sup>1</sup> 2 Corinthians 5:2: "For in this we groan, earnestly desiring (ἐπιποθοῦντες) to be clothed upon with our house which is from heaven..."

<sup>2</sup> 2 Corinthians 9:14: "And by their prayer for you, which long after (ἐπιποθοῦντων) you for the exceeding grace of God in you."

<sup>3</sup> Philippians 1:8: "For God is my record, how greatly I long after (ἐπιποθῶ) you all in the bowels of Jesus Christ."

<sup>4</sup> Philippians 2:26: "For he longed after (ἐπιποθῶν) you all, and was full of heaviness, because that ye had heard that he had been sick."

[*That, etc., ἵνα ἐν αὐτῷ ἀξιοθῇτε*] *That in it (or, through it [Beza, Piscator, Gerhard]) ye may be made to grow (Montanus, thus Beza), or, ye may mature (Piscator), that is, that ye might advance more and more in piety (Grotius, similarly Gerhard), as infants derive an increase in body (Gerhard). A like similitude in Ephesians 4:13. A manuscript, with the Syriac and Latin, here adds εἰς σωτηρίαν, unto salvation,<sup>1</sup> and that rightly. For that increase has regard to nothing other than eternal salvation (Grotius).*

***That ye may grow thereby; that by the word, as your spiritual nourishment, ye may grow more in spiritual life and strength, till ye come to be perfect men, Ephesians 4:13.***

Verse 3: If so be ye have (**Ps. 34:8; Heb. 6:5**) tasted that the Lord is gracious.

[*If, etc., εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος*] *If indeed (or, seeing that, εἴπερ, if indeed, in the place of ἐπειδὴπερ, seeing that [Menochius, Gerhard]: Εἴπερ, if indeed, here is not of one doubting, but of one supposing, as it is evident from the sense [Estius, thus Gerhard]: that is to say, I know that ye are going to do this, provided that ye are whom I hope you to be [Grotius]) ye have tasted (γεύεσθαι, to taste, here is not to taste lightly [Grotius], with a bare knowledge and approbation, as in Hebrews 6:4 [Gomar], but to experience [Grotius]; or, to perceive by the tasting of the spiritual palate [Estius, similarly Gerhard], or with living faith [Gomar], as in Matthew 16:28; John 8:52; Hebrews 2:9; 6:4: For the Hebrews are wont to borrow the terms concerning whatever external sense to signify the internal senses: Therefore, the Septuagint in Psalm 34:8, in the place of טַעֲמוּ, taste ye, posits γεύσασθε καὶ ἴδετε, taste ye and see: The Syriac is not otherwise here [Grotius]) that (or, how [Grotius]) kind (or, good [Beza, Piscator], obliging [Beza], pleasant, or sweet [Drusius, Grotius, Vulgate, Estius, Menochius, Gerhard], so that the translation might better proceed, taken from Tasting [Grotius, similarly Gerhard]: See Luke 5:39:<sup>2</sup> And thus the ancient Versions read in the Psalm, where it is טוב / good<sup>3</sup> [Grotius]) the Lord is (Erasmus, etc.), that is, Christ (Grotius, Gomar, Gerhard), who is truly χρηστὸς / good (Gomar, Gerhard). In Psalm 34, יהוה / Jehovah, Κύριος / Lord,<sup>4</sup> in the manner of the Old Testament, is God the Father (Grotius). [The sense:] If indeed ye have been made partakers of spiritual*

<sup>1</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephraemi Rescriptus.

<sup>2</sup> Luke 5:39: "No man also having drunk old wine straightway desireth new: for he saith, The old is better (χρηστότερός)."

<sup>3</sup> Psalm 34:8: "O taste and see that the Lord is good (טוב; χρηστὸς, in the Septuagint): blessed is the man that trusteth in him."

<sup>4</sup> In the Septuagint.

consolations, of which the Lord deems His faithful worthy (Menochius); or, ye have received the Gospel in faith, as most gladsome news and worthy of all acceptation;<sup>1</sup> desire ye that yet more, just as infants, with the sweetness of milk tasted, wish to taste that again (Estius, similarly Gomar).

*If so be; this doth not imply a doubting, but a supposition, as was before observed, 1 Peter 1:17. Ye have tasted; not lightly tasted by a bare ineffectual knowledge, as Hebrews 6:4; but experienced and perceived by the taste of your spiritual palate; your spiritual sense, and ability to judge of spiritual things, being restored to you, with your new birth. He referreth to Psalm 34:8, and possibly to Isaiah 66:11. The Lord; the Lord Jesus Christ, as appears by the next verse. Is gracious; good, kind, or rather, sweet: the same word is applied to wine, Luke 5:39. The sense of the whole is: If ye have by faith received the gospel as glad tidings, and worthy of all acceptation, 1 Timothy 1:15, and therein perceived and experienced the sweetness of those consolations which are in Christ Jesus, Philippians 2:1; or, which is the same, how sweet he is, who, in the preaching of the gospel, exhibits himself to your spiritual senses, to be fed upon and tasted by you.*

Verse 4: To whom coming, *as unto* a living stone, (Ps. 118:22; Matt. 21:42; Acts 4:11) disallowed indeed of men, but chosen of God, *and* precious...

[*Unto whom* (namely, Christ [Estius, Menochius, Gerhard]) *drawing near*<sup>2</sup>] That is, with daily progress in the virtues, ye more and more joining with Him (Estius). The word here signifies Worship and Obedience. See Hebrews 4:16;<sup>3</sup> 7:25;<sup>4</sup> 10:1,<sup>5</sup> 22;<sup>6</sup> 11:6;<sup>7</sup> קָרַב, *to draw near*<sup>1</sup> (Grotius). He

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<sup>1</sup> See 1 Timothy 1:15; 4:9.

<sup>2</sup> Greek: προσερχόμενοι.

<sup>3</sup> Hebrews 4:16: "Let us therefore come (προσερχώμεθα οὖν) boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

<sup>4</sup> Hebrews 7:25: "Wherefore he is able also to save them to the uttermost that come (τοὺς προσερχομένους) unto God by him, seeing he ever liveth to make intercession for them."

<sup>5</sup> Hebrews 10:1: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers (τοὺς προσερχομένους) thereunto perfect."

<sup>6</sup> Hebrews 10:22: "Let us draw near (προσερχώμεθα) with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

<sup>7</sup> Hebrews 11:6: "But without faith it is impossible to please him: for he that cometh (τὸν προσερχόμενον) to God must believe that he is, and that he is a rewarder of them that diligently seek him."

confirms here the preceding exhortation by the salutary beginning of vocation unto Christ; that is to say, a long time ago ye began to draw near to Christ by faith: In this your vocation, therefore, advance ye constantly with daily progressions, etc. (Gerhard).

**To whom; to which Christ. Coming; by faith: that is to say, In whom believing, John 6:35, 44, 45. The word is in the present tense, the apostle describing here not their first conversion to Christ, but their present state, that they, being in Christ, were daily coming to him in the continued exercise of their faith.**

[Stone] That is, as unto a stone. There is an ellipsis of the particle ὡς/*as*,<sup>2</sup> which is common, as in Psalm 11:1, *flee sparrow*, that is, as a sparrow;<sup>3</sup> Isaiah 21:8, *he cried* (understand, *as*) *a lion*, etc. (Gataker's<sup>4</sup> *Cinnus* 20:388). The preceding exhortation he confirms from the excellent dignity of Christians (Estius), and of Christ Himself (Gerhard), whom because of firmness he calls *a stone*, that is, of the corner. A name received from the Prophets, whose words he next relates (Estius). He passes over here to another Metaphor from construction, and its stones (Menochius). He compares the Church to the Temple, the stones of which are individual believers (Beza).

[Living] Who has life in Himself, and vivifies all His own (Estius, Gerhard). That ζῶντα/*living* indicates an Allegory, just as recently the word λογικὸν/*wordy/rational*<sup>5</sup> (Grotius, similarly Estius); in one place καινὸν/*new*,<sup>6</sup> in another place πληρούμενον/*filled*,<sup>7</sup> or πνευματικὸν/*spiritual*,<sup>8</sup> and similar

<sup>1</sup> For example, 1 Samuel 14:36: "And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near (הִתְקַרְבּוּ) hither unto God."

<sup>2</sup> 1 Peter 2:4: "To whom coming, (*as unto* must be supplied) a living stone, disallowed indeed of men, but chosen of God, and precious..."

<sup>3</sup> Psalm 11:1: "In the Lord put I my trust: how say ye to my soul, Flee (*as* must be supplied, and is in the Septuagint) a bird to your mountain? (Psa 11:1 KJV)"

<sup>4</sup> Thomas Gataker (1574-1654) was in his day regarded as a critic of unsurpassed skill, learning, and judgment. On account of his great learning, he was invited to sit as a member of the Assembly of Divines at Westminster. Darling: "In the Assembly's Annotations, he wrote on the Books of Isaiah, Jeremiah, and Lamentations, so admirably that [Edmund] Calamy has observed that no commentator, ancient or modern, is entitled to higher praise." *Cyclopædia Bibliographica*, vol. 1, 1221.

<sup>5</sup> 1 Peter 2:2: "As newborn babes, desire the rational (λογικὸν), sincere milk of the word, that ye may grow thereby..."

<sup>6</sup> For example, Revelation 5:9; 14:3.

<sup>7</sup> For example, Luke 2:40.

<sup>8</sup> For example, 1 Peter 2:5.



words. The passages in Psalm 118:22; Isaiah 8:14; 28:16, are in view, concerning which we spoke on Matthew 21:42; Acts 4:11 (Grotius).

**As unto a living; not, only having life in himself, but enlivening those that by faith adhere to him. Stone; viz. a cornerstone, as 1 Peter 2:6. Being about to set forth the church as a spiritual building, he first mentions Christ as the foundation, and cornerstone.**

[*By men* (he understands the Jews [Grotius, Estius, Menochius], the Scribes and Pharisees [Drusius]; but especially those who were in the Sanhedrin [Grotius]) *rejected*] That is to say, Him, as if a stone useless, indeed harmful, they rejected from the construction of their Synagogue (Menochius).

[Ἀποδοκιμασμένον] דִּשְׁמַן/*rejected*.<sup>1</sup> Thus also Matthew 21:42;<sup>2</sup> Luke 20:17. In the place of the same is ἐξουθενηθεῖς, *set at nought, despised*, in Acts 4:11 (Grotius).

**Disallowed indeed of men; rejected, not only by the unbelieving Jews and their rulers formerly, but still by the unbelieving world.**

[*By God, etc.*, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον] *But before God* (that is, in the eyes of God [Estius]: or, *by God* [Vulgate, Montanus]) *chosen* (for the foundation of the Church [Menochius]: or, that which is excellent he calls *elect* after the manner of the Scripture<sup>3</sup> [Estius]: Ἐκλεκτὸν/*elect*, בְּחִירָה/*choice* among the Hebrews, as the Septuagint read Isaiah 28:16, where it is generally read תִּבְּרָה/*tried*.<sup>4</sup> The Syriac translates it ܕܒܪܐ, as it is here translated: What in the Psalm is *made into the stone of the corner*, that is, by which the entire building is supported, this he says here in different words, but with the same sense [Grotius]) *and esteemed* (Vatablus), or, *precious* (Erasmus, Beza, Piscator), or, *prized* (Erasmus, Vatablus). Honored and worshipped in the whole earth (Menochius); or, *made most dear* (Grotius).

**But chosen of God; either chosen to be the foundation of the building, and then it is the same as foreordained, 1 Peter 1:20; or chosen is the same as choice, excellent. And precious: a different**

<sup>1</sup> For example, Jeremiah 6:30: “Reprobate (דִּשְׁמַן) silver shall men call them, because the Lord hath rejected (דִּשְׁמַן) them.”

<sup>2</sup> Matthew 21:42: “Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected (ἀπεδοκίμασαν), the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?” Thus also the parallel in Luke 20:17.

<sup>3</sup> For example, Romans 16:13: “Salute Rufus chosen (ἐκλεκτὸν, or, a *choice man*) in the Lord, and his mother and mine.”

<sup>4</sup> Isaiah 28:16: “Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried (תִּבְּרָה; ἐκλεκτὸν/*elect*, in the Septuagint) stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”

expression of the same thing. Here seems to be an allusion to those stones which men count precious, and have in great esteem; and Christ's being precious in the sight of God, is set in opposition to his being disallowed of men, to intimate, that their unbelief, and rejecting Christ, doth not make him less valuable in himself, when his Father so much honours him.

Verse 5: (Eph. 2:21, 22) Ye also, as lively stones, are built up (**or, be ye built**<sup>1</sup>) (Heb. 3:6) a spiritual house, (Is. 61:6; 66:21; 1 Pet. 2:9) an holy priesthood, to offer up (Hos. 14:2; Mal. 1:11; Rom. 12:1; Heb. 13:15, 16) spiritual sacrifices, (Phil. 4:18; 1 Pet. 4:11) acceptable to God by Jesus Christ.

[*And, etc., καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε*] *And ye yourselves* (or, *thus also ye* [Vatablus]), *as living stones* (both ζῶντες/*living* and πνευματικὸς/*spiritual* indicate an Allegory: Now, the sense is the same as in Ephesians 2:20: Among the Hebrews the Levites were called *the stones of the Temple*: But now individual Christians are called *stones*; all together the same are called *the temple, or house, of God*, 1 Corinthians 3:16, 17; 6:19; 2 Corinthians 6:16; Ephesians 2:21; Revelation 3:12: In a manuscript it is ἐποικοδομεῖσθε, *ye are built up/upon*,<sup>2</sup> namely, *upon Christ the principal Stone*: Neither does the Latin read otherwise [Grotius]: He adapts the Metaphor concerning the Christ stone to believers, whom he calls *Stones*, because a building firm and solid is made from stones; but he calls them *living*, so that he might indicate a Metaphor, and at the same time insinuate that they are not insensible stone, which are not able to move themselves, but are able to promote themselves to good actions, with God aiding, so that they might more perfectly adhere to the building [Estius]), *are built* (Montanus), or, *are built upon* (Vulgate). This verb is, either, 1. in the Indicative mood (certain interpreters in Gomar, thus Estius out of Bede and Cajetan, etc., Gerhard), so that this might be an exhibition of benefits, or of that benignity, of Christ, which was just now treated (certain interpreters in Gomar). For Peter is engaged in the magnifying of the dignity of the pious, etc. (Gerhard out of Estius). Or, 2. in the Imperative mood (Gomar, Estius), *be ye built* (Piscator, Zegers, Pagnine, the Syriac in Estius), *be ye built up* (Camerarius), *be ye built upon* (Vatablus), *be ye edified* (Beza, Piscator), *build yourselves up* (Menochius). Understand it in the manner of continuation and increase, not of beginning, as it appears out of verse 2; for they were regenerated, etc. (Gomar).

[*A spiritual house*] That is, Mystical, to distinguish it from the house material and properly so called, the Tabernacle and Temple (Estius). Added by

<sup>1</sup> Greek: οἰκοδομεῖσθε.

<sup>2</sup> Thus Codex Sinaiticus.

way of Apposition (Erasmus, thus Vatablus, Beza); that is to say, unto a house, etc., that is, so that ye might be the house of God through faith, etc. (Menochius). All the faithful are being built into one spiritual house, namely, the Church (Estius). He has regard here to the passages in which the Tabernacle or Temple is called the *house of God*, as in Exodus 23:19; 34:26; Deuteronomy 23:18; in other respects individual believers also are the house of God, 1 Corinthians 3:16; Ephesians 3:17 (Gerhard).

*As lively; viz. as being enlivened by Christ.* The word here translated *lively*, and *living* in the former verse, is the same; but being there spoken of Christ, it is to be understood actively, and here being applied to believers, who receive their spiritual life from Christ, it must be taken passively. *Stones*; each particular believer is here called a stone, as all together a house or temple, 2 Corinthians 6:16; Ephesians 2:21, and in respect of their union among themselves, and with their foundation; though elsewhere, in respect of God's inhabitation, even particular believers are called his temple, 1 Corinthians 3:16, 17; 6:19. *Are built up*; viz. upon Christ the principal Cornerstone, Ephesians 2:20. This may be understood, either, 1. Imperatively, that is to say, Be ye built up; and then it is an exhortation, and relates not only to their continuing in Christ, but their being further built up on him by faith, and is of the same import as 1 Peter 2:2, *that ye may grow*: or rather, 2. Indicatively; the apostle as yet being engaged in showing the dignity and privileges of believers, and not entering upon his exhortation till verse 11. The words being in the present tense, implies the building to be still but going on, and not yet finished. *A spiritual house*; in distinction from the material one, relating to those scriptures where the tabernacle or temple is called God's house, Exodus 23:19; 34:26; Deuteronomy 23:18. The material house built of dead stones, was but a type of the spiritual house made up of lively stones, and built upon Christ the living Stone; and this he brings (the truth being always more excellent than the type) to heighten the privileges of the gospel church.

[*An holy priesthood*, ἱεράτευμα ἅγιον] In a manuscript it is εἰς ἱεράτευμα, *for a priesthood*,<sup>1</sup> that is, Priests (Zegers, Estius), namely, generally and improperly, or metaphorically (Estius). A *priesthood* he calls the function and administration of holy things in the spiritual house (Erasmus). Ἱεράτευμα here signifies *an order of Priests*, from a comparison with Exodus 19:6 and Revelation 1:6. Formerly the Priests were of one part of a Tribe, but through

<sup>1</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

Christ all: Romans 12:1; Philippians 2:17; 4:18; Hebrews 13:15; Revelation 1:6; 5:10; 20:6 (Grotius). All saints were made such *priests*, both by external vocation, and by the internal sanctification of the Spirit (Gerhard).

[*To offer, etc., ἀνενέγκαι πνευματικὰς θυσίας*] That is, εἰς τὸ ἀνενέγκαι, *in order to offer up*, with an expression common among us (Grotius). *In order to offer spiritual sacrifices* (Beza, Piscator, Estius, etc.), to distinguish from carnal sacrifices, and external worship (Estius, similarly Gerhard), that is, those sacrifices of which the old were shadows (Grotius, similarly Estius). Now, these sacrifices are Prayers, Chastity of the body, Works of mercy (Grotius), Praises (Beza), the Offering of the self, Romans 12:1 (Gomar, Beza), and the Innocence of one's actions (Gomar). See what things are on Matthew 2:11, and those passages of Paul already mentioned, and what things Justin says against Trypho the Jew<sup>1</sup> [whose words you have in Grotius<sup>2</sup>].

[*Acceptable* (or, *pleasing* [Estius, Menochius], *accepted* [Beza, Piscator, Estius]: Namely, unto our salvation and glory [Estius]: The mystical sense of the Law of God, טַיִם טוֹבִים, *a sweet savour*, Leviticus 1:9: See what things were said by us on Romans 12:1; 15:16, 31 [Grotius]) *to God through Jesus*] Through whom we ought to offer all ours to the Father, that to Him they might be acceptable, meritorious, procuring (Menochius). Others: *through Christ*, that is, in the name of Christ (Hammond), or, in accordance with the precept of Christ, as in Hebrews 13:15 (Grotius). This is to be referred, either, 1. to the word ἀνενέγκαι, *to offer up*, from a comparison with Hebrews 13:15, *through Him we offer, etc.* (certain interpreters in Gerhard, thus Estius): or, 2. to *acceptable to God* (Gerhard out of Estius).

***An holy priesthood; either the abstract is put for the concrete, an holy priesthood for holy priests; or it may note the whole college or society of evangelical priests, consisting of all particular saints, to whom, in the New Testament, this title is given, but never appropriated to gospel ministers: Christ being a Priest for ever after the order of Melchisedec, had no partner with him in his priesthood, but was himself only to offer a propitiatory sacrifice to God for sin. To offer up spiritual sacrifices; the immediate end of gospel priests, to offer, not bodily, but spiritual sacrifices; in general themselves, whom they are to consecrate to God, Romans***

<sup>1</sup> Justin, also known as the Martyr, was one of the great Greek apologists of the second century. Justin's *Dialogue with Trypho* presents an apologetic encounter between Justin and a Jew.

<sup>2</sup> *Dialogue with Trypho* 117: "Now, that prayers and giving of thanks, when offered by worthy men, are the only perfect and well-pleasing sacrifices to God, I also admit."

12:1; particularly prayer, thanksgivings, alms, and other duties of religion, Philippians 4:18; Hebrews 13:15, 16. *Acceptable to God by Jesus Christ:* by, and through whom alone, as the persons, so the performances, of believers (though in themselves imperfect) are pleasing to God, Christ presenting them to his Father by his intercession, and covering their defects by his own most perfect righteousness. Some refer this clause, *by Jesus Christ*, to the foregoing verb, *to offer up*; and then the words run thus, *to offer up spiritual sacrifices by Jesus Christ, acceptable to God*; but the former seems most proper, and includes this latter: we are therefore to offer up spiritual sacrifices to God by Christ, because they are acceptable only by him, Hebrews 13:21, compared with Hebrews 13:15, 16.

Verse 6: Wherefore also it is contained in the scripture, (Is. 28:16; Rom. 9:33) Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

[Wherefore, etc., διὸ καὶ περιέχει ἐν τῇ γραφῇ, etc.] *Wherefore et/also* (or, *etiam/also* [Piscator]) *contains* (or, *includes* [Glassius]<sup>1</sup>): It is a brief expression [Grotius]: Here is understood, either, 1. God [Beza, Piscator, Glassius, Vorstius, Schmidt<sup>2</sup>], of whom mention is made in the preceding verse [Glassius, similarly Beza], that there might be an Ellipsis of the name, which is to be repeated out of the preceding verse, as in Amos 8:14, *and of the way of Beersheba*, repeat *God*<sup>3</sup> [Glassius' "Grammar" 4:2:9:717]: or, 2. Christ, who *contains* the entire building [Erasmus], or who is described in Scripture as containing and connecting in Himself two peoples,<sup>4</sup> etc. [Erasmus in Estius]: or, 3. ἡ περιοχή, *the enclosure or section*: For the Hebrews are wont to understand nouns out of verbs [Grotius]: Περιοχή is *a certain passage in Scripture*, Acts 8:32<sup>5</sup> [Grotius, similarly Estius, Gerhard]: Or, *it is contained*

<sup>1</sup> Solomon Glassius (1593-1656) was a German Lutheran divine and critic. He was Professor of Divinity at the University of Jena. His *Philologia Sacra* was a groundbreaking work in Biblical Hebrew.

<sup>2</sup> Erasmus Schmidt (1560-1637), a learned Lutheran philologist, served as Professor at Wittenburg in both Mathematics and Greek. He wrote *Concordantiæ Novi Testamenti Græci* and *Versio Novi Testamenti Nova ad Græcam Veritatem Emendata, et Notæ ac Animadversione in Idem*.

<sup>3</sup> Amos 8:14: "They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, (supply, *the God of*, out of the preceding clause) the manner of Beersheba liveth; even they shall fall, and never rise up again."

<sup>4</sup> See, for example, Ephesians 2:11-22; John 10:16.

<sup>5</sup> Acts 8:32: "The place (ἡ—περιοχή) of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth..."

[Beza, Piscator, Illyricus, Pagnine, Montanus]: Περιέχει is set down neutrally, Passive in signification [Gerhard], in the place of περιέχεται, *it is contained* [Gerhard, Beza, Piscator, Vorstius]; it is set done impersonally, like ἀπέχει, *it is enough*, in Mark 14:41.<sup>1</sup> In the Medical Lexicon of Erotianus,<sup>2</sup> λέξις περιέχουσα, *an expression embracing*,<sup>3</sup> is a word that occurs in an author and place cited there [Hammond]: Or, *it is read*: See 1 Maccabees 15:2;<sup>4</sup> 2 Maccabees 9:18;<sup>5</sup> 11:16,<sup>6</sup> 22<sup>7</sup> [Grotius]; or, *it is eminent*, or *it is preeminent*, namely, that stone [Erasmus]; or, a thing excellent is declared [Erasmus in Estius]: For περιέχειν sometimes means *to be eminent* [Estius]: Or, *it is treated* [Castalio]; *it is said* [the Syriac in Glassius]; or, *it is* [Æthiopic] *the Scripture* (Erasmus, Tigurinus, the Vulgate). In one ancient codex, it is ἡ γραφή,<sup>8</sup> *the Scripture*<sup>9</sup> (Beza, Gerhard). But this was derived from the Latin Version (Gerhard). Or, *in the Scripture* (Illyricus, Pagnine, Montanus, Beza, Piscator, Grotius, etc.), namely, *the holy Scripture*, out of Romans 1:2, or *the θεοπνεύστον/inspired/God-breathed Scripture*, out of 2 Timothy 3:16 (Grotius).

**Wherefore also it is contained in the Scripture:** the Greek word being of an active form, makes great difference among expositors about these words; not to trouble the reader with variety, the plainest way of understanding them seems to be, either, 1. That God be understood here, and supplied out of the former verse: Wherefore God contains it in the Scripture: or, 2. That the word, though of an active termination, be yet taken in a passive signification, contains, for is contained; so our translators do, and this way of speaking is not unusual with other writers.

<sup>1</sup> Ἀπέχει, *he has in full*, is formally active, but to be taken impersonally, *it is enough*.

<sup>2</sup> Erotianus, or Herodianus (first century AD), wrote *A Collection of Hippocratic Words*. The *Collection* begins with a list of the works of Hippocrates, and then contains an extended glossary.

<sup>3</sup> Thus literally. Περιέχουσα is formally active.

<sup>4</sup> 1 Maccabees 15:2: “The contents whereof were these (καὶ ἦσαν περιέχουσαι τὸν τρόπον τοῦτον, or, *and they were read after this manner*): King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting...”

<sup>5</sup> 2 Maccabees 9:18: “But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, having the form of a supplication, after this manner (περιέχουσιν δὲ οὕτως, or, *being read thus*)...”

<sup>6</sup> 2 Maccabees 11:16: “For there were letters written unto the Jews from Lysias to this effect (περιέχουσαι τὸν τρόπον τοῦτον, or, *being read after this manner*): Lysias unto the people of the Jews sendeth greeting...”

<sup>7</sup> 2 Maccabees 11:22: “Now the king’s letter contained these words (περιείχεν οὕτως, or, *was read thus*): King Antiochus unto his brother Lysias sendeth greeting...”

<sup>8</sup> Thus Codex Ephræmi Rescriptus.

<sup>9</sup> In the Nominative Case, making *the Scripture* the subject of περιέχει/contains.

[*Behold, I lay* (or, *I shall lay*<sup>1</sup> [Gerhard]) *in Zion* (that is, Synecdochically in the city of Jerusalem, where this was done by the Apostles, as it was predicted in Isaiah 2:3; or, more generally and metonymically [Gomar], in the Church [Gomar, Estius], a type of which was the citadel and city of David built on mount Zion [Gerhard out of Estius]) *a stone, chief and of the corner* (or, *to be placed at the highest angle* [Erasmus, Tigurinus, Vatablus]; or, *in the deepest corner* [Beza, Piscator, Pagnine, Illyricus, Gomar], that is to say, *the extreme angle* [Piscator], which is eminent for firmness and size, upon which the entire mass leans [Gomar]), *elect* [concerning which word the most learned Hammond here discusses at length], *precious*<sup>2</sup>] Gathered out of the Greek of Isaiah 28:16<sup>3</sup> (Grotius). See this verse explained on Ephesians 2:20 (Menochius).

***Behold, I; I the Lord, not man, Psalm 118:23. Lay in Sion; viz. by the preaching of the gospel, wherein Christ was declared to be the only foundation of the church, and whereby faith was wrought in the hearts of men, who were thereby actually built on Christ, as their foundation, and so the spiritual house, 1 Peter 2:5, erected. Sion; either by synecdoche, Jerusalem, (whereof Sion was a part,) where by the preaching of Christ first, and the apostles after his ascension, and sending the Spirit, this foundation stone was first laid, and God's temple begun to be built, Psalm 110:2; Isaiah 2:3; Micah 4:2; Luke 24:47. Or rather, Sion here is to be understood of the gospel church, whereof Sion was a type. A chief cornerstone; or, Head of the corner, Psalm 118:22; that which both supports the building, and unites the parts; Christ being the foundation not of a part only, but of the whole church; all the parts of which, Gentile, as well as Jew, are jointly built on him, and upheld by him, Ephesians 2:20. Elect, precious: see 1 Peter 2:4, 5.***

[*He who will have believed upon Him* (what things I say concerning this stone, and the salvation to be hoped for through Him [Estius]) *shall not be confounded*] That is, he shall not be disappointed with respect to the expected salvation (Estius, Gerhard). Hebrew: *לֹא יִשְׁחָזֵק*, *he shall not make haste*, that is, he shall not have need to flee to other remedies, etc. (Gerhard). But the Septuagint, in the place of *יִשְׁחָזֵק*, *he shall make haste*, read *יִבְיִשׁ*, *he shall be put to shame*. [Concerning which see the *Synopsis* on Romans 9:33.] The sense is

<sup>1</sup> Greek: τίθημι, in the present tense.

<sup>2</sup> 1 Peter 2:6: “Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious (λίθον ἀκρογωνιαῖον, ἐκλεκτόν ἔντιμον): and he that believeth on him shall not be confounded.”

<sup>3</sup> Isaiah 28:16: “Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone (λίθον πολυτελεῖ ἑκλεκτόν ἀκρογωνιαῖον ἔντιμον, *a stone, very costly, elect, of the corner, precious*, in the Septuagint), a sure foundation: he that believeth shall not make haste (יִבְיִשׁ לֹא יִשְׁחָזֵק).”

κατὰ πόδας, *immediately on the heels*, in the Prophet, If any wish to be saved of the Ten Tribes, they are to flee to Jerusalem as unto a citadel. But the sense is more sublime in Christ, to whom all who desire to be saved forever ought to flee (Grotius). See Romans 10:11 (Beza).

***And he that believeth on him shall not be confounded; shall not be disappointed of his expected salvation, and so shall have no cause to be ashamed of his hope. This is according to the Septuagint, the Hebrew hath it, shall not make haste, i.e. he that believes in Christ shall not through haste, or distrust, or unwillingness to wait God's time and way, seek after any other way of salvation than by Christ; and so (as before) not being disappointed, shall have no cause to be ashamed; whereas they that do not believe, but make haste, coming short of their expectation, are at last filled with confusion. See the places in the margin.***

Verse 7: Unto you therefore which believe *he* is precious (**or, an honour<sup>1</sup>**): but unto them which be disobedient, (**Ps. 118:22; Matt. 21:42; Acts 4:11**) the stone which the builders disallowed, the same is made the head of the corner...

[*To you, etc., ὑμῖν οὖν ἡ τιμὴ*] *To you therefore* (understanding, *He is* [Erasmus, Pagnine, Piscator, etc.], or, understanding, *was given* [Tremellius out of the Syriac], and understanding, *that stone as* [Estius, Grotius, Erasmus, Piscator, etc.]) *an honor* (Montanus, Pagnine, Arabic), or, *this honor* (Tremellius). Namely, in the judgment of God (Estius), that is to say, ye shall not be confounded, but honored by Christ in the day of judgment (Menochius). Or, *for an honor* (Beza); *excellent* (Castalio), *a prize* (Piscator), *precious* (Erasmus, Illyricus, Tigurinus, Vatablus); *to be prized* (Erasmus, Vatablus). He alludes to the preceding ἔντιμον/*precious*<sup>2</sup> (Grotius, Estius). There is a Metonymy here, either, 1. of the Adjunct in the place of the Subject, *honor*, that is, one honored, so that it might be referred to Christ; or, 2. of the Effect in the place of the Cause, *honor*, that is, the cause of honor, or salvation; so that it might be opposed to the same in the preceding verse, which fits better here (Gomar).

[*The stone, etc., λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας*] It is a construction of which sort is that, *urbem quam statuo vestra est, the city which I establish is yours*:<sup>3</sup> But in a manuscript it is

<sup>1</sup> Greek: ἡ τιμή.

<sup>2</sup> Verse 4, 6.

<sup>3</sup> *Aeneid* 1:573. With respect to grammatical propriety, one would expect *urbem* to be in the nominative case; however, it has been attracted to the accusative case by its connection with its relative pronoun, *quam/which*, which is properly accusative. In like manner, one would expect λίθον to be in the nominative case (λίθος), but it has



λίθος.<sup>1</sup> But I think that all these are rightly omitted in the Syriac, and transferred here from Matthew 21:42, for they do not pertain to this place. But those things which follow, and are in Isaiah 8:14, are well adapted to the unbelieving. What is there said concerning God, the same is best attributed to Christ here. Those who strike against a hard stone are wont to fall violently, and often to be wounded. The sense is the same as in Matthew 21:44, in which place see what things were said (Grotius).

**Precious;** the margin reads it, according to the Greek, an honour; either the abstract is put for the concrete, an honour, for honourable, or *precious*, (as the text hath it,) and then the sense is plain, that Christ, as he is precious in himself, and to his Father, so he is to them that believe. Or, honour may be put for the cause of honour, and then it is opposed to shame and confusion before mentioned, and the sense is: Ye that believe, shall be so far from being ashamed, or having your faith frustrated, that ye shall be honoured, and saved by Christ. And this agrees well with what follows in this and verse 8. **Disobedient;** unbelievers, who were disobedient to the great command of the gospel concerning faith in the Lord Jesus Christ. **The builders;** the high priests, scribes, Pharisees, and rulers of the Jews, whose duty it was to build up the church, as having not only the name, but the power then residing in them. **Disallowed;** rejected him, and would not acknowledge him for the promised Messiah, and the great foundation upon which the church of God was to be built. **The same is made the head of the corner:** *Question.* How is Christ to be made the Head of the corner to them that reject him? *Answer.* Either, 1. Something is here to be understood, viz. this is said, or spoken, which follows, the stone which the builders, etc.: that is to say, They despised him, but God hath honoured him; they would allow him no place in the building, but God hath given him the best, made him the Headstone of the corner. Or, 2. Christ may be said to be made to the disobedient, in spite of their rejecting and opposing him, the Head of the corner; i.e. a King and a Judge to restrain and curb them in, seeing they would not be ruled by him.

Verse 8: (Is. 8:14; Luke 2:34; Rom. 9:33) And a stone of stumbling, and a rock of offence, (1 Cor. 1:23) *even to them* which stumble at the word,

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been attracted to the accusative case by its connection with the relative pronoun ὅν/*which*.

<sup>1</sup> In the nominative case. Thus Alexandrinus, Vaticanus, and Ephraemi Rescriptus.

being disobedient: (**Ex. 9:16; Rom. 9:22; 1 Thess. 5:9; Jude 4**) whereunto also they were appointed.

[*And a stone of offense, etc.*] Or, *against which one is dashed, etc.* (Beza, Piscator). Against which they shall violently strike, to be dashed and crushed by the same, as it is said in Matthew 21:44 (Estius). This is what is said in Luke 2:34 (Menochius).

[*To them which, etc., οἱ προσκόπτουσι τῷ λόγῳ ἀπειθοῦντες*] *Who stumble at the word, etc.* (Montanus). Namely, *to them which against, or into, the Verbum/Word, or Sermonem/Word* (Drusius, Piscator, thus Erasmus, Vatablus, Zegers, etc.) (that is, either, 1. Christ, who is the *Word*, John 1:1 [Drusius]; or, 2. the Gospel [Erasmus, thus Vatablus, Zegers, Cameron, Estius]: Namely, *to them which stumble by not being obedient to the Word* [Beza]), *disobedient* (Piscator, Beza, etc.), or, *rebels* (James Cappel). Others: The passage is to be read thus, οἱ προσκόπτουσι, *who dash* (Cameron, thus Beza out of the Syriac), understanding, *against Him, namely, the stone*, out of Luke 4:11,<sup>1</sup> Romans 9:32<sup>2</sup> (Beza out of the Syriac), τῷ λόγῳ ἀπειθοῦντες, *being disobedient to the word* (Cameron, Beza out of the Syriac, Camerarius, James Cappel). The Present here is in the place of the Future, *being unwilling to believe the word, they shall stumble most grievously*, that is, they shall bear the most grievous punishments, in the destruction of the City and Temple, and in the captivities, exiles, and finally in the contempt before all. See James 5:1 (Grotius).

***And a stone of stumbling, and a rock of offence; i.e. a stone at which they stumble, a rock at which they are offended; and so it implies Christ not to be the cause of their stumbling, but the object of it; they of their own accord, and through the pravity of their nature, without any just occasion given by him, being offended, either because they find not that in him which they expected, viz. outward encouragements; or find that in him which they do not like, the holiness of his law, and purity of his doctrine, contrary to their corruptions and lusts, and especially his requiring of them faith in him for the justification of their persons, which was so contrary to the pride of their hearts, and which was one great reason of the Jews stumbling at him, as seeking to establish their own righteousness, and therefore not submitting to the righteousness of God, Romans 9:32, 33, compared with Romans 10:3.***

<sup>1</sup> Luke 4:11: “And in their hands they shall bear thee up, lest at any time thou dash (προσκόψης) thy foot against a stone.”

<sup>2</sup> Rom 9:32: “Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled (προσέκοψαν) at that stone of stumbling (τοῦ προσκόμματος)...”

This stumbling includes not only their falling into sin, but into destruction too, the punishment of sin, Isaiah 8:14, 15; whereof Christ can be no more than the inculpable occasion, but their own unbelief the proper cause. *Which stumble at the word, being disobedient*; these words may have a double reading: one according to our translation; and then the sense is, that stumble at the word of the gospel, i.e. are disobedient to it, in rejecting Christ therein offered to them: or, that stumble, being disobedient to the word; i.e. stumble at Christ preached to them in the word, and therefore will not obey it; they show that they are offended at Christ, by their not receiving his doctrine, nor accepting his offers.

[In which, etc., εἰς ὃ καὶ ἐτέθησαν] Ad/unto, or in/unto, which et/also, or etiam/also, placed (or, put [Pagnine], created [Arabic], appointed [Beza], directed [Illyricus], determined, or ordained [Castalio, Grotius, Beza, Piscator, Menochius, Estius]: Thus τιθεῖναι, ἄνω, to put or place, is often used, as in John 15:16;<sup>1</sup> Acts 13:47;<sup>2</sup> 1 Thessalonians 5:9<sup>3</sup> [Grotius, thus Beza, Vorstius, Piscator, Hammond]) *they were* (Montanus, Piscator, Tremellius out of the Syriac). Namely, by the Divine decree (Grotius, Piscator, Gomar), which is in Daniel<sup>4</sup> and Malachi<sup>5</sup> (Grotius). That εἰς ὃ, unto which, is referred, either, 1. to something more remote, that is, verse 6, where the *stone* here is said to be placed with this purpose, *that he who believes might not be confounded*.<sup>6</sup> Therefore, he subjoins that the unbelieving also have been placed/appointed unto this, that they also might be built up upon this stone by faith, etc.; but that they had stumbled over it by their own fault. For this connection is demonstrated by τίθημι in verse 6 and ἐτέθησαν in this verse (Gerhard). *Who stumble...neither do they believe the truth, although they were placed and appointed unto this* (Zegers). Or, 2. to the contrary of that which had preceded, so that the sense might be, The Unbelieving stumble at the Word (certain interpreters in Vorstius), unto which, that is, to be heard (certain interpreters in Estius), and to be believed (Tirinus), *they were appointed*, that is, created, ordained, commanded by God (Tirinus out of Bede and Lyra), instructed and prepared by

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<sup>1</sup> John 15:16a: “Ye have not chosen me, but I have chosen you, and ordained (ἔθηκα) you, that ye should go and bring forth fruit...”

<sup>2</sup> Acts 13:47: “For so hath the Lord commanded us, saying, I have set (ἑθέμικα) thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”

<sup>3</sup> 1 Thessalonians 5:9: “For God hath not appointed (ἔθετο) us to wrath, but to obtain salvation by our Lord Jesus Christ...”

<sup>4</sup> See Daniel 12.

<sup>5</sup> See Malachi 3; 4.

<sup>6</sup> 1 Peter 2:6b: “Behold, I lay (τίθημι) in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.”

the Legal types (certain interpreters in Vorstius). For unto this Judaism had been prepared, that faith might be placed upon Christ, whom the Mosaic Law foresignified (Erasmus). But this exposition is hard and violent (Vorstius). And the Neuter *ὃ*/which is not able to be referred to the masculine *λόγος*/word, and for the same reason neither to *λίθος*/stone, as one has maintained (Estius). Or, 3. to the words immediately preceding (certain interpreters in Gerhard), *unto which*, namely, unto which condition (certain interpreters in Estius, Gerhard); that is, 1. not to believe (Estius, Menochius, similarly Beza, Piscator, Gomar), *they were appointed*, either, by themselves and their own will and malice (Menochius): or, by God (Estius, Menochius, Beza), from a comparison with Proverbs 16:4; Luke 2:34; Romans 9:22, 23 (Beza), who, for His own glory (Estius), and before they had sinned (Estius, similarly Menochius), permits them to fall into the sin of infidelity (Estius out of Cæcumenius, Didymus, etc.); and by His just and free judgment He decreed to leave them in unbelief (Gomar), as they deserved (Menochius), and on account of that unbelief justly to punish them (Gomar). This sense is supported by, 1. a comparison with Romans 1:24; 9:17; 1 Thessalonians 5:9; 2. the present arrangement. For he speaks of the Jews reprobated by God (Estius). Others: That, *they stumble*, does not denote the sin, which is indicated by the word *ἀπειθοῦντες*/disobedient (Hammond), but the punishment and ruin, which they bring upon themselves by their unbelief (Vorstius, thus Hammond). *Unto this* the unbelieving *were determined* by God, that they might most grievously stumble, that is, bear the harshest punishments of their unbelief (Grotius, similarly Hammond, Vorstius). Others: *On which*, namely, foundation, or cornerstone, that is, Christ, they had been *placed*, that is, placed together (Menochius out of Vatablus and Cajetan). For the Judaic religion and Synagogue was founded on Christ (Menochius out of Cajetan). But in the Greek it is εἰς *ὃ*, *unto which* [not ἐν *ᾧ*, *on whom* (Estius)]. But the [Latin] Interpreter frequently does not make a distinction between εἰς/*unto* and ἐν/*in* (Zegers).

***Whereunto also they were appointed; either this may refer, 1. To verse 6, where Christ is said to be laid (the same word in the Greek with that which is here translated by appointed) in Sion, as a chief cornerstone, elect and precious, on whom whosoever believeth, shall not be confounded. The apostle then adds, that even these unbelievers were appointed (viz. in their external vocation, as being taken into covenant with God) to be built on Christ by faith but they stumbled, by their unbelief, at the word of the gospel, and consequently at this stumbling-stone. And then it is a high aggravating the unbelief of the Jews, that they, being God's peculiar people, should reject that salvation which was sent to them, and to the first offer of which they were designed, Acts 13:26, 46, 47. Or, 2.***

To the words immediately going before, *which stumble at the word, being disobedient*; and then the sense is, (speaking concerning the reprobate Jews,) that God appointed them to this stumbling, in his decreeing not to give them faith in Christ, but to leave them to their unbelief, and to punish them justly for it: see Romans 9:17; 1 Thessalonians 5:9; Jude 4. The scope of the apostle in this whole verse seems to be, to keep weak Christians from being offended at the multitude of unbelievers, and especially at their seeing Christ rejected by the Jewish rulers and doctors; and this he doth by pointing them to the Scripture, where all this was long since foretold, and therefore not to be wondered at now, nor be any occasion of offence to them: see the like, John 16:1, 4.

Verse 9: But ye *are* (Deut. 10:15; 1 Pet. 1:2) a chosen generation, (Ex. 19:5, 6; Rev. 1:6; 5:10) a royal priesthood, (John 17:19; 1 Cor. 3:17; 2 Tim. 1:9) an holy nation, (Deut. 4:20; 7:6; 14:2; 26:18, 19; Acts 20:28; Eph. 1:14; Tit. 2:14) a peculiar people (*or, a purchased people*<sup>1</sup>); that ye should shew forth the praises (*or, virtues*<sup>2</sup>) of him who hath called you out of (Acts 26:18; Eph. 5:8; Col. 1:13; 1 Thess. 5:4, 5) darkness into his marvellous light...

[*But ye* (Christians [Estius, similarly Menochius, Gerhard]: The Particles, *ye, we*, are properly referred even to all in the case of commandments, but to the elect in the cases of consolations and encomiums [James Cappel]: understanding, *are* [Beza, Piscator]) *an elect race*<sup>3</sup>] He calls them *a race* on account of regeneration (Estius, thus Gerhard); *elect*, because they were chosen by God (Estius, Menochius, Gerhard), that they might be members of the Church (Menochius), and unto eternal life (Gerhard, similarly Estius). These he places over against reprobates, verses 7 and 8 (Beza). See 1 Peter 1:2; you have γένος ἐκλεκτόν, *elect race*, in Isaiah 43:20<sup>4</sup> (Grotius), that is, a select people (Hammond). Peter returns to magnify the dignity and felicity of the pious (Gerhard out of Estius), which he had begun to set forth in verse 4 (Gerhard).

***But ye; ye believers, in opposition to those reprobates that are disobedient to the word. He shows that those dignities and privileges, which were mentioned by Moses as belonging to their***

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<sup>1</sup> Greek: λαὸς εἰς περιποίησιν.

<sup>2</sup> Greek: τὰς ἀρετὰς.

<sup>3</sup> Greek: ὑμεῖς δὲ γένος ἐκλεκτόν.

<sup>4</sup> Isaiah 43:20b: "...because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen (עַמִּי בְּחִירִי; τὸ γένος μου τὸ ἐκλεκτόν, in the Septuagint)."

forefathers, did much more belong to them; and that they had the real exhibition in Christ, of those good things whereof their fathers had but a taste, and which the rest of the Jews had lost by their unbelief. *Are a chosen generation; a people chosen of God, not only out of the world, but from among the rest of your own nation, and not only to an external adoption, and outward privileges, (as the whole body of the nation was,) but to eternal salvation.*

[*A royal Priesthood*<sup>1</sup>] He cites the words of Exodus 19:6 (Menochius, thus Estius), according to the Septuagint version. In the Hebrew it is, *a kingdom sacerdotal, or of priests*<sup>2</sup> (Estius, thus Drusius). The sense: *a multitude of Kings and Priests* (Cameron). Take *ἱεράτευμα/priesthood* as in verse 5. But *βασιλείον/royal* is added here, so that Christians might be understood thus to be made *Priests* through Christ, even while at the same time they are *Kings* after the pattern of Christ; not as the Israelites, concerning which this was said in Exodus 19:6 on account of the Paschal right, and on account of the liberty common to all and the magnificent victories; but because they offer those things to God concerning which we have already previously spoken, and because they are free from vices, and overcome the Flesh, the World, and the Devil. For that saying is able verily to be applied to a Christian man, *A king is he, who fears nothing: A king is he, who desires nothing*;<sup>3</sup> and what Cicero says, *it belongs to Kings to serve no lust*.<sup>4</sup> The sense is the same in Revelation 1:6 and 5:10 (Grotius). They are called *Priests* with respect to God, because they are consecrated to the worship of God: *Kings*, with respect to others, because they are lords over life, over death, over all their enemies (Cameron): or, because they are masters of their affections (certain interpreters in Estius, similarly Menochius): or rather, because they are sons and heirs of God, co-heirs of Christ, set to reign with Him eternally;<sup>5</sup> or, as far as they are members of Christ the King and Priest (Estius). He alludes to the ancient custom, in which the Priesthood was joined to the royal power<sup>6</sup> (Tirinus).

*A royal priesthood; or, kingdom of priests. He called them an holy priesthood, verse 5, now he calls them a royal priesthood, to show that they were made not only spiritual priests, but spiritual kings; which privilege they had not as Jews, but as believers, who are all of them as priests in respect of God, to whom they are consecrated,*

<sup>1</sup> Greek: βασιλείον ἱεράτευμα.

<sup>2</sup> Exodus 19:6: “And ye shall be unto me a kingdom of priests (ממלכת כהנים; βασιλείον ἱεράτευμα, in the Septuagint), and an holy nation.”

<sup>3</sup> Seneca's *Thyestes* 2.

<sup>4</sup> *De Re Publica* 1:34.

<sup>5</sup> See Romans 8:17.

<sup>6</sup> See Genesis 14:18.

and to whom they offer up spiritual sacrifices; so kings in respect both of their enemies, over whom they are victorious, and of the kingdom they are hereafter to inherit.

[*An holy nation*<sup>1</sup>] 1 Peter 1:15; with the language taken from Deuteronomy 7:6<sup>2</sup> and 14:2<sup>3</sup> (Grotius). So called on account of holiness, not external and legal, like the Israelites, but internal and true (Estius, Gerhard). A nation dedicated to God (Menochius).

*An holy nation; Moses calls your fathers an holy people, Deuteronomy 7:6, in respect of their separation from the impurities of the Gentiles, their dedication to God, and the many laws God gave them, obliging them to external and ceremonial purity, whereby they were admonished of internal and real holiness; but ye are a holy nation in respect of that true and inward holiness itself, whereof that ceremonial holiness was but a signification. He seems particularly to allude to Isaiah 62:12.*

[*A people, etc., λαὸς εἰς περιποίησιν*<sup>4</sup>] That is, περιποιητὸς/*peculiar* (Beza). The same as the Hebrew תְּרֻמָּה, *a treasure*, or כֵּימָהְלִיּוֹן, *a treasure or property*, which is reckoned as valuable and diligently guarded (Gerhard, Hammond); which word the Septuagint translators render περιούσιος (Gerhard), in Exodus 19:5<sup>5</sup> (Grotius). But Theodotion<sup>6</sup> and Symmachus<sup>7</sup> render it ἐξαίρετος/*chosen/choice* (Gerhard), and in Malachi 3:17 εἰς περιποίησιν, *for a possession*<sup>8</sup> (Hammond, Grotius). Περιποίησις means the

<sup>1</sup> Greek: ἔθνος ἅγιον.

<sup>2</sup> Deuteronomy 7:6: “For thou art an holy people (שְׂרָרָה עַם; λαὸς ἅγιος, in the Septuagint) unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.”

<sup>3</sup> Deuteronomy 14:2: “For thou art an holy people (שְׂרָרָה עַם; λαὸς ἅγιος, in the Septuagint) unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.”

<sup>4</sup> Περιποίησις is related to the verbal root περιποιέω, *to preserve or acquire for oneself*.

<sup>5</sup> Exodus 19:5: “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure (תְּרֻמָּה; λαὸς περιούσιος, *a people peculiar, or of possession*, in the Septuagint) unto me above all people: for all the earth is mine...”

<sup>6</sup> Theodotion was a linguist and convert to Judaism, who translated the Hebrew Scripture into Greek in the middle of the second century AD. His translation appears to be an attempt to bring the Septuagint into conformity with the Hebrew text.

<sup>7</sup> Symmachus (second century) produced a Greek translation of the Old Testament, which survives only in fragments. Symmachus’ work is characterized by an apparent concern to render faithfully the Hebrew original, to provide a rendering consistent with the rabbinic exegesis of his time, and to set forth the translation in simple, pure, and elegant Septuagint-style Greek.

<sup>8</sup> Malachi 3:17: “And they shall be mine, saith the Lord of hosts, in that day when I

same thing as σωτηρία/*preservation/salvation*, as in Hebrews 10:39<sup>1</sup> (Hammond). See also Ephesians 1:14<sup>2</sup> (Gerhard). [Thus they translate it:] *A people* (or, *society* [Tremellius out of the Syriac]) *peculiar* (Arabic), or, *redeemed* (Tremellius out of the Syriac), *who come into profit*, adopted and engrafted into the people of God (Erasmus). Or, *for a claim* (Montanus); *of acquisition*, or *of a claim* (Estius), or, *of possession* (Estius out of Jerome); *for an acquisition* (Piscator, Illyricus, Hammond), or, *possession* (Hammond), that is, which falls to God for an acquisition or possession (Piscator): *acquired* (Tigurinus, Castalio, Vatablus, Zegers, Menochius), by the blood of Christ (Estius, Menochius); or, *whom God claims* for Himself as *His own* (Pagnine, Beza, Piscator). Whom He redeems from the power of the Devil, and made His chosen property out of all sorts of men (Estius). Or, *for salvation*, as in Hebrews 10:39 (Grotius, Hammond); that is to say, whom God shall save both from the ruin threatening Apostates, and forever (Hammond).

*A peculiar people: Exodus 19:5, it is a peculiar treasure;*<sup>3</sup> *so the same word is rendered, a special people, Deuteronomy 7:6, and, a peculiar people, Deuteronomy 14:2; the word used by the Septuagint implying as much;*<sup>4</sup> *but Malachi 3:17, where we render it jewels,*<sup>5</sup> *the Septuagint translators use the same word which Peter doth here,*<sup>6</sup> *which is as much as, a people of acquisition, or which God hath acquired to himself for his peculiar possession or treasure. God had rescued the Israelites from their Egyptian bondage, and taken them to be his peculiar people above all others, and claimed a right to them, and counted them precious, as having redeemed them with a strong hand, and got possession of them at the expense of so much power, and so many miracles. This deliverance of theirs was the type of Christ's delivering the church from the tyranny of Satan, the spiritual Pharaoh, and the world, the spiritual Egypt, and a state of sin, the worst bondage; upon the account whereof God's people are called a peculiar people, or a people thus acquired, Titus 2:14, and a*

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make up my jewels (הָאֵלֹהִים; εἰς περιποίησιν, in the Septuagint); and I will spare them, as a man spareth his own son that serveth him.”

<sup>1</sup> Hebrews 10:39: “But we are not of them who draw back unto perdition; but of them that believe to the saving (εἰς περιποίησιν) of the soul.”

<sup>2</sup> Ephesians 1:14: “Which is the earnest of our inheritance until the redemption of the purchased possession (εἰς ἀπολύτρωσιν τῆς περιουσίσεως), unto the praise of his glory.”

<sup>3</sup> Hebrew: הָאֵלֹהִים.

<sup>4</sup> Greek: λαὸν περιούσιον.

<sup>5</sup> Hebrew: הָאֵלֹהִים.

<sup>6</sup> Greek: περιποίησιν.



*purchased possession*, Ephesians 1:14, where the same word is likewise used.

[*That, etc., ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς*] *That the virtues* (namely, opposite to vices [Estius, Gerhard], wisdom, righteousness, goodness, etc. [Estius, thus Menochius, Gerhard, Piscator]: For he does not say *δυνάμεις*/powers, but *ἀρετὰς*/praises/virtues/excellencies, which is a rare word in the Scriptures [Estius]: But *virtue* is not proper to God, says Aristotle, and Eustratius<sup>1</sup> on *Nicomachean Ethics* 9, therefore *ἀρετὴ*/virtue here is the same as *δύναμις*/power: Thus *the virtue of the Gods*, in the place of *the power*, occurs here and there, as in Plautus,<sup>2</sup> etc. [Casaubon<sup>3</sup>]: Others: *that the excellent things done* [Menochius]; *that the benefits* [Æthiopic]; *that the praises* [Tremellius out of the Syriac, thus Camerarius], that is, the laudable things done [Camerarius]: The language of *ἀρετῆς* sometimes signifies *honest habits*, as in Philippians 4:8:<sup>4</sup> But, when it is used of God, as here, it corresponds to the word *ἡδὴ*/splendor, as in Habakkuk 3:3;<sup>5</sup> Zechariah 6:13,<sup>6</sup> or to the word *ἡδὴ*/praise, as in Isaiah 42:8,<sup>7</sup> 12;<sup>8</sup> 43:21;<sup>9</sup> 63:7:<sup>10</sup> In which places it is, as here, in the plural *ἀρετὰς*, in the signification of *potency* [Grotius]) *we might declare of Him, who has called you*

<sup>1</sup> Eustratius of Nicea (c. 1050-1120) was Bishop of Nicea. He wrote commentaries on portions of Aristotle's *Posterior Analytics* and *Nicomachean Ethics*.

<sup>2</sup> *Aulularia* 166. Titus Maccius Plautus (254-184 BC) was a Roman playwright. Only twenty-one of his nearly one hundred and thirty comedies survive.

<sup>3</sup> Isaac Casaubon (1559-1614) began his career as Professor of Greek at Geneva and finished his career as a prebendary of Westminster and Canterbury. He was a learned critic, and he produced annotated editions of Greek and Latin authors, as well as *Notæ in Novum Testamentum*. He was among those that sought a reunion between the Protestant and Roman churches.

<sup>4</sup> Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue (*ἀρετῆ*), and if there be any praise, think on these things."

<sup>5</sup> Habakkuk 3:3b: "His glory (*יְהוָה*; ἡ *ἀρετὴ* αὐτοῦ, in the Septuagint) covered the heavens, and the earth was full of his praise."

<sup>6</sup> Zechariah 6:13a: "Even he shall build the temple of the Lord; and he shall bear the glory (*יְהוָה*; *ἀρετὴν*, in the Septuagint), and shall sit and rule upon his throne..."

<sup>7</sup> Isaiah 42:8: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise (*יְהוָה*; οὐδὲ *τὰς ἀρετάς μου*, in the Septuagint) to graven images."

<sup>8</sup> Isaiah 42:12: "Let them give glory unto the Lord, and his praise (*יְהוָה*; *τὰς ἀρετὰς αὐτοῦ*, in the Septuagint) declare in the islands."

<sup>9</sup> Isaiah 43:21: "This people have I formed for myself; they shall shew forth my praise (*יְהוָה*; *τὰς ἀρετάς μου*, in the Septuagint)."

<sup>10</sup> Isaiah 63:7a: "I will mention the lovingkindnesses of the Lord, and the praises (*יְהוָה*; *τὰς ἀρετάς*, in the Septuagint) of the Lord..."

(with an efficacious calling, and according to His purpose, Romans 8:28 [Estius]: God it is who *has called us*, Romans 9:12, 24; 1 Corinthians 7:15; Galatians 1:6, 15; 5:8; etc. [Grotius]) *out of darkness* (of ignorance [Gerhard, Gomar, Piscator], errors [Gerhard], vices [Gomar, Gerhard], Ephesians 5:11; of misery and death temporal, and eternal [Gerhard]: The time before the Gospel is called σκότος/*darkness*, Matthew 4:16; Luke 1:79; John 3:19; Acts 26:18; Romans 13:12; Ephesians 5:8; etc. [Grotius]) *into His marvelous light* (Beza, Piscator, etc.), that is, of the knowledge of God and of holiness: compare Acts 26:18 (Piscator, Gomar): or, of the Christian faith and Gospel (Menochius, similarly Estius out of Cajetan), which is called a light as *true*, John 1:9; 1 John 2:8, so also *marvelous*, here<sup>1</sup> and in Revelation 15:1,<sup>2</sup> to denote its excellence (Grotius): or, because it is the knowledge of those things which we are able to attain neither with senses, nor with the mind, 1 Corinthians 2:8 (Estius). But the contrast shows that by the name of *light* here is understood the grace and blessing of God, the consolation of the Holy Spirit, the hope of eternal life, and thus all the benefits of Christ. This light he calls *marvelous*, both, because it marvelously illumines the mind to consider the marvels of the Law, Psalm 119:18, and, because it is worthy of admiration and praise, that God has called us unto that, etc. (Gerhard). The Gospel itself and the life agreeing with it [are called] φῶς/*light*, as it is seen in the same passages [previously produced out of Grotius], and in Romans 13:12; Colossians 1:12. This is the mystical sense of the passage in Isaiah 42:6, 7; Job 37:21 (Grotius).

***That ye should show forth, etc.:*** this notes the end of all these privileges vouchsafed them, viz. that they should glorify God in the enjoyment of them. He seems to refer to Isaiah 43:7, 21: *This people have I formed for myself, (or acquired, as the Septuagint translators hath it,) they shall show forth my praise. Show forth; publish and declare, both in words and deeds, that others may be excited to glorify God in the like manner. The praises of him; or virtues, that wisdom, power, goodness, righteousness, truth etc., which God hath manifested in his vouchsafements to you, and in the acknowledgment of which he may be glorified. Who hath called you; by an effectual calling, according to his purpose, Romans 8:28. Out of darkness; the darkness of ignorance, unbelief, sin, and misery. The time before the publication of the gospel, was a time of darkness, Matthew 4:16; Luke 1:79. Into his marvellous light; the light of knowledge, faith, holiness, comfort: see Ephesians 5:8. It is*

<sup>1</sup> 1 Peter 2:9b: "...that ye should shew forth the praises of him who hath called you out of darkness into his marvellous (θαυμαστὸν) light..."

<sup>2</sup> Revelation 15:1a: "And I saw another sign in heaven, great and marvelous (θαυμαστὸν), seven angels having the seven last plagues..."

called *marvellous*, because men see what they never saw before, wonderful things out of God's law, Psalm 119:18; and because it is a *marvellous thing*, that they who sat in so gross darkness should be translated into so glorious a light.

Verse 10: (**Hos. 1:9, 10; 2:23; Rom. 9:25**) Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

[*Which once* (understanding, *were* [Beza, Piscator]) *not a people* (either, 1. absolutely [Estius]; because a dispersed people is actually not a people [Estius, similarly Beza], since it is not gathered into one Commonwealth [Estius]; or, that is to say, a most abject people, and considered as nothing [Erasmus, similarly Camerarius]: Or rather, *not a people*, that is, *of God*, which is to be supplied out of the following member [Estius, Grotius], as the passage that is here regarded shows, Hosea 2:23 [Grotius], in which it is, *and I shall say to them which were not my people* [Estius, Drusius]), *but now* (understanding, *are* [Piscator, etc.]) *the people of God*] That is, a faithful people, members of the Church (Menochius), imbued with the true and saving knowledge of God and of divine things (Estius). He accommodates that passage [Hosea 2:23] to those who were born of the Gentiles, Romans 9:25 (Grotius, similarly Estius). Whence it is gathered that Peter also writes to the Gentiles (certain interpreters in Estius). Responses: 1. From this it is gathered only that he had not written to the Jews alone, but also to the Gentiles, with whom they had been mixed, and united into one Church with them, so that he might be able to address sometimes the former, sometimes the latter, sometimes both (Estius). 2. The passage in its literal sense pertains to dispersed Israelites alone, to whom, after the published divorce, He promises reconciliation, which promise Peter here says has been fulfilled; but in its mystical sense to the Gentiles (Estius out of Ribera<sup>1</sup> and Jerome). 3. What things the Prophet said concerning the Gentiles, he was able to apply to the Jews (Estius), who were evilly educated in such a way that *they were made the sons of Gehenna*, Matthew 23:15 (Grotius). For Peter does not say that the Prophet wrote concerning those whom he addresses (Estius).

***Which in time past were not a people; either, were not a people, i.e. a formed state, or commonwealth, being dispersed in several countries, among other people, and not worth the name of a people: or, were not the people of God, (supplying God out of the opposite clause,) since he had given them a bill of divorce, and said Lo-ammi and Lo-ruhamah to them, Hosea 1. These were the Jews of***

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<sup>1</sup> Francis Ribera (1537-1591) was a Spanish Jesuit scholar, most remembered for his commentary on Revelation in which he advances the Futurist scheme of interpretation. He also wrote a commentary on the Epistle to the Hebrews.

the dispersion, and such as had not returned out of the Babylonish captivity, together with many of other tribes mixed with them, who, before their conversion to Christ, seemed cut off from the body of that people, had no solemn worship of God among them, and were tainted with the corruptions of the heathen, with whom they conversed. *But are now the people of God*; really God's people, restored to their old covenant state and church privileges, by their believing in Christ.

[*Which had not obtained mercy*,<sup>1</sup> etc.] Formerly not loved on account of vices; now loved on account of purification. For also in the Passage of Hosea certain Versions have ἀγαπήσω τὴν οὐκ ἠγαπημένην, *I will love her that was not loved* (Grotius). It signifies that they were called by the mercy and grace of God, but not by their merits (Estius).

*Which had not obtained mercy, but now have obtained mercy*; the mercy of being God's people, and enjoying their privileges, being justified, at peace with God, etc. Lest they might any way abuse what he had said in the former verse concerning their great dignity and privileges, so as to ascribe any thing to themselves, the apostle intimates here, that all they enjoyed was merely out of God's mercy.

Verse 11: Dearly beloved, I beseech *you* (1 Chron. 29:15; Ps. 39:12; 119:19; Heb. 11:13; 1 Pet. 1:17) as strangers and pilgrims, (Rom. 13:14; Gal. 5:16) abstain from fleshly lusts, (Jam. 4:1) which war against the soul...

[*Most beloved*]<sup>2</sup> Thus also James 1:16,<sup>3</sup> 19; 2:5 (Grotius).

[*I beseech, etc.*, παρακαλῶ ὡς παροίκους καὶ παρεπίδημους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν] *I entreat that as tenants and foreigners* (namely, among the nations [Gomar], exiled from their home country [Estius, Gerhard], both, 1. in body; and 2. in soul [Gomar], or spiritually; that is, visitors in this world [Estius, Gerhard], to whom nothing ought to be common with the desires and vanities of the age [Estius]: Πάροικοι<sup>4</sup> are those *who have their residence outside of the fatherland*; παρεπίδημοι are those *who travel outside of the fatherland*: From their present condition he reminds them of the common lot of all men, who live in the earth for a brief time, but not as in their own; clearly as in 1 Peter 1:17, in which place see the annotations [Grotius]: There is an allusion here to 1 Peter 1:1, and at the same time he recalls them to the examples of the Patriarchs, who acknowledged themselves to be pilgrims

<sup>1</sup> Greek: οἱ οὐκ ἠλεημένοι.

<sup>2</sup> Greek: Ἀγαπητοί.

<sup>3</sup> James 1:16: "Do not err, my beloved (ἀγαπητοί) brethren." So also James 1:19 and 2:5.

<sup>4</sup> Πάροικος is composed of two words: παρά, *near* or *beside*, and οἶκος/house.

[Gerhard out of Estius], Psalm 119:19; 1 Chronicles 29:15; Hebrews 11:13, 14 [Gerhard]) *abstain ye from fleshly lusts* (Beza, Piscator, etc.), or, *the desires of the flesh* (Estius, Grotius), Galatians 5:16; Ephesians 2:3; 1 John 2:16 (Grotius), that is, aroused by the concupiscence or kindling of sin (Estius), like appetite, lust, wrath, hatred, pride, etc. (Menochius, Tirinus); from the fulfillment of those lusts which, not reason, but the flesh, suggests (Grotius): from desiring those things which the world admires and desires, like pleasures, riches, honors. For it belongs to pilgrims not to mix themselves with the affairs of the region in which they sojourn (Estius, Gerhard).

***Strangers and pilgrims; not only strangers in the several countries where ye inhabit, (being out of your own land,) but strangers in the world, as all believers are, 1 Chronicles 29:15; Psalm 39:12; 119:19; Hebrews 11:13, 14. Abstain from fleshly lusts; not only sensual desires, but all the works of the flesh, Galatians 5:19-21, the carnal mind itself being enmity against God, Romans 8:7.***

[Which war (or, *fight*<sup>1</sup> [Menochius]: A like metaphor in the language of στρατεύσασθαι in Romans 7:23;<sup>2</sup> James 4:1<sup>3</sup> [Grotius, thus Vorstius]) *against the soul*<sup>4</sup>] That is, either, life and salvation: whence it is read here and there *to destroy*<sup>5</sup> and *to find the soul*<sup>6</sup> (Estius): or, the inner man, the spirit, the mind (Gerhard): they fight directly with the good of your soul (Grotius); they do not permit your soul to rise to God through good desires (Menochius); they hinder you from being able to obtain eternal life, which ought to be your fatherland. Concerning the word ψυχῆς see Hebrews 10:39<sup>7</sup> (Grotius).

***Which war; as enemies, oppose and fight against, Romans 7:23; James 4:1. Against the soul; the inner man, or regenerate part, or Spirit, which is opposed to fleshly lusts: see Galatians 5:17.***

Verse 12: (Rom. 12:17; 2 Cor. 8:21; Phil. 2:15; Tit. 2:8; 1 Pet. 3:16) Having your conversation honest among the Gentiles: that, whereas (or,

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<sup>1</sup> Greek: αἵτινες στρατεύονται.

<sup>2</sup> Romans 7:23: "But I see another law in my members, warring against (ἀντιστρατεύμενον) the law of my mind, and bringing me into captivity to the law of sin which is in my members."

<sup>3</sup> James 4:1: "From whence come wars and fightings among you? come they not hence, even of your lusts that war (τῶν στρατευομένων) in your members?"

<sup>4</sup> Greek: κατὰ τῆς ψυχῆς.

<sup>5</sup> See, for example, Luke 6:9b: "Is it lawful on the sabbath days to do good, or to do evil? to save life (ψυχὴν), or to destroy it?"

<sup>6</sup> See, for example, Matthew 10:39: "He that findeth his life (τὴν ψυχὴν αὐτοῦ) shall lose it: and he that loseth his life (τὴν ψυχὴν αὐτοῦ) for my sake shall find it."

<sup>7</sup> Hebrews 10:39: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul (ψυχῆς)."

*wherein*<sup>1</sup>) they speak against you as evildoers, (**Matt. 5:16**) they may by *your* good works, which they shall behold, glorify God (**Luke 19:44**) in the day of visitation.

[*Having your conversation among the Gentiles* (or, *in the sight of the Gentiles*, among whom ye live, by whom ye are watched on account of the diversity of religion [Grotius]: Hence it is evident that this epistle was written to the Jews [Estius, similarly Beza]: for, writing to the Gentiles, he would have said, *among the unbelieving*,<sup>2</sup> or *those that are without*;<sup>3</sup> or, with an addition, *among the Gentiles which are ignorant of God* [Estius]) *good*] Or, *honest* (Erasmus, Vatablus, Beza, Piscator, etc.), that is, holy and irreproachable (Menochius), giving offense to no one by wickedness of manners; but, with your manners rightly composed, provoking the love of your neighbors toward yourself, and commending the religion that you profess (Estius). See James 3:13 (Grotius).

***Having your conversation honest; irreprehensible, fruitful, such as may gain men's love, and commend the religion you profess. Among the Gentiles; who, by reason of their differing from your religion, are the more likely to observe you. This proves this Epistle to be written to the Jews.***

[*That, etc.*, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν] *That in what* (or, *in what matter* [Arabic], or, *in this, that* [Vulgate, Pagnine, thus Erasmus, Illyricus, Tigurinus], or, *for this, that* [Beza, Castalio, Piscator]: Which we say in French, *au lieu que, while or whereas*: Thus 1 Peter 3:16:<sup>4</sup> See Romans 8:3<sup>5</sup> [Beza]: or, *on account of that very thing on account of which*, that is, on account of the Christian religion: In a like sense we have the little word ἐν in Ephesians 3:13<sup>6</sup> [Grotius]) *they rail at* (or, *detract from* [Erasmus, Beza, Piscator, etc.], *disparage* [Valla, Erasmus, Zegers], *reproach* [Valla], *traduce as criminals* [Grotius]) *vobis/you* (or, *vos/you* [Valla, Grotius]) *as malefactors* (Montanus), or, *as evildoers* (Estius, thus Piscator, Vatablus), that is, wicked men, and hurtful to the Commonwealth (Estius). They were saying that the Christians were voluptuaries, atheists, feeding on human flesh, practicing

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<sup>1</sup> Greek: ἐν ᾧ.

<sup>2</sup> See, for example, 1 Corinthians 7:14, 15.

<sup>3</sup> See, for example, 1 Corinthians 5:12, 13; Colossians 4:5; 1 Thessalonians 4:12; 1 Timothy 3:7.

<sup>4</sup> 1 Peter 3:16: "Having a good conscience; that, whereas (ἵνα ἐν ᾧ) they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

<sup>5</sup> Romans 8:3: "For what the law could not do, in that (ἐν ᾧ) it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh..."

<sup>6</sup> Ephesians 3:13: "Wherefore I desire that ye faint not at (ἐν, or, *on account of*) my tribulations for you, which is your glory."

promiscuous intercourse, and the cause of all evils and calamities in the world (Menochius, Tirinus, certain interpreters in Estius). But I would prefer that the detractions be understood here to which the Jews (unto whom he here writes) were liable; for example, that they were less compliant with princes under the pretext of religion and liberty, and that they were too little accommodating themselves in a civil manner to those among whom they were living (Estius).

[*Of, etc., ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες*] That is, *ἃ ἐπόπτευσαν*, *what things they observe, with your good works observed* (Grotius). *Ex bonis operibus, of the good works* (understanding, *of you* [Arabic, thus Gerhard out of the Syriac], or, *opera bona vestra, your good works* [Gerhard]) *considering* (Montanus, Erasmus), or, *examining* (Menochius), considering more thoroughly and completely (Gerhard): *having observed*, or, *when they have considered*, for it is in the Aorist (Estius): *when they see those things* (Arabic); or, *considering* (Vulgate, Piscator), *reckoning* (Illyricus, Tigurinus, Menochius), understanding, *you* (Vulgate, Piscator, Illyricus, Tigurinus), or *what things they considered* (Beza, thus Pagnine): but those words, *ἐκ τῶν καλῶν ἔργων, of the good works*, are to be conjoined, not with the following *δοξάσωσι, they may glorify*, as that Version supposes; but with *ἐποπτεύσαντες/beholding*. Now, *ἐποπτεύειν, to observe*, takes an Accusative, as in 1 Peter 3:2.<sup>1</sup> I would prefer, therefore, *ἐποπτεύειν* to be the same here as in Hesychius,<sup>2</sup> either *ἐποπίζειν, to revere*, or *ὑποπτεύειν* [perhaps *ὑποπτεύειν*], *to admire*, or, *to regard modestly and reverently*; and thus the place to be rendered, *on account of your good works, or actions, revering you, or, regarding you with reverence* (Hammond).

[*They may glorify* (or, *may praise* [Grotius], *may honor* [Castalio]) *God* (the God who has such worshippers [Estius, Gerhard]; thus turning detraction into praise [Estius]; or, they may think more justly concerning Christianity [Gerhard], or, may become Christians: which things would be glorifying to God [Castalio]) *in the day, etc., ἐν ἡμέρᾳ ἐπισκοπῆς*] *In the day* (or, *time* [Grotius]) *of trial* (Tremellius out of the Syriac), or, *curationis, of superintendence*, that is, when God will bear the *curam/care* of His own (Castalio): or, *of inspection* (Valla, Erasmus, Vatablus), *of visitation* (Erasmus, Illyricus, Tigurinus, Montanus, Beza, Piscator, Arabic), or, *on which they shall be visited* (Pagnine). He understands the *visitation* here, 1. of men of the world, and persecutors, who might inquire into the life and manners of the Christians; that is to say, so that then they might acknowledge your innocence, and be ashamed and

<sup>1</sup> 1 Peter 3:2: “While they behold your chaste conversation (ἐποπτεύσαντες τὴν—ἀγνὴν ἀναστροφὴν ὑμῶν) coupled with fear.”

<sup>2</sup> Hesychius of Alexandria (fifth century AD) composed a Greek lexicon of almost fifty-one thousand entries, filled with explanations of rare and obscure words and phrases.

corrected (Gerhard out of Cæcumenius). This is supported by the word ἐποπτεύσαντες/*beholding/observing* (Gerhard, similarly Estius). Or thus: So that, when hostile armies come to exact vengeance against the rebellious and seditious Jews, they might find you Christians quiet and studying peace, and judge more mildly of your religion, and ultimately embrace it (Hammond). Or, 2. divine, or when God visits men (Estius), either, 1. on the day of final judgment (certain interpreters in Grotius). To which is objected those words, *considering of the good works*. For this belong to the present age (Estius). Or, 2. in this life (Gerhard, Estius): and that, either, 1. by cross and calamities, as the visitation is taken in Isaiah 10:3; Jeremiah 6:15; Ezekiel 9:1; Hosea 9:7. Now, it is able to be referred either to those disparagers, whom God brings through suffering to an acknowledgement of sin, or to Christians, by whose highest patience revealed in adversities calumnies were brought to confusion (certain interpreters in Gerhard), and praises were extorted from the torturers themselves (Tirinus out of Lapide); that is to say, when God has permitted you to be vexed with many evils: or thus, in hard times: for thus the language of ἐπισκοπῆς/*visitation* is posited, Isaiah 10:3<sup>1</sup> and elsewhere.<sup>2</sup> The sense: When those nations shall observe that the Christians alone are immune to those evils which everywhere threaten the Jews on account of their turbulent and seditious inclinations. This sense is required by those things which ἀμέσως/*immediately* follow (Grotius). Or, 2. by a gracious visitation (Piscator, similarly Calvin), as the language is taken in Genesis 21:1; 50:24; Exodus 3:16; 1 Samuel 2:21; Luke 1:68, 78; 7:16 (other interpreters in Gerhard). That is to say, when it was pleasing to God by His inspirations to visit the unbelieving (Menochius, similarly Estius, Gerhard), and disparagers (Estius), through saving conversion (Gerhard, similarly Erasmus, Estius, Vatablus), as the word is taken in Luke 19:44 (certain interpreters in Gerhard). That is to say, when God shall also show pity upon them (Beza). Or thus, when God through a variety of means will have brought forth into the light the innocence of the pious, whether through the Apologies and good works of the faithful, or through the punishments of the persecutors, etc. (Gerhard).

***They may by your good works, which they shall behold, glorify God; not only think more favourably of you, but of your religion; acknowledge the grace of God in you, and more readily subject themselves to him, (the best way of glorifying him,) it being usual***

<sup>1</sup> Isaiah 10:3: “And what will ye do in the day of visitation (הַיּוֹם הַהוּא; ἐπισκοπῆς, in the Septuagint), and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?”

<sup>2</sup> For example, Jeremiah 6:15b: “...at the time that I visit them (בְּתֵימָתִי הַהִיא; ἐν καιρῷ ἐπισκοπῆς, in the time of visitation, in the Septuagint) they shall be cast down, saith the Lord.”



with God to make way for the conversion of sinners by the holy conversation of saints. *In the day of visitation; viz. a gracious visitation, when God calls them by the gospel to the knowledge of Christ, Luke 1:68, 78; 7:16; 19:44.*

Verse 13: (**Matt. 22:21; Rom. 13:1; Tit. 3:1**) Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme...

[*Be ye subject, etc., ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει*] From the general exhortation he descends to the particular precepts (Estius). *So then subject* (or, *submissive* [Valla, Erasmus]) *be ye* (a Passive in the place of the Hithpael:<sup>1</sup> which is common in other verbs also, but especially in those which come from **τάσσω**, *to put in place: Carry yourselves as subjects: Luke 2:51;<sup>2</sup> Romans 8:7;<sup>3</sup> Ephesians 5:22,<sup>4</sup> 24;<sup>5</sup> Colossians 3:18;<sup>6</sup> etc. [Grotius]) *to every human ordinance* (Beza, Piscator, Grotius, etc.), or, *constitution* (Zegers), that is, **τάξει καὶ πολιτεία**, *to the order and polity*, or to the arrangement of civil government (Beza out of his Greek Testament). **Κτίζειν, ἄρῃ**, *to create*, signifies, among other things, *to ordain*, as we said in the Prolegomena on the New Testament. Add Ecclesiasticus 7:15;<sup>7</sup> 39:25,<sup>8</sup> 28,<sup>9</sup> 29;<sup>10</sup> 40:1,<sup>11</sup> 10.<sup>12</sup>*

<sup>1</sup> The Hithpael conjugation in Hebrew frequently conveys a reflexive sense.

<sup>2</sup> Luke 2:51a: "And he went down with them, and came to Nazareth, and was subject (ἦν ὑποτασσόμενος, in the passive voice) unto them..."

<sup>3</sup> Romans 8:7: "Because the carnal mind is enmity against God: for it is not subject (οὐχ ὑποτάσσεται, in the passive voice) to the law of God, neither indeed can be."

<sup>4</sup> Ephesians 5:22: "Wives, submit yourselves (ὑποτάσσεσθε, in the middle voice) unto your own husbands, as unto the Lord."

<sup>5</sup> Ephesians 5:24: "Therefore as the church is subject (ὑποτάσσεται, in the passive voice) unto Christ, so let the wives be to their own husbands in every thing."

<sup>6</sup> Colossians 3:18: "Wives, submit yourselves (ὑποτάσσεσθε, in the middle voice) unto your own husbands, as it is fit in the Lord."

<sup>7</sup> Ecclesiasticus 7:15: "Hate not laborious work, neither husbandry, which the most High hath ordained (ἐκτίσμεν)."

<sup>8</sup> Ecclesiasticus 39:25: "For the good are good things created (ἐκτίσται) from the beginning: so evil things for sinners."

<sup>9</sup> Ecclesiasticus 39:28: "There be spirits that are created (ἐκτίσται) for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them."

<sup>10</sup> Ecclesiasticus 39:29: "Fire, and hail, and famine, and death, all these were created (ἐκτίσται) for vengeance..."

<sup>11</sup> Ecclesiasticus 40:1: "Great travail is created (ἐκτίσται) for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things."

<sup>12</sup> Ecclesiasticus 40:10: "These things are created (ἐκτίσθη) for the wicked, and for their sakes came the flood."

Someone might perhaps think that κρίσει/*judgment* was written, for κρίνειν among the Hellenists is *to govern*, after the manner of the Hebrew טָבַעַ, *to judge* or *govern* (Grotius). Or, *creature* (Montanus, Erasmus, Vulgate, Gomar, Estius, Gerhard), as κτίσις is taken here and there, as in Romans 1:25;<sup>1</sup> 2 Corinthians 5:17;<sup>2</sup> Colossians 1:23<sup>3</sup> (Gerhard); that is, man, as in Mark 16:15 (Gomar, thus Estius), which is to be taken with a restriction and in a manner accommodated to the context (Estius), that is, the magistrate (Piscator, similarly Gerhard, Gomar, Estius, Menochius), whom he calls a *creature*; just as the Latins say, *to create a consul*<sup>4</sup> (Piscator): which he calls *human*, not because God is not the founder of Magistrates (Vorstius, similarly Beza, Piscator), but men (Piscator, similarly Beza); but because these are taken from men (Gerhard); because they are instituted and appointed by men (Estius, similarly Gerhard, Cajetan); because men hold the magistracy (Piscator, Vorstius, similarly Beza); because it was instituted for benefit of men (Gerhard); because among men spending time in a land he has and ought to have a place (Grotius): he says πᾶσι/*every*, so that he might show that, not the qualities of the persons, but the office, ought to be regarded here (Gerhard); that is to say, to whatever superior, whether he be a Jew, or a Gentile, whether a Christian, or an infidel, whether good, or evil (Estius, Gerhard). Others by κτίσιν/*creature* understand human constitutions or laws. To whom is objected, both, what follows, *or to the king*; and, that κτίσις is nowhere thus taken (Estius).

**Every ordinance; of all kinds, whether supreme or subordinate. Ordinance of man; Greek, human creatures, which may be understood either, as Mark 16:15, every human creature for every man, only restraining it to the present subject whereof he treats, viz. magistrates, and the sense is, to every magistrate: or rather, (though to the same effect,) to every human ordinance; or, as we translate it, ordinance of man; the word creature being taken for an ordinance, or constitution, and creating for ordaining, or appointing: so Œcumenius will have the word to signify, Ephesians 2:15, to make of twain one new man.<sup>5</sup> But this creature, or ordinance, here is to be understood of the magistrate; (as appears by the**

<sup>1</sup> Romans 1:25: "Who changed the truth of God into a lie, and worshipped and served the creature (τῇ κτίσει) more than the Creator, who is blessed for ever. Amen."

<sup>2</sup> 2 Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature (κτίσις): old things are passed away; behold, all things are become new."

<sup>3</sup> Colossians 1:23b: "...and which was preached to every creature (τῇ κτίσει) which is under heaven; whereof I Paul am made a minister..."

<sup>4</sup> See Cicero's *Epistulae ad Atticum* 9:9:3, and Cæsar's *Commentaries on the Civil War* 3:1.

<sup>5</sup> Ephesians 2:15b: "...for to make (κτίσῃ) in himself of twain one new man, so making peace..."

following words,) which is called human, not as if magistracy were not an ordinance of God, (for, Romans 13:1, *the powers that are are said to be ordained of God*;) but either because it is only among men, and proper to them; or because it is of man secondarily and instrumentally, though of God primarily and originally, God making use of the ministry of men in bringing them into the magistracy; as, though church offices are God's ordinance, yet he makes use of men to put them into office.

[*Because of, etc., διὰ τὸν Κύριον*] *Because of the Lord* (Beza, Piscator, Estius), or, Christ (Estius, Grotius), and His precept, Matthew 22:21 (Grotius), and example, Matthew 17:27 (certain interpreters in Gerhard): or rather, God; either, 1. on account of the mandate of God (Gerhard, Menochius): or, 2. because he bears the functions of God (certain interpreters in Estius, similarly Menochius, Gerhard), and is His image in the earth (Menochius), and has power from Him (Estius). Or, 3. out of love for God, lest we offend God, Romans 13:5 (Menochius). Or, 4. so that ye might honor God, who commanded this (Piscator). Or, 5. that is to say, not against the Lord, so that he might trace out the limits of subjection (Gerhard).

**For the Lord's sake; for God's sake, who commands this obedience; and gave them the authority, and is represented by them, and honoured by that obedience which is yielded to them in all things agreeable to his will. The phrase seems to be of the same import with that of being obedient in the Lord, Ephesians 6:1.**

[*Whether to the King*] That is, to Cæsar (Grotius, Beza, Piscator, Estius, Gomar, Gerhard). The Romans, it is true, abhorred this term (Beza, similarly Gerhard), and *were calling them Emperors, not Kings, in the ancient ceremony of the oath*, as Cyprian says (Gerhard): but the Jews were calling them *Kings* (Grotius, similarly Estius, Gerhard), as in John 19:15; Acts 17:7 (Gerhard), and also the Greeks (Grotius, Estius, Gerhard, Piscator), as Theodoret<sup>1</sup> calls Caracalla<sup>2</sup> *King* (Piscator out of Drusius), evidently because they were using Royal, that is, a most free, power, as Dio<sup>3</sup> tells us. When this Epistle was written, I think that Claudius<sup>4</sup> (Grotius), or Nero,<sup>5</sup> was ruling. Therefore, obedience is to be rendered even to infidel and evil princes (Estius).

**To the king; to Cæsar, the then supreme magistrate, under whose jurisdiction the Jewish Christians were; and this being a**

<sup>1</sup> Theodoret was a Greek Christian, born in Antioch, and serving as bishop of Cyrus, Syria.

<sup>2</sup> Caracalla was Roman Emperor from 198 to 217.

<sup>3</sup> Dio Cassius was a Roman historian of the third century AD. His *Historiæ Romanæ* is an important source of information concerning that period.

<sup>4</sup> Claudius reigned from 41 to 54.

<sup>5</sup> Nero reigned from 54 to 68.

**general command extending to all Christians, it follows, that obedience is due from them to those chief magistrates whose subjects respectively they are.**

[*As if, etc., ὡς ὑπερέχοντι*] *As excelling* (Erasmus, etc.), or, *preeminent* (Beza, similarly Piscator), or, *placed above all* (Grotius). Who has supreme power in the Commonwealth (Gerhard, Estius, similarly Gomar). This is the ἐξουσία ὑπερέχουσα, *higher power*, Romans 13:1 (Grotius). Or, one ἐν ὑπεροχῇ, *in authority*, 1 Timothy 2:2 (Estius). Others: This pertains to all magistrates (certain interpreters in Estius). He does not here compare Cæsar with other magistrates, but says that obedience is owed to him; for he excels, or is preeminent, or is the head, not by chance, but by the providence of God, Romans 13:1. Thus he cuts off beforehand the opportunity for meticulous debates, as to how one might lawfully obtain rule; and he admonishes that we ought to be content with this alone, that we see them to preside (Calvin). He speaks of legitimate power, although perhaps this took its beginning from tyranny and evil arts, as it often happens (Estius), and was done by Rome and the Cæsars (Calvin).

**As supreme; not only above the people, but above other magistrates.**

Verse 14: Or unto governors, as unto them that are sent by him (**Rom. 13:4**) for the punishment of evildoers, and (**Rom. 13:3**) for the praise of them that do well.

[*Or, etc., εἴτε ἡγεμόσιν*] *Or to governors* (Erasmus, Beza, Piscator, etc.), or, *to leaders* (Estius, Menochius), or, *to Judges* (Estius out of the Syriac), *to Prefects* (Menochius). Namely, of the provinces that were subject to the Romans (Estius); *to the Proconsuls*, both of Asia, and of Bithynia<sup>1</sup> (Grotius); to the rest of the magistrates that depend upon the greater, and are, as it were, his Vicars (Menochius). For the name of ἡγεμόνων/*governors* is general to all those governing the provinces, as we said on Matthew 27:2<sup>2</sup> (Grotius).

**Or unto governors; he seems immediately to intend the governors of provinces under the Roman emperors, such as Pilate, Felix, Festus were in Judea,<sup>3</sup> Sergius Paulus in Cyprus, Acts 13:7; and other places; see Luke 3:1; but so as to imply, under the name of governors, all inferior magistrates, as under the name of king he doth all supreme.**

[*As ab/by him* (or, *per/by him* [Beza, Piscator]) *sent*] This Pronoun is referred, either, 1. to the nearer antecedent, *King* (a great many interpreters in

<sup>1</sup> See on 1 Peter 1:1.

<sup>2</sup> Matthew 27:2b: "...and delivered him to Pontius Pilate the governor (τῷ ἡγεμόνι)."

<sup>3</sup> See Acts 23-26.

Gerhard, Gomar, Erasmus); *as sent by Cæsar*, that is, bearing his power: for this also is signified by *πέμπειν*, *to send*, as in John 20:21<sup>1</sup> and elsewhere. So, if the Proconsul command one thing, and the Emperor another, *we ought to choose to serve the greater*, says Augustine, who also says elsewhere, *the power given to Pilate was of such a kind that he himself also was under the power of Cæsar*. Wherefore Christians were not going to adhere to Furius Camillus Scribonianus against Claudius.<sup>2</sup> Those who establish the peoples in another way, and oppose the doctrine of the Apostles, and disturb Empires. The highest power in any Empire belongs to him to whom civilians and soldiers swear allegiance, to whose laws all yield, from whose judgments there is no appeal, whose image the coin bears (Grotius). Or, 2. to the more remote antecedent, *God* (Gerhard, thus Erasmus, Calvin, Estius): For, 1. Governors are put in charge of provinces, not so much by the authority of Cæsar, as of the Senate. 2. On account of that which follows, *for the punishment of malefactors, etc.*, which scope not all kings propose to themselves. But God prescribed that to all Magistrates. 3. The scope of Peter here is to set forth that which ought to move to obedience, namely, that God sent them (Gerhard, Estius). This, therefore, is a universal argument to commend the authority of all magistrates, that they govern by the mandate of God, and are sent by Him (Calvin).

***As unto them that are sent by him; either, 1. By the king, or supreme magistrate, and then the next words show what should be his end in sending, or appointing officers, or subordinate rulers under him: or rather, 2. Sent by God, from whom all rulers, subordinate as well as supreme, have their authority, and which is the great motive on which they are to be obeyed; and then the following words show what is God's end in appointing them, and another reason for yielding obedience to them, viz. their being set up for the common good of the societies which they rule.***

[*For the punishment of malefactors* (that is, of criminals, sinning against the laws [Menochius]), *but for the praise* (he said *praise* in the place of reward, as in Romans 13:3, either, because praise itself is a certain kind of reward; or, because a reward is a sign of praise [Estius]) *of the good*<sup>3</sup>] Or, *of well-doers* (Erasmus), *of those doing well*, or *rightly* (Beza, Piscator, Estius). Clearly the same thing is said here as in Romans 13:3-5, evidently from the old maxims of

<sup>1</sup> John 20:21: “Then said Jesus to them again, Peace be unto you: as my Father hath sent (ἀπέσταλκέ) me, even so send (πέμπω) I you.”

<sup>2</sup> Lucius Arruntius Camillus Scribonianus, reportedly the biological son of Marcus Furius Camillus, but the adopted son of Lucius Arruntius the Younger (consul in 6 AD), was considered for the office of Emperor after the death of Caligula. Having been passed over, he led a revolt against Claudius in 41 AD, but failed when he lost the support of his troops.

<sup>3</sup> Greek: εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν.

the Hebrews. We have this experience from those who hold public authority ἐπιτοπολύ/*lawfully*; for crimes are punished through them, and quiet is presented as a reward to those loving quiet. If at any time they sin in ignorance or passion, God shall compensate the injuries thus born: Indeed He shall also punish unjust Princes, undoubtedly in the next age, not rarely also in this very one (Grotius). He shall here describe the office of magistrates (Estius). He speaks not of matters, or works, good or evil, but of persons who do good or evil, as the Greek text shows (Gerhard).

***For the praise of them that do well: praise is a kind of reward, and is here to be taken by a synecdoche for all sorts of rewards given to those that do well, and are obedient to the laws: see Romans 13:3, 4.***

Verse 15: For so is the will of God, that (Tit. 2:8; 1 Pet. 2:12) with well doing ye may put to silence the ignorance of foolish men...

[*So is the will of God*] Both absolute, and preceptive (Estius), in the Gospel, Matthew 10:16 (Grotius).

***For so is the will of God; his command.***

[*That, etc., ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν*] *That by well-doing* (that is, by obeying the Magistrates [Erasmus]: Ἀγαθοποιεῖν, *to do good*, is sometime *to confer benefits*, in the place of which ἀγαθοεργεῖν is also used:<sup>1</sup> But here it simply signifies *to act rightly*, as also in 1 Peter 2:20;<sup>2</sup> 3:6,<sup>3</sup> 17;<sup>4</sup> 3 John 11;<sup>5</sup> in which sense we just now had the Adjective ἀγαθοποιός, *one doing well*,<sup>6</sup> and in Ecclesiasticus 42:14;<sup>7</sup> and ἀγαθοποιία/*well-doing* in 1 Peter 4:19<sup>8</sup> [Grotius]) *the mouth ye might block up, or stop* (as if with a muzzle or halter: See 1 Corinthians 9:9:<sup>9</sup> Or, *ye might*

<sup>1</sup> See 1 Timothy 6:18: "That they do good (ἀγαθοεργεῖν), that they be rich in good works, ready to distribute, willing to communicate..."

<sup>2</sup> 1 Peter 2:20b: "...but if, when ye do well (ἀγαθοποιούντες), and suffer for it, ye take it patiently, this is acceptable with God."

<sup>3</sup> 1 Peter 3:6: "Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well (ἀγαθοποιούσαι), and are not afraid with any amazement."

<sup>4</sup> 1 Peter 3:17: "For it is better, if the will of God be so, that ye suffer for well doing (ἀγαθοποιούντας), than for evil doing."

<sup>5</sup> 3 John 11: "Beloved, follow not that which is evil, but that which is good. He that doeth good (ὁ ἀγαθοποιῶν) is of God: but he that doeth evil hath not seen God."

<sup>6</sup> Verse 14.

<sup>7</sup> Ecclesiasticus 42:14: "Better is the churlishness of a man than a courteous (ἀγαθοποιός) woman, a woman, I say, which bringeth shame and reproach."

<sup>8</sup> 1 Peter 4:19: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing (ἀγαθοποιία), as unto a faithful Creator."

<sup>9</sup> 1 Corinthians 9:9b: "Thou shalt not muzzle (οὐ φιμώσεις) the mouth of the ox that

*restrain* [Castalio], *muzzle* [Pagnine], that is, ye might compel to silence [Piscator]; or, ye might cut off all opportunity of evilspeaking [Vorstius]: Φιμῶ, in the *Glossa*, is *to restrain*; φιμοῦμαι, *to become speechless*: Hesychius, φιμοῦν, ἐπιστομίζειν, *to bridle or curb*: See Matthew 22:12,<sup>1</sup> 34;<sup>2</sup> Mark 1:25;<sup>3</sup> 4:39;<sup>4</sup> Luke 4:35<sup>5</sup> [Grotius]) *of foolish* (or, *imprudent* [Vulgate], *distracted* [Piscator], *stupid*, who weigh all things less prudently and exactly [Gerhard]: or, *understanding nothing*, namely, concerning Divine things [Grotius]) *men* (that is, unfaithful [Gerhard, thus Erasmus]) *of ignorance* (Beza), that is, of things said arising out of ignorance (Grotius): or, it is an abstraction in the place of a concrete, that is to say, of ignorant men (Gerhard), who are ignorant of God, and to that extent they easily stumble (Estius, Gerhard); who, led by the most trifling suspicions, rail against you (Menochius), partly out of madness, partly out of ignorance (Erasmus). By suffering evils, and not resisting, we best restrain the mouth of enemies (Grotius); and we often stir them up to commend us and to glorify God (Estius).

***That with well-doing; all manner of offices of humanity, whereof obedience to magistrates is a principal one. Ye may put to silence; Greek, muzzle, stop the mouths, Titus 1:11; viz. by taking away all occasion of evil-speaking. The ignorance; either their ignorance of the state and conversation of believers, which may be the occasion of their speaking evil of them; or their ignorance of God and his ways, to which Christ imputes the fury of persecutors, John 16:3. They that know not God themselves, are most ready to reproach and slander those that do. Of foolish men; true wisdom consisting in the knowledge of God, they that are destitute of that knowledge, as unbelievers are, are called foolish.***

Verse 16: (Gal. 5:1, 13) As free, and not using (**Gr. *having***<sup>6</sup>) *your* liberty for a cloke of maliciousness, but as (1 Cor. 7:22) the servants of God.

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treadeth out the corn.”

<sup>1</sup> Matthew 22:12: “And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless (ὁ δὲ ἐφιμώθη).”

<sup>2</sup> Matthew 22:34: “But when the Pharisees had heard that he had put the Sadducees to silence (ἐφίμωσε τοὺς Σαδδουκαίους), they were gathered together.”

<sup>3</sup> Mark 1:25: “And Jesus rebuked him, saying, Hold thy peace (Φιμώθητι), and come out of him.”

<sup>4</sup> Mark 4:39: “And he arose, and rebuked the wind, and said unto the sea, Peace, be still (πεφίμωσο). And the wind ceased, and there was a great calm.”

<sup>5</sup> Luke 4:35a: “And Jesus rebuked him, saying, Hold thy peace (Φιμώθητι), and come out of him.”

<sup>6</sup> Greek: ἔχοντες.

[*As free*] It was able to be objected: We [Jewish Christians] are free (Estius, Gerhard, Gomar), as the special people of God (Estius, Gerhard), by whom obedience is not to be yielded to a foreigner, according to Deuteronomy 17:15, having descended from a people free and claimed by Messiah for liberty; see John 8:33 (Gerhard), presented with liberty by Christ (Estius). He responds: *ye are free*, namely, from sins (Grotius, thus Menochius, Gomar, Gerhard), John 8:32, 36; Romans 6:18, 22 (Grotius), but not from the law of God (Menochius), nor from righteousness (Gomar, thus Estius); [and therefore] not from obedience to Princes (Menochius, similarly Estius, Gomar), which pertains to righteousness (Gomar, similarly Estius), Romans 13:7. The sense: As free, that is, freely, not servilely, obeying the laws of princes (Estius).

***As free; he prevents an objection; they might pretend they were a free people, as Jews, and therefore were not to obey strangers, Deuteronomy 17:15; John 8:33; and made free by Christ. He answers: That they were free indeed, but it was from sin, and not from righteousness, not from obedience to God's law, which requires subjection to magistrates, for they were still the servants of God.***

[*And not, etc., καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν*] *And not as malice's* (and your disobedience's [Estius, Menochius]) *veil* (or, *cloak* [Vatablus], or, for cloaking evil affairs: Thus Gellius,<sup>1</sup> *who follow useless leisure under the cloak of a Philosophical name, and obscurity of speech and life*<sup>2</sup> [Grotius]) *having* (or, *taking* [Grotius]) *liberty* (Beza, Piscator, etc.), namely, Christian liberty, as those were doing who were saying that Christians are free from all public laws: *κυριότητα ἀθετοῦντας*, *despising dominion*, as Jude says<sup>3</sup> (Grotius).

***And not using your liberty for a cloak of maliciousness; not using your liberty to cover or palliate your wickedness, excusing yourselves from obedience to your superiors by a pretence of Christian liberty, when, though ye be free from sin, yet ye are not from duty.***

[*But as the servants of God*] Who freely and as free serve God (Menochius), and hence also the servants of those whom God commands us to serve (Grotius); obeying God, not only in His own person, but also as ruling in His vicars (Tirinus, similarly Menochius): that is to say, it amounts to this, because ye obey princes because of God, ye serve not men, but the God who commands this (Estius).

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<sup>1</sup> Aulus Gellius (c. 125-c. 180) was a Roman grammarian, rhetorician, and collector of curiosities, which he set down in the twenty books of his *Noctes Atticae*.

<sup>2</sup> *Noctes Atticae* 10:22.

<sup>3</sup> Jude 8.



**But as the servants of God; and so still bound to obey him, and your rulers in him.**

Verse 17: (**Rom. 12:10; Phil. 2:3**) Honour (**or, esteem**<sup>1</sup>) all *men*. (**Heb. 13:1; 1 Pet. 1:22**) Love the brotherhood. (**Prov. 24:21; Matt. 22:21; Rom. 13:7**) Fear God. Honour the king.

[*Honor all men*] Understand this accommodately, as in verse 13 (Estius), namely, to whom any honor is owed (Grotius, similarly Estius, Gerhard), by reason of power, dignity, gifts, office, etc. (Gerhard), as in Romans 13:7 (Grotius), according to the state and condition of each (Menochius, Tirinus); even if they be Gentiles, or infidels (Estius); or Jews, or paupers and inferior to you. Compare Romans 12:10; Philippians 2:3 (Gerhard). This general saying he shall now unfold by its species (Grotius).

**Honour all men; viz. according as honour is due to them, according to their dignity, power, gifts, etc.: see Romans 12:10; 13:7; Philippians 2:3.**

[*The brotherhood*<sup>2</sup> (you have the word in 1 Maccabees 12:10,<sup>3</sup> 17;<sup>4</sup> Zechariah 11:14: Indeed, this word here, as also in 1 Peter 5:9,<sup>5</sup> signifies, not the *σχέσις*/relation itself, but the *company of brethren*, just as *ιεράτευμα*/priesthood signifies the *order of Priests* [Grotius]: It is taken collectively [Estius, Gerhard], for brethren, that is, Christians [Estius, Menochius]: or, for the multitude of brethren, just as *the nobility* is used for the entire assembly of the Nobles [Gerhard, Piscator]: that is to say, the assembly of the faithful in which we live [Grotius]) *love*] With a special love and benevolence (Estius), honor ye them by loving (Grotius).

**Love the brotherhood; though all may challenge suitable respects, yet there is a more special affection owing to believers, 1 Peter 1:22; Galatians 6:10.**

[*Fear God*] That is, obey Him without exception. See Ephesians 6:5; Philippians 2:12 (Grotius). This he inserts, so that he might establish the definite limits of the subjection and honor owed to Magistrates, and teach that obedience ought to be rendered to God more than to men, Acts 5:29

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<sup>1</sup> Greek: τιμήσατε.

<sup>2</sup> Greek: τὴν ἀδελφότητα.

<sup>3</sup> 1 Maccabees 12:10: "Have nevertheless attempted to send unto you for the renewing of brotherhood (ἀδελφότητα) and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us."

<sup>4</sup> 1 Maccabees 12:17: "We commanded them also to go unto you, and to salute and to deliver you our letters concerning the renewing of our brotherhood (τῆς ἀδελφότητος)."

<sup>5</sup> 1 Peter 5:9: "Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brotherhood (ἀδελφότητι) that is in the world."

(Gerhard), so that, if men, no matter how powerful, should command anything that is contrary to the will of God, we might be recalled from him by the honor of God (Estius, similarly Gerhard).

***Fear God; with a filial fear or reverence.*** This command is interposed, either to show what is the true spring and fountain from which all the duties we perform to men are to proceed, viz. the fear of God, because where that doth not prevail no duty to men can be rightly performed; (they love the brotherhood best, and honour the king most, that truly fear God;) or to show the due bounds of all the offices we perform to men, that nothing is to be done for them which is inconsistent with the fear of God.

[*To the king* (that is, the Emperor [Grotius], the Cæsar, as in verse 13 [Piscator]) *do honor*] Or, *honor ye* (Piscator, Estius). With an honor special (Gerhard), and due (Estius, Menochius, Gerhard); with the highest honors that human nature attains (Grotius); by the observation of the laws, and by the payment of tributes (Estius, thus Gerhard). Question: Why does he say this after he had commanded that *all men be honored*? Response: Authors are accustomed, after the genus, to make mention of some certain species, as in the title of Psalm 18, *from the hand of his enemies...and of Saul; 1 Kings 11:1, women...and the daughter of Pharaoh*. Thus Mark 16:7, *tell ye his disciples and Peter* (Drusius). This he specifically expresses, both because of the eminence of the King, and lest the Emperor should appear to be honored less on account of his manifest malice (Estius).

***Honour the king; with that honour which is peculiarly due to him above all others.***

Verse 18: (Eph. 6:5; Col. 3:22; 1 Tim. 6:1; Tit. 2:9) Servants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

[*Servants, Οἱ οἰκέται*] It is in the Vocative case. For the Vocatives of the Articles are similar to the Nominatives, which the multitude of Grammarians ignorantly deny (Schmidt). From political exhortations he passes to domestical exhortations (Gomar, similarly Estius, Gerhard). This admonition to servants was necessary (Estius, thus Gerhard), because at that time slavery was hard, and masters were having the power of life and death over servants (Gerhard); lest under the pretext of Christian liberty they should evade their services (Estius, similarly Gerhard), or they should be less compliant (Estius). As he calls those δεσπότας/*masters*, whom Paul calls κυρίους/*lords*; so he calls those οἰκέτας/*domestics*, whom Paul calls δούλους/

*servants* (Grotius, Estius, Gerhard), Ephesians 6:5;<sup>1</sup> Colossians 3:22;<sup>2</sup> Titus 2:9<sup>3</sup> (Grotius); either, 1. so that he might diminish the distastefulness of the matter by mildness of expression, because he writes to Jews, to whom it was irksome to be called servants (Estius); or rather, 2. so he might bind servants even of a harsher and viler condition unto subjection. For δοῦλοι/*servants* are able to be made free, or to be granted liberty; but οἰκέται/*domestics* are perpetual possessions, who are never emancipated, as Chrysippus testifies in Athenæus' *Banquet of the Learned*<sup>4</sup> 6. Whence also the Septuagint translates עֶבֶד/*servant* as οἰκέτην/*domestic*, as in Genesis 9:25;<sup>5</sup> 27:37;<sup>6</sup> 44:33<sup>7</sup> (Gerhard).

***Servants; the word is not the same which Paul useth, Colossians 3:22, but may well comprehend the servants he speaks of, as implying not only slaves, but those that were made free, yet continued still in the family; and so signifies servants of whatsoever condition.***

[*Be ye subject, ὑποτασσόμενοι*<sup>8</sup>] Active in the place of the Hithpael,<sup>9</sup> as we recently said, and supply ἐστί/*is*<sup>10</sup> (Grotius).

[*In all fear*] Not servile, but with love conjoined, that is, with much reverence (Estius, Gerhard). Explain this as that in Ephesians 6:5 (Grotius).

***Be subject to your masters with all fear; not only reverence of masters, and fear of offending them, is to be understood, but fear of God, as appears by the parallel place, Colossians 3:22: see Ephesians 6:5-7.***

<sup>1</sup> Ephesians 6:5a: "Servants (οἱ δοῦλοι), be obedient to them that are your masters (κυρίοις) according to the flesh..."

<sup>2</sup> Colossians 3:22a: "Servants (οἱ δοῦλοι), obey in all things your masters (κυρίοις) according to the flesh..."

<sup>3</sup> Titus 2:9: "Exhort servants (δούλους) to be obedient unto their own masters (δεσπόταις), and to please them well in all things; not answering again..."

<sup>4</sup> Athenæus of Naucratis (late first-early second century AD) wrote *Deipnosophistæ* (or *Banquet of the Learned*), a dialogue in which the characters discuss a wide range of topics including food. Chrysippus of Tyana (first century) is cited by Athenæus for his expertise in cooking.

<sup>5</sup> Genesis 9:25: "And he said, Cursed be Canaan; a servant of servants (עֶבֶד עֶבְדִּים; παῖς οἰκέτης, in the Septuagint) shall he be unto his brethren."

<sup>6</sup> Genesis 27:37b: "Behold, I have made him thy lord, and all his brethren have I given to him for servants (עֶבְדֶּיךָ; οἰκέτας, in the Septuagint); and with corn and wine have I sustained him..."

<sup>7</sup> Genesis 44:33: "Now therefore, I pray thee, let thy servant (עֶבֶד; οἰκέτης, in the Septuagint) abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."

<sup>8</sup> A middle/passive participle.

<sup>9</sup> The Hithpael conjugation in Hebrew frequently conveys a reflexive sense.

<sup>10</sup> The verb of being must be supplied to complete the sense.

[*Not only to the good* (he after the manner of the common people calls *good* those who do not smite or afflict unjustly [Estius, thus Gerhard]) *and mild*, ἐπιεικέσιν] *Equitable* (Beza, Piscator), *agreeable* (Estius), *gentle* (Zegers), *benign*, or, *moderate*, or, *merciful* (Menochius), *humane*, or, *not very rigid* (Erasmus). *To the lenient*, ἡπίοις, as Homer says.<sup>1</sup> See Philippians 4:5;<sup>2</sup> 1 Timothy 3:3;<sup>3</sup> Titus 3:2;<sup>4</sup> James 3:17<sup>5</sup> (Grotius).

[*But also to the severe*, τοῖς σκολιοῖς] *To the perverse* (Valla, Erasmus, Vatablus, Beza, Piscator, Drusius, Grotius, Estius, Menochius), that is, to the harsh and cruel (Beza, thus Estius, Vatablus, Zegers, Gerhard). See Acts 2:40;<sup>6</sup> Philippians 2:15;<sup>7</sup> ׀׀׀׀, Proverbs 2:15;<sup>8</sup> 3:32,<sup>9</sup> from ׀׀׀׀, σκολιάζειν, *to turn aside*, Proverbs 14:2<sup>10</sup> (Grotius). *To the ill-disposed* (Valla, Zegers), *unfair* (Zegers), *hard-to-please* (Estius, Menochius), *difficult* (Menochius). To those who are intractable, rigid exactors of labors more burdensome than is right, stingy distributors of maintenance; who exhibit nothing of humanity or benevolence to their servants (Gerhard). The Latin reads *δυσκόλοις*, *to the harsh*, and, as I believe, the Arabic. Δύσκολος is a *hard man*, as in Jeremiah 49:8,<sup>11</sup> *hard-to-please, difficult, ill-tempered*, as in the *Glossa*. Menander<sup>12</sup> wrote a play, to which he gave the name Δύσκολος. But the Syriac has two

<sup>1</sup> See, for example, *Iliad* 24:770; *Odyssey* 2:47, 234.

<sup>2</sup> Philippians 4:5: "Let your moderation (ἐπιεικὲς) be known unto all men. The Lord is at hand."

<sup>3</sup> 1 Timothy 3:3: "Not given to wine, no striker, not greedy of filthy lucre; but patient (ἐπιεικῇ), not a brawler, not covetous..."

<sup>4</sup> Titus 3:2: "To speak evil of no man, to be no brawlers, but gentle (ἐπιεικεῖς), shewing all meekness unto all men."

<sup>5</sup> James 3:17: "But the wisdom that is from above is first pure, then peaceable, gentle (ἐπιεικής), and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

<sup>6</sup> Acts 2:40: "And with many other words did he testify and exhort, saying, Save yourselves from this untoward (σκολιᾶς) generation."

<sup>7</sup> Philippians 2:15: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked (σκολιᾶς) and perverse nation, among whom ye shine as lights in the world..."

<sup>8</sup> Proverbs 2:15: "Whose ways are crooked (׀׀׀׀; σκολιᾶι, in the Septuagint), and they froward (׀׀׀׀) in their paths..."

<sup>9</sup> Proverbs 3:32: "For the froward (׀׀׀׀) is abomination to the Lord: but his secret is with the righteous."

<sup>10</sup> Proverbs 14:2: "He that walketh in his uprightness feareth the Lord: but he that is perverse (׀׀׀׀; ὁ δὲ σκολιάζων, in the Septuagint) in his ways despiseth him."

<sup>11</sup> Jeremiah 49:8: "Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity (׀׀׀׀; δύσκολα, *hard things*, in the Septuagint) of Esau upon him, the time that I will visit him."

<sup>12</sup> Menander (342-291 BC) was a Greek playwright. He wrote more than a hundred comedies, but they remain only in fragments.

Adjectives, **לְשׂוֹן וְלַעֲסָק**: wherefore it appears to have read **δυσκόλοις καὶ σκολιοῖς**, *to the harsh and perverse*. Now, this was able easily to be done, that the second of two neighboring words would be omitted by copyists (Grotius).

**Not only to the good and gentle; by good he means not gracious or holy, but, as the next word explains it, gentle, just, equal. But also to the froward; morose, crabbed, unjust, unmerciful.**

Verse 19: For this *is* (**Matt. 5:10; Rom. 13:5; 1 Pet. 3:14**) **thankworthy (or, thank;**<sup>1</sup> **Luke 6:32;**<sup>2</sup> **1 Pet. 2:20**<sup>3</sup>), if a man for conscience toward God endure grief, suffering wrongfully.

[*This, etc., τοῦτο γὰρ χάρις*] *For this (is [Erasmus, Piscator, etc.] grace (Montanus), that is, your praise or glory, as it is in the following verse; or, the illustrious effect of divine grace (Menochius): or, honor (Ætheopic), or, praiseworthy (Arabic), or, acceptable, whether pleasing, or agreeable (Illyricus, Pagnine, Piscator, Camerarius, Gerhard). Namely, to God (Gerhard, Gomar): or, it results in favor (Beza), acquires grace (Piscator), and the highest favor (Grotius), that is, παρὰ τῷ Θεῷ, before God (Grotius, Piscator), which is added in the Syriac, and in one manuscript codex<sup>4</sup> (Beza, Grotius). An abstract in the place of a concrete (Gerhard), χάρις/grace/favor in the place of χαρίεν/graceful/acceptable, after the manner of the Hebrews, as we said on 2 Corinthians 3:9; 7:14 (Beza).*

**For this is thankworthy; in the Greek the substantive is put for the adjective: the sense is either, this is acceptable to God, and will be graciously rewarded by him; or, this is praiseworthy, and will be your glory, as verse 20.**

[*If because of the conscience of God*<sup>5</sup> (that is, our conscience which is addicted or devoted to God [Vorstius]; or, *of God*, that is, concerning God [Estius]; or, which a man has before God [Gerhard]; or, of the divine will [Gomar]; or, of that which he owes to God [Grotius]; or, with respect to God, that is, so that he might please God, whom he bears in his soul [Estius]; because he knows that it is pleasing to God [Vatablus]; for it is religion to him not to offend God [Beza]: for, if he bears it only so that he might not incur more grievous inconveniences, or so that he might acquire for himself the favor of his

<sup>1</sup> Greek: χάρις.

<sup>2</sup> Luke 6:32: "For if ye love them which love you, what thank (χάρις) have ye? for sinners also love those that love them."

<sup>3</sup> 1 Peter 2:20: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable (χάρις) with God."

<sup>4</sup> Thus Codex Ephræmi Rescriptus.

<sup>5</sup> Greek: εἰ διὰ συνείδησιν Θεοῦ.

master, it was not *this favor to him* [Estius]: or, because the worship of God proceeds from a pure conscience [Piscator]: It is Metonymy [either] of the efficient [Piscator, Vorstius], [or] of the object [Grotius]: A Genitive of object [Piscator]; or, because he was aware of God [Vatablus]: *since he is conscious to himself of God*, that is, he knows himself to be a worshipper of God [Castalio]: Others: Because of God, who is aware of thy patience, and of the cruelty of thy lord [Menochius]: or, Because of God, and the faith and worship of God, whom thou bearest in conscience, for the hatred of whom thou art ill-treated by thy Master [Menochius, similarly Tirinus]: But concerning this matter he will treat afterwards [Estius]) *a man endures* (or, *shall suffer* [Beza, Piscator]; ὑποφέρειν is set down here as in 2 Timothy 3:11<sup>1</sup> [Grotius]) *sadnesses* That is, sorrowful and harsh things (Menochius, Grotius), by Metonymy (Grotius).

**For conscience toward God; out of respect to God, and a desire of pleasing him.**

[*Suffering, etc.,* πάσχων ἀδίκως] *Afflicted unjustly* (Beza, Piscator), that is, beyond what is deserved (Estius); or, because he is innocent, and much more if he suffer for righteousness (Menochius). Here, that ἀδίκως/*unjustly* is referred to the Act answering to suffering. And it is a construction κατὰ τὸ σημαίνόμενον, *according to the thing signified* (Grotius). He does not understand the unrighteousness to be in this, that a man willingly suffers those things which he is not otherwise bound to suffer; but the unjust strokes of enemies, or strokes inflicted unjustly by them, which nevertheless the others justly endure (Vorstius).

Verse 20: For (1 Pet. 3:14; 4:14, 15) what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable (**or, thank<sup>2</sup>**) with God.

[*For what glory is it*] Namely, *before God* (Grotius, Hammond)? that is to say, none (Piscator). What illustrious and great thing is it (Gerhard, Estius)? What glory will he attain (Menochius)? Κλέος *is praise*, which is rendered by many, whence *glory* arises (Estius).

[*If, etc.,* εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε] The Syriac (Beza, Grotius), and, as it appears, the Arabic (Grotius), and multiple manuscript codices (Beza), have κολαζόμενοι, *being chastened* (Beza, Grotius), which word is proper to punishments which the public laws appoint for the violators of human society. Although κολαφιζόμενοι, *being buffeted*, is also

<sup>1</sup> 2 Timothy 3:11: “Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured (ὑπήνεγκα): but out of them all the Lord delivered me.”

<sup>2</sup> Greek: χάρις.

able to be received, so that it might be a species in the place of a genus, in which manner it is in 1 Corinthians 4:11;<sup>1</sup> 2 Corinthians 12:7.<sup>2</sup> Ὑπομενεῖτε<sup>3</sup> here signifies, not *patience*, but only *suffering*, as in Hebrews 12:7<sup>4</sup> (Grotius). [Thus they translate it:] *If, sinning and being buffeted* (or, *smitten with blows* [Beza]: This was the punishment of servants [Menochius]: Others: *If, when sinning ye are smitten with slaps, or blows* [Erasmus, Illyricus, Tigurinus, Pagnine, Piscator], that is to say, if because of some fault ye are smitten [Estius]: or, *if sinning ye be smitten* [Castalio]), *ye suffer* (Montanus, Illyricus, etc.), or, *ye bear* (Castalio), *endure* (Pagnine).

[*But if, etc., εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε*] *If doing well, and suffering, ye bear* (Montanus, Estius out of the Syriac), that is, *παθήματα ὑπομενεῖτε*, *ye shall bear sufferings*. A sort of speech similar to that which is in verse 12 (Grotius). *If, when ye do well, nevertheless, being afflicted, ye endure* (Piscator, similarly Erasmus, Vatablus, Beza, Estius), that is, ye endure with equanimity (Estius).

**For what glory is it? what praise or glory do you get by it? or, what great matter do you do? This interrogation hath the force of negation, but is to be understood comparatively; it is worthy of praise to suffer patiently, even when men suffer justly, but worthy of little in comparison of suffering patiently when unjustly.**

[*This is grace, etc.*] Explain this as in verse 19 (Grotius).

**This is acceptable with God:** this shows what is meant by *thankworthy*, verse 19; and the apostle adds what kind of thanks or praise he intends, viz. not that which is of man, (which many times may fail, even when men patiently suffer injuries,) but that which is of God, to which believers should especially have respect.

Verse 21: For (Matt. 16:24; Acts 14:22; 1 Thess. 3:3; 2 Tim. 3:12) even hereunto were ye called: because (1 Pet. 3:18) Christ also suffered for us (some read, *for you*<sup>5</sup>), (John 13:15; Phil. 2:5; 1 John 2:6) leaving us an example, that ye should follow his steps...

[*For unto this* (that is, this sort of life [Vatablus], that is, unto the cross and patience [Menochius, Tirinus]; or, on the condition [Grotius, Estius], that

<sup>1</sup> 1 Corinthians 4:11: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted (κολαφιζόμεθα), and have no certain dwellingplace..."

<sup>2</sup> 2 Corinthians 12:7b: "...the messenger of Satan to buffet me (ἵνα με κολαφίζῃ), lest I should be exalted above measure."

<sup>3</sup> 1 Peter 2:20a: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently (ὕπομενεῖτε, or, *ye shall endure*)?"

<sup>4</sup> Hebrews 12:7: "If ye endure (ὕπομένετε) chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

<sup>5</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

ye endure all hardneses for the sake of conscience, 1 Corinthians 1:9 [Grotius]) *were ye called*] That is to say, thus is your calling and profession, that ye, while doing well, bear evil patiently, Acts 14:22 (Estius). In this way also we are said *to have been called unto peace, unto holiness*, Colossians 3:15; 2 Thessalonians 2:14 (Grotius).

**For even hereunto; viz. to patient bearing of sufferings even for well-doing. Were ye called; viz. to Christ and the fellowship of his kingdom; that is to say, Your very calling and profession, as Christians, requires this of you.**

[*Christ also suffered* (that is, was afflicted with punishment: for thus τὸ πάσχειν, *to suffer*, is taken absolutely in these books, like נָצַף, *to be afflicted*, in the Hebrew,<sup>1</sup> whence נִצְּף/*affliction*<sup>2</sup> [Beza]) *for us*] It is to be read ὑπὲρ ἡμῶν, *for us*, as it is in the majority of Greek Codices (Gerhard, thus Beza), manuscripts (Beza), both Latin (Gerhard), and the Syriac (Beza). But other Codices, both Greek, and Latin, not a few, and those most approved, and Œcumenius, have *for you* (Estius). Ὑπὲρ ὑμῶν, *for you*, or περὶ ὑμῶν, *on your behalf*, as a manuscript has it here and elsewhere, where in the Vulgate it is ὑπὲρ/*for*. This correctly coheres with what follows (Grotius), and is more suited to the text; for Peter addresses servants (Estius); and since the preceding ἐκλήθητε, *ye were called*, and the following ἐπακολουθήσητε, *ye should follow*, are in the second person (Brugensis<sup>3</sup> in Gerhard). But a change of person is not uncommon in this writings, especially in κοινοποιήσει, *a generalization*, which here has emphasis; that is to say, Christ has suffered for whomsoever of us, etc. Therefore, also ye servants ought not to refuse a measure of sufferings (Gerhard). Thus from a general statement he draws a particular exhortation. Or, thus you might explain *for us*, that is, who were enemies, how much less that He would repay evil with evil (Beza). The καὶ/*also* here is emphatic, and that, or thus, also Christ, our head, has suffered, etc. Therefore, it is fitting that we suffer (Gerhard). Or thus, also for you servants He suffered, etc. (Estius).

[*Leaving an example, ὑπογραμμὸν*] *An exemplar* (Beza, Piscator). *An example* (Erasmus, Montanus, Tremellius out of the Syriac, etc.). *A rule* (Pagnine, Castalio, Grotius out of the *Glossa*), of which term Cicero also makes

<sup>1</sup> For example, Isaiah 53:7a: “He was oppressed, and he was afflicted (נָצַף), yet he opened not his mouth...”

<sup>2</sup> For example, Exodus 3:7: “And the Lord said, I have surely seen the affliction (נִצְּף-נָס) of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows...”

<sup>3</sup> Lucas Brugensis (1549-1619) was a Jesuit scholar, who labored in the collation of manuscripts. He wrote *In Variantia Sacrarum Biblicarum Loca Notationes* (*Notations on the Varying Passages of the Sacred Books*).



use. The word appears to have first come from artisans, who with lead trace the lines which they follow in their work. It is taken μεταφορικῶς/*metaphorically* for all *that which is worthy of imitation* (Grotius). Others: A figurative use, taken from painters, or teachers of writing (Beza).

[*That, etc., ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ*] This is the same as στοιχεῖν τοῖς ἰχνεσι, *to walk in the steps*, Romans 4:12; περιπατεῖν τοῖς ἰχνεσι, *to walk in the steps*, 2 Corinthians 12:18. To the Hebrews, it is הִלַּךְ אַחֲרָיִם, *to walk after*.<sup>1</sup> Thus the Syriac, הלך בעקבא. The Latins also use *vestigiiis alicujus insistere, to tread in someone's steps*, in the place of *to imitate someone* (Grotius). *That we might follow after His footsteps* (Beza, thus Erasmus, Piscator), that is, that we might imitate His patience and other virtues (Gerhard). Let us not marvel that what has happened to Christ happens to us (Grotius).

**Also; there is an emphasis in this particle, it is as much as if he had said: Even Christ our Lord and Head hath suffered for us, and therefore we that are but his servants and members must not think to escape sufferings. For us; or, as in the margin, for you, which agrees with the beginning and end of the verse, where the second person is used; but most read it as we do, in the first person, and the sense is still the same; only the apostle from a general proposition draws a particular exhortation: Christ suffered for us, (therein he comprehends the saints to whom he writes,) and left an example for us all; do ye therefore to whom, as well as to others, he left this example, follow his steps, John 13:15; 1 John 2:6. Leaving us an example, as of other graces, so especially of patience.**

Verse 22: (Is. 53:9; Luke 23:41; John 8:46; 2 Cor. 5:21; Heb. 4:15) Who did no sin, neither was guile found in his mouth...

[*Who did not sin, neither was found, etc.*] Not even by the Pharisees, who desired to catch Him in His speech<sup>2</sup> (Menochius): that is to say, He was completely innocent, and He sinned neither in deed, nor in word (Estius, thus Gerhard). Therefore, how is it overmuch, if ye sinners suffer (Estius)? This is taken from Isaiah 53:9 (Grotius, Estius, Gerhard). In the Hebrew הָיָה/ *was* is supplied to מָצָא/ *deceit*, which is rightly expressed by εὑρέθη, *it was found*, as in Romans 7:10 and elsewhere: just as also the Hebrews take נִמְצָא, *it was found*, which is translated by הָיָה/ *was*, Isaiah 39:2<sup>3</sup> (Grotius). The Hebrews use

<sup>1</sup> For example, Deuteronomy 8:19: “And it shall be, if thou do at all forget the Lord thy God, and walk after (וְהִלַּכְתָּ אַחֲרֵי) other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.”

<sup>2</sup> Mark 12:13; Matthew 22:15; Luke 20:20.

<sup>3</sup> Isaiah 39:2a: “And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment,

*to be found* for *to be*, as in Genesis 2:20; 2 Chronicles 31:1;<sup>1</sup> Isaiah 22:3. Thus also Philippians 2:8; Revelation 14:5; 20:15 (Gerhard). He says here that Christ is free from sin, so that He might be understood as fit to reconcile by His passion a race of men to His Father (Estius).

***Neither was guile found in his mouth: i.e. There was no guile in his mouth; it is a Hebraism; to be found is the same as to be, and not to be found the same as not to be, Genesis 2:20; Isaiah 39:2: see Romans 7:10. This signifies Christ's absolute perfection, in that he did not offend so much as with his mouth, James 3:2. The sense is, Christ was free from all manner of sin, and yet he suffered patiently; and therefore well may ye be content to suffer too, though wrongfully; seeing, though ye may be innocent in your sufferings, yet you come so far short of Christ's perfection.***

Verse 23: (Is. 53:7; Matt. 27:39; John 8:48, 49; Heb. 12:3) Who, when he was reviled, reviled not again; when he suffered, he threatened not; but (Luke 23:46) committed *himself* (or, *committed his cause*) to him that judgeth righteously...

[*Who, etc., ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ*] *Who, when He was assailed with abuse, or curses (called by the Jews a demoniac,<sup>2</sup> a Samaritan,<sup>3</sup> a blasphemer,<sup>4</sup> a subverter of the nation,<sup>5</sup> an enemy of Cæsar,<sup>6</sup> etc. [Estius, Menochius]) He did not return abuses (Grotius, similarly Beza, Piscator, etc), or, He did not recriminate (Menochius), He did not curse back (Estius, Menochius, thus Erasmus). See Matthew 26:63, 68; 27:12, 29, 39, etc. See Polycarp<sup>7</sup> [in Grotius]. That saying in John 8:44 was not a recrimination, but a true and just accusation (Estius). Λοιδορεῖν, to revile, is the same as ὀνειδίζειν, to upbraid, in Plutarch's<sup>8</sup> *Moralia*, or βλασφημεῖν, to blaspheme. By this word λοιδορίας/reviling, therefore, are understood all the verbal injuries, reproaches, calumnies, and curses, born by Christ; just as by the following language*

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and all the house of his armour, and all that was found (נִשְׁאָר; ἤν/was, in the Septuagint) in his treasures..."

<sup>1</sup> 2 Chronicles 31:1a: "Now when all this was finished, all Israel that were present (בְּכָל־הָעָם) went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all."

<sup>2</sup> John 7:20; 8:52; 10:20; Mark 3:22.

<sup>3</sup> John 8:48.

<sup>4</sup> Matthew 9:3; 26:65; John 10:33.

<sup>5</sup> Luke 23:2, 14.

<sup>6</sup> John 19:12.

<sup>7</sup> From his *Epistle to the Philippians* 2, 8. Polycarp (69-155) was a disciple of John, and bishop of Smyrna.

<sup>8</sup> Mestrius Plutarchus (c. 46-127) was a Greek historian.

παθημάτων, *of suffering*,<sup>1</sup> are understood real injuries, like buffetings, floggings, etc. (Gerhard).

[*When He suffered* (not now reproaches [Beza], but wounds [Estius]; prison and bonds [Gerhard], and the cross itself: See 1 Peter 2:21 and Hebrews 9:26 [Beza]), *He did not threaten*] Lest He might appear to have done this as being moved, not by a zeal for justice, but by the affections of wrath and hatred (Estius). He who had prostrated His adversaries with one word,<sup>2</sup> when He was taken captive, bound, scourged, fixed to the cross, uttered not even a threatening word, so that He might leave for us an example of patience (Grotius).

**By Christ's being reviled, we are to understand all those injurious words, reproaches, slanders, blasphemies, which his persecutors cast out against him. Reviled not again; therefore when he told the Jews they were of their father the devil, John 8:44, that was not a reviling them, but a just accusation of them, or reproof of their devilish behaviour. When he suffered; when he was affected not only with verbal but real injuries, buffeted, spit upon, crowned with thorns, crucified. He threatened not; he was so far from avenging himself, or recompensing evil for evil, that he did not so much as threaten what he would afterward do to them.**

[*But He delivered, etc.*, παρεδίδου] Some noun is understood after παρεδίδου, *He committed* (Grotius). *But He delivered* (understanding, *into the hands* [Beza], or, *He committed* [Castalio, Beza, Piscator, thus Pagnine]: Understand, either, *ἐαυτὸν/Himself* [Glassius' "Grammar" 4:2:1:700]; or, *His soul*, as in 1 Peter 4:19 [Beza]; or, *vengeance* [Erasmus, Illyricus, Tigurinus, Pagnine, Vatablus, Zegers], which He was not taking to Himself [Erasmus]: or, *τὴν αἰτίαν αὐτοῦ* [Beza], *His cause* [Beza, Piscator, Tremellius, Æthiopic]; *His case* [Castalio]; or, *τὴν κρίσιν αὐτοῦ*, *His judgment* [Beza, Grotius out of the Syriac], that is, verbal, from the following word [Beza], *His judgment* [Beza, Syriac]) *to the one judging justly* (Montanus), that is, to God (Erasmus, Valla, Zegers, Estius); *who judges justly*, that is, always. For men often judge unjustly, like the Sanhedrin, and Pilate. God is called *the just judge*, Psalm 7:11.<sup>3</sup> The sense is the same in Psalm 96:10; 98:9; Jeremiah 11:20; and elsewhere. This whole passage has regard to those things which we have in Isaiah 50:6-9 (Grotius); or, *to the one judging unjustly* (Vulgate), that is to say, He was permitting Himself to be judged unjustly and condemned by Pilate<sup>4</sup>

<sup>1</sup> See also 1 Peter 4:13; 5:1, 9.

<sup>2</sup> John 18:6.

<sup>3</sup> Psalm 7:11: "God judgeth the righteous (אֱלֹהִים שׁוֹפֵט צַדִּיק; *Deus iudex justus*, *God is a just judge*, in the Vulgate), and God is angry with the wicked every day."

<sup>4</sup> John 19:10, 11.

(Menochius). Thus read a great many Latin Codices, but by a fault of the copyists, as it is likely. For it is ready *justly* by all the Greek Codices, and the Syriac (Estius), and all the Greek Fathers, and Augustine, etc. Where then is the αὐθεντία / *authenticity* of the Vulgate version (Gerhard)?

**But committed himself; or his cause; neither is in the Greek, but either may be well supplied, and to the same purpose: the sense is, Christ did not retaliate, nor act any thing out of private revenge, but so referred himself, and the judgment of his cause, to his Father's good pleasure, as rather to desire pardon for his persecutors, than vengeance on them, Luke 23:34. To him that judgeth righteously: the apostle adds this of God's judging righteously, for the comfort of servants to whom he speaks, as Ephesians 6:8, 9; Colossians 3:24; 4:1, and for the terror of masters, that the former might learn patience, and the latter moderation.**

Verse 24: (Is. 53:4-6, 11; Matt. 8:17; Heb. 9:28) Who his own self bare our sins in his own body on (or, *to*<sup>1</sup>) the tree, (Rom. 6:2, 11; 7:6) that we, being dead to sins, should live unto righteousness: (Is. 53:5) by whose stripes ye were healed.

[Who, etc., ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνένεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον] *Who our sins* (that is, the punishments of our sins [Menochius, thus Estius, Gomar]) *Himself* (that is, by Himself [Estius, Gerhard], Hebrews 1:3, or, in His own person, not through the sacrifice of another [Gerhard]; [but] by the offering of Himself, so that He might be at the same time both Priest and sacrificial victim [Beza]: The little word αὐτὸς / *Himself*, אָנִי, carries great emphasis: for which reason it is repeated so many times in Isaiah 53:4, 5, 7, 11, 12,<sup>2</sup> and it sends us back to Genesis 3:15, where אָנִי / αὐτὸς<sup>3</sup> / *He/Himself shall crush, etc.* [Gerhard]) *bore* (or, *took away* [Castalio,

<sup>1</sup> Greek: ἐπὶ τὸ ξύλον.

<sup>2</sup> Isaiah 53:4, 5, 7, 11, 12: "Surely he (אָנִי) hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he (אָנִי) was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.... He (אָנִי) was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.... He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he (אָנִי) shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he (אָנִי) bare the sin of many, and made intercession for the transgressors."

<sup>3</sup> Thus the Septuagint.

Vorstius], or *carried* [Vorstius, Grotius], which the things following show; just as we observed the same word to be taken in Hebrew 9:28:<sup>1</sup> In the same sense, αἶρει ἁμαρτίαν, *He takes away sin*, John 1:29; and נָשָׂא, *to bear*, and לָבֹא, *to carry*, in Isaiah 53:4, where the Greeks have φέρει, *He bears*:<sup>2</sup> Thus He killed our sins, just as those that are fixed to a cross are wont to be killed: A similar sort of speech in Colossians 2:14: See also Romans 6:6; Galatians 2:20; 5:24: Now, there is a μετέληψις/*metalepsis*<sup>3</sup> here: For Christ, although He was crucified, did not properly *bear away our sins*, but provided the means by which they might be born away: For the Cross of Christ is the foundation of preaching; and preaching is the foundation of repentance; and repentance bears away sins [Grotius] [These things Grotius has, like many other things drawn from the school of Socinus: who was changed greatly by him! who in that extraordinary little book, in which he strenuously defends this very doctrine concerning the Satisfaction of Christ,<sup>4</sup> has these things, among others, that, *that ἀναφέρειν signifies to bear away, neither does the particle ἀνὰ/upward allow, nor does any Greek author thus make use*: To which argument and others of this sort, why would not Grotius in his Annotations give satisfaction to his prudent reader, who is left guessing, while Grotius proceeds unto other Translations of this word?]: Ἀνήνεγκεν, that is, ἄνωσε ἥνεγκεν [Piscator, Gerhard]; *He bore up* [Beza, Piscator, Hammond, Gerhard], that is, those things imposed upon Him upon the altar of the cross [Beza, similarly Hammond]; or, *He carried* [Arabic]; or, *He made to ascend* [Tremellius out of the Syriac]: Ἀναφέρομαι is *to lift upwards, or unto the altar*, as in Matthew 17:1;<sup>5</sup> Mark 9:2;<sup>6</sup> Luke 24:51<sup>7</sup> [Gerhard]: Therefore, there is an allusion, 1. to the sacrifices of the Old Testament, concerning which ἀναφέρειν is used in Hebrews 7:27<sup>8</sup> [Gerhard,

<sup>1</sup> Hebrew 9:28: “So Christ was once offered to bear (ἀνεγκεῖν) the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

<sup>2</sup> Isaiah 53:4: “Surely he hath borne (נָשָׂא; φέρει, in the Septuagint) our griefs, and our sorrows, he carried them (ἐλάττω): yet we did esteem him stricken, smitten of God, and afflicted.”

<sup>3</sup> That is, the union of two or more tropes by a single word.

<sup>4</sup> *Defensio Fidei Catholicae de Satisfactione Christi adversus Faustum Socinum Senensem.*

<sup>5</sup> Matthew 17:1: “And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up (ἀναφέρει) into an high mountain apart...”

<sup>6</sup> Mark 9:2: “And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up (ἀναφέρει) into an high mountain apart by themselves: and he was transfigured before them.”

<sup>7</sup> Luke 24:51: “And it came to pass, while he blessed them, he was parted from them, and carried up (ἀνεφέρετο) into heaven.”

<sup>8</sup> Hebrews 7:27: “Who needeth not daily, as those high priests, to offer up (ἀναφέρειν) sacrifice, first for his own sins, and then for the people’s: for this he did

thus Beza]; James 2:21;<sup>1</sup> 2. to the cross, on which Christ offered Himself; 3. to the place in Isaiah 53:4, where the Septuagint has, *our sins for us He carries* [Gerhard]) *in His own body* (which he understands synecdochically of Christ's entire human nature, consisting of body and soul; for His soul also labored [Gerhard, thus Piscator], indeed especially so [Piscator], Isaiah 53:10-12 [Gerhard]: Now, mention is made of the *body* on account of the tree, or cross, to which He was fixed [Piscator, thus Gerhard], and because the sufferings of His body were more apparent to the eyes [Gerhard]; or, by a Hebraism, *by His own body*, that is, by the crucifixion of His body [Vorstius]) *upon the tree* (Montanus), that is, the cross (Beza, Piscator, Estius).

***Who his own self; not by offering any other sacrifice, (as the Levitical priests did,) but by that of himself. Bare our sins; or, took up, or lifted up, in allusion to the sacrifices of the Old Testament, the same word being used of them, Hebrews 7:27; James 2:21. As the sins of the offerer were typically laid upon the sacrifice, which, being substituted in his place, was likewise slain in his stead; so Christ standing in our room, took upon him the guilt of our sins, and bare their punishment, Isaiah 53:4, etc. The Lord laid on him our iniquities, and he willingly took them up; and by bearing their curse, took away our guilt. Or, it may have respect to the cross, on which Christ being lifted up, (John 3:14, 15; 12:32,) took up our sins with him, and expiated their guilt by undergoing that death which was due to us for them. In his own body; this doth not exclude his soul but is rather to be understood, by a synecdoche, of his whole human nature, and we have the sufferings of his soul mentioned, Isaiah 53:10, 12; John 12:27; but mention is made of his body, because the sufferings of that were most visible. On the tree; on the cross.***

[*That, etc., ἵνα, ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν*] That is, ἀποθανόντες/*dying*, as it is in Romans 6:10<sup>2</sup> (Piscator). Ἀπογίνομαι here is, either, 1. *to be taken out of the midst*, that is to say, *to fail* (Piscator, Gerhard), or, *to perish*; which agrees to a remarkable extent with the abolition of the old man, from which begins our ἀναγέννησις/*regeneration* (Beza); that it might be opposed to γίνεσθαι, *to become* (Piscator, Gerhard), and to *to live*, as the following Antithesis shows (Gerhard, similarly Estius).

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once, when he offered up (ἀνενέγκας) himself.”

<sup>1</sup> James 2:21: “Was not Abraham our father justified by works, when he had offered up (ἀνενέγκας) Isaac his son upon the altar?”

<sup>2</sup> Romans 6:10: “For in that he died (ἀπέθανε), he died (ἀπέθανεν) unto sin once: but in that he liveth, he liveth unto God.”

Or, 2. *to be put outside*,<sup>1</sup> that is, to be excluded and separated (Beza, similarly Estius out of Ambrose<sup>2</sup>), or, *to become far off* (Grotius). [Thus they render the words:] *that, to sins having died, or being dead* (or, *wearing out* [Estius], *dying out*, as if now we would cease to be [Erasmus]: He understands this, either, 1. of justification, that is to say, that having been freed from the guilt and punishment of sin: which is favored by the following words: Or, 2. of sanctification [Gomar]; that is to say, that having been freed from the dominion of sin,<sup>3</sup> and now having nothing further to do with sin [Estius]: That with the state of sin left behind, and with past sins effaced [Menochius]: *That having been separated from sins* [Arabic], or *having been made far distant* [Grotius]: He signifies that this power is entailed in the death of Christ, that He might mortify our flesh [Calvin]), *we should live to righteousness* (Beza, Piscator, Pagnine, Erasmus, etc.), that is, we should practice works of righteousness (Estius, Gerhard). It is the same thing as *to live to God*, Romans 6:10, 11 (Grotius, Piscator); Galatians 2:19; as *to do righteousness*, 1 John 3:7. It is not sufficient to abstain from evils, but attention is to be given also to Christian virtues (Grotius). He signifies that Christ died on the cross, not only so that He might expiate our sins; but also so that He might mortify them, and reform us unto a holy life (Gerhard out of Estius).

***That we, being dead to sins, should live unto righteousness; another end of Christ's death, the mortification of sin, and our being freed from the dominion of it, Romans 6:2, 6, and being reformed to a life of holiness.***

[*Whose, etc.*, οὗ τῷ μῶλωπι αὐτοῦ ἰάθητε] It is a Hebraic Pleonasm<sup>4</sup> (Estius, Gerhard, Vorstius), of which sort is found in Psalm 74:2 (Estius). The words are taken from Isaiah 53:5 (Grotius, Estius, Gerhard). *By whose bruising* (or, *welt* [Erasmus, Piscator], *battering and whipping*: From the consequent the antecedent is understood [Beza]; and there is an allusion to the whippings with which servants are wont to be smitten [Beza, similarly Estius, Gerhard], by harsh masters [Gerhard]: or, by His flesh made livid by buffeting [Erasmus out of Hugo<sup>5</sup>]: A *bruise* is a vestige of a blow on the skin: In Hebrew it is הֶרֶבֶב, a swelling coagulation because of a blow [Erasmus], or, a bruise from a contusion: But it

<sup>1</sup> Ἀπὸ signifies *from*; γίνεσθαι, *to become*.

<sup>2</sup> Ambrose (340-397), Bishop of Milan, was a man of great influence, ecclesiastically and politically, and was instrumental in the conversion of Augustine.

<sup>3</sup> See Romans 6.

<sup>4</sup> That is, the use of more words than is strictly necessary for clarity of expression.

<sup>5</sup> Hugh of St. Cher, also known as Hugo Cardinalis because he was the first Dominican to achieve the office of cardinal (c. 1200-1263), was a French Dominican Biblical scholar. He compiled a list of variant readings of the Bible, composed a Biblical concordance, and wrote *Postillæ in Sacram Scripturam*.

is taken figuratively from any *suffering*, as in Genesis 4:23;<sup>1</sup> Exodus 21:25;<sup>2</sup> Psalm 38:5;<sup>3</sup> Isaiah 1:6;<sup>4</sup> Proverbs 20:30<sup>5</sup> [Grotius], or, *welts* [Beza, Piscator]: It is an Enallage of the singular number in the place of the plural<sup>6</sup> [Vorstius, thus Piscator]: He here comforts servants concerning their welts [Piscator]: *By the welt of the same* [Erasmus]) *ye are healed* (Vulgate, etc.), from the stripes of your sins (Estius). Indeed, in many ways the sufferings of Christ healed us from our sins: But here there is a special regard to the example which He gave to us of Obedience, Patience, Gentleness, Goodwill in the midst of sufferings, as what precedes shows (Grotius). [Others otherwise:] *Healed*, that is, reconciled to God, with sins remitted: which the following verse proves from the instrument of healing, conversion, or faith (Gomar).

***By whose stripes ye were healed; viz. of the wound made in your souls by sin: this seems to relate to the blows that servants might receive of cruel masters, against which the apostle comforts them, and to the patient bearing of which he exhorts them, because Christ by bearing stripes, (a servile punishment,) under which may be comprehended all the sufferings of his death, had healed them of much worse wounds, and spiritual diseases, the guilt of their consciences, and the defilement of their souls.***

Verse 25: For (Is. 53:6; Ezek. 34:6) ye were as sheep going astray; but are now returned (Ezek. 34:23; 37:24; John 10:11, 14, 16; Heb. 13:20; 1 Pet. 5:4) unto the Shepherd and Bishop of your souls.

[For ye were like straying sheep] And this is out of Isaiah 53:6, with which the passage in Jeremiah 50:6 agrees, but also Psalm 119:176. See on Matthew 9:36 (Grotius). He here indicates the sickness from which they were healed (Estius, Gerhard), and he amplifies the salvation brought by God by the Antithesis of the preceding misery (Gerhard). *Straying* from the way of salvation (Menochius), from Christ the shepherd, and from the flock of the righteous (Estius), alienated and having degenerated from the righteousness and

<sup>1</sup> Genesis 4:23: "...for I have slain a man to my wounding, and a young man to my hurt (לְחִבְרָתִי)."

<sup>2</sup> Exodus 21:25: "Burning for burning, wound for wound, stripe for stripe (חֲבוּרָה תַּחַת חֲבוּרָה)."

<sup>3</sup> Psalm 38:5: "My wounds (חֲבוּרָתִי) stink and are corrupt because of my foolishness."

<sup>4</sup> Isaiah 1:6: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises (וְחֲבוּרָה), and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

<sup>5</sup> Proverbs 20:30: "The blueness of a wound (חֲבָרוֹת בְּצֹעַ) cleanseth away evil: so do stripes the inward parts of the belly."

<sup>6</sup> Μώλωπι/*stripe* is Dative singular.



life of God (Gomar), rushing through the byways of errors and depraved habits unto destruction (Menochius).

**For ye were, while ye continued in your Judaism, and had not yet received the gospel, as sheep going astray, from Christ the great Shepherd, and the church of believers his flock, and the way of righteousness in which he leads them. Ye were alienated from the life of God, bewildered and lost in the way of sin, Isaiah 53:6.**

[*But, etc., ἄλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν*] Ἐπιστρέψαι, *to return* is wont to have after it ἐπὶ/*to*, or πρὸς/*to*. Then the καὶ/*and* [here following] is ἐξηγητικόν/*exegetical*: ἐπιστρέφοντα τὰ ἀποπεπλανημένα, *returning, having been led astray*. For, since he had called Him *shepherd*, to follow the similitude he now explains how Christ is Shepherd, namely, that He cares for souls as a Shepherd does for sheep. See 1 Peter 1:9. Ἐπίσκοπος/*bishop/overseer* is ܡܢܝܫܐ, *one that undertakes the oversight of some matter*,<sup>1</sup> as in Numbers 31:14;<sup>2</sup> 2 Kings 11:15;<sup>3</sup> etc. The comparison of a Shepherd agrees with Christ excellently well, John 10:11, 14, 16; Hebrews 13:20; 1 Peter 5:4 (Grotius). [Thus they translate it:] *But now are ye converted* (from your wanderings, that is, sins, which were removing you from God [Estius]; [and that] through the grace of Christ, who calls and draws you [Menochius]) *unto that Shepherd* (thus he calls Christ, because He feeds, guides, and nourishes us by the Word and Sacraments of the Gospel, by His holy example, and especially by the internal inspiration of His grace [Estius]) *and overseer* (or, *Bishop* [Vulgate], *inspector* [Estius, Piscator], *visitor* [Estius, Erasmus out of Bede], *watchman* [Menochius, Tirinus], *superintendent* [Menochius]: Thus Christ is called because He most diligently attends to the government, protection [Tirinus], and direction of His sheep unto eternal life [Tirinus, thus Menochius]; because, being vigilant over us, and considering our infirmities and necessities, He is continually managing the oversight of our salvation [Estius]) *of your souls* (Piscator, etc.). Thus he consoles servants, so that they might know they also are the charges of Christ (Gomar)

**But are now returned, in your conversion to the faith, to the Shepherd; Christ the good Shepherd, John 10:11, 14, 16, that takes care of souls, as a shepherd doth of his sheep. And Bishop of your souls; superintendent, inspector, or, as the Hebrews phrase it,**

<sup>1</sup> ܡܢܝܫܐ signifies *to attend to, to visit, to muster, to appoint*.

<sup>2</sup> Numbers 31:14: “And Moses was wroth with the officers (ܡܢܝܫܐ) of the host, with the captains over thousands, and captains over hundreds, which came from the battle.”

<sup>3</sup> 2 Kings 11:15a: “But Jehoiada the priest commanded the captains of the hundreds, the officers (ܡܢܝܫܐ) of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword.”

visitor, i.e. he that with care looks to, inspects, and visits the flock. This he adds for the comfort (as of all believers, so) particularly of servants, that even they, as mean as they were, and as much exposed to injuries, yet were under the care and tuition of Christ.

## Chapter 3

*The apostle teacheth the duty of wives and husbands, 1-7, exhorting all men to unity and love, and to return good for evil, 8-13, to suffer boldly for righteousness' sake, and to give a reason of their hope with meekness and fear; taking especial care to suffer, as Christ did, for well-doing, and not for evil-doing, 14-18. The preaching of Christ by his Spirit to the old world, 19, 20. After what manner Christian baptism saveth us, 21, 22.*

Verse 1: Likewise, (1 Cor. 14:34; Eph. 5:22; Col. 3:18; Tit. 2:5) ye wives, *be* in subjection to your own husbands; that, if any obey not the word, (1 Cor. 7:16) they also may without the word (Matt. 18:15; 1 Cor. 9:19-22) be won by the conversation of the wives...

[Similarly also let the women (or, wives<sup>1</sup> [Beza, Piscator]: He passes from servants to women: Question: Why not unto masters as in Ephesians 6 and Colossians 4: Response: Because he writes unto the dispersed Jews, of whom many were servants, but very few were masters [Estius]: He says *similarly*, because, as he speaks of the subjection of servants in the preceding chapter, so here of the subjection of wives [Menochius]) *be subject, etc.*, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν] Ἔστι, *the verb of being*, is to be supplied here, as in 1 Peter 2:18 (Grotius, Gomar). The middle voice of the verb here denotes reflexive action (Piscator). *Let them subject themselves* (according to the order instituted by God, which this word in this place denotes [Gomar]) *to their own* (or, *proper* [Estius, Piscator]) *men* (Piscator), or *husbands* (Dieu<sup>2</sup> out of the Syriac). The sense is the same as in Ephesians 5:22, 24; Colossians 3:18. These things agree with Genesis 3:16 (Grotius). He specifies *their own*, both, to mitigate the difficulty, and, to circumscribe their obedience, as opposed to *those of others* (Gomar); so that he might admonish them with respect to chastity, and call them away from suspected compliances with the husbands of others (Estius, thus Gerhard).

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<sup>1</sup> Greek: Ὁμοίως, αἱ γυναῖκες.

<sup>2</sup> Louis de Dieu (1590-1642) was a Huguenot minister of Dutch origin, and he was a linguist and critic of extraordinary talent and judgment. He wrote *Animadversiones, sive Commentarius in Quatuor Evangelia*, *Animadveriones in Acta Apostolorum*, *Animadversiones in Epistolam ad Romanos*, *Accessit Spicilegium in Reliquas Ejusdem Apostoli, ut et Catholicas Epistolas*, and *Critica Sacra, sive Animadversiones in Loca Quaedam Difficiliora Veteris et Novi Testamenti*.

**To your own husbands; this he adds both to mitigate the difficulty of the duty, subjection, in that they were their own husbands to whom they were to be subject, and likewise to bound and circumscribe their obedience, that it was to be only to their own husbands, not to others; and so while he persuades them to subjection, he cautions them against unchastity.**

[*Who do not, etc.*, ἀπειθοῦσι,<sup>1</sup> etc.] *Who do not obey* (or, *are unbelieving*, that is to say, *disbelieve* [Estius], or, *yet resist* [Grotius, similarly Estius, Gerhard], as in Romans 2:8<sup>2</sup> [Grotius]) *the word* (Beza, Piscator), that is, of God (Piscator, Gomar), that is, the Gospel (Piscator, Estius, Menochius, Gomar): He describes positive unbelief, that is to say, those that will not suffer themselves to be persuaded (Gerhard); those that refuse the word (Estius).

[*Through their wives' conversation*<sup>3</sup> (that is, good conversation [Estius, Gomar], and holy behavior [Menochius]: Concerning the word ἀναστροφῆς/*conversation/conduct*, see 1 Peter 1:15;<sup>4</sup> 2:12<sup>5</sup> [Grotius]) *without the word* (that is, with the preaching of the word now ceasing, because they have refused it: or thus, even if their wives press not upon them the Evangelical doctrine, because the husbands only with annoyance bear to be taught by their wives [Estius]: because Γυναιξὶ κόσμον ἢ σιγὴν φέρει, *silence is becoming to a woman*<sup>6</sup> [Grotius]; as men moved only by a good example [Menochius]) *they may be gained*] Namely, to Christ (Estius, Menochius, Piscator, Gerhard), or to the Church (Gerhard, thus Menochius). The same Metaphor is in Matthew 18:15; 1 Corinthians 9:19, etc. (Gerhard, thus Vorstius, Grotius, Piscator); Philippians 3:8, taken from that parable in Matthew 25:14, etc. Under the name of *gain* is insinuated, both the value of souls, and the effort of the pious concerning the conversion of others (Gerhard). The sense: so that those whom the word does not move, the life alone might influence (Gomar); so that, having been mollified by degrees (Beza), they might be prepared unto reverence and the hearing of the Gospel, by the fruit of it seen in the behavior of their wives (Gomar, similarly Beza); whence afterwards from the word they might conceive faith (Gomar). *They may gain*, that is, they may thence take occasion for gain. Thus in 1 Corinthians 7:16, *thou shalt save thy husband*, that

<sup>1</sup> Ἀπειθέω signifies *to refuse compliance with, to disobey, or to disbelieve*.

<sup>2</sup> Romans 2:8: "But unto them that are contentious, and do not obey (ἀπειθοῦσι) the truth, but obey (πειθομένοις) unrighteousness, indignation and wrath..."

<sup>3</sup> Greek: διὰ τῆς τῶν γυναικῶν ἀναστροφῆς.

<sup>4</sup> 1 Peter 1:15: "But as he which hath called you is holy, so be ye holy in all manner of conversation (ἀναστροφῇ)..."

<sup>5</sup> 1 Peter 2:12: "Having your conversation (τὴν ἀναστροφὴν) honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

<sup>6</sup> Sophocles' *Ajax* 293.

is, thou shalt furnish occasion for so great a good: and in Romans 14:15, *destroy not, etc.* (Glassius' "Grammar" 3:3:10:255). But also the word ἀπειθοῦντες, *those disobeying*, relates that the word was announced to them and heard (Estius). There were already examples of this sort, as we see in 1 Corinthians 7:16. For, although they be silent, their chastity, modesty, obedience, care of domestic affairs, and other virtues, were commending to their husbands, not only their wives, but also that truly Divine Philosophy in which they had been instructed. They were saying what Libanius said, *Oh, what women these Christians have!*<sup>1</sup> (Grotius). Whose behavior is pleasing, his religion is not easily able to be displeasing (Estius).

***That if any obey not the word; the word of the gospel. He exhorts not only them that had believing husbands, but unbelieving ones, to be in subjection to them. They also may without the word: not that they could be converted to Christ without the knowledge of the word, when faith cometh by hearing, Romans 10:17, but that they who either would not endure their wives' instructing them, or who had before rejected the word, yet, by seeing the effects and fruits of it in their wives, might be brought to have good thoughts of it, and thereby be the more prepared for the hearing of it, whereby faith might be wrought in them. Be won; or gained, viz. to Christ and his church: the same metaphor Paul useth, 1 Corinthians 9:19-21; Philippians 3:8.***

Verse 2: (1 Pet. 2:12) While they behold your chaste conversation coupled with fear.

[Beholding, etc., ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν] *Observing* (or, *when they regard* [Beza, Arabic], *while they consider* [Erasmus, Illyricus, Tirinus]) *that in* (or, *with* [Beza, Piscator, etc.], ἐν/*in* in the place of σὺν/*with*, as often elsewhere [Grotius]) *fear* (or, *reverence* [Erasmus, Pagnine, Piscator, etc.], either, 1. of God [Grotius, Menochius], as in Acts 2:43; 5:5; 2 Corinthians 7:15 [Grotius]; or, 2. toward their husbands [Gerhard, similarly Estius, Hammond], from a comparison with Ephesians 5:33 [Gerhard, Estius]: understanding, *conjoined* [Beza]: ἐν φόβῳ, *in fear*, in the place of μετὰ φόβου, *with fear*, that is, οὕσαν, *it being* [Piscator]) *chaste* (or, *pure* [Erasmus, Beza, Estius], *holy* [Menochius]) *conversation*<sup>2</sup> (Montanus, etc.), that is, shrinking from adultery and all corruptions of lusts, beyond nature and

<sup>1</sup> Libanius (c. 314-c. 394) was a Greek-speaking rhetorician. Although he was on friendly terms with many Christians, and although Christianity was having a growing influence upon the Empire, he remained unconverted and committed to the traditional Greek religion.

<sup>2</sup> Woodenly: *the in-fear, chaste conversation*.

honesty (Estius, thus Gerhard). See Philippians 4:8. Tertullain's *To His Wife*<sup>1</sup> 2, so that, under the government of holy men, the duties of their sex might be fulfilled with the honor of that bond, modestly and moderately, as under the eyes of God (Grotius).

**Chaste conversation; free from all manner of impurities, and any thing contrary to the marriage covenant. Coupled with fear; such a fear or reverence of your husbands, whereby out of the fear of God, and conscience of his command, you give them all due respect, and do not willingly displease them. See Ephesians 5; subjection is required, verse 22, and fear, verse 33.**

Verse 3: (1 Tim. 2:9; Tit. 2:3, etc.) Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel...

[Whose, etc., ὧν ἔστω οὐχ ὁ ἑξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος] Κόσμος/*adorning*<sup>2</sup> at the end of the verse is to be conjoined with ὧν/*whose* at the beginning (Gerhard). [Thus, therefore, they translate the passage:] *Whose adornment* (or, *attiring* [Vulgate, Zegers], κόσμος γυναικὸς, *womanly adornment, ornament*: The Latins distinguish a woman's *mundum/neatness* from her *ornatu/ornamentation*; but the Greeks comprehend both in the one word [Grotius]) *is not the external* (understanding ὧν/*being* [Camerarius], or understanding *which is situated* [Erasmus, Tigurinus, Vatablus, similarly Zegers]) *in the knots* (or, *in the ringlets* [Castalio, Menochius], *in the crimping* [Erasmus, Illyricus, Tigurinus, Gerhard, Menochius], *in the curling, or braiding* [Erasmus, Vatablus]; or, *of interweaving* [Montanus]: Ἐμπλοκαὶ here is the same as πλέγματα, *braided hair*, 1 Timothy 2:9<sup>3</sup> [Grotius, thus Gerhard], which is to be compared with the present passage [Grotius]: Ἐμπλέκεσθαι *is to be interwoven, to be tied in knots*, 2 Timothy 2:4;<sup>4</sup> 2 Peter 2:20<sup>5</sup> [Gerhard]: He understands *crimping* in whatever way that might be done, whether by curling the hair, or by knotting, or by

<sup>1</sup> *Ad Uxorem.*

<sup>2</sup> Κόσμος/*order* can be applied to many things, including *the world-order* or *universe*, and *the orderliness of apparel*.

<sup>3</sup> 1 Timothy 2:9: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair (πλέγμασιν), or gold, or pearls, or costly array..."

<sup>4</sup> 2 Timothy 2:4: "No man that warreth entangleth himself (ἐμπλέκεται) with the affairs of this life; that he may please him who hath chosen him to be a soldier."

<sup>5</sup> 2 Peter 2:20: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled (ἐμπλακέντες) therein, and overcome, the latter end is worse with them than the beginning."

dividing it into ringlets and tufts with curling-tongs, or by bringing in other hair, and by raising it into towers [Tirinus and Gerhard out of Jerome]) *of the hair*, and (or, or [Erasmus, Beza, Vatablus]) *in put on* (or, *in the putting on* [Tigurinus, Zegers], *of the putting on* [Montanus], *in the apposition*, or *addition* [Erasmus, Illyricus]) *gold* (or, *of gold* [Erasmus, Montanus, etc.], that is, of golden ornaments [Gerhard]; of which sort are necklaces [Gerhard, thus Menochius, Grotius], rings, earrings, frontlets [Gerhard], chains, amulets [Tirinus, thus Menochius], garments interwoven with gold [Menochius]; especially nets, or other things of that sort, interwoven with gold, placed on the hair or head [Gerhard, similarly Estius], because this is conjoined with ἐμπλοκῇ τριχῶν, *the braiding of the hair* [Gerhard]), or, *of pallia*<sup>1</sup> (or, *garments* [Gerhard, Erasmus], for ἱμάτιον is both a *garment* in general, as in Matthew 11:8;<sup>2</sup> 27:35;<sup>3</sup> and the *pallium*, Matthew 9:20;<sup>4</sup> 21:7<sup>5</sup> [Gerhard]: Πολυτελῶν [Grotius], *precious*, or, as in the Syriac, *expensive* [Gerhard out of 1 Timothy 2:9] [Gerhard, thus Grotius]) *in dress* (Beza, Piscator), as in tunics, robes, veils, etc. (Tirinus). Nevertheless, he does not simply prohibit or condemn the use of these things (Estius, Calvin), since also these very materials, expensive and skillfully made, are from God (Calvin); but the immoderate study of this vanity (Estius), grooming immoderate, excessive (Estius, thus Calvin, Tirinus), improper (Estius), affected, immodest, and lascivious (Calvin).

**Let it not be; let it not be chiefly, or not so much the adorning of the outward man as the inward; the negative here is to be taken as a comparative, as Exodus 16:8; Luke 14:12. The apostle doth not absolutely condemn all kind of ornaments, or rich attire, which we find used sometimes by the godly themselves in the Scripture, Genesis 24:22, 30; Esther 5:1; compared with Psalm 45:9, 13, where the spiritual ornaments of Christ's spouse are set forth by terms taken from the external ornaments of Solomon's wife; and Ezekiel 16:12, these things are spoken of as God's gifts. But he taxeth all vanity, levity, immoderate sumptuousness or luxury in apparel, and bodily ornaments in women, (or men,) whatsoever is above their place and condition in the world, or above their estate**

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<sup>1</sup> The *pallium* was a rectangular, draped coverlet.

<sup>2</sup> Matthew 11:8: "But what went ye out for to see? A man clothed in soft raiment (ἱματίους)? behold, they that wear soft clothing are in kings' houses."

<sup>3</sup> Matthew 27:35: "And they crucified him, and parted his garments (ἱμάτια), casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments (ἱματίά) among them, and upon my vesture (ἱματισμόν) did they cast lots."

<sup>4</sup> Matthew 9:20: "And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment (ἱματίου)..."

<sup>5</sup> Matthew 21:7: "And brought the ass, and the colt, and put on them their clothes (ἱμάτια), and they set him thereon."

and ability; such as proceeds from any lust, (pride, wantonness, etc.,) or tends to the provoking or cherishing any, or is accompanied with the neglecting or slighting of inward beauty and spiritual ornaments.

Verse 4: But *let it be* (Ps. 45:13; Rom. 2:29; 7:22; 2 Cor. 4:16) the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

[*But, etc., ἀλλ' ὁ κρυπτός τῆς καρδίας ἀνθρώπου*] He makes use of the Masculine, although he speaks of Women, because this precept is such that it is able to apply to both sexes (Grotius). *But* (understanding, *let it be* [Hammond out of Augustine], or, *let be adorned* [Camerarius]) *that secret, or hidden, of the heart* (or, that is, *of the heart*; which is set down exegetically, so that it might show who this *hidden man* is [Gerhard out of Estius]: In like manner, τὰ κρυπτὰ τῆς καρδίας, *the secrets of the heart*, 1 Corinthians 14:25; for καρδιά/*heart*, בֶּלֶם among the Hebrews, is taken for *the inward parts of the soul*, Ecclesiastes 11:9, 10,<sup>1</sup> and elsewhere [Grotius]) *man*<sup>2</sup> (Montanus, Beza, Piscator). This is the same as *the inward man*, Romans 7:22 (Grotius, Gerhard, Estius, Hammond, Beza, Piscator), in which place see what things have been said (Grotius), and in 2 Corinthians 4:16 (Estius, Gerhard): or, *the new man* (Gerhard, Hammond, Piscator), Romans 6:6; Colossians 3:9, 10 (Gerhard), that is, either, *anima/soul*<sup>3</sup> (Beza), or *animus/soul*,<sup>4</sup> or the mind and will of man (Vorstius, similarly Beza, Hammond): which things are generally wont to be neglected by those that are excessively fond of external grooming (Vorstius): or, Christian virtues (Gerhard), with which he desires the soul to be adorned (Menochius). In like manner, *a Jew in the hidden part*, Romans 2:29<sup>5</sup> (Grotius, thus Gerhard), to which there appears to be an allusion here (Gerhard). Now, this expression is conflated from two Hebraisms: 1. the Targum uses τὸν κρυπτὸν τῆς καρδίας, *the hidden place of the heart*, in the place of מְחֻבֵּן, *in the*

<sup>1</sup> Ecclesiastes 11:9, 10: “Rejoice, O young man, in thy youth; and let thy heart (חֲדָלֶךָ; ἡ καρδιά σου, in the Septuagint) cheer thee in the days of thy youth, and walk in the ways of thine heart (חֲדָלֶךָ; καρδίας σου, in the Septuagint), and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart (חֲדָלֶךָ; ἀπὸ καρδίας σου, in the Septuagint), and put away evil from thy flesh: for childhood and youth are vanity.”

<sup>2</sup> Thus the Greek word order. The natural English word order: *the hidden man of the heart*.

<sup>3</sup> That is, the principle of life.

<sup>4</sup> That is, the principle of thought, volition, and feeling.

<sup>5</sup> Romans 2:29: “But he is a Jew, which is one in the inner part (ὁ ἐν τῷ κρυπτῷ); and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”



hidden part;<sup>1</sup> 2. κρυπτός ἄνθρωπος, *the hidden man* (Hammond). The mystical sense is found in Psalm 45:13; Exodus 28:13 (Grotius).

**The hidden man of the heart; the inward man, Romans 7:22; 2 Corinthians 4:16; either the soul in opposition to the body, or the image of God, and graces of his Spirit in the soul, called elsewhere the new man, and opposed to natural corruption, or the old man, Ephesians 4:24; Colossians 3:9, 10.**

[In, etc., ἐν τῷ ἀφάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος] Understand, ὢν, *being or consisting in* (Beza), or κείμενος, *situated in* (Gerhard). In (or, situated in [Beza, Piscator, Pagnine]; or, and that *through* [Zegers]) *the incorruptibility*<sup>2</sup> (or, *incorruption* [Piscator, Gerhard], *incorruptibility*<sup>3</sup> [Zegers], *sincerity* [Beza], or, *incorrupt ornament* [Pagnine]: Others: *if he be free from all corruption* [Erasmus, Vatablus]: Ἀφάρτον, *that which is not corruptible*, here is the same as ἀφαρσία/*incorruption/sincerity*, Ephesians 6:24<sup>4</sup> [Hammond, thus Grotius]; Titus 2:7<sup>5</sup> [Grotius]; and denotes the Spirit's, or soul's, either, 1. integrity, firmness, and holiness [Gerhard]; or, the constancy of the mentioned virtues, conquerable by no temptations, and that having arisen from simplicity and sincerity, just as also in nature those things that are simple are less liable to corruption [Hammond]: Ἀφάρτον here is that *which does not suffer itself to be spoiled* [Grotius]: Or, 2. potency and excellence, a nature constant and abiding [Beza], and never going to perish [Gerhard, similarly Hammond]: which here he opposes to gold, garments, etc., as to things transient and perishable [Beza, similarly Hammond], or corruptible, 1 Peter 1:18, which things are also placed around a corruptible body [Gerhard]) *of a mild* (or, *gentle* [Erasmus, Zegers, Estius, Hammond]) *and tranquil* (or, *quiet* [Erasmus]) *spirit* (Montanus, Beza, Piscator, etc.); or, *in such a way that the spirit is placid and quiet* (Erasmus, Vatablus); or, *with a disposition mild and modest, which does not allow itself to be corrupted by evil examples* (Grotius). *Spirit* here is the same thing as *animus/soul* (Estius, thus Piscator). I take *spirit* here for the *disposition of the soul*, as in 1 Corinthians 4:21; Galatians 6:1. For the Hebrews often take רוּחַ/*spirit* in this way<sup>6</sup> (Grotius). He names these virtues in

<sup>1</sup> For example, Psalm 51:6: "Behold, thou desirest truth in the inward parts: and in the hidden part (וּבְמַסְתָּוּר לְבָא, in the Chaldean) thou shalt make me to know wisdom."

<sup>2</sup> In the Ablative case.

<sup>3</sup> In the Accusative case.

<sup>4</sup> Ephesians 6:24: "Grace be with all them that love our Lord Jesus Christ in sincerity (ἐν ἀφαρσίᾳ). Amen."

<sup>5</sup> Titus 2:7: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity (ἀφαρσίαν)..."

<sup>6</sup> For example, Genesis 26:35: "Which were a grief of mind (מְרַת רִיחַ, or, *bitterness of soul*) unto Isaac and to Rebekah." Also, Isaiah 54:6: "For the Lord hath called thee

particular (Estius), as the ornaments of women (Estius, similarly Calvin), the greatest (Calvin); and as those things promoting peace, and obedience (Gomar), which they owe to their husbands, and concerning which he here treats (Estius). Now, these either signify the same thing, or are thus distinguished (Gomar), inasmuch as *gentleness* is a quality of behavior (Gerhard), and is opposed to irascibility, ferocity, haughtiness, etc. (Gomar, similarly Gerhard, Erasmus); but *quiet* describes, both, the soul's tranquility, not agitated by perverse passions; and, taciturnity, lest they mutter against their husbands; and, modesty, and it is opposed to levity, inconstancy, impudence (Gerhard), garrulity, and arrogant πολυπραγμοσύνη/*officiousness*, the management of the affairs of others (Gomar). What ἡσυχία/*quiet* might be, see 1 Timothy 2:11, 12 (Grotius).

***In that which is not corruptible:*** this relates to what follows, *the ornament of a meek*, etc., and is opposed to those external ornaments before mentioned, which are of a fading, perishing nature, whereas this is constant and durable: and therefore women who are more apt to be overmuch pleased with external dresses, and bodily ornaments, are exhorted rather to enrich and beautify their souls with Divine graces, than their bodies with gaudy clothes. ***Even the ornament of a meek and quiet spirit:*** this notes the particular grace or graces (parts of the new man) in which the spiritual beauty and adorning of women's souls consists; and either these two words, *meek* and *quiet*, are but indifferent expressions of the same grace; or, by meekness may be meant gentleness, easiness and sweetness of spirit, in opposition to moroseness, frowardness, pride, passion, etc.; and by quietness, a peaceable, still, modest temper, in opposition to pragmatism, talkativeness, clamorousness. These two usually go in conjunction together, and the latter is the effect of the former: see 1 Timothy 2:9-12.

[*Which, etc.*, ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελές] *Which* (namely, *the spirit* [Estius, Menochius, Vatablus], ornamented with those virtues [Estius, similarly Menochius]: or, *which*, that is, to have such a Spirit [Vatablus]: Ὅ/*which* is referred to the entire preceding member [Grotius, similarly Erasmus, Zegers, Beza]) *is in the sight of God precious* (Beza, etc.), or, *a thing excellent and costly* (Vatablus), or, *a striking ornament* (Erasmus), and thing very pleasing to God (Estius). You have πολυτελές concerning Ointment, Mark 14:3;<sup>1</sup>

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as a woman forsaken and grieved in spirit (ἡτῆ), and a wife of youth, when thou wast refused, saith thy God.”

<sup>1</sup> Mark 14:3: “And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious (πολυτελοῦς); and she brake the box, and poured it on his head.”

concerning the Clothing of women, 1 Timothy 2:9.<sup>1</sup> It corresponds to the Hebrew קִיָּץ/*precious*, Proverbs 1:13. [The sense:] Other things in the sight of men are prized, Hair, Gold, striking garments: but in the sight of God, a Soul gentle and modest, and untouched by evil manners (Grotius). He commands women to be more careful that they be prized in the sight of God, than that they adorn themselves for the esteem of men (Calvin).

**Which: either this referreth to spirit, or to the whole sentence, the ornament of a meek, etc., but the sense is still the same. Is in the sight of God; who can best judge, (as looking to the inner man, which is not obvious to the eyes of others,) and whose judgment is most to be valued: here God's judgment is opposed to the judgment of vain women, who think to commend themselves to others by outward bravery, and of a vain world, which esteems such things. Of great price: the excellency of grace and spiritual ornaments is set in opposition to gold and costly apparel: that is to say, If women will be fine that they may appear beautiful, let them choose the best ornaments, those of the mind and heart, a meek and quiet spirit, which are precious in the sight of God himself, rather than these external ones, which serve only to draw men's eyes toward them.**

Verse 5: For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands...

[*For thus, etc.*] Namely, by the virtues of the soul (Grotius, Estius, Gerhard).

[*Holy women*] Namely, of the Old Testament (Gomar, Grotius). How much more those women who pertain to Christ (Grotius).

**Holy women; and therefore worthy of imitation.**

[*Hoping, etc.*<sup>2</sup>] Trusting and adoring God (Menochius), and therefore worthy of imitation (Gomar). *Who were trusting in God:* in which sense ἐλπίζω, *to hope*, is wont to have after itself εἰς/*unto* or ἐπὶ/*in*; just as in Hebrew תִּשָּׁבַח, *to trust*, draws after itself ב/*in*;<sup>3</sup> and in a manuscript in this place εἰς is in the place

<sup>1</sup> 1 Timothy 2:9: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly (πολυτελεῖ) array..."

<sup>2</sup> 1 Peter 3:5: "For after this manner in the old time the holy women also, who trusted in God (αἱ ἐλπίζουσιν ἐπὶ τὸν Θεὸν), adorned themselves, being in subjection unto their own husbands..."

<sup>3</sup> For example, 2 Kings 18:5a: "He trusted (תִּשָּׁבַח) in the Lord (יְיָ) God of Israel..." And, Psalm 21:7: "For the king trusteth (תִּשָּׁבַח) in the Lord (יְיָ), and through the mercy of the most High he shall not be moved."

of ἐπι<sup>1</sup> (Grotius). Whose hope was in God, and whose care was to please God (Estius, Gerhard). Or, as *fear* is everywhere set down for the entire worship of God, so *hope* in this place is set down for all virtues flowing from faith in God, in which is the principal part of that interior ornamentation (Gerhard).

**Who trusted in God; whose only hope was in God, and therefore their care to please him. Adorned themselves; viz. with a meek and quiet spirit, counting that the best ornament.**

[*Being subject, etc.*] That is, with a gentle and quiet spirit: thus only regarding themselves as beautifully adorned and ornamented, if they be such (Estius). See 1 Peter 3:1 (Grotius).

Verse 6: Even as Sara obeyed Abraham, (**Gen. 18:12**) calling him lord: whose daughters (**Gr. children**<sup>2</sup>) ye are, as long as ye do well, and are not afraid with any amazement.

[*Even as, etc.*, ὥς Σάρρα] Often to proper Hebrew names ought to be added the article so that the case might be known ἐν τοῖς ἀκλίτοις, *in the case of those indeclineable*. She is called Sara, Ἰανασσα/*lady*,<sup>3</sup> as it were, because many Kings were going to come forth from her (Grotius). Sara here is named as the parent of that entire class, as in Isaiah 51:1, 2 (Estius, Gerhard), as is Abraham in Romans 4:11, 12 (Gerhard).

[*She obeyed Abraham*] As you see in Genesis 12:5; 18:6; 20:1; and elsewhere (Grotius). Inasmuch as her husband, who departed from their home country, parents, and relatives (Menochius), unto regions foreign and remote, and constantly changed locations, she always followed (Estius, similarly Gerhard, Menochius); inasmuch as, with him commanding, she also exposed herself to the danger of impropriety,<sup>4</sup> etc. (Estius, similarly Gerhard).

[*Calling him lord*] Genesis 18:12 (Estius, Gerhard, Grotius). As she was wont to do, because God commanded her to be subject (Calvin), in that title acknowledging the authority of her husband, and professing her subjection (Estius); and that when God had willed that she be called, not Sarai, *my lady*, but Sara, that is, simply *lady* (Gerhard).

[Κύριον, etc.] יְיָ, *my lord*, as it is in Genesis.<sup>5</sup> They were also wont to use יְיָ, *my lord/husband*, in the same sense, as in Genesis 20:3;<sup>6</sup> Exodus

<sup>1</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>2</sup> Greek: τέκνα.

<sup>3</sup> סָרָה/Sarah signifies *princess* or *noble lady*.

<sup>4</sup> Genesis 20.

<sup>5</sup> Genesis 18:12: “Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, and my lord (יְיָ) being old also?”

<sup>6</sup> Genesis 20:3: “But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is the

21:3;<sup>1</sup> Joel 1:8;<sup>2</sup> and this is found a number of times in the Book מוסר / *Musar*. The Athenians imitated [this custom]. Ἀνὴρ, *a husband*, was called κύριος / *lord*, as the Scholiast on Aristophanes'<sup>3</sup> *The Knights*<sup>4</sup> [see the words in Grotius]. At Rome also it was formerly the custom thus to speak (Grotius). Lucretia, in Ovid,<sup>5</sup> *was to be sent to her Lord, etc.*<sup>6</sup> Euripides<sup>7</sup> in Stobæus,<sup>8</sup> πᾶς ἑστὶ δούλη ἀνδρὸς ἢ σώφρων γυνή, *every sober woman is the servant of her husband* (Beza). By the corruption of manners, the opposite custom crept in, that wives were called *dominæ* / *masters* by their husbands (Grotius).

**Even as Sara; after her name was changed from Sarai, my lady, to Sarah, simply a lady or princess, because kings were to come of her, Genesis 17:15, 16: yet even then she obeyed Abraham; and this is spoken in commendation of her obedience. Calling him lord; not merely in compliment, but in reality, hereby acknowledging his authority and her own subjection.**

[Whose (namely, Sara's [Erasmus, Vatablus, Estius]) *daughters ye are* (or, *are made* [Erasmus, Beza, Piscator], that is, ye shall declare yourselves to have been made [Vorstius, Piscator, Gomar]: A Metonymy of subject, of which sort is found in John 15:8 [Piscator]; or, ye shall actually become [Vorstius])] In spirit (Estius, Menochius, similarly Gerhard), promise (Gomar), and imitation (Gomar, thus Estius). Ye were her *daughters* in the flesh, but through the Gospel ye have also been made her *daughters* in manners. A similar expression in Matthew 3:9; John 8:39; Romans 9:7, 8; Galatians 4:28 (Grotius).

**Whose daughters ye are; not only according to the flesh, but spiritually, according to the promise. Ye are; either ye are made or become, viz. by imitation of her faith and holiness, as well as ye are by kindred and succession; or, ye are declared and known to be, as the phrase is elsewhere used, John 15:8.**

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wife of a man (בְּעֵלָהּ בְּעַל).”

<sup>1</sup> Exodus 21:3: “If he came in by himself, he shall go out by himself: if the husband of a wife (בְּעֵלָהּ בְּעַל), then his wife shall go out with him.”

<sup>2</sup> Joel 1:8: “Lament like a virgin girded with sackcloth for the husband (בְּעַל) of her youth.”

<sup>3</sup> Aristophanes (c. 448-c. 385 BC) was a writer of comedies.

<sup>4</sup> *Equites*.

<sup>5</sup> Publius Ovidius Naso (43 BC-17 AD) was a Roman poet.

<sup>6</sup> *Fasti* 2.

<sup>7</sup> Euripides (c. 480-406) was a Greek playwright, one of the great tragedians.

<sup>8</sup> Johannes Stobæus (fifth century), of Stobi in Macedonia, compiled a series of extracts from Greek authors, many of which would be otherwise unknown; this work is known as the *Extracts* (*Eclogues*) and the *Anthology* (*Florilegium*). He quotes Euripides over five hundred times.

[*Doing well, etc., ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν*] Before *μηδεμίαν*, *not any*, is understood *κατὰ*, *with or with respect to*, and a double negation, in the Greek fashion, denies more strongly (Gerhard, Piscator). These things are to be taken, either, 1. *προτρεπτικῶς*, *in a hortatory manner*, so that he might continue to exhort the wives (certain interpreters in Gerhard): *Act rightly, and be terrified with no fear* (Castalio). Or, 2. *διακριτικῶς*/*diacritically*, so that it might indicate of what sort the true daughters of Sara are (Gerhard). *If, or as long as, ye do well* (or, *in good works* [Menochius and Gerhard out of the Syriac], that is, by imitating her virtues [Estius, similarly Menochius], especially obedience [Estius], beneficence [Menochius], just as Sara readily received guests [Grotius]) *and not* (or, *even if not*: *ἢ* and is taken for *even if, although*, in Joshua 17:18;<sup>1</sup> Psalm 23:4;<sup>2</sup> 78:23;<sup>3</sup> Isaiah 49:5;<sup>4</sup> Jeremiah 32:33<sup>5</sup> [Gataker's *Cinnus* 21:234]) *are frightened* (or, *be not frightened* [Beza]) *with any fear* (Erasmus, Illyricus, Tigurinus, Pagnine, Vatablus), or, *with any consternation* (Piscator, Gerhard), *any consternation*<sup>6</sup> (Beza), or, *any perturbation*<sup>7</sup> (Vulgate). But *πτόησις* and *πτοεῖσθαι* properly signify, not so much *perturbation*, as *fear*, or *consternation*, as in Luke 21:9;<sup>8</sup> 24:37,<sup>9</sup> and in Plutarch and Pollux<sup>10</sup> (Gerhard). [See Gerhard.] *Πτόησις* here denotes, either, 1. the form of the fear, a pleonasm used both by the Hebrews, and by the Athenians, and also by the Latins (certain interpreters in Gomar); who say *gaudere gaudium, to rejoice a rejoicing, furere furem, to rage a rage, timere*

<sup>1</sup> Joshua 17:18: "But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though (יִצְחָק) they have iron chariots, and though (יִצְחָק) they be strong."

<sup>2</sup> Psalm 23:4: "Yea, though (יִצְחָק) I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

<sup>3</sup> Psalm 78:22, 23: "Because they believed not in God, and trusted not in his salvation: though he had commanded (יִצְחָק) the clouds from above, and opened the doors of heaven..."

<sup>4</sup> Isaiah 49:5: "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel (יִצְחָק) be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

<sup>5</sup> Jeremiah 32:33: "And they have turned unto me the back, and not the face: though I taught (יִצְחָק) them, rising up early and teaching them, yet they have not hearkened to receive instruction."

<sup>6</sup> In the Accusative case.

<sup>7</sup> In the Accusative case.

<sup>8</sup> Luke 21:9a: "But when ye shall hear of wars and commotions, be not terrified (μὴ πτοηθῆτε): for these things must first come to pass..."

<sup>9</sup> Luke 24:37: "But they were terrified (πτοηθέντες) and affrighted, and supposed that they had seen a spirit."

<sup>10</sup> Julius Pollux (second century AD) was a Greek grammarian and rhetorician. Only his *Onomasticon*, a dictionary of Attic phrases and an invaluable source of information concerning classical antiquity, survives.

*timorem, to fear a fear* (Erasmus, Beza). He here forbids that consternation with which a person might be mad, as it were, and forget his duty, etc. (Beza). Or, 2. the object and efficient cause of the fear, as in Romans 13:3, the cause of terror (Gomar, similarly Gerhard); so that the act or affection might be in the place of the object, in accordance with the Hebraism, as *fear* is taken in Job 3:25;<sup>1</sup> Psalm 53:5;<sup>2</sup> Proverbs 1:26; 3:25.<sup>3</sup> Thus *praise* is in the place of a praiseworthy name, Psalm 106:12; *covetousness* in the place of things much coveted (Gerhard out of Estius). [They explain the passage in a variety of ways:] While freely and out of pure conscience of duty ye obey, although ye be compelled by no fear or consternation to render it (Gataker's *Cinnus* 21:234, similarly certain interpreters in Gerhard). What he had said concerning fear in verse 2 he here explains, and shows that he was not speaking of servile fear and obedience, as if they, after the manner of slaves, ought to be terrified, for example, by the threats and abuses of harsh masters (Gomar). Others: *fearful of no causes of fear*, that is, unto the surrendering chastity; which the magistrates of the provinces were often also assailing with threats: just as Sara yielded not to the lust of Abimelech, Genesis 20 (Grotius). Others: If ye imitate in behavior the piety and modesty of Sara (Dickson<sup>4</sup>), and suffer not any earthly fear to take you away from the study of piety (Dickson, similarly Vorstius). See Luke 21:9; 24:37 (Vorstius, Grotius). Others: If ye trust in Christ, and in the favor and help of God, in such a way that ye are not wrong-headedly afraid or confounded by any evil (Gerhard). Others: As long as ye do this (Estius), that is, study good works (certain interpreters in Estius), it is not possible that ye fear any evil; for example, lest ye displease your husbands, if ye appear less elegantly adorned (Estius); or, lest ye carry yourselves in a servile manner, if ye readily submit yourselves for obedience (Estius, similarly Calvin, Tirinus); as the feminine sex is wont to empty fears (and suspicions [Calvin]) to be liable (Estius, similarly Calvin). But also, if perchance ye have married husbands of the less kind sort, study to mollify their souls rather by silence and patience, than by many words (Estius); bear perturbations moderately and bravely, and mollify and soften resentments, not by the sinking of your spirits, but by your

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<sup>1</sup> Job 3:25: "For the fear which I greatly feared (פֶּחַד פְּחַדִּיתִי) is come upon me, and that which I was afraid of is come unto me."

<sup>2</sup> Psalm 53:5a: "There were they fearing a fear (פֶּחַד־פֶּחַד), where no fear (פֶּחַד) was: for God hath scattered the bones of him that encampeth against thee..."

<sup>3</sup> Proverbs 3:25: "Be not afraid of sudden fear (אֶל־תִּירָא מִפֶּחַד פְּתָאִם), neither of the desolation of the wicked, when it cometh."

<sup>4</sup> David Dickson (1583-1662) was a Scottish Presbyterian divine. Dickson served his church as a minister and Professor of Divinity at Glasgow and at Edinburgh. He was ejected in 1662, after the Restoration, and he died later that same year. He co-authored the *Sum of Saving Knowledge*, and he wrote commentaries on the Psalms, the Gospel of Matthew, the Epistles of Paul, and the Catholic Epistles.

prudence and grace (Menochius): that ready subjection will win for you in turn, the love, honor, and reconciliation of your husbands (Tirinus): therefore, attend upon your calling with a brave and undaunted spirit (Calvin).

***As long as ye do well; follow her in good works, 1 Timothy 2:10. And are not afraid with any amazement; or, afraid of any amazement, any thing frightful, or which might terrify you, taking amazement for the object or cause or fear, as 1 Peter 3:14; Psalm 53:5; Proverbs 3:25; and the sense may be, either, so long as ye perform your duty with a resolute mind, and keep from that which is contrary to your faith; or, as long as you subject yourselves to your husbands willingly, cheerfully, and without slavish fear of being losers by your obedience, and faring the worse for your patience and submission.***

Verse 7: (1 Cor. 7:3; Eph. 5:25; Col. 3:19) Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, (1 Cor. 12:23; 1 Thess. 4:4) as unto the weaker vessel, and as being heirs together of the grace of life; (see Job 42:8; Matt. 5:23, 24; 18:19) that your prayers be not hindered.

[*The men, οἱ ἄνδρες*] In the place of ὁ ἄνδρες, *oh husbands*, by Antiptosis<sup>1</sup> or an Atticism. For he addresses them, as it is evident from the end of the verse: whence the Syriac, *ye husbands* (Gerhard).

[*Similarly, etc., ὁμοίως, συνουκοῦντες κατὰ γυνῶσιν*] *Similarly* (that is, reciprocally [Grotius, Estius]: In the place of which is ὡσαύτως, *in like manner*, 1 Timothy 2:9: He juxtaposes the duties of husbands and wives [Gerhard]) *dwelling together* (understanding, *let them be*, or *be ye* [Estius, thus Zegers, Piscator, Beza, Grotius], as at the beginning of the chapter [Estius]: or, *let them dwell together* [Illyricus, Pagnine, Gomar]; *let them cohabit* [Beza, Castalio]; *cohabit* ye [Piscator], understanding, *with your wives* [Piscator, Estius], that is, converse and live ye together with them [Estius], enjoying the same roof and bed [Menochius], as joined by an indissoluble chain [Gerhard]: *συνουκεῖν, to dwell together*, is used properly of Spouses; as it appears in the Greek of Genesis 20:3;<sup>2</sup> Deuteronomy 22:13;<sup>3</sup> 24:1;<sup>4</sup> 25:5;<sup>1</sup> Proverbs 30:23;

<sup>1</sup> The putting of one case for another; here, the Nominative in the place of the Vocative.

<sup>2</sup> Genesis 20:3b: "Behold, thou art but a dead man, for the woman which thou hast taken; for she is dwelling together (συνωκηκυῖα, in the Septuagint) with a husband."

<sup>3</sup> Deuteronomy 22:13: "If any man take a wife, and dwell together (συνουκήσῃ, in the Septuagint) with her, and hate her..."

<sup>4</sup> Deuteronomy 24:1: "When a man hath taken a wife, and dwelt with (συνουκήσῃ, in the Septuagint) her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and



Isaiah 62:5;<sup>2</sup> Ecclesiasticus 25:16;<sup>3</sup> 42:9,<sup>4</sup> 10:<sup>5</sup> Now, he comprehends by a certain Synecdoche all the duties of spouses between them [Grotius], or the entire conjugal usage and way of life: Demosthenes<sup>6</sup> says, *The law does not permit a citizen τῷ ξένῳ συνοικεῖν, to cohabit, to be intimate, with a stranger*; and Laertius, in his *Lives and Opinions of Eminent Philosophers*<sup>7</sup> 8, τὰς συνοικούσας ἄνδρασι, *who with husbands cohabit, or are intimate* [Gataker's Pfochenius<sup>8</sup> 121]: In this place it denotes, either, 1. coming together with their wives [certain interpreters in Gerhard], as συνοικεῖν is used in Deuteronomy 24:1, and manifestly in Deuteronomy 22:13, just as also συνοικίζεῖν, *to make to live with*, in Deuteronomy 21:13:<sup>9</sup> Or rather, 2. domestical life [Gerhard]) according to acquaintance, or knowledge (Montanus, Piscator, Gomar, etc.), that is, agreeably to the knowledge (Gomar), by which ye excel them by privilege of Nature (Gerhard): or, *as it befits those knowing* (Beza, Piscator, Gomar), with judgment, not yielding to their passions in all circumstances, as did Adam (Zegers); prudently and rationally (Estius, similarly Menochius), humanely (Gerhard), moderately; that is to say, Rule ye them with wisdom (Gomar): or, according to that acquaintance of the Divine will that ye have obtained through

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give it in her hand, and send her out of his house.”

<sup>1</sup> Deuteronomy 25:5: “If brethren dwell together (κατοικῶσιν, in the Septuagint), and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and dwell together (συνοικήσει) with her.”

<sup>2</sup> Isaiah 62:5: “For as a young man marrieth (συνοικῶν, or, *dwelleth together with*, in the Septuagint) a virgin, so shall thy sons marry (κατοικήσουσιν, in the Septuagint) thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”

<sup>3</sup> Ecclesiasticus 25:16: “I had rather dwell (συνοικῆσαι) with a lion and a dragon, than to keep house (συνοικῆσαι) with a wicked woman.”

<sup>4</sup> Ecclesiasticus 42:9: “The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married (συνωκηκυῖα, or, *dwelling together*), lest she should be hated...”

<sup>5</sup> Ecclesiasticus 42:10: “In her virginity, lest she should be defiled and gotten with child in her father’s house; and having an husband, lest she should misbehave herself; and when she is married (συνωκηκυῖα, or, *dwelling together*), lest she should be barren.”

<sup>6</sup> Demosthenes (384-322 BC) was a Greek orator and statesman.

<sup>7</sup> Diogenes Laertius was a biographer of Greek philosophers, writing his *Lives and Opinions of Eminent Philosophers* probably sometime during the third century AD.

<sup>8</sup> *De Novi Instrumenti Stylo Dissertatio; qua Viri Doctissimi Sebastiani Pfochenii de Linguae Graecae Novi Testamenti Puritate, etc.*

<sup>9</sup> Deuteronomy 21:13: “And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and make her to live with (συνοικισθήσῃ, in the Septuagint), and she shall be thy wife.”

the Gospel. See Romans 15:14; 1 Corinthians 1:5; 2 Corinthians 6:6 (Grotius): or, according to the knowledge of the interpretation of the mysteries of Sacred Scripture, and specifically of those words in the history of the creation, Genesis 1:27, 28; 2:22; out of which this cohabitation, and other duties of spouses, are able to be deduced, to which end these words are adduced in Matthew 19:4; 1 Corinthians 6:16; 11:8; Ephesians 5:31. Now, γυνῶσις/*knowledge* is taken for that gift of the Spirit in 1 Corinthians 12:8 (Hammond).

***Dwell with them; perform all matrimonial duties to them; by a synecdoche, all the duties of that relation are contained under this one of cohabitation. According to knowledge; either, according to that knowledge of the Divine will, which by the gospel ye have obtained; or, prudently and wisely, and as becomes those that understand their duty.***

[*To the weaker vessel, etc., ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν*] *To the womanly vessel as weaker attributing honor* (Pagnine, Castalio, Beza, Piscator, similarly Erasmus, Montanus, Vulgate, etc.). A vessel in Scripture any instrument is called (Gerhard, Calvin, thus Estius), or that of which we make use (Grotius, similarly Beza): it is also used of Men, Acts 9:15; Romans 9:21, 22 (Grotius), and of the Bodies of men, 1 Thessalonians 4:4 (Gerhard); 2 Corinthians 4:7 (Estius). Here it is, either, 1. the Body of the woman (Menochius out of Aquinas,<sup>1</sup> similarly Estius): or, 2. the Woman herself (Menochius, Piscator, Gerhard, thus Beza, Gomar), who is compared to a vessel (Piscator, Gerhard), because of her use for various activities (Estius, similarly Gerhard), and among those for the act proper to spouses (Estius); because she is a *help to the man*, Genesis 2:18 (Gerhard, Menochius); and after the likeness of vessels for the use and ornament of her family and husband (Gomar). Here, therefore, the adjective identifies the subject, as in 1 Peter 2:2, 13 (Piscator, Gerhard). A Wife is ὄργανον, *a tool, for her Husband*, Aristotle's *Politics* 8, ἀσθενέστερον/*weaker than her husband*, as the same says in his *Economics* 3 (Grotius). Now, he says *as weaker* because we handle fragile vessels gently, lest they be broken (Gomar); and what things concern us most nearly, as they are weaker, we deem them worthy of greater care (Beza), 1 Corinthians 12:23 (Beza, Estius), in which place, as honor is to be bestowed upon the more ignoble members to cover their shame, so here upon one weaker, to cover her infirmity (Estius). And, as we more easily forgive boys erring through inexperience, so let us not be rigid and bitter toward our wives, on account of infirmities (Calvin); but let us cover them with conjugal love,

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<sup>1</sup> Thomas Aquinas (c. 1224-1274) was perhaps the greatest of the mediæval scholastic theologians.

and pardon lesser errors (Gerhard). Now, the woman, as she is weak in herself, so she is weaker comparatively than her husband (Gomar); both with respect to constitution of body, and mind (Menochius, thus Estius, Gerhard), judgment (Menochius, Gomar), affections (Gomar); industry also and prudence for the conducting of business (Menochius). Quintilian's<sup>1</sup> *Declamations* 308, *A woman is a feeble creature; and she brings to her natural infirmity no small burden when she is unmarried* (Grotius). By *honor* here he understands, either, 1. a moderate use of the matrimonial act (Lorinus<sup>2</sup> out of Jerome, Bede and Cæcumenius in Gerhard, similarly Menochius, Erasmus, Zegers), that they might make use of their wives honestly, chastely, and temperately, and not abuse them unto superfluous, still less abominable, lusts (Estius). Which is favored by what follows, *lest your prayers be hindered* (Menochius, Zegers). He wills that the conjugal debt be rendered to those; but honestly, not petulantly and impudently (certain interpreters in Menochius). Or, 2. subsistence (certain interpreters in Zegers and in Erasmus, thus Cameron, Hammond), as τιμή/*honor* is taken in Matthew 15:6; 1 Timothy 5:3, 17. Thus also Numbers 22:37; Acts 28:10. Thus Cicero, *honor is owed to the physician*,<sup>3</sup> that is, compensation. And Aristotle, in his *Rhetoric* 1:5, places among the parts of τιμή/*honor* δῶρα/*gifts*, etc. (Hammond). And, just as in Hebrew רָצָה is to *despise*, and thus also to *neglect*;<sup>4</sup> so in turn to *honor* is to *take care of*, etc. (Cameron). Therefore, the sense: Let them bear the maintenance of their wives, lest anything should be wanting to them (Cameron, similarly Lyra, Beza), for they are weaker, and are dependent upon their husbands for the necessities of life (Hammond). Or, 3. more generally, as it sounds (certain interpreters in Menochius, Gerhard), that they might not despise them on account of infirmities (Gerhard, similarly Estius, Gomar), nor treat them like servants or slaves (Gerhard); but that them, as the inseparable and useful companions of life (Gomar, Gerhard), they might value (Gomar, Calvin), address and treat respectfully, and accommodate themselves to them (Menochius); for we are not able truly to love those whom we despise (Calvin); that we might treat them honorably and courteously, and meet their infirmity prudently (Estius); that we might treat them mildly; just as a certain regard is had for crystal, for it is treated with care. This expression, *to hold in honor*, is also in the Book *Musar* (Grotius).

<sup>1</sup> Marcus Fabius Quintilianus (c. 35-c. 100) was a Roman rhetorician from Hispania, heavily referenced in medieval and Renaissance writing.

<sup>2</sup> Johannes Lorinus, or Jean Lorin (1559-1634), was a French Jesuit; he wrote several Biblical commentaries, including commentaries on Ecclesiastes, Wisdom of Solomon, Psalms, Acts, Jude, and Leviticus.

<sup>3</sup> *Epistularum ad Familiares* 16:9.

<sup>4</sup> See, for example, Proverbs 14:21: "He that despiseth (רָצָה, or, *neglecteth*) his neighbour sinneth: but he that hath mercy on the poor, happy is he."

[*As, etc.*, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς] That is, ὄντες/*being* (Gerhard), which is able to be referred, either, 1. to the husbands; so that the sense might be, husbands, just as also their wives, are called unto eternal life, so that they ought to strive for it by living well, and therefore their spouses are to be treated by them honestly in accordance with the Law of God: or, 2. to the wives, so that the text might thus be rendered, *as also co-heirs, etc.*, understanding, *they are*, that is, the wives themselves, as the Syriac translates it (Gerhard out of Estius). Others read συγκληρονόμοις,<sup>1</sup> etc.<sup>2</sup> (Beza, Gerhard, Vorstius, Estius) as Jerome read Codex Regius<sup>3</sup> and Veronensis<sup>4</sup> (Gerhard), which squares better; for he understands the wives to be co-heirs of the same kingdom with their husbands (Vorstius). The argument here is threefold, 1. in the καὶ/*and*; 2. in the σύν/*together*; 3. in the substance of the matter (Beza). *As also co-heirs (inasmuch as ye are also heirs together* [Pagnine, Beza, Piscator]) *of the grace* (that is, of the benefit [Erasmus, Beza]) *of life* (Erasmus, Vatablus, etc.), that is, whereby is bestowed life eternal, that is, κατ' ἐξοχήν, *par excellence* (Beza, similarly Gomar); or, *of eternal life* to be given by grace, so that it might be a Hypallage<sup>5</sup> and a Synecdoche of kind (Piscator, thus Gerhard); or ζωῆς, *of life*, that is, ζωοποιούσης, *making alive*, as in 1 Peter 1:3. In a manuscript it is ποικίλης χάριτος ζωῆς, *of the manifold grace of life*,<sup>6</sup> because of the manifold gifts of the Spirit<sup>7</sup> (Grotius). *Of the grace of life*, that is, vital, for it gives spiritual life, and leads unto eternal life. He gives here the reason why men ought to honor their wives, because, although with respect to nature and sex they be infirm and unequal (Menochius), yet they are equal to their husbands with respect to their vocation into the same grace and glory (Menochius, similarly Beza, Estius, Calvin): for *in Christ there is neither male nor female*, Galatians 3:28 (Estius). Of Evangelical Grace, which leads unto eternal life, Men and Women are partakers (Grotius). Others: Χάρις/*grace* is a free gift, here, and in 1 Corinthians 16:3;<sup>8</sup> 2 Corinthians 8:1, 4;<sup>1</sup> 1 Peter

<sup>1</sup> In the Dative. Thus Codex Vaticanus.

<sup>2</sup> 1 Peter 3:7: “Likewise, ye husbands (οἱ ἄνδρες, in the Nominative case), dwell with them according to knowledge, giving honour unto the wife (τῷ γυναικείῳ, in the Dative case), as unto the weaker vessel, and as being heirs together (συγκληρονόμοι, in the Nominative case in the great majority of manuscripts) of the grace of life; that your prayers be not hindered.”

<sup>3</sup> Codex Regius is an eighth century Greek uncial of the New Testament, of the Alexandrian text-type.

<sup>4</sup> Codex Veronensis is a fourth or fifth century old Latin version of the Gospels, of the Western text-type.

<sup>5</sup> That is, a reversal of the syntactical relation of two words.

<sup>6</sup> Thus Codices Sinaiticus and Alexandrinus.

<sup>7</sup> See Romans 12; 1 Corinthians 12.

<sup>8</sup> 1 Corinthians 16:3: “And when I come, whomsoever ye shall approve by your

4:10; etc. Ζωή/*life* is mentioned here, either *life* itself, or the necessary supports of life. He instructed husbands that they bestow a maintenance upon their wives, for God has willed husbands and wives to be συγκληρονόμους, etc., that is, *partakers together of the grace*, both of *life* itself, which God gave to both in the creation, and of the necessary supports of life, the dominion and inheritance of which God gave to both in the beginning, Genesis 1:28, 29 (Hammond).

*Giving honour unto the wife; not despising them because of their weakness, or using them as slaves, but respecting them, caring for them, (as Matthew 15:6; 1 Timothy 5:3,) using them gently, covering their infirmities. As unto the weaker vessel; weaker than the husbands, and that both in body and mind, as women usually are. In Scripture any instrument is called a vessel, and the wife is here called so, as being not only an ornament, but a help to the husband and family, Genesis 2:18. This he adds as a reason why the husband should give honour to the wife, viz. her being the weaker vessel; weak vessels must be gently handled; the infirmities of children bespeak their pardon when they offend; and those members of the body which we think less honourable, on them we bestow more abundant honour, 1 Corinthians 12:23. It is a part of that prudence according to which men should dwell with their wives, to have the more regard to them because of their infirmities, (in bearing with them and hiding them,) lest they should be discouraged, if they find their weakness makes them contemptible. And as being heirs together: another reason why husbands should give honour to their wives, viz. because though by nature they are weak and unequal to their husbands, yet they are equal to them in respect of their being called to the same grace and glory, there being neither male nor female in Christ, Galatians 3:28. Of the grace of life; that is, eternal life, which is the gift of grace; or, is to be given out of grace.*

[*That, etc., εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν*] Others read ἐγκόπτεσθαι, *to be hindered*<sup>2</sup> (Grotius, Gerhard), as in the Complutensian<sup>3</sup>

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letters, them will I send to bring your liberality (χάρτιν) unto Jerusalem.”

<sup>1</sup> 2 Corinthians 8:4: “Praying us with much intreaty that we would receive the gift (τὴν χάριν), and take upon us the fellowship of the ministering to the saints.”

<sup>2</sup> Ἐκκόπτεσθαι signifies *to be cut off; ἐγκόπτεσθαι, to be hindered, or to have the way cut off.*

<sup>3</sup> The Complutensian Polyglot (taking its name from the university in Alcalá [Complutum, in Latin]; 1514) contained the first printed edition of the Septuagint, Jerome’s Vulgate, the Hebrew Text, Targum Onkelos with a Latin translation, and the first printed edition of the Greek New Testament. The labor of the scholars was superintended by Cardinal Francisco Ximénez de Cisneros.

and Royal Codices, and in two others<sup>1</sup> (Gerhard), and the Latin, and that rightly: for it is *to hinder*, as in Acts 24:4;<sup>2</sup> Romans 15:22;<sup>3</sup> Galatians 5:7;<sup>4</sup> 1 Thessalonians 2:18;<sup>5</sup> whence ἐγκοπὴ/*hindrance* in 1 Corinthians 9:12<sup>6</sup> (Grotius). But there is no variation in the sense, for ἐκκόπτειν is both *to cut off*, as in Matthew 3:10;<sup>7</sup> 5:30,<sup>8</sup> etc.; and *to sever*, or *to cancel*, as in Herodianus' *History of the Empire*<sup>9</sup> 7 (Gerhard). [Thus they translate it:] *To not to be severed, etc.*<sup>10</sup> (Montanus). *Lest ye be colliding, or undermined, in your prayers* (Gerhard out of the Syriac). *Lest your prayers be interrupted, or hindered* (Erasmus, Pagnine, Castalio, Piscator, Beza, Vulgate), that is, at those times in which they are to be made. Consult 1 Corinthians 7:5. The times of prayer and of conjugal embrace are to be distinguished (Estius); that is to say, Lest, if ye indulge excessive pleasure, the soul be called from the study of prayer (Menochius). Others: *Lest prayer be hindered*, that is, the force and efficacy of the prayers, by quarrels and disputes (Grotius, similarly Menochius, Calvin), which follow from harsh treatment (Grotius). For prayers are not pleasing to God, except those which proceed from a quiet spirit (Grotius, similarly Calvin). But ye are mad, if ye shut up to yourselves the way to invoke God, since it is the one refuge of our salvation (Calvin).

***That your prayers be not hindered; either, that ye be not diverted and hindered from praying; or, that the efficacy of your prayers be not hindered, viz. by those contentions and differences which are like to arise, if you do not dwell with your own wives***

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<sup>1</sup> Indeed, the majority of manuscripts read ἐγκόπτεσθαι.

<sup>2</sup> Acts 24:4: "Notwithstanding, that I might hinder (ἐγκόπτω) thee no further, I pray thee that thou wouldest hear us of thy clemency a few words."

<sup>3</sup> Romans 15:22: "For which cause also I have been hindered (ἐνεκοπήμην) much from coming to you."

<sup>4</sup> Galatians 5:7: "Ye did run well; who did hinder (ἀνέκοψεν) you that ye should not obey the truth?"

<sup>5</sup> 1 Thessalonians 2:18: "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered (ἐνέκοψεν) us."

<sup>6</sup> 1 Corinthians 9:12: "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should give some hindrance (ἐγκοπὴν τινα) to the gospel of Christ."

<sup>7</sup> Matthew 3:10: "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down (ἐκκόπεται), and cast into the fire."

<sup>8</sup> Matthew 5:30a: "And if thy right hand offend thee, cut it off (ἐκκοψον αὐτήν), and cast it from thee..."

<sup>9</sup> Herodianus of Syria (c. 170-240) was a Roman civil servant; he wrote a history of the Roman Empire in Greek covering the years from 180 to 238 (*History of the Empire from the Death of Marcus*).

<sup>10</sup> A woodenly literalistic rendering.

**according to knowledge, and give them the honour that belongs to them.**

Verse 8: Finally, (**Rom. 12:16; 15:5; Phil. 3:16**) *be ye* all of one mind, having compassion one of another, (**Rom. 12:10; Heb. 13:1; 1 Pet. 2:17**) love as brethren (**or, loving to the brethren<sup>1</sup>**), (**Col. 3:12; Eph. 4:32**) *be* pitiful, *be* courteous...

[*In, etc., τὸ δὲ τέλος*] *In conclusion* (Vulgate, Vatablus, Zegers). *What remains to be performed* (Zegers). *Finally* (Beza, Piscator). *In sum* (Erasmus, Vatablus, Zegers). קִרְבָּן, *the end of the matter*, Ecclesiastes 12:13. The sum of my admonitions returns to these things, which I will now say. Now, these admonitions pertain, not to men of a certain sort, as do certain of those preceding (Grotius); but to all Christians (Grotius, similarly Beza, Zegers).

[*Harmonious<sup>2</sup>*] Or, *likeminded*, understanding, *be ye* (Beza, Piscator), that is, of the same mind and judgment (Menochius): think ye the same thing, feel ye the same thing (Estius, thus Gomar). The sense is the same as in Romans 12:16; 15:5 (Grotius).

[*Having compassion, συμπαθεῖς*] *To be affected similarly*, or *in the same manner* (Erasmus, Vatablus, Vorstius, thus Estius, Gomar); that is to say, be ye touched with mutual affection (Vatablus, thus Erasmus), on account of the good and ills of others (Estius, Gomar); some grieving for the evils of others (Grotius, thus Gomar), and rejoicing in the good (Gomar, thus Estius). See an example in Hebrews 10:34 (Grotius).

***Be ye all of one mind; either, be of one mind in the things of faith, and then this implies the consent of the understanding, and the next, that of the affections; or, be united both in faith and affection: see Romans 12:16; 2 Corinthians 13:11; Philippians 4:2. Having compassion one of another: mutually affected with each other's good or evil, Romans 12:15; Hebrews 10:34; 13:3. This he joins with the other as the consequent of it; they that are united in faith and love are of the same body; and where one member suffers, the rest suffer, 1 Corinthians 12:26.***

[*Lovers of the brotherhood* (that is, of fraternal charity [Menochius]; or, of the brethren, that is, of Christians [Estius])] The sense is the same as in 1 Peter 2:17. See also Romans 12:10; Hebrews 13:1; etc. (Grotius).

***Love as brethren; viz. in Christ: see 1 Peter 2:17.***

[*Merciful, εὐσπλαγχνοι*] *Unto mercy* (inmost [Beza]) *disposed* (Piscator, Beza). From εὖ, which denotes a *good disposition*, and σπλάγχνα, which

<sup>1</sup> Greek: φιλάδελφοι.

<sup>2</sup> Greek: ὁμόφρονες/*likeminded*.

properly signifies *entrails*; thence *the heart*, and the motion of the heart, to be merciful (Piscator, thus Gerhard). The same word in Ephesians 4:32<sup>1</sup> signifies that we ought to be forward to help others. See Philippians 2:1;<sup>2</sup> Colossians 3:12;<sup>3</sup> 1 John 3:17<sup>4</sup> (Grotius).

***Be pitiful; ready to show mercy, of a merciful disposition, Ephesians 4:32; Colossians 3:12.***

[*Temperate, etc., φιλόφρονες*] That is to say, τὰ φίλα φρονοῦντες, *those who are friendship-minded*, who study to do those things which are pleasing to the other (Gerhard out of Piscator, similarly Vorstius). [Thus they translate it:] *Gentle* (Tremellius out of the Syriac), *amicable* (Zegers), *mild*, or, *pleasant* (Camerarius), *affable* (Erasmus, Illyricus, Tigurinus, Castalio), *courteous* (Pagnine, Beza, Piscator). Thus φιλοφρόνως/*courteously*, Acts 28:7;<sup>5</sup> 2 Maccabees 3:9<sup>6</sup> (Grotius). *Humane* (Estius, Vatablus). Unto the relational ties of life, ready and obliging (Erasmus). In a manuscript it is ταπεινόφρονες/*humble*.<sup>7</sup> Whence certain Latin codices [and Montanus] thus have *humiles/humble* (Grotius).

***Be courteous; kind, affable, humane, of a sweet conversation, in opposition to sourness and moroseness: the same word is used, Acts 28:7.***

Verse 9: (Prov. 17:13; 20:22; Matt. 5:39; Rom. 12:14, 17; 1 Cor. 4:12; 1 Thess. 5:15) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, (Matt. 25:34) that ye should inherit a blessing.

<sup>1</sup> Ephesians 4:32: “And be ye kind one to another, tenderhearted (εὐσπλαγχνοί), forgiving one another, even as God for Christ’s sake hath forgiven you.”

<sup>2</sup> Philippians 2:1: “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies (σπλάγχνα καὶ οἰκτιρμοί)...”

<sup>3</sup> Colossians 3:12: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies (σπλάγχνα οἰκτιρῶν), kindness, humbleness of mind, meekness, longsuffering...”

<sup>4</sup> 1 John 3:17: “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion (τὰ σπλάγχνα αὐτοῦ) from him, how dwelleth the love of God in him?”

<sup>5</sup> Acts 28:7: “In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously (φιλοφρόνως).”

<sup>6</sup> 2 Maccabees 3:9: “And when he was come to Jerusalem, and had been courteously (φιλοφρόνως) received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.”

<sup>7</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.



[*Not rendering evil, etc.*] Having been afflicted by injury, avenge not yourselves, neither by deed, nor word (Estius). See on Romans 12:17; and on 1 Peter 2:23 (Grotius).

***Not rendering evil for evil, or railing for railing; not recompensing evil either in words or deeds, Proverbs 24:29: see on 1 Peter 2:23; Romans 12:14, 17, 19, 21.***

[*Blessing*] That is, praying for good things (Grotius, Estius, Beza, Piscator), and according to your strength doing good to those who hurt you (Beza), or assail you with curses (Estius, thus Piscator).

***But contrariwise blessing; praying for, and, as ye can, doing good to, those that do evil to you, or speak evil of you, Matthew 5:39, 44; Luke 6:27, 28.***

[*Because, etc., εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε*] But εἰδότες/*knowing* is wanting in a manuscript<sup>1</sup> and in the Syriac (Grotius) [and in the Vulgate]. *As those that know that ye* (that is, as the enemies and despisers of God [Beza]) *unto this* (either, 1. That ye might bless them, etc. [Piscator, certain interpreters in Estius]; or, 2. *unto this* which follows, that is, ἵνα κληρονομήσητε, *that ye should inherit* [Estius, Piscator]) *are called* (that is, unto Christianity [Tirinus]) *unto blessing, etc.* (Beza, Piscator), that is, by Metonymy, the beneficence, or kindness (Gomar), namely, of God (Estius, thus Gomar); that is to say, through patient tolerance of injuries (Tirinus, thus Menochius), and forgiveness (Estius), we obtain blessing (Estius, thus Menochius). There is an Antanacsis<sup>2</sup> in the word εὐλογίας, *a blessing*, which signifies sometimes *good words*, sometimes *benefits* (Grotius): [but here it is:] either, 1. eternal blessings (Grotius, similarly Piscator, Estius); or, 2. the good things of both lives, goods temporal, spiritual, and eternal (Gomar, similarly, Menochius, Tirinus), from a comparison with the following verses and 1 Timothy 4:8 (Gomar). The force of this argument is infinite, that is to say, God is so beneficent (Beza), so liberal in substance to you, and shall ye be sparing in words (Grotius)? and shall ye be so forward to vengeance, that ye would prefer to cast away such good, than not to pursue your injuries (Beza)? If ye wish to obtain blessing, then ye ought also, as much as it is in you, to bless your neighbors, beseeching God that He would make them partakers with you of the blessing (Estius).

***Knowing that ye are thereunto called; either, 1. To bless those that do evil to you, that so by patient bearing of injuries, forbearing private revenge, etc., ye might obtain a blessing. Or, 2. Ye are called hereunto, viz. to inherit a blessing. Called; in your***

<sup>1</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>2</sup> That is, a double meaning.

conversion to the faith of Christ. *That ye should inherit a blessing:* this either shows how believers came to partake of the blessing, viz. by way of inheritance; or it implies the perpetuity of it, that, whereas they can exercise their patience in suffering injuries but a little while, their recompence shall be for ever. *A blessing;* either, 1. Eternal life, as the greatest blessing: or, 2. The good things of both lives, temporal, spiritual, and eternal mercies, which are all promised to the godly, 1 Timothy 4:8, and which they have by right of inheritance, Psalm 37:11; Matthew 5:5: and this seems to agree with verses 10-12.

Verse 10: For (**Ps. 34:12, etc.**) he that will love life, and see good days, (**Jam. 1:26; 1 Pet. 2:1, 22; Rev. 14:5**) let him refrain his tongue from evil, and his lips that they speak no guile...

[*He that, etc.*, ὁ γὰρ θέλων ζῶην ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς] This is taken from Psalm 34:12 (Grotius, Piscator, Estius). He confirms what he had just said (Piscator, Gerhard). *For he that desires to love* (that is, desires and loves; or, *by loving loves*, that is, vehemently loves: It is an Hebrew expression, for רָצִיתִי is not simply *to desire*, but *with longing and delight*, as in Genesis 34:19;<sup>1</sup> Psalm 147:10;<sup>2</sup> Isaiah 62:4<sup>3</sup> [Gerhard]) *life* (namely, easy and pleasant [Drusius], blessed [Gerhard], long [Drusius, thus Beza, Gerhard, Estius], but in this passage eternal [Estius]), *and to see* (that is, to enjoy [Drusius, Gerhard]) *good days*, that is, tranquil and prosperous, as *evil days* are calamitous (Gerhard); that is to say, to pass a happy life (Grotius). Others, like the Syriac (Beza), more correctly read, θέλων ζῶην, καὶ ἀγαπῶν ἰδεῖν, *desiring life, and loving to see*, as it is in the Greek of Psalm 34<sup>4</sup> (Grotius, similarly Piscator). But in that place *life* and *days* pertain to this age; but in this place, like all Evangelical promises, they are referred to eternity (Grotius).

***He that will love life; he that earnestly desires to lead a quiet and comfortable life here, and to enjoy eternal life hereafter. And see good days; peaceable and prosperous; as evil days are such as are grievous and calamitous, Genesis 47:9.***

<sup>1</sup> Genesis 34:19a: "And the young man deferred not to do the thing, because he had delight (רָצִיתִי) in Jacob's daughter..."

<sup>2</sup> Psalm 147:10: "He delighteth (רָצִיתִי) not in the strength of the horse: he taketh not pleasure in the legs of a man."

<sup>3</sup> Isaiah 64:2b: "...but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth (רָצִיתִי) in thee, and thy land shall be married."

<sup>4</sup> Psalm 34:12: "What man is he that desireth life, and loveth to see good days (ὁ θέλων ζῶην ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς, in the Septuagint)?"

[*Let him refrain*<sup>1</sup> (or, *keep* [Tremellius out of the Syriac]: *cause to desist*, or *to keep quiet* [Beza, Gerhard]: *cause to be silent* [Æthiopic]: Παύειν here is *to refrain*, as in Acts 6:13;<sup>2</sup> 13:10:<sup>3</sup> In Hebrew, it is נָצַר, *to keep*, in the place of which the Syriac has נָטַר, with the same signification, with the צ/*ts* changed into ט/*t*, which is common in Syriac [Grotius]) *his tongue from evil* (that is, from slander [Grotius, similarly Erasmus, Gerhard]) *and the lips of him* (or rather, *his* [Estius, Beza, Piscator, etc.]: But that αὐτοῦ/*his* is wanting in both places in a Manuscript<sup>4</sup> [Grotius]) *lest they speak guile*] To his neighbor (Estius): beware of lying (Grotius). Now, under these two he prohibits all the other vices of the tongue (Estius, Gerhard), in accordance with the common Hebraisms (Gerhard); and he prescribes the contrary virtues, by the name of εὐλογίαν/ *blessing*,<sup>5</sup> by which we pray for good for our Neighbor. For these things pertain to the recommending of that (Estius, Gerhard).

***Let him refrain his tongue from evil: from evil-speaking, railing, reviling, open detraction. And his lips that they speak no guile; tell no lies of his neighbour: or, this may imply whispering, backbiting, or any way secretly and closely speaking evil of him. Under these two, all the vices of the tongue, whereby our neighbour may be wronged, are contained, and the contrary virtues commanded, under the name of blessing.***

Verse 11: Let him (Ps. 37:27; Is. 1:16, 17; 3 John 11) eschew evil, and do good; (Rom. 12:18; 14:19; Heb. 12:14) let him seek peace, and ensue it.

[*Let him turn aside from evil* (that is, from sin, from vengeance and cursing [Estius]; or, generally, from all evil and every occasion of evil, and the manner of life of evil men [Gerhard]), *and do* (that is, perform [Estius], speak, and think [Gerhard]) *good*] Both this and the following is out of Psalm 34, with the person changed. The former is *to abstain from the perverse: It is the beginning of virtue to flee from vice; and the beginning of wisdom, to abstain from Folly*.<sup>6</sup> The latter is *to apply oneself to good works*. See 1 Peter 1:14, 15; 2:1, 2 (Grotius).

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<sup>1</sup> Greek: παυσάτω.

<sup>2</sup> Acts 6:13: “And set up false witnesses, which said, This man ceaseth not (οὐ παύεται) to speak blasphemous words against this holy place, and the law...”

<sup>3</sup> Acts 13:10: “And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease (οὐ παύσῃ) to pervert the right ways of the Lord?”

<sup>4</sup> Thus Codices Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>5</sup> Verse 9.

<sup>6</sup> Horace's *Epistles* 1:1:41.

*Let him eschew evil, and do good; let him not only in general avoid all sin, and exercise himself in all well-doing, (as the prophet's meaning, cited in the margin, seems to be,) but particularly, let him avoid all sin against his neighbour, not recompensing evil to him, and doing him all the good he can, and overcoming evil with good; and to this the apostle accommodates the prophet's words.*

[*Let him look into* (or, *seek* [Estius, Piscator, etc.], that is, with great zeal and solicitude, as the word denotes<sup>1</sup> [Gerhard, similarly Estius], Matthew 2:13;<sup>2</sup> 6:33;<sup>3</sup> 21:46:<sup>4</sup> ζητεῖν is the same as διώκειν, *to seek after*,<sup>5</sup> Romans 9:30, 31;<sup>6</sup> 12:14<sup>7</sup> [Gerhard]) *peace* (with God, and with himself [Menochius, certain interpreters in Estius]; with his neighbor [Estius, Menochius]), *and follow after* (or, *pursue* [Beza], *overtake* [Estius, Menochius, Piscator], that is, let him pursue, and attempt to apprehend, one fleeing, as it were [Menochius]) *it*] The sense is the same as in Matthew 5:9 (Grotius); Romans 12:18; 14:19; Hebrews 12:14 (Gerhard).

*Let him seek peace; not only with God and his own conscience, but with his neighbours, which is here especially meant. And ensue it: either seeking and ensuing signify the same thing, viz. an earnest desire of peace, and use of all lawful means to obtain it; or, ensuing it may signify the difficulty of obtaining it; when we seek it, it may seem to fly from us, men may not let us have peace when we would have peace, Psalm 120:7, and therefore we must follow it, Hebrews 12:14.*

Verse 12: For the eyes of the Lord *are* over the righteous, (**John 9:31; Jam. 5:16**) and his ears *are open* unto their prayers: but the face of the Lord *is* against (**Gr. upon**<sup>8</sup>) them that do evil.

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<sup>1</sup> Greek: ζητησάτω.

<sup>2</sup> Matthew 2:13b: "...for Herod will seek (ζητεῖν) the young child to destroy him."

<sup>3</sup> Matthew 6:33: "But seek ye (ζητεῖτε) first the kingdom of God, and his righteousness; and all these things shall be added unto you."

<sup>4</sup> Matthew 21:46: "But when they sought (ζητοῦντες) to lay hands on him, they feared the multitude, because they took him for a prophet."

<sup>5</sup> 1 Peter 3:11b: "...let him seek peace, and ensue (διωξάτω) it."

<sup>6</sup> Romans 9:30, 31: "What shall we say then? That the Gentiles, which followed (διώκοντα) not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed (διώκων) after the law of righteousness, hath not attained to the law of righteousness."

<sup>7</sup> Romans 12:14: "Bless them which persecute (τοὺς διώκοντας) you: bless, and curse not."

<sup>8</sup> Greek: ἐπὶ.

[*The eyes of the Lord* (that is, affectionate and favoring [Piscator, Gerhard, Estius, Menochius], by a Synecdoche of kind [Piscator], understanding, *are attentive* [Beza, Piscator]) *upon the righteous* (who do those things that were just mentioned [Estius]), *and His ears, etc.*] God has a favorable regard to the pious, and hears them (Grotius); He cares for them, and carries them unto happiness (Estius), John 9:31; James 5:16 (Grotius).

***For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; God watcheth over them, looks favourably on them, and hears their prayers: see Psalm 34:15. This he lays down as a motive to patience under injuries, and to keep us from tumultuating passions, and desires of revenge; that God sees all we suffer, hath a care of us, and is ready to hear, and in due time to help us.***

[*The face, etc.*] That is, angry and menacing (Menochius, similarly Estius, Piscator, Gerhard). It is a Synecdoche of kind (Piscator). פָּנָיו, πρόσωπον, *face*,<sup>1</sup> is sometimes taken in a good sense, as in Numbers 6:25, 26;<sup>2</sup> sometimes in a bad sense, as in Psalm 21:9;<sup>3</sup> 68:2.<sup>4</sup> In which manner it is to be taken is to be gathered from the circumstances (Gerhard, similarly Estius).

[*Upon, etc., ἐπὶ, etc.*] *Against those that do evil* (Beza, Piscator). Ἐπὶ/*upon/over* and the Hebrew ב/*in/on*<sup>5</sup> are here put for *against*, as in Luke 10:19<sup>6</sup> (Grotius).

***But the face of the Lord is against them that do evil; his anger, or indignation; face being here taken not for God's favour, (as many times it is,) but in the contrary sense, as Leviticus 17:10; 20:5; Psalm***

<sup>1</sup> Psalm 34:16: "The face (פָּנָיו; πρόσωπον, in the Septuagint) of the Lord is against them that do evil, to cut off the remembrance of them from the earth."

<sup>2</sup> Numbers 6:25, 26: "The Lord make his face (פָּנָיו; πρόσωπον αὐτοῦ, in the Septuagint) shine upon thee, and be gracious unto thee: The Lord lift up his countenance (פָּנָיו; πρόσωπον αὐτοῦ, in the Septuagint) upon thee, and give thee peace."

<sup>3</sup> Psalm 21:9: "Thou shalt make them as a fiery oven in the time of thine anger (פָּנָיו; thy face/presence; τοῦ προσώπου σου, in the Septuagint): the Lord shall swallow them up in his wrath, and the fire shall devour them."

<sup>4</sup> Psalm 68:1, 2: "Let God arise, let his enemies be scattered: let them also that hate him flee before him (פָּנָיו; from His face; ἀπὸ προσώπου αὐτοῦ, in the Septuagint). As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence (פָּנָיו; from the face; ἀπὸ προσώπου, in the Septuagint) of God."

<sup>5</sup> Psalm 34:16a: "The face of the Lord is against them that do (פָּנָיו; ἐπὶ ποιοῦντας, in the Septuagint) evil..."

<sup>6</sup> Luke 10:19: "Behold, I give unto you power to tread on serpents and scorpions, and over (ἐπὶ) all the power of the enemy: and nothing shall by any means hurt you."

68:1, 2. Men show by their countenances whether they be angry or pleased; and hence it is that God's face is sometimes taken for his favour, sometimes for his displeasure. A further argument to persuade us to patience, that God undertakes to plead our cause against our enemies, and avenge us on them; whereas if we think to secure ourselves against them by undue means, we make God an enemy to us.

Verse 13: (**Prov. 16:7; Tobit 12:7;**<sup>1</sup> **Rom. 8:28**) And who *is* he that will harm you, if ye be followers of that which is good?

[*And, etc., καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε*] Καὶ/*and* connects nothing here, but subjoins, as in that saying of Virgil, ...*and who will adore the divinity of Juno hereafter?*<sup>2</sup> (Beza). *And who is he that would afflict* (or, *would harm* [Castalio, thus the Arabic], *would treat poorly* [Grotius, similarly Beza, Montanus], as we have κακοῦν in Acts 7:6,<sup>3</sup> 19;<sup>4</sup> 12:1;<sup>5</sup> 18:10<sup>6</sup> [Grotius]) *you* (or, *would do harm to you* [Vulgate], that is, would be able to harm, that is, to inflict true harm [certain interpreters in Estius]: or, would desire to harm [Grotius]), *if of goodness* (or, *of good* [Montanus, Vulgate], that is, either, 1. of God, who is ἀνταγαθόν, *goodness itself*, and the *highest good* [certain interpreters in Gerhard] [and is said to be *alone good*, Matthew 19:17], so that the argument might be from the example of God, as in Matthew 5:44, 45 [Gerhard]; or, 2. of Christ [other interpreters in Gerhard]; or, 3. of honest good, that is, virtue [Estius, thus Gerhard], which, as a certain pattern and norm, is set forth as worthy to be imitated by all [Estius]; or, of good things [Vatablus, Grotius, Beza], just as the Syriac and Latin have it here [Grotius]) *emulators* (or, *imitators* [Montanus]: In the place of μιμηταὶ/*imitators* is ζηλωταὶ, *zealous followers* [Gerhard, Grotius], in a manuscript [Grotius] and in two codices<sup>7</sup> [Gerhard], not incorrectly: See Acts 21:20<sup>8</sup> [Grotius]) *ye be?*

<sup>1</sup> Tobit 12:7: "It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you."

<sup>2</sup> *Aeneid* 1:38.

<sup>3</sup> Acts 7:6b: "...and that they should bring them into bondage, and entreat them evil (κακώσουσιν) four hundred years."

<sup>4</sup> Acts 7:19: "The same dealt subtilly with our kindred, and evil entreated (ἐκάκωσε) our fathers, so that they cast out their young children, to the end they might not live."

<sup>5</sup> Acts 12:1: "Now about that time Herod the king stretched forth his hands to vex (κακῶσαι) certain of the church."

<sup>6</sup> Acts 18:10: "For I am with thee, and no man shall set on thee to hurt (κακῶσαι) thee: for I have much people in this city."

<sup>7</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>8</sup> Acts 21:20: "And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they

(Piscator, etc.), that is, if with vehement zeal and ardor ye follow virtue, and embrace it after the likeness of a bride (Tirinus); if always ye imitate those things which are clearly good (Grotius). *Who?* that is to say, none (Gomar), or few (Grotius, Gomar). This pertains especially to the future life, yet in due measure to the present (Estius). Since by their kindnesses even men especially evil are wont to be bound, corrected, or restrained (Gomar). As it generally happens that those who govern their tongue (Estius), and study peace and goodwill (Estius, similarly Calvin), also soften fierce spirits<sup>1</sup> (Calvin), and live tranquilly and happily (Estius). For wicked men generally do harm to us, either as provoked by us, or because we expend no effort on obliging them, as we ought. *Hatred and battles*, says Plato in his *Republic* 1, *injustice stirs up, but righteousness elicits agreement and friendship*. But, because the sons of God are often undeservedly attacked by many (Calvin), and by the patience of good men evil men become worse (Gomar), Peter adds another response in the following verse (Gomar, similarly Calvin).

***And who is he that will harm you? that is, none or few will harm you, as being convinced and overcome by your good deeds, whereby even they are many times mollified and melted that are of themselves most wicked and hardhearted, 1 Samuel 24:16, 17. If ye be followers of that which is good; either followers of God, who doth good to the evil and unkind; but then it should be rendered, followers of him who is good, or rather, followers of those things that are good: that is to say, If you be diligent in doing good to others, none will have the heart to do you hurt.***

Verse 14: (**Matt. 5:10-12; 1 Pet. 2:19; 4:14; Jam. 1:12**) But and if ye suffer for righteousness' sake, happy *are ye*: and (**Is. 8:12, 13; Jer. 1:8; John 14:1, 27**) be not afraid of their terror, neither be troubled...

[*If...we suffer*] That is, we are afflicted (Piscator). Πάσχειν, *to suffer*, here is taken absolutely, hence it denotes whatever παθήματα/*sufferings* brought upon us, whether by words, or by deeds, etc. (Gerhard). If it come to pass that ye be afflicted (Estius). Because he saw that the cruelty of Magistrates because of religion was able to be objected, he responds to it (Grotius).

[*Because of righteousness*] That is, virtue (Drusius), or the study of piety (Gerhard, thus Estius); or, the profession of the Gospel (Grotius, similarly Gerhard, Estius), in which obedience is rendered to God, than which nothing is more righteous (Grotius); or, because ye are righteous, because ye are Christians (Menochius).

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are all zealous (ζηλωται) of the law..."

<sup>1</sup> See Proverbs 15:1.

***But and if ye suffer for righteousness' sake; if ye suffer unjustly, whether it be for the true profession of the gospel, or in the exercise of righteousness, being followers of that which is good, and walking in the practice of the duties before mentioned.***

[*Blessed*] In accordance with Matthew 5:10 (Menochius, Grotius). Ye are no less happy (Gerhard, similarly Estius), both, on account of that most certain hope of the heavenly Kingdom (Estius, similarly Gerhard, Gomar); and, on account of the effects of the cross, your patience and edification, the glory of the truth and righteousness of God, the conversion of your neighbors, etc., which things are not to be posited in a meager happiness (Gomar).

***Happy are ye; both in the spiritual benefit you gain by sufferings, viz. your edification in faith, patience, humility, etc.; the glory which redounds to God, who supports you under and carries you through them; and the reward you yourselves expect after them, Matthew 5:10, etc.***

[*Of their terror, etc.*, τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε] *But the terror* (that is, κατὰ τὸν φόβον, *according to their fear* [Piscator]: or, *with fear* [Beza], or, *because of fear*, that is, διὰ τὸν φόβον, as in 1 Peter 3:6<sup>1</sup> [Grotius]: Others: He calls here *fear* by a metonymy of the effect in the place of the cause [Gomar] terrible afflictions and threatenings [Gomar, similarly Estius, Gerhard], as Job 3:25; Psalm 64:1; 91:5 [Gerhard]) *of them* (that is, of the impious [Piscator], of Magistrates [Grotius], who afflict you [Piscator, Menochius]; or, by the manner and example of them [Beza]; or, with which they fear [certain interpreters in Piscator]: wordly fear, with which those fearing to lose temporal goods depart from the good of virtue and righteousness, and thus lose eternal goods [certain interpreters in Estius]; or, the evil which they themselves fear; or, the threatenings by which they attempt to instill fear in you [Piscator]: And the Genitive αὐτῶν/*their* here denotes the Object [Grotius]: Others: He here calls the Idols of the Gentiles *their fear* [Mede's *Works* 1:2:12<sup>2</sup>]) *fear ye not* (Piscator, etc.). That is, above measure, or, more than God (Gomar).

***And be not afraid of their terror; either be not afraid after the manner of carnal men, (as the prophet's meaning is, Isaiah 8:12, 13,) or rather, (the apostle accommodating the words of the prophet to his present purpose,) be not afraid of those formidable things wherewith they threaten you; or, be not afraid of themselves and their threatenings, whereby they would strike terror into you: and so here is a metonymy in the words; fear, the effect, being put for the cause; thus fear is taken, Psalm 64:1; 91:5; Proverbs 1:26. Neither***

<sup>1</sup> 1 Peter 3:6: "...whose daughters ye are, as long as ye do well, and are not afraid with any amazement (μὴ φοβούμεναι μηδεμίαν πτόησιν)."

<sup>2</sup> Discourse on Acts 17:4.



***be troubled; viz. inordinately, with such a fear as is contrary to faith, and hinders you from doing your duty, John 14:1.***

Verse 15: But sanctify the Lord God in your hearts: and (**Ps. 119:46; Acts 4:8; Col. 4:6; 2 Tim. 2:25**) *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (**or, reverence**)<sup>1</sup>...

[*But the Lord, etc.*, Κύριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν] *But the Lord God* (or, *Christ*, as some codices read<sup>2</sup> [Gerhard]) *sanctify ye, etc.* (Piscator, Gerhard, etc.), that is, give thanks to Him, as Cyprian and the other Martyrs did, when their condemnation was pronounced<sup>3</sup> (Grotius): honor ye Him with true faith and obedience (Gomar), and by resting with a firm confidence in His promised help and guardianship (Piscator, similarly Gerhard, Gomar, Beza), against all causes of terror (Beza, similarly Gerhard, Gomar), lest they cast down your faith, etc. (Gerhard).

***But sanctify the Lord God in your hearts; exalt him in your hearts, and give him the honour of all his glorious perfections, power, wisdom, goodness, faithfulness, etc., by believing them, and depending upon his promises for defence and assistance against all the evils your enemies may threaten you with.***

[*Prepared, etc.*, ἔτοιμοι δὲ ἀεὶ πρὸς ἀπολογία παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος] *But prepared* (or, *ready* [Gerhard], understanding, *be ye* [Beza, Piscator], even all laymen [Tirinus]) *always* (that is, when ye are asked [Gomar]) *for an apology* (or, *for a defense* [Erasmus, Tremellius, Estius, Gerhard, Menochius], as the word is taken in Acts 22:1;<sup>4</sup> 1 Corinthians 9:3;<sup>5</sup> 2 Corinthians 7:11;<sup>6</sup> 2 Timothy 4:16,<sup>7</sup> namely, of the true religion [Gomar, similarly Gerhard, Piscator], by speech and arguments [Piscator]; or, for a response to those things that adversaries object [Estius]; or, *for a justification* [Erasmus]; *for a satisfaction* [Vulgate], that is, to render such [Tirinus]: or, *to answer* [Pagnine, Erasmus, Beza, Piscator, etc.]; or, *to render a*

<sup>1</sup> Greek: φόβου.

<sup>2</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>3</sup> See *Acts of the Martyrdom of Saint Cyprian*.

<sup>4</sup> Acts 22:1: “Men, brethren, and fathers, hear ye my defence (ἀπολογία) which I make now unto you.”

<sup>5</sup> 1 Corinthians 9:3: “Mine answer (ἀπολογία) to them that do examine me is this...”

<sup>6</sup> 2 Corinthians 7:11a: “For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what a defense (ἀπολογία), yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!”

<sup>7</sup> 2 Timothy 4:16: “At my first answer (ἀπολογία) no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.”

*reason* why ye are Christians: Thus we have ἀπολογία in Philippians 1:7,<sup>1</sup> 17,<sup>2</sup> etc. [Grotius]) *to every man asking you* (or, *to whomever asks of you* [Beza, Piscator], either, modestly for the sake of learning, or, as the judiciary authority; yet not to profane scoffers, or furious men, on account of that in Matthew 7:6 [Gomar]: In a manuscript it is not incorrectly ἀπαιτοῦντι, *to one inquiring/demanding, if anyone ask/demand a reason from you*<sup>3</sup> [Grotius]) *a reason* (or, *a word* [Tremellius out of the Syriac, Arabic, Æthiopic], or, *that ye speak* [Vatablus]) *concerning that hope* (understanding, *which is* [Erasmus, Piscator]) *in you*. That is, *which ye have in Christ concerning life and future glory* (Estius, similarly Menochius); *which infidels deride as vain* (Estius). Religion here, as also in Acts 26:7 (Grotius), he calls *hope* (Grotius, Gomar), by Metonymy (Gomar) of adjunct (Grotius); then by Synecdoche, or by Metalepsis (Gomar). Περὶ ἐλπίδος, *concerning hope*, is used in an unusual manner, in the place of ἐλπίδος, *of hope*, which form of speech occurs three times in John 16:8<sup>4</sup> (Beza). Περὶ here is superfluous, as it often is (Grotius).

***And be ready always; prepared to answer when duly called to it. To give an answer; or, to make an apology or defence, viz. of the faith ye profess; the word is used, Acts 22:1; 1 Corinthians 9:3. To every man that asketh you; either that hath authority to examine you, and take an account of your religion; or, that asks with modesty, and a desire to be satisfied, and learn of you. A reason of the hope that is in you; that is, faith, for which hope is frequently used in Scripture, which is built upon faith: the sense is, Whereas unbelievers, your persecutors especially, may scoff at your hope of future glory, as vain and groundless, and at yourselves, as mad or foolish, for venturing the loss of all in this world, and exposing yourselves to so many sufferings, in expectation of ye know not what uncertainties in the other; do ye therefore be always ready to defend and justify your faith against all objectors, and to show how reasonable your hope of salvation is, and on how sure a foundation it is built.***

[*With, etc., μετὰ πραΰτητος καὶ φόβου*] *With mildness, or gentleness* (that is, do not respond contentiously, impudently [Estius], arrogantly [Estius, Menochius]; but modestly [Menochius], and with mild words [Gerhard]) *and*

<sup>1</sup> Philippians 1:7b: "...inasmuch as both in my bonds, and in the defence (ἀπολογία) and confirmation of the gospel, ye all are partakers of my grace."

<sup>2</sup> Philippians 1:17: "But the other of love, knowing that I am set for the defence (ἀπολογία) of the gospel."

<sup>3</sup> Thus Codex Alexandrinus.

<sup>4</sup> John 16:8: "And when he is come, he will reprove the world of sin (περὶ ἁμαρτίας), and of righteousness (περὶ δικαιοσύνης), and of judgment (περὶ κρίσεως)..."

*fear* (Beza, Piscator, Erasmus), either, 1. of the magistrate (Gomar); with reverence, as that is owed to each person (Estius): or, 2. of God (Gomar). And he rightly conjoined these things: Abstaining from harsh words; but yet not withholding anything that might make for the case, and that on account of reverence for God (Grotius); answering gently, but fearlessly (Gerhard).

***With meekness and fear; either with meekness in relation to men, in opposition to passion and intemperate zeal, (your confession of the faith must be with courage, but yet with a spirit of meekness and modesty,) and fear or reverence in relation to God, which, where it prevails, overcomes the fierceness of men's spirits, and makes them speak modestly of the things of God, and give due respect to men; or, fear may be set in opposition to pride, and presumption of a man's own wisdom or strength; that is to say, Make confession of your faith humbly, with fear and trembling, not in confidence of your own strength, or gifts, or abilities.***

Verse 16: (**Heb. 13:18**) Having a good conscience; (**Tit. 2:8; 1 Pet. 2:12**) that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

[*Having a good conscience*] Which an outwardly holy and unblameable life may produce (Estius): Avoiding sins (Piscator): In every act preserving a good conscience, Acts 23:1; 1 Timothy 1:5, 19; 3:9 (Grotius). For this furnishes confidence to speak (Estius), and gives force and efficacy to the defense (Menochius). But if the life answer not to the profession, even learned disputation will be useless among those, who judge of your speech by your manners (Estius).

***Having a good conscience; this may be read either, 1. Indicatively, and joined (as by some it is) to the former verse; and then the sense is: If ye be always ready to answer every one that asketh you a reason of the hope that is in you, ye shall have a good conscience: or rather, 2. Imperatively (which our translation favours;) that is to say, Not only be ready to make confession of your faith, but let your life and practice be correspondent to it, in keeping yourselves pure from sin, and exercising yourselves unto godliness, from whence a good conscience proceeds; here therefore the effect is put for the cause, a good conscience for a good life, Acts 23:1.***

[*That in this, that they detract from you*<sup>1</sup>] The same expression as is in 1 Peter 2:12<sup>2</sup> (Grotius, Menochius).

<sup>1</sup> Greek: ἵνα ἐν ᾧ καταλαλῶσιν ὑμῶν.

<sup>2</sup> 1 Peter 2:12: "Having your conversation honest among the Gentiles: that, whereas

[*They may be confounded that, etc.*, οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν] *That abuse* (or, *calumniate* [Tremellius out of the Syriac, thus Montanus], *reproach*, or, *attack* [Erasmus, Vatablus]: Concerning this word, see Matthew 5:44;<sup>1</sup> Luke 6:28 [Grotius]) *your good* (or, you because of *your good* [Camerarius, thus Grotius]) *conversation in Christ* (Piscator, Beza, etc.), that is, your life, which ye lead in accordance with the doctrine of Christ (Estius, similarly Grotius), which they calumniate as nefarious and false (Estius). *They speak ill of you because ye are Christians*. But this very thing *shall be to them for shame*, when it appears from your deeds that the Christian religion is honest and pure (Grotius). The Syriac here repeats the particle ὥς/*as*, so that the sense might be, So it shall be come pass that those who speak ill of you as malefactors, they themselves, as calumniators, in turn...will receive ill and be ashamed. This is certainly a probable reading, and a most agreeable sense (Estius).

***That whereas they speak evil of you, etc.; the sense is, that whereas they speak evil of you, as of evildoers, your good conversation may bear witness for you, confute their calumnies, and make them ashamed, when it appears that their accusations are false, and that they have nothing to charge upon you but your being followers of Christ. Your good conversation in Christ; that is, that good conversation which ye lead as being in Christ; viz. according to his doctrine and example, and by the influence of his Spirit.***

Verse 17: For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

[*It is better, etc.*] For him, namely, who suffers (Estius); or, the sense is that the former is good, but not the latter. A comparison is often equivalent to a negation, as in Luke 18:14; 1 Corinthians 7:9 (Glassius' "Grammar" 3:5:21:483).

[*If, etc.*, εἰ θέλει τὸ θέλημα τοῦ Θεοῦ] In a manuscript it is εἰ θέλοι, *if it will*.<sup>2</sup> Θέλημα elsewhere signifies the Thing that God wills, but here the action of Willing (Grotius). Some interpreters, in the place of θέλημα/*will*, read πνεῦμα/*Spirit* (Grotius, thus Gerhard), because the words by shorthand

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they speak against you (ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν) as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

<sup>1</sup> Matthew 5:44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use (ἐπηρεάζοντων) you, and persecute you..." Thus in Luke 6:28.

<sup>2</sup> In the Optative. Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephraemi Rescriptus, and the great majority of Byzantine manuscripts.

were written similarly,  $\theta\mu\tilde{\alpha}$  and  $\pi\nu\tilde{\alpha}$  (Grotius). *If wills* (or, *thus will* [Erasmus, Pagnine, Beza, etc.], that is, He decree that it is to be suffered [Estius]) *the will of God* (Montanus). It is a Hebrew expression, noted by the learned,  $\text{אם כן ירצה}$   $\text{האל}$   $\text{רצון}$ , *if thus the will of God wills*; an expression equivalent to that which is in 1 Corinthians 4:19;<sup>1</sup> James 4:15<sup>2</sup> (Grotius out of Drusius). But here it is used over adversities, as in the Prayer, *thy will be done*. See also Matthew 26:42; Luke 22:42 (Grotius). If God establish by His will. He teaches that absolutely no affliction is brought upon the pious apart from God both permitting and willing (Estius).

[*To suffer, etc.*] This is the very thing that Socrates said to his wife; but neither concerning the right way, nor concerning the end to which that tends, was he thus instructed, as were the Christians. He who suffers on account of crimes has no hope of recompense; he who suffers on account of God has the greatest hope. See 1 Peter 2:20 (Grotius).

***If the will of God be so; namely, that ye must suffer; intimating that this is an argument for their patience and submission in their sufferings, and a ground of comfort to them, that they are led into them by the providence of God, (not by their own folly or rashness,) and have him for a witness and judge both of their cause and deportment.***

Verse 18: For Christ also hath (**Rom. 5:6; Heb. 9:26, 28; 1 Pet. 2:21; 4:1**) once suffered for sins, the just for the unjust, that he might bring us to God, (**2 Cor. 13:4**) being put to death (**Col. 1:21, 22**) in the flesh, but (**Rom. 1:4; 8:11**) quickened by the Spirit...

[*For Christ also* (the  $\kappa\alpha\iota$ /also carries emphasis, that is to say, even Christ Himself,  $\Theta\epsilon\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ , *the God-man* [Gerhard]) *once* (that is, some time, as in Hebrews 9:7; Psalm 89:35 [Grotius]: This word shows the efficacy of the passion of Christ, which, not repeated, but presented once, was sufficient for all the sins of all men [Menochius out of Estius]: He adds *once*, because he speaks of the suffering of death, as in Romans 6:10; Hebrews 9:26 [Estius]; or, that is to say, at one and the same time He suffered many things [Menochius]) *for, etc.*,  $\text{περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων}$   $\text{Περὶ}$  is the same as  $\text{ὑπὲρ}$ <sup>3</sup> (Gerhard).  $\text{Περὶ}$  and  $\text{ὑπὲρ}$  sometimes signify the occasion, sometimes the utility of the former, as it here appears to be. The Syriac in both places

<sup>1</sup> 1 Corinthians 4:19: "But I will come to you shortly, if the Lord will ( $\epsilon\acute{\alpha}\nu \acute{o} \text{Κύριος} \text{θελήσῃ}$ ), and will know, not the speech of them which are puffed up, but the power."

<sup>2</sup> James 4:15: "For that ye ought to say, If the Lord will ( $\epsilon\acute{\alpha}\nu \acute{o} \text{Κύριος} \text{θελήσῃ}$ ), we shall live, and do this, or that."

<sup>3</sup>  $\text{Περὶ}$  and  $\text{ὑπὲρ}$  can both signify *concerning* or *for the sake of*.

posited ἡλθι, *in the place of*. Compare Romans 5:6.<sup>1</sup> In a manuscript it is more fully περὶ ἁμαρτίας ὑπὲρ ὑμῶν, *concerning sin for your sake*<sup>2</sup> (Grotius). *For sins* (understand, by abolishing them by His passion, as if a payment of the penalty owed for them [Estius, similarly Gerhard]: or, because of our sins [Piscator]: Compare Hebrew 9:28; 1 Peter 2:24; 1 John 2:2 [Gerhard]) *He suffered*. If Christ has died upon occasion of our sins, and that for our good, who at that time were evil; how much more ought we to be prepared to die, or to endure evils, for His glory and the edification of Christians (Grotius)? In the place of ἔπαθε, *He suffered*, three codices, and also the Syriac and Vulgate, read ἀπέθανε, *He died*<sup>3</sup> (Gerhard).

***For Christ also hath once suffered; in opposition to the legal sacrifices which were offered from day to day, and from year to year, Hebrews 7:27; 9:25; and 10:12: and this shows, as the perfection of Christ's sufferings, (in that they needed not be repeated,) so our conformity to him in deliverance from ours; that as Christ underwent death (the principal part of his sufferings) not often, but once only, and then his glory followed; so likewise, if in this life we suffer for righteousness' sake, according to Christ's example, there remains no more suffering for us, but we shall be glorified with him, 2 Timothy 2:12. For sins; that is, for the expiation of sin. This is another argument for patience under sufferings, that Christ by his sufferings hath taken away the guilt, and freed us from the punishment, of sin; so that our sufferings, though they may be not only by way of trial, but of correction, yet are not properly penal or vindictive.***

[*The just* (not only with a righteousness of cause and particular, but also of person and universal [Gomar]) *for the unjust*] This he adds, both, to confirm the exhortation, and, to commend Christ's love (Estius).

***The just for the unjust; and therefore well may we, who are in ourselves unrighteous, be content to suffer, especially for his cause and truth.***

[*That, etc., ἵνα ἡμᾶς προσαγάγη τῷ Θεῷ*] *That us* (that is, straying, like sheep, 1 Peter 2:25 [Estius, Gerhard]) *to God He might bring* (Beza, Piscator, etc.), that is, that He might lead us back to life (Gerhard), reconciled us to God the Father (Gerhard, Gomar, similarly Estius); and might provide for us free access to Him, as this προσαγωγή/*access* is explained in Romans 5:2; Ephesians 2:18; 3:12 (Gerhard); or, in similitude of emotions and affections He

<sup>1</sup> Romans 5:6: "For when we were yet without strength, in due time Christ died for (ὑπὲρ) the ungodly."

<sup>2</sup> Thus Codex Alexandrinus.

<sup>3</sup> Thus Codices Sinaiticus, Alexandrinus, and Ephraemi Rescriptus.

might make us near to God (Estius). Προσάγειν here is the same as καταλλάσσειν, *to reconcile*, in Romans 5:10. Just as προσέρχεσθαι τῷ Θεῷ, *to draw near to God*,<sup>1</sup> is *to worship God*, as we saw a number of times; so also προσάγειν, *to bring*, is *to make them fit to worship God*: which Christ furnished both by supplying for us an example of obedience, and by sealing the truth of His doctrine with His own blood (Grotius): or, *the He might bring* by the form of an offering and gift (Estius, Gerhard). The Syriac: *that He might offer us to God*, evidently as sacrificial victims similar to Himself (Grotius). For ܠܗܝܠܐ, προσάγειν, *to bring near*, is everywhere used of Sacrificial Victims (Grotius, Gerhard, Estius), as Leviticus 4:4,<sup>2</sup> 14;<sup>3</sup> 8:14;<sup>4</sup> 14:2;<sup>5</sup> etc. (Gerhard). This means that by the death of Christ we have thus been consecrated to God, and devoted to obedience, that we might live and die to Him, and that hence it is fitting that we suffer on account of righteousness (Calvin).

**That he might bring us to God; that is, reconcile us to God, and procure for us access to him with freedom and boldness, Romans 5:2; Ephesians 3:12.**

[Being put to death, etc., θανατωθεὶς μὲν σαρκὶ] In the place of ἐν σαρκὶ, *in the flesh*, as in 1 Peter 4:1<sup>6</sup> (Piscator, Gerhard), or, κατὰ σάρκα, *according to the flesh*, as in Romans 1:3 (Gerhard). *Being put to death* (or, *afflicted with death* [Beza]) *indeed in the flesh* (Erasmus, Piscator, Beza, etc.), that is, in body (Piscator, Menochius, thus Beza, Tirinus); or, according to the weakness of the body (Erasmus, Vatablus); or, with respect to the human nature (James Cappel, Gomar, Gerhard), in which Christ suffered, John 1:14 (Gerhard). Objection: But His soul was not able to die (certain interpreters in Gerhard). Responses: 1. Yet it did undergo the most grievous distresses, Isaiah 53:11; Matthew 26:38 (Gerhard). 2. It is sufficient that the human nature as such,

<sup>1</sup> For example, Hebrews 7:25: “Wherefore he is able also to save them to the uttermost that come unto God (τοὺς προσερχομένους—τῷ Θεῷ) by him, seeing he ever liveth to make intercession for them.”

<sup>2</sup> Leviticus 4:4a: “And he shall bring (וּבָיִי; καὶ προσάξει, in the Septuagint) the bullock unto the door of the tabernacle of the congregation before the Lord...”

<sup>3</sup> Leviticus 4:14: “When the sin, which they have sinned against it, is known, then shall offer (וְהִקְרִיב; καὶ προσάξει, in the Septuagint) the congregation a young bullock for the sin, and bring (וּבָיִי; καὶ προσάξει, in the Septuagint) him before the tabernacle of the congregation.”

<sup>4</sup> Leviticus 8:14a: “And he brought (וַיָּבִי; καὶ προσήγαγεν, in the Septuagint) the bullock for the sin offering...”

<sup>5</sup> Leviticus 14:2: “This shall be the law of the leper in the day of his cleansing: He shall be brought (וְהִקְרִיב; καὶ προσαχθήσεται, in the Septuagint) unto the priest...”

<sup>6</sup> 1 Peter 4:1: “Forasmuch then as Christ hath suffered for us in the flesh (σαρκὶ), arm yourselves likewise with the same mind: for he that hath suffered in the flesh (ἐν σαρκὶ) hath ceased from sin...”

that is, with respect to the body, was put to death (Gomar). *He was dead indeed with respect to this fragile and perishable life*, which is wont to be signified by the name of *flesh*, as in 2 Corinthians 5:16; Hebrews 5:7; 1 Timothy 3:16. Plainly it is the same thing which is said in 2 Corinthians 13:4, ἐσταυρώθη ἐξ ἀσθενείας, *He was crucified through weakness* (Grotius).

[*Vivified, etc., ζωοποιηθεὶς δὲ τῷ πνεύματι*] That τῷ/*the* is wanting in a manuscript.<sup>1</sup> *Flesh and Spirit* are opposed, as in John 6:63 (Grotius). *But vivified* (that is, resuscitated [Gerhard, similarly Piscator] unto life [Grotius, Piscator]) *with respect to the Spirit* (Beza, Piscator), or, *by that Divine power* which appeared in Him even while dwelling on earth. It is the same thing as what is said in 2 Corinthians 13:4. So also the Spirit of God that is in us shall be the cause of our resurrection, as we said on Romans 1:4; Hebrews 9:14 (Grotius). By the name of *Spirit* is here understood, either, 1. the soul of Christ (Estius, Menochius, Tirinus), as the Antithesis of *flesh* and *Spirit* shows (Estius). But the Antithesis consists in this (Gerhard), that *flesh* denotes the human nature, and *spirit* the Divine nature (Gerhard, Gomar), in the Sacred books when Christ is treated, as in Romans 1:3, 4; 1 Timothy 3:16 (Gomar). Now, Christ is said to be *vivified in spirit*, that is, in soul, because He was made into a vivifying Spirit, that is, at the time when He resurrected (Gerhard); for His soul, which always remained alive, after death having returned into the body (Tirinus), caused it to return to life (Tirinus, similarly Estius, Menochius), immortal and glorious (Tirinus). This the Apostle says, so that by the hope of the resurrection he might excite Christians to endure adversities bravely (Menochius, similarly Tirinus). But, if *spirit* here signifies the soul, it would follow that the soul of Christ had died at some point, for here it is said to be *vivified* (Augustine in Gomar). Response: In Scripture that which is not dead, but is preserved alive, is said *to be vivified*, as in 1 Samuel 27:9<sup>2</sup> (certain interpreters in Gomar, Estius). But nothing is said *to be vivified* except that which was dead in act or authority, of which sort was not the soul of Christ. Then why would he add this concerning the soul, which all know to be immortal (Gomar)? In short, thus it would have to be said that Christ through His own soul had been recalled unto life, which is false. For, although no one is otherwise restored to life than by his soul rejoined to his body, yet it no more attaches itself again to the body by its own will, than in the beginning it created itself, or inserted itself in the body. And so from the resurrection the Deity of Christ is gathered, Romans

<sup>1</sup> Thus the overwhelming majority of Byzantine texts, as well as Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephraemi Rescriptus.

<sup>2</sup> 1 Samuel 27:9: “And David smote the land, and did not preserve alive (וְלֹא יָחַיָּה; חָיָה, in the Piel conjugation, signifies *to preserve alive*) man or woman, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.”



1:4 (Beza). [If you should say that Christ is here said to be *vivified*, not by His soul, or by virtue of His soul, but according to the soul, it is easy to respond that Christ, not with respect to the soul, which, inasmuch as it is neither dead nor mortal, would absurdly be said *to be vivified*, but with respect to the body, or with respect to the human nature consisting of both parts conjoined, was vivified or resuscitated.] Or, 2. the Deity of Christ (Piscator, thus Beza, Gerhard, Gomar, Augustine and Cæcumenius and Athanasius in Estius, Calvin), by which He is said to have resuscitated Himself, John 2:19; 10:17, 18 (Gerhard). Objection: But thus the rationale of the opposition is lost, if indeed the flesh be the subject of mortification, but the spirit be not the subject of vivification, but rather its efficient cause (certain interpreters in Gomar). Response: In this passage, one sort of life is not being opposed to the other, but the communication of life, or the restitution of life, is being opposed to its removal (Gerhard); because, as Christ endured death according to the flesh, so contrarywise He overcame death by the power of His Deity (Gomar). Others: It is to be observed that the Antithesis of *flesh* and *spirit* here is not to be referred simply to the human and divine natures of Christ, but rather to the twofold state of Christ, namely, of humility and of glory, etc. Compare 2 Corinthians 5:16; Hebrews 5:7; 1 Timothy 3:16, in which by the name of *flesh* is necessarily to be understood, not simply the human essence, but man, fragile and liable to the cross, as such (Vorstius). Πνεύματι here is in the place of διὰ πνεύματος, *by the spirit* (Piscator). Others: *Spirit* in this place is considered as the beginning of vivification, not as its subject. For the Spirit is not the subject of mortification, and therefore not of vivification. That which was not put to death or dead, of which sort was not the Spirit of Christ, is not vivified. So also flesh, as it signifies the body tersely, here denotes, not the subject, but the beginning of mortification; although, as it signifies a composite of flesh and soul (in which manner Opponents are unwilling that *flesh* be taken), it is the subject of mortification, posited in the separation of the parts, namely, of soul and body, but not in the corruption of the parts separated. Vivification in this place is opposed to mortification, and both in this place to the same thing already introduced, or to the whole human Christ, composed of soul and body, who is described as dead on account of that mortification, so also as living on account of that vivification. But the other opinion maintains that only the body of Christ was mortified, and the soul alone vivified, and that that mortification and vivification were at one and the same moment, which is manifestly absurd (Placæus).

***Being put to death in the flesh; his human nature, frequently in Scripture called flesh, as 1 Peter 4:1; John 1:14; and though his soul, as being immortal, did not die, yet he suffered most grievous torments in it, and his body died by the real separation of his soul***

from it. *But quickened by the Spirit; that is, his own Godhead, John 2:19; 10:17, 18. The former member of this sentence speaks of the subject of his death, his flesh, which was likewise the subject of his life in his resurrection; this latter speaks of the efficient cause of his life, his own eternal Spirit.*

Verse 19: By which also he went and (1 Pet. 1:12; 4:6) preached unto the spirits (Is. 42:7; 49:9; 61:1) in prison...

[*In which, etc., ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξεν*] No passage in the New Testament is held to be more obscure (Beza, thus Gomar, etc.). That ἐν ᾧ, *in that*, is to be taken causally, as in Romans 8:3,<sup>1</sup> *because of which, on the grounds, for which reason* (Æcumenius in Gerhard). Which also would be able to be accommodated to this, if it be here treated of the descent of Christ into hell. But in this sense the Greeks quite frequently make use of ἐφ' ᾧ, as in Romans 5:12;<sup>2</sup> 2 Corinthians 5:4.<sup>3</sup> [Therefore, all the rest render it otherwise:] In the place of πνεύμασι/*spirits* some read πνεύματι/*spirit*. Thus Brugensis (Gerhard), and many [Latin] Codices and manuscripts (Estius). But all the Greek codices read πνεύμασι/*spirits* (Gerhard, thus Estius), and also the Syriac, and the Greek and Latin Fathers (Estius), Cyril, Æcumenius, Augustine, Ruffinus<sup>4</sup> (Gerhard). [Thus they render the passage:] *In which* (that is, spirit [Menochius, Zegers, Gerhard, Grotius, thus Beza, Piscator]: or, *through which* [Beza, Piscator]; or, *according to which*, or, *with respect to which* [Piscator]: Through which power, that is, the very same by which He was vivified [Beza]) *et/also* (or, *etiam/also* [Erasmus, Beza, Piscator, etc.]) *to those* (*who*, understanding, *were* [Erasmus, Tigurinus, Castalio, Vatablus, Vulgate, Arabic, Calvin]; or, *were shut up* [Syriac in Estius], which some Codices add here; but this is omitted by both the better Latin Codices, and all the Greek Codices save one, which appears to have been accommodated to the Latin Codices [Estius, similarly Gerhard]: or, οὗσι/*being* [Camerarius, Beza, Gerhard], *who*, understanding, *are* [Beza, Piscator, Gerhard]: For Peter does not have regard to the time in which it was preached

<sup>1</sup> Romans 8:3: "For what the law could not do, in that (ἐν ᾧ) it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh..."

<sup>2</sup> Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that (ἐφ' ᾧ) all have sinned..."

<sup>3</sup> 2 Corinthians 5:4: "For we that are in this tabernacle do groan, being burdened: not for that (ἐφ' ᾧ οὐ) we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

<sup>4</sup> Ruffinus was a fourth century churchman, a friend of Jerome turned foe, a commentator, and a monastery builder. He was responsible for the translation of much material of Greek Patristics into Latin.

to them, but in which he himself wrote [Beza]) *in custody* (or, *prison* [Erasmus, Castalio, Beza, Piscator, etc.], or, *watch*, as the word is often taken among the Greeks [Calvin]) *having set out* (or, *when He had come* [Tirinus], or, *setting out*, or, *bringing Himself* [Vatablus], or, *proceeding*, not from the body, or, from the earth; but as from heaven [Beza], after the resurrection [Vatablus]: or, *coming to*, as in Mark 3:13;<sup>1</sup> 16:13;<sup>2</sup> Luke 14:10;<sup>3</sup> 23:33,<sup>4</sup> πορευθεῖς/*proceeding* in the place of παρελθὼν, *passing by* or *approaching*, after the manner of the Hebrews, which we explained on Matthew 4:3;<sup>5</sup> Mark 8:11<sup>6</sup> [Beza]) *He preached* (Montanus, Pagnine, Piscator, etc.). The whole question is, to whom and what did Christ preach (Estius). [This they explain in diverse ways:] 1. Christ descended into hell, and there by His preaching He converted and liberated some (certain interpreters in Estius). Which is false (Estius out of Bede, Gerhard out of Augustine and Epiphanius<sup>7</sup> and others, Beza). For the whole Scripture declares that immediately after death judgement follows.<sup>8</sup> And why would Peter mention this, or restrict it to the times of Noah (Beza)? 2. Christ according to His soul descended into hell, unto those who were either in the Limbo of the fathers, or in Purgatory, and preached to them; that is, He proclaimed Himself to be the Redeemer, and to have come for this, that He might free them from punishments and prison, and carry them together with Himself unto the heavenlies (Estius, similarly Lapide and Bellarmine<sup>9</sup> and others in Gerhard). But it is objected, 1. that by *spirit* in this place is understood, not the soul, but the Deity of Christ, as it was proven on the preceeding verse (Beza, similarly Gerhard). And, that that spirit, through which Christ is here said to have gone forth to preach, is not the soul of Christ, could be gathered,

<sup>1</sup> Mark 3:13: “And he goeth up into a mountain, and calleth unto him whom he would: and they came (ἀπῆλθον, *they departed*) unto him.”

<sup>2</sup> Mark 16:13: “And they, going (ἀπελθόντες/*departing*), told it unto the residue: neither believed they them.”

<sup>3</sup> Luke 14:10a: “But when thou art bidden, going (πορευθεῖς/*proceeding*), sit down in the lowest room...”

<sup>4</sup> Luke 23:33: “And when they were come (ἀπῆλθον, *they departed*) to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.”

<sup>5</sup> Matthew 4:3: “And, coming (προσελθὼν) to him, the tempter said, If thou be the Son of God, command that these stones be made bread.”

<sup>6</sup> Mark 8:11: “And the Pharisees came forth (ἐξῆλθον), and began to question with him, seeking of him a sign from heaven, tempting him.”

<sup>7</sup> The profound erudition of Epiphanius (c. 310-403) led to his installation as Bishop of Salamis. He was something of a heresy hunter, combating Apollinaris, the disciples of Origen, and even at one point Chrysostom.

<sup>8</sup> See, for example, Hebrews 9:27; 2 Corinthians 5; Luke 16:19-31.

<sup>9</sup> Robert Bellarmine (1542-1621) entered the Order of the Jesuits in his late teens. Bellarmine became one of the great theologians of his era, a Cardinal, and, after his death, a Doctor of the Church.

1. from the article, which Peter in the preceding verse set before the word πνεύματι/*spirit*, but not likewise before σαρκί/*flesh*,<sup>1</sup> not without reason, but with deliberate intention: for he was evidently contemplating flesh according to the nature common to all flesh, which is to be weak, and liable to mortification or death; but the Spirit according to its proper nature, namely, Divine, in which alone is there the power of vivifying: and, 2. from this, that through that same Spirit Christ is said to have *revived*. Now, when anyone is said to have revived, either negatively, when life is not taken away from him, as in 1 Samuel 27:9;<sup>2</sup> 2 Samuel 8:2;<sup>3</sup> or, properly and positively, when life, which has not yet been had or has been lost, is implanted, Christ was vivified in the latter manner, not the former, that is, by resurrection; just as He is also said to have been put to death, not Metaphorically, but truly and properly, that is, to have been afflicted with death. Wherefore also to Christ's death is never opposed the preservation of His soul in life, but always the resurrection, or His life following the resurrection, as in Romans 6:10; 14:9; 2 Corinthians 5:15; 13:4; etc. (Placæus). 2. In those passages the Papists maintain only the faithful to be (Gerhard); but here he treats only of the disobedient, as the following verse shows (Gerhard, thus Beza). Objection: Indeed, in the beginning they did not believe; but afterwards, when they saw the flood, they repented (Tirinus, thus Estius, Menochius). Response: This is not found in the context, but is rather repugnant to it, for eight only are said to have been saved, but the rest to have perished; which nevertheless could be taken generally and indefinitely, not separately and individually (Beza, similarly Calvin). Peter teaches that they were rebels at the time when *the longsuffering of God waited*. Is it possible, therefore, that the obedient escaped at a time when the longsuffering of God was not waiting? And, as he calls these rebels, so he shuts them up in prison, which is the place of rebels (Placæus). And if any of those had repented, he would not have called them ἀπειθεῖς/*disobedient*.<sup>4</sup> Therefore, he treats not of those here (Gerhard). 3. There is no mention here of liberation, but only of preaching. 4. Nowhere in Scripture is *prison* used as a

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<sup>1</sup> 1 Peter 3:18b: "...being put to death in the flesh (σαρκί), but quickened by the Spirit (τῷ πνεύματι)..."

<sup>2</sup> 1 Samuel 27:9: "And David smote the land, and did not preserve alive (יָחַד; לֹא יָחַד, in the Piel conjugation, signifies *to preserve alive*) man or woman, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish."

<sup>3</sup> 2 Samuel 8:2a: "And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive (לִיָּחַד; יָחַד, in the Hiphil conjugation, signifies *to preserve alive*)."

<sup>4</sup> 1 Peter 3:20a: "Which sometime were disobedient (ἀπειθήσασί), when once the longsuffering of God waited in the days of Noah..."

place in which blessed Spirits were enclosed (Beza). [Thus the second opinion.] 3. Christ, not by His real presence, the imagination of which Peter removes when he names the *spirit*, but by the manifestation of His grace, came unto the souls of the Old Testament pious, which he here locates ἐν φυλακῇ, that is, either, *in the watch*, in which vigils are kept, that it might signify that those souls were intent upon the hope of the promised salvation, as if considering it from distance; or, *in prison*, because to those souls the anxiety of expectation was, as it were, a prison, as was also their anxious desire after the death of Christ. It is objected that he recalls here not the faithful, but the unbelieving alone. Responses: 1. That he also treats of the faithful is evident from 1 Peter 4:6, in which this very thing is repeated, and that of the faithful. 2. He only makes mention of the unbelieving here, that he might address this most grievous trial, that the unbelieving occupied nearly the entire world, etc. Thus, says he, formerly the pious were nearly covered over by the multitude of the unbelieving, yet it did no harm to them, but they are made safe by the power of God. Thus he comforts the pious of his age, lest because of their own fewness they have a broken, or downcast, spirit (Calvin). But it is objected, 1. that he does not here treat of some mixture of the unbelieving and the faithful, but he calls those very Spirits, located absolutely ἐν φυλακῇ, *in prison*, and without distinction, *unbelievers* (Gerhard); 2. that the use of a watch and of vigils is not to look out for, but to guard and to watch, lest an enemy undertake an ambush (Estius, Gerhard). [These things concerning the third opinion.] 4. By *spirits in prison* he understands unbelieving Gentiles (Hessels in Gerhard, thus Vorstius, Grotius, Hammond), which he describes here as benighted, bound (Hessels), destitute of the hope of salvation; sitting, as it were, in the shadow of death, or, in Hell, or in the place of death and damnation, which here, as in Revelation 20:7 also, is called a *prison*. For these are those dead, to whom the Gospel was preached in 1 Peter 4:6, and who heard the voice of Christ, John 5:25. Compare also Luke 1:79; Ephesians 2:1, etc.; Colossians 2:13 (Vorstius); likewise Isaiah 42:7; 49:9 (Hessels). Therefore, Christ is called *spirit*, *going forth* to these in *spirit* (Vorstius), after He ascended into heaven, as next in verse 22; John 14:2, 3, 12, 28; 16:28 (Grotius), not indeed in His own person, but in His Apostles, by the power of the Holy Spirit (Vorstius). Or, πορευθεῖς, *having gone forth*, here is expletive,<sup>1</sup> like ἐλθὼν, *having come*, in Ephesians 2:17.<sup>2</sup> By *spirit* he understands that Divine power, by which He was raised from the dead, and by which His enemies, unless they repent, He will destroy, as He did formerly (Hammond). And to these He is said *to have preached*, inasmuch as the Apostles did it in His name and power, 2 Corinthians 5:20; Acts 13:47;

<sup>1</sup> That is, a grammatical filler.

<sup>2</sup> Ephesians 2:17: "And, having come (ἐλθὼν), He preached peace to you which were afar off, and to them that were nigh."

Romans 15:16; Galatians 2:8; Ephesians 2:17 (Grotius). This exposition is favored as by the style, so also by the scope, of the Apostle. For he wishes to place before our eyes Christ's highest glory, brought forth by death, and the fruit of that, which he teaches to have flowed effectually unto the most abandoned nations; which benefit he magnifies by Antithesis with the times of Noah, in which the same Nations, but taken in general, were called in vain unto repentance and salvation. What, therefore, immediately follows, that those *spirits* were formerly *disobedient*, is to be understood, not of the same spirits numerically, but of the same race of spirits, or men: that is to say, In a former time indeed the Nations of the whole world were called in vain through Noah, but now through the preaching of Christ they are not called in vain; inasmuch as many men everywhere are saved through the Baptism of Christ, but formerly only a very few were saved in that Ark (Vorstius). Peter here noted two sorts of men, that is, those that inflict persecution, and those that suffer it; and he shows that the latter are more blessed than the former, and that by an example taken from the times of Noah; that they, although they flourish for a time, yet only briefly, unless they repent, shall be utterly destroyed, while the pious are saved in the Ark, as it were (Hammond). Now, because Peter desired to add a similitude from the times of Noah, so that he might show how much better the matter succeeds now through Christ, than formerly through Noah, he takes the words from that history. For God says in Genesis 6:3, *רוּחִי בָאֲדָמָה לֹא יָרֵם כִּי בָאֲדָמָה אֲנִי מֵלֵךְ*, *my spirit shall not strive with man*, where the Greeks have, οὐ μὴ καταμείνῃ, or οὐ καταμενεῖ, τὸ πνεῦμά μου, etc., *my Spirit abides not, or shall not abide, etc.*; but, if we follow the propriety of the words, it says, *it shall not be, as kept in a sheath, so my Spirit in man*: that is, the spirit shall not be useless which I gave to him (Wisdom of Solomon 12:1<sup>1</sup>), like a sword in its sheath, which accomplishes nothing of that for which it was made. Φυλακή is wont to be used of a *prison*, as in Genesis 40:3, 4, 7;<sup>2</sup> 41:10;<sup>3</sup> Isaiah 42:7;<sup>4</sup> Jeremiah 32:2,

<sup>1</sup> Wisdom of Solomon 12:1: "For thine incorruptible Spirit is in all things."

<sup>2</sup> Genesis 40:3, 4, 7: "And he put them in ward (ἐν φυλακῇ, in the Septuagint) in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward (ἐν τῇ φυλακῇ, in the Septuagint).... And he asked Pharaoh's officers that were with him in the ward (ἐν τῇ φυλακῇ, in the Septuagint) of his lord's house, saying, Wherefore look ye so sadly to day?"

<sup>3</sup> Genesis 41:10: "Pharaoh was wroth with his servants, and put me in ward (ἐν φυλακῇ, in the Septuagint) in the captain of the guard's house, both me and the chief baker..."

<sup>4</sup> Isaiah 42:7: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house (ἐξ οἴκου φυλακῆς, in the Septuagint)."

8, 12;<sup>1</sup> 33:1;<sup>2</sup> Ezekiel 19:9,<sup>3</sup> etc. Now, the Sheath is, as it were, the *prison* of the sword. To the Chaldeans  $\text{הַנֶּזֶק}$  is a *sheath*. In the same manner the Chaldeans call the body of a man, in Daniel 7:15,<sup>4</sup> and often in the Talmudists.<sup>5</sup> Thus also Tertullian, *the flesh is the sheath of the breath of God*, in his book *Concerning the Resurrection of the Flesh*<sup>6</sup> (Grotius). That  $\text{יִדָּבֵר}$  in Genesis 6:3 others translate *He shall not dispute*, or *contend*, as if it were from  $\text{דָּבַר}$ , although it is actually from  $\text{יִדָּבֵר}$ /sheath, 1 Chronicles 21:27,<sup>7</sup> and is to be rendered, *He shall remain as a sword in its sheath*. Thus also all the Ancients take it, and translate it, *He shall dwell* (Syriac, Arabic), *He shall remain* (Chaldean, Septuagint, Vulgate). Hence also  $\text{יִדָּבֵר}$  is used of both *a sheath*, 1 Chronicles 21:27, and *a body*, Daniel 7:15, for both are repositories, the former of the sword, the latter of the soul; now,  $\text{רוּחִי}$ , *my spirit*, is used of the spirit that God placed in man, Genesis 2:7, which is... *a particle of divine breath*. The sense is, therefore, that in man shall not longer remain my spirit, which lies hidden in them as in a sheath, useless for my worship, and immersed in carnalities; that is, I shall no longer allow those men to live, as he properly speaks in Genesis 6:7, 13. This he accommodates here to unbelieving Jews, and Gnostics soon to be destroyed (Hammond). But to this interpretation many things are objected, 1. that *flesh* and *spirit* here are opposed as two parts pertaining to the nature and constitution of Christ, to whom, as to one person, they are attributed; 2. that Scripture, although it sometimes calls living and whole men *souls* (Placæus), never calls them *spirits* (Placæus, thus Gerhard); 3. that men rebellious and

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<sup>1</sup> Jeremiah 32:2, 8a, 12: "For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison (ἐν αὐλῇ τῆς φυλακῆς, in the Septuagint), which was in the king of Judah's house.... So Hanameel mine uncle's son came to me in the court of the prison (εἰς τὴν αὐλὴν τῆς φυλακῆς, in the Septuagint) according to the word of the Lord... And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison (ἐν τῇ αὐλῇ τῆς φυλακῆς, in the Septuagint)."

<sup>2</sup> Jeremiah 33:1: "Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison (ἐν τῇ αὐλῇ τῆς φυλακῆς, in the Septuagint), saying..."

<sup>3</sup> Ezekiel 19:9: "And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds (εἰς φυλακὴν, in the Septuagint), that his voice should no more be heard upon the mountains of Israel."

<sup>4</sup> Daniel 7:15: "I Daniel was grieved in my spirit in the midst of my body ( $\text{הַנֶּזֶק}$ /sheath), and the visions of my head troubled me."

<sup>5</sup> For example, Babylonian Talmud *Sanhedrin* 108a, and *Genesis Rabbah* 26.

<sup>6</sup> *De Resurrectione Carnis*.

<sup>7</sup> 1 Chronicles 21:27: "And the Lord commanded the angel; and he put up his sword again into the sheath thereof ( $\text{הַנֶּזֶק}$ )."

unbelieving, concerning which it is evident that he treats here, Scripture nowhere calls *spirits*; neither does it call men *spiritual*, except in contrast to the *flesh*, Romans 8:7; Galatians 5:17, and *natural men*, 1 Corinthians 2:14, 15. 4. What men then does he here call *spirits*? Believers? why then does he not describe them except by prison and rebellion? Infidels persevering in unbelief? Did the Apostles then preach to those alone? And why does he say that they were *formerly* rebellious, who were at that time such (Placæus)? 5. Those, to whom the gospel is preached, were rebels *πότε/formerly*, in the time of Noah<sup>1</sup> (Placæus, similarly Gerhard, Hammond): whence it is manifest that those were not the nations in the time of Christ (Hammond). Objection: Peter here understands the nations as one people, or a body compounded from a long series of many generation, to which he attributes those things which were proper to some of its members; even rebellion, by reason of those parties that perished in the flood, but also conversion, by reason of those parties whom the preaching of the Apostles convert to God. Just as in Romans 11, it is said that to the same Jews, who were at that time rebels, it is granted that mercy would pass upon them after so many ages (certain interpreters in Placæus). Response: Before the flood there was no distinction between Jews and gentiles; at that time there was no people of the gentiles over against the people of the Jews: then all those disobeying were destroyed, and not from any of those has anyone derived the origin of the gentiles. How then were those able to come together into one with the gentiles of the Apostolic age, which, no less than the Jews, were descended from those eight souls which were saved on the ark, and are in this place set over against those disobeying? Finally, Peter does not so join those disobedient into one body with the faithful of his own age, that he teaches that they constituted not now a different people, but a different world, 2 Peter 2:5; 3:6 (Placæus). [These things concerning the fourth opinion.] 5. By *spirits* he here understands the unbelieving in the time of Noah (Beza, similarly Junius, Gomar, Gerhard, Piscator, Placæus, Hammond), whom he calls *spirits* because, when he was writing, they were not whole men, but souls separated from their bodies; which Scripture is wont to call *spirits*, as in Psalm 31:5; Ecclesiastes 12:7; Matthew 27:50;<sup>2</sup> John 19:30;<sup>3</sup> Acts 7:59; etc., but not *souls*: For by that name rather it signifies either the men themselves, as in Genesis 46:15, 26; Acts 7:14; 1 Peter 3:20; or even their corpses, as in Leviticus 19:28;<sup>4</sup> 21:1,<sup>1</sup>

<sup>1</sup> 1 Peter 3:20a: “Which sometime (πότε) were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing ...”

<sup>2</sup> Matthew 27:50: “Jesus, when he had cried again with a loud voice, yielded up the ghost (τὸ πνεῦμα).”

<sup>3</sup> John 19:30: “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost (τὸ πνεῦμα).”

<sup>4</sup> Leviticus 19:29: “Ye shall not make any cuttings in your flesh for the dead (לְנֶפֶשׁ, *for a soul*), nor print any marks upon you: I am the Lord.”



11;<sup>2</sup> Numbers 6:6,<sup>3</sup> 11;<sup>4</sup> 9:6<sup>5</sup> (Placæus). He used *spirits* rather than *souls* because of Antanacclasis<sup>6</sup> (Piscator, Gerhard), because he had made mention of the *Spirit* in the preceding verse. Concerning these he says τοῖς ἐν φυλακῇ, *who in prison*, indefinitely and indeterminately (Gerhard); where is to be supplied, not *were*, as if they were in prison at the time of the preaching (Beza), but *are*, that is, at this time in which Peter is writing (Beza, thus Placæus, similarly Scaliger,<sup>7</sup> Piscator). For that ποτε/*formerly/sometime*<sup>8</sup> Peter joins, not with the words ἐν φυλακῇ, *in prison*, but with ἀπειθήσασί, *having been disobedient*, in this manner, τοῖς ἐν φυλακῇ πνεύμασι, ἀπειθήσασί ποτε, *to the spirits in prison, having been formerly disobedient*, not obscurely distinguishing the times in which they are in prison, and had been rebels; and teaching that their rebellion preceded, and that their casting into prison followed (Placæus). The sense: a part of whom is now in prison, namely, as many as did not repent, for it is gathered out of 1 Peter 4:6 that some repented (Piscator): the rest are said to be kept, shut up in prison, just like the Devils are said to be kept, bound in chains of darkness, 2 Peter 2:4, unto judgment, with horror expecting the final sentence of judge (Beza). *Prison* in this place signifies hell, as in Revelation 20:7 (Gomar, thus Piscator, Gerhard, Beza), whence the Syriac rendered it by *Sheol*<sup>9</sup> (Gerhard out of Beza), by which word is signified sometimes the grave, sometimes hell, as in Luke 16:23;<sup>10</sup> Acts 2:27<sup>11</sup> (Beza).

<sup>1</sup> Leviticus 21:1: “And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead (שָׂרֵי לֵב, *for a soul*) among his people...”

<sup>2</sup> Leviticus 21:11: “Neither shall he go in to any dead body (תָּבַע תִּשְׁמַח־לָּהּ, *all dead souls*), nor defile himself for his father, or for his mother...”

<sup>3</sup> Numbers 6:6: “All the days that he separateth himself unto the Lord he shall come at no dead body (תָּבַע שָׂרֵי, *dead soul*).”

<sup>4</sup> Numbers 6:11: “And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead (שָׂרֵי, *the soul*), and shall hallow his head that same day.”

<sup>5</sup> Numbers 9:6a: “And there were certain men, who were defiled by the dead body (שָׂרֵי, *for a soul*) of a man, that they could not keep the passover on that day...”

<sup>6</sup> That is, the stylistic repetition of a word, but with different meanings.

<sup>7</sup> Joseph Scaliger (1540-1609) was a skilled linguist and developed into one of the most learned men of his age. During the course of his studies and travels, he became a Protestant and suffered exile with the Huguenots. He was offered a professorship at Leiden (1593), a position which he eventually accepted and in which he remained until his death.

<sup>8</sup> Verse 20.

<sup>9</sup> Ἅιδης/*Hades* is the most common Septuagint rendering of שְׁאוֹל/*Sheol*.

<sup>10</sup> Luke 16:23: “And in hell (τῷ ᾗδῃ, *Hades*) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”

<sup>11</sup> Acts 2:27: “Because thou wilt not leave my soul in hell (ᾗδου), neither wilt thou suffer thine Holy One to see corruption.”

Compare Matthew 5:25; 18:30; Luke 12:58 (Gerhard). Christ is said to have *proceeded* unto these, not by a change of place, but by a certain singular testimony of His presence by His revelation and operation (Junius); just as יהוה / *Jehovah, God*, which was Christ there, is said to have *descended*, Genesis 18:21; Exodus 3:8. He is said also to have *preached* to these, even indeed by His *Spirit*, that is, by that very one, through which He was vivified in the preceding verse (Beza), that is, by His Divine nature (Gomar, Estius, Junius, Beza, Piscator, Gerhard); by that Spirit who is said to have preached in the Prophets, 1 Peter 1:11 (Beza); and here He preached, that is, through Noah, etc. (Junius, Beza, etc.). This going forth and preaching Peter attributes to Christ, as to the principium *which* produced that action; but to the Spirit as the principium *by which*, or through which, He produced that action (Placæus). For Christ at that time was not yet man, when He preached to those spirits through Noah (Piscator). This interpretation is confirmed by the scope of the passage (Gomar, Estius, similarly Beza, Placæus): which is to confirm the exhortation unto holiness of life, both in matters prosperous, and also (even indeed especially [Beza]) in matters adverse (Gomar, similarly Beza), or in those most grievous afflictions, which at that time were very much threatening the faithful (Beza). Now, he exhorts unto the sanctification of the name of God and patience, by the model and example which Christ displayed; both, 1. immediately in His own person (Junius), or when He was made flesh,<sup>1</sup> and in it suffered, the just for the unjust, verse 18 (Junius, similarly Beza, Gomar); and, 2. mediately (Junius), before the incarnation (Gomar), thence from the beginning of the world (Gomar, thus Junius); in Noah and His other servants, whom He instructed by His Spirit, that is, He directed by His divine power, that they might furnish an example of holiness and patience no matter how depraved the age (Junius); at which time Christ taught holiness, both in speech, and in action, when He patiently endured the disobedient for a long time, and at last severely punished them, and on the other hand protected the obedient (Gomar). He wished to show that the same is the nature and condition of Christ, head and members, and has been so perpetually, and that Christ was the head of the Church, as today, even so in those most ancient and difficult times; and by an eminent miracle He liberated that Church entire, having been most grievously tried; which was also a type of our salvation (Beza). The Scope of the Apostle is to persuade the faithful to be willing for Christ's sake to suffer persecutions however grievous, and that according to the example of Christ, who, says he, *suffered*, that is, death, *the just for the unjust*, the guilty, the enemies of God, *so that He might lead us to God*. Now, since the fewness of believers and the multitude of rebels was able to trouble the faithful, and since it was unbecoming that the obedient should appear to suffer from the

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<sup>1</sup> John 1:14.

disobedient, the Apostle goes to meet this, and teaches that there was formerly a prelude to this matter, even indeed from Christ Himself; who, by which Spirit He was vivified having going forth, even to those spirits who are now detained in prison, preached, although formerly they were disobedient, etc. In which He exhibited to us an illustrious type of that which is done in this time, etc. To the rebels in the time of Noah overwhelmed by the flood on account of the despised preaching of Noah answer the rebels in this entire time in which the Gospel is preached, whom the flood of divine anger overwhelms and destroys. On the other hand, to those few preserved in the water answer the faithful, who compared to the unbelieving are few, to be preserved through the death and resurrection of Christ. From this passage it is gathered that Christ was in the time of Noah, for He is said to have preached then (Placæus).

**By which also; by which Spirit, mentioned in the end of the former verse, i.e. by, or in, his Divine nature, the same by which he was quickened. He; Christ. This notes the person that went and preached, as the former doth the nature in which, and so shows that what is here spoken of the person of Christ, is to be understood of him according to his Divine nature. Went; or, came, viz. from heaven, by an anthropopathy, by which figure God is often in Scripture said to go forth, Isaiah 26:21, to come down, Micah 1:3, and go down, Genesis 18:21; Exodus 3:8; which two latter places are best understood of the Second Person. This therefore here notes in Christ not a change of place, but a special operation, and testification of his presence. And preached; viz. by Noah, inspired by him, that he might be a preacher of righteousness, to warn a wicked generation of approaching judgment, and exhort them to repentance. Unto the spirits; souls of men departed, which are frequently called spirits, Ecclesiastes 12:7; Acts 7:59; Hebrews 12:23. In prison; i.e. in hell, so it is taken, Proverbs 27:20; compare with Matthew 5:25; Luke 12:58, where prison is mentioned as a type or representation of hell; and the Syriac renders the word by *Sheol*, which signifies sometimes the grave and sometimes hell. See the like expression, 2 Peter 2:4, 5; Jude 6.**

Verse 20: Which sometime were disobedient, (**Gen. 6:3, 5, 13**) when once the longsuffering of God waited in the days of Noah, while (**Heb. 11:7**) the ark was a preparing, (**Gen. 7:7; 8:18; 2 Pet. 2:5**) wherein few, that is, eight souls were saved by water.

[Which, etc., ἀπειθήσασί ποτε, ὅτε ἅπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ] That ἅπαξ/*once* is not found in the Latin, nor in the Syriac, nor in some codices, in which

in the place of ἄπαξ ἐξεδέχετο, *once it waited*,<sup>1</sup> is ἀπεξεδέχετο, *patiently it waited*,<sup>2</sup> as Robert Stephanus<sup>3</sup> testifies (Gerhard out of Estius): which word is not uncommon among our Writers (Grotius). See Romans 8:19,<sup>4</sup> 23;<sup>5</sup> 1 Corinthians 1:7;<sup>6</sup> Galatians 5:5;<sup>7</sup> Philippians 3:20;<sup>8</sup> Hebrews 9:28<sup>9</sup> (Grotius, Gerhard). [The sense:] *Which sort of souls did not obey formerly in the times of Noah*. He speaks as if they were the same: and they were the same spirits or souls, not in number, but in kind, that is, souls equally useless to God, that is, those who did not believe the preaching of Noah. Men, completely estranged from God, did not believe Noah, did believe Christ. See concerning a manner of speaking not dissimilar in *Concerning the Law of War and Peace*<sup>10</sup> 2:9:3 (Grotius). [Thus they render the words:] *Which (to those, that is, who [James Cappel]) had been unbelieving (or, were disobedient [James Cappel, similarly Piscator, Erasmus], or, were unwilling to believe [Estius], that is, tenaciously refused to apply faith to the truth sufficiently disclosed [Estius, Gerhard]: or, were not obedient to the word [Beza], that is, to the warning which Noah, in the name of God, was relating to them [Gerhard]: Others: While they were unbelieving [Calvin] [that is, most were unbelieving, concerning which see the things brought forth out of Calvin on the preceding verse]) sometime (or, formerly, or once [Beza, Piscator, Estius]: It indicates the time [both] of the preaching [Beza], [and] of the rebellion [Placæus]: It is opposed to the νῦν/now, which is here sufficiently understood [Beza, similarly Gerhard], and is expressed in the following verse [Gerhard]), when (that ποτε/formerly/sometime is defined by this ὅτε/when [Hammond, thus Placæus]: Some read ὅτι/for, but*

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<sup>1</sup> Thus the Textus Receptus.

<sup>2</sup> Thus the overwhelming majority of Byzantine texts, as well as Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephraemi Rescriptus.

<sup>3</sup> Robert Estienne (1503-1559) was a printer and classical scholar in Paris. He published several important editions of the Greek New Testament, including the Royal Codex in 1550, called the *Editio Regia* because of the handsome Greek font used in the printing.

<sup>4</sup> Romans 8:19: "For the earnest expectation of the creature waiteth (ἀπεκδέχεται) for the manifestation of the sons of God."

<sup>5</sup> Romans 8:23b: "...even we ourselves groan within ourselves, waiting (ἀπεκδεχόμενοι) for the adoption, to wit, the redemption of our body."

<sup>6</sup> 1 Corinthians 1:7: "So that ye come behind in no gift; waiting (ἀπεκδεχομένους) for the coming of our Lord Jesus Christ..."

<sup>7</sup> Galatians 5:5: "For we through the Spirit wait (ἀπεκδεχόμεθα) for the hope of righteousness by faith."

<sup>8</sup> Philippians 3:20: "For our conversation is in heaven; from whence also we look for (ἀπεκδεχόμεθα) the Saviour, the Lord Jesus Christ..."

<sup>9</sup> Hebrews 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for (ἀπεκδεχομένους) him shall he appear the second time without sin unto salvation."

<sup>10</sup> *De Jure Belli ac Pacis*.

ὅτε/*when* is constantly read in the more approved Codices, in the Syriac, and in Cæcumenius [Gerhard]) *once* (that is, after the irrevocable decree was published by Him [Junius]: He uses *once*, [either] so that he might declare that finally the time had been fixed, with which elapsed no hope would remain [Beza]: [or] so that he might signify that that which God once did in a figure, *now*, that is, in the time of the New Testament, He daily does in the matter signified by the figure [Gerhard, similarly Estius]) *God's patience*, or *lenience* (that is, God according to His lenience [Piscator, Gerhard, thus Estius], as it is explained in 2 Peter 3:9 [Gerhard], so that it might be taken as an Hypallage<sup>1</sup> [Piscator]) *was awaiting* (that is, their repentance and amendment [Piscator, Gerhard], or, for as long as the period of the one hundred and twenty years was continuing, and the ark was being constructed [Beza]: or, *was awaited* [Erasmus, Vatablus], for this verb is in the middle voice [Erasmus]: let it be so: yet it is often taken actively [Estius]: And finally by whom was this lenience of God expected at that time? By the impious? But they were deriding it: By Noah? But he was expecting God's judgment, not His lenience [Beza]) *in the days* (or, *times* [Gerhard]) *of Noah*, *while was being prepared*, or *was being made ready* (or, *as long as was being constructed*, through the one hundred and twenty years: See Hebrews 11:7 [Gerhard]) *the ark* (Gerhard, Piscator, etc.), that is, a ship, having the form of an ark (Piscator, Gerhard), as a testimony to the coming flood (Gerhard).

**Which; which spirits in prison. Question.** When were these spirits, to whom Christ preached by Noah, in prison? **Answer.** Then when Peter wrote this Epistle. The Greek participle of the present tense is here to be supplied, and the word thus read, preached to the spirits which are in prison, viz. now at this time; and so the time of their being in prison is opposed to the time of their being disobedient; their disobedience going before their imprisonment; that is to say, They were disobedient then, they are in prison now. *Sometime; viz. in the days of Noah*, when they were upon earth. *Were disobedient*; would not believe what Noah told them in God's name, nor be brought to repentance by his preaching. *When once*; not always, but for a determinate time, viz. one hundred and twenty years; which term being expired, there was no hope left for them that they should be spared. *The longsuffering of God*; i.e. God in his patience and longsuffering. *Waited*; for the repentance and reformation of that rebellious generation. *In the days of Noah*; till the one hundred and twenty years were run out, and the ark, which was preparing for the security of him and his family, were finished.

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<sup>1</sup> That is, a reversal of the syntactical relation of two words.

[*In, etc., εἰς ἣν ὀλίγαι, τοῦτ' ἔστιν ὁκτὼ ψυχαί, διεσώθησαν δι' ὕδατος*] *In which* (εἰς/*into* in the place of ἐν/*in* [Piscator]: Or, *into which*, understanding, *entered* [Gerhard]) *few, that is, eight* (that is, Noah, his wife, his three sons, his three daughters-in-law, Genesis 6:18: See also 2 Peter 2:5 [Grotius]) *souls* (that is, persons, or men [Grotius, Beza, Piscator, Estius], synecdochically [Estius], as in Acts 2:41; 7:14 [Grotius]) *were saved in water* (Beza, Piscator), that is, in the midst of waters; for above the rain was descending, below were the waters of the flood, as in 2 Peter 3:5; or, at that time in which the waters overflowed all (Gerhard); or, while they dwelt in the waters (Grotius); or, while the ark was carried by the water (Piscator). Διὰ/*through* is set down in the place of ἐν/*in*, as in Romans 4:11 (Beza, Piscator, Grotius), being *through uncircumcision*, that is, in uncircumcision,<sup>1</sup> for uncircumcision was not the cause, etc.; or, most simply, *in water*, that is, without the flood of water hindering, as in 1 Timothy 2:15, διὰ τῆς τεκνογονίας, *through childbearing*, that is, without the begetting of sons hindering (Gerhard): or, *through water* (Erasmus, Illyricus, Tigurinus, Estius), for the water, which destroyed the others, lifting the ark on high, brought it to pass that whoever were in it were not destroyed with the others. This agrees with the following antitype, that is, salvific baptism (Estius).

***Eight souls; i.e. eight persons, Noah, and his wife, his three sons, and their wives. Were saved by water; either, 1. By water is here put for in, as Romans 4:11, that believe, though they be not circumcised: the same Greek preposition is used as here, and the words may be read, by, or through, or rather in uncircumcision; for uncircumcision was not the cause or means of their believing. See the like use of this particle, 2 Peter 3:5. Thus, saved in the water, is as much as, notwithstanding the water, or the water not hindering; so 1 Timothy 2:15, saved in childbearing, where the same preposition is used. Or, 2. By water; the water which drowned the world, lifting up the ark and saving Noah and his household. Question. Doth not this place countenance the papists' limbus, or the place where the souls of the Old Testament fathers were reserved (as they pretend) till Christ's coming in the flesh? Answer. No: for, 1. The spirits here mentioned were disobedient, which cannot be said of the fathers of the Old Testament, who were true believers. 2. The spirits here mentioned are not said to be delivered out of prison, but only that Christ by his Spirit preached to them, and to his***

<sup>1</sup> Romans 4:11b: "...that he might be the father of all them that believe, though they be not circumcised (δι' ἀκροβυστίας, *through* or *in uncircumcision*); that righteousness might be imputed unto them also..."

preaching to them their disobedience is opposed. 3. According to the papists, Noah and his family must be in their limbus, whereas they are opposed to those disobedient spirits to whom Christ is said to preach.

Verse 21: (Eph. 5:26) The like figure whereunto *even* baptism doth also now save us (not the putting away of [Tit. 3:5] the filth of the flesh, [Rom. 10:10] but the answer of a good conscience toward God,) (1 Pet. 1:3) by the resurrection of Jesus Christ...

[Which, etc., ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα] That is, ὃ ἀντίστοιχον, *to which as a thing corresponding*, as the Greeks say (Grotius). It is a Trajection, in the place of ὃ ἀντίτυπον βάπτισμα καὶ ἡμᾶς νῦν σώζει, *to which corresponding, baptism doth also us now save*, which sort of Trajection is found in 2 Peter 1:19<sup>1</sup> (Gerhard, Piscator). In the place of ὃ, *to which* or *whereunto*, some read ὅ/*which*, such as the Vulgate (Gerhard), and the best Manuscript, and others<sup>2</sup> (Grotius); or, so that there might be an Ellipsis, ὅ/*which* in the place of καθ' ὅ, *seeing that*: or, so that κατὰ σύνθεσιν, *in accordance with agreement* (Camerarius), it might be referred to ὕδωρ/*water*<sup>3</sup> (Camerarius), not so that the same thing might be signified, but rather something similar, which that ἀντίτυπον/*figure* posited ἐπιθετικῶς/*epithetically*, and βάπτισμα/*baptism* posited προσθετικῶς/*prosthethically*, denote (Grotius). That is, *which water, that is, baptism, which is not the removal of the filthiness of the flesh, etc.* (Camerarius). But yet ὅ/*which* answers harshly, whether you refer it to *water*, or to *baptism*<sup>4</sup> (Erasmus), or to κιβωτὸν/*ark*, which is in the feminine gender (Beza). Perhaps it was written ὃ, *to which* or *whereunto* (Erasmus), as it is in the Complutensian codex (Beza, Gerhard), which is a double reading (Gerhard out of Gagnæus<sup>5</sup>). *To which* (or, *quod/which*<sup>6</sup> [Montanus], *quæ/which*<sup>1</sup> [Valla], namely, *aqua/water*<sup>2</sup> [Valla], similarly

<sup>1</sup> 2 Peter 1:19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed (ὃ καλῶς ποιεῖτε προσέχοντες), as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts..." Προσέχοντες, *taking heed*, is here separated from its dative object, ὃ, *to which*.

<sup>2</sup> Thus the overwhelming majority of Byzantine texts, as well as Codices Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>3</sup> Ὅ/*which* and ὕδωρ/*water* are both neuter and singular.

<sup>4</sup> Βάπτισμα/*baptism* is also neuter.

<sup>5</sup> Johannes Gagnæus (d. 1549) was a French Roman Catholic theologian, librarian to King Francis I, and Chancellor of the University of Paris, who wrote *Brevissima et Facillima in Omnes Divini Pauli Epistolas Scholia, ultra Priores Editiones, ex Antiquissimis Græcorum Authoribus, abundè Locupletata: itidem in Septem Canonicas Epistolas et Divini Ioannis Apocalypsin, Brevissima Scholia Recens Editæ*.

<sup>6</sup> Neuter.

James Cappel]: or, *of which* [Bochart's *Sacred Catalogue of Animals*], or, *to which* [Menochius, Tirinus], namely, the ark [Menochius, Tirinus, Bochart's *Sacred Catalogue of Animals*, Estius, James Cappel, Hammond]: For, as in the ark, so in Baptism, we arise, as it were, from the waves of divine anger [Bochart's *Sacred Catalogue of Animals* 2:2:6:34]: *Of which figure* [Erasmus, Illyricus, Tigurinus], or, *to which matter* [Beza, Piscator]: That  $\tilde{\omega}$ , *to which*, is not to be referred to the water, which the matter itself opposes, for the water of the flood did not save anyone, but destroyed a great many; but to the entire preceding sentence concerning the eight souls saved in the ark [Piscator]: But God made use of the waters of the flood, not only to strike, or spatter, but also to lift, the Ark, even to the place He was willing that it should be brought [James Cappel] *now corresponding* (or, *answering* [Erasmus, Piscator, etc.], or, *answering over against* [Piscator], or, *placed over against* [James Cappel], or, *analogous*, and after ἀντίτυπον, *a thing corresponding*, is understood ὄν/being, which sort of Ellipsis is found in Matthew 6:9, ὁ ἐν τοῖς οὐρανοῖς, *which in heaven*, that is, ὄν/being; in 1 Corinthians 10:11, τύποι/examples, understanding ὄντες/being<sup>3</sup> [Gataker's *Cinnus* 390]: Or, *similar* [Erasmus, Zegers], or, *of similar form* [Valla, Vulgate], or, *answering to the type* [Estius]) *as an exemplar* (or, *type* [Piscator]: Τύπος/type in these books is wont everywhere to be used for that in which something is represented to us ἀναλόγως/analogously by a copy with a certain form impressed, as in 1 Corinthians 10:6,<sup>4</sup> 11; which also ὑπόδειγμα/representation/copy is wont to express, as in Hebrews 8:5;<sup>5</sup> 9:23,<sup>6</sup> and παραβολή/similitude/figure, as in Hebrews 9:9:<sup>7</sup> Now, types are compared, either with the very truth, of which they are copies, or with other secondary copies of the same thing [Beza]: Ἀντίτυπον is used twice in the New Testament, but in a diverse signification [Gerhard]: This word is common to both related things; that is, it is as much attributed to the figure [Grotius], and

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<sup>1</sup> Feminine.

<sup>2</sup> Feminine in Latin.

<sup>3</sup> 1 Corinthians 10:11: "Now all these things happened unto them (supplying, *as or being*) ensamples (ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις): and they are written for our admonition, upon whom the ends of the world are come."

<sup>4</sup> 1 Corinthians 10:6: "Now these things were our examples (τύποι), to the intent we should not lust after evil things, as they also lusted."

<sup>5</sup> Hebrews 8:5a: "Who serve unto the example (ὑποδείγματι) and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle..."

<sup>6</sup> Hebrews 9:23: "It was therefore necessary that the patterns (ὑποδείγματα) of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

<sup>7</sup> Hebrews 9:9a: "Which was a figure (παραβολή) for the time then present, in which were offered both gifts and sacrifices..."



is used in the place of the simple *τύπος*/type [Piscator, Gerhard], or denotes the type, as distinguished from the archetype to which it answers [Gomar], as in Hebrews 9:24<sup>1</sup> [Piscator, Gerhard, Grotius, Gomar]; as to the thing signified by the figure, as here [Grotius, similarly Gerhard]; here it denotes a type agreeing in signification with the other type [Gomar, similarly Piscator]: There are two types here, adumbrating the sanctification and emergence of the Church from the flood of sin and death, deliverance from the flood, and Baptism; but the preceding type adumbrated the subsequent type of Baptism, which corresponds to it [Beza]: In the *Glossa*, *ἀντίτυπον* is defined as *an example, a model, a likeness* [Grotius, similarly Hammond]: Thus it is the same as *ἀντίγραφον*, *a copy* or *transcript*, and differs from *τύπος*, as an impression in wax differs from a carving in relief, and means *a thing parallel, or, corresponding*: And thus the word is used in Hebrews 9:24 and in Ecclesiastical authors:<sup>2</sup> Moreover, *ἀντί* signifies, either, 1. *in the place of*, as an *ἀνθύπατος*<sup>3</sup> is a *Proconsul*, who supplies the place of a Consul: so here Baptism is an *ἀντίτυπον* of the Ark, that is, it supplies the function of it, by saving us: Or, 2. *Against*: Thus in Xenophon,<sup>4</sup> *Benefits are conferred by the Prince himself, τὰ δὲ ἀντίτυπα δι' ἄλλων, but the contrary* [that is, punishments] *by others*: Thus in Hesychius, *ἀντιτυπήσαι, to strike against, ἐναντιωθῆναι, to be set over against, ἀντειπεῖν, to speak against*; and *ἀντιτυπῖαι/resistances, ἀντιλογίαι/contradictions, ἐναντιώσεις/oppositions*: which also may be able to have a place here, for the water of the flood destroyed men, the water of Baptism saves men [Hammond]) *of Baptism* (or, *Baptismus/Baptism*)<sup>5</sup> [Erasmus, etc.]: Now, the Apostles, when they use the word *Baptism*, at the same time include the doctrine of Baptism: Concerning which see on Hebrews 6:2: Add Romans 6:3, 4; Ephesians 4:5; Galatians 3:27; Colossians 2:12 [Grotius]; *ἀντίτυπον βάπτισμα, figure and Baptism*, are here arranged by Apposition [Piscator]) *us also saves* (Pagnine, etc.). That the salvation of Noah was devised as a certain image *παλιγγενεσίας, of regeneration*, Philo says in *Concerning the Life of Moses*<sup>6</sup> (Grotius). The waters of

<sup>1</sup> Hebrews 9:24: “For Christ is not entered into the holy places made with hands, which are the figures (*ἀντίτυπα*) of the true; but into heaven itself, now to appear in the presence of God for us...”

<sup>2</sup> For example, 2 Clement 14:3b: “For this flesh is a copy (*ἀντίτυπός*) of the Spirit. No one, therefore, who corrupts the copy (*ἀντίτυπον*) will share in the original (*αὐθεντικόν*).”

<sup>3</sup> An ὑπατος is a *consul*.

<sup>4</sup> Xenophon (c. 427-355 BC) was a mercenary soldier, traveling extensively in the East. He was also an acquaintance and admirer of Socrates.

<sup>5</sup> In the Nominative Case, standing in apposition with *exemplar*, as it does in the Greek text.

<sup>6</sup> *De Vita Mosis*.

the flood signify Baptism; the Ark, the Church, or the Cross of Christ, outside of which there is no salvation (Estius). As the water of the flood supported and preserved the lifted ark, and the faithful inclosed in it; so Baptism saves the faithful gathered into the Church (Gomar, similarly Menochius, Vatablus, Zegers, James Cappel), with an eternal salvation (Piscator, thus Menochius, Gerhard). As regeneration in Titus 3:5 is attributed to Baptism, so also is salvation here, not as the cause *per se* and efficacious of its own nature, but as a sign and instrument instituted by Christ for our sanctification (Estius). Baptism, of the sort described here, saves us, not by typical signification only, but also by sealing salvation, and therefore also by bringing it to pass as an instrument, not initiating, but helping, and even more remotely: for it confirms and increases faith, which is the closest (Gomar).

*The like figure; Greek, the antitype.* Twice this word occurs in Scripture; once Hebrews 9:24, where it signifies simply a type, or exemplar, or representation; and here, where it implies either the likeness or correspondence of one type with another in signifying the same thing: so that here may be two types, the deliverance of Noah and his household in the flood, and baptism, whereof the former was a type of the latter, yet so as both represent the salvation of the church; in that as the waters of the flood lifting up the ark, and saving Noah's family shut up in it, signified the salvation of the church; so likewise baptism signifies the salvation of those that are in the church (as in an ark) from that common destruction which involves the rest of the world: or, it signifies the truth itself, as answering the type or figure; and thus the temporal salvation of Noah, etc. from the flood, in the ark, was the type, and the eternal salvation of believers by baptism is the antitype, or truth figured by it. Our translation seems to favour the former. *Whereunto;* i.e. the saving eight persons by water; that is to say, The salvation of believers now by baptism, answers to the deliverance of Noah then; and so this relative, *whereunto*, answers to the foregoing sentence, as its antecedent. *Even baptism doth also now save us;* viz. with an eternal salvation, in answer to the temporal deliverance of Noah by water; and that not only as it is a sign, but a seal whereby the Spirit of God confirms in the hearts of believers the faith of their justification purchased by Christ's death, and witnessed by his resurrection, Romans 4:25.

[*Not, etc.*, οὐ σαρκὸς ἀπόθεις ῥύπου<sup>1</sup>] *Not of the flesh the putting away of the filth*<sup>2</sup> (Montanus). Another Trajection (Piscator, Gerhard). *Not of*

<sup>1</sup> Ἀπόθεις is derived from the Greek verb, ἀποτίθημι, *to put aside*.

<sup>2</sup> A woodenly literalistic rendering, preserving the word order of the Greek text.

*the flesh* (or, *that of the flesh* [Illyricus], or, what is *not of the flesh* [Castalio]) *the putting away of the filth* (Piscator), or, *the removal* (Castalio), *the washing* (Illyricus), *by casting away* (Erasmus). *Not by which the filthiness of the flesh is cast aside* (Beza, Pagnine, Tigurinus, James Cappel). It is a Prolepsis (Piscator), or, a rhetorical correction, by which he relates that in Baptism, not so much the external washing, which only removes the filthiness of the flesh, is to be regarded, as ἐπερώτημα, etc., *the answer, etc.* (Estius, similarly Gerhard), or the internal cleansing of the heart, Ephesians 5:27; Titus 3:5 (Gerhard); that is to say, not serving for that for which baths are sufficient. See the things said on Matthew 3:6 (Grotius). He has regard here to the washings, [either] Jewish, concerning which see Matthew 15:2; Mark 7:3, 4; Hebrews 9:13 (certain interpreters in Gerhard); or, others in a bath, etc., by which the filthiness of the flesh is washed away (Gerhard). Others understand here circumcision, which was a removal of the filthiness of the flesh, that is, in the Hebrew manner of expression, of the filthy and unclean flesh,<sup>1</sup> namely, the foreskin. Compare Colossians 2:11 (certain interpreters in Estius). This does not satisfy (Estius, Gerhard): for circumcision was not instituted for the external cleanness of the body also, but for regeneration, etc. (Gerhard).

[*But, etc., ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν*] *But a good conscience's inquiry* (or, *question*, when one consults God, as if an oracle, seeking what God would have to be done by him, and ready also to do it: For, as ἐρωτᾶν and ἐπερωτᾶν are *to examine/inquire*, as in Matthew 12:10;<sup>2</sup> 16:1;<sup>3</sup> so also ἐρώτημα and ἐπερώτημα are not *an answer*, as some maintain, but *an inquiry* [Hammond]: Now, Baptism is an inquiry by which the baptized sinner inquires how God is disposed toward himself, and what he ought to promise himself concerning the grace of God [Gerhard]: or, in which a good conscience in prayers asks God, Art thou not my Father [certain interpreters in Gomar]? From the consequent the antecedent is here understood: For, because by Baptism not the filthiness of the flesh, but of the soul, is washed away, thence it happens that the conscience, having been made more certain of the grace of God, is rendered pacified [Gerhard]: The sense: But the putting off of the filthiness of the soul, or the remission of sins, from the belief of which a good conscience arises, relying upon which a believer boldly asks God whether His favor has been obtained for him through the death of Christ [Piscator, certain

<sup>1</sup> In the place of adjective, the Hebrews frequently express themselves with adjectival Genitive nouns.

<sup>2</sup> Matthew 12:10: "And, behold, there was a man which had his hand withered. And they asked (ἐπηρώτησαν) him, saying, Is it lawful to heal on the sabbath days? that they might accuse him."

<sup>3</sup> Matthew 16:1: "The Pharisees also with the Sadducees came, and tempting desired of (ἐπηρώτησαν) him that he would shew them a sign from heaven."

interpreters in Gerhard]: Or, *petition*, or free invocation of God, which is the effect of a good conscience, for ἐρωτῶ is *I ask*, or *I pray/entreat*, Matthew 15:23;<sup>1</sup> 16:1;<sup>2</sup> Romans 10:20<sup>3</sup> [Gomar]; or, *answer* [English]; or, *earnest*, or *pledge* [Zegers out of the Greeks]: or, *stipulation* [Camerarius, Beza]: For Baptism is a certain, solemn compact, confederation, and mutual obligation, in which God offers, applies, and seals His grace to man; but the conscience commits itself to believe in the remission of sins, and to bind itself to obedience to God [Gerhard out of Luther]: Or, *guarantee*, namely, concerning a pure conscience: Ἐπερώτημα is the language of Law, as it is seen among the Greek Interpreters of Roman Law: In the *Glossa*, ἐπερώτω is *to stipulate*: But by Metonymy, as in Law by the name of *stipulation* is often comprehended also the *answer*, or *promise*: For ἐπερωτῶμαι also signifies *I promise*, *I give pledge*, in the same *Glossa* [Grotius]: Or, *demonstration* [Zegers out of the Greeks]: *declaration*, that is, of a right and faithful soul toward God, by which the filthiness of the soul is washed away [Vatablus]: or, *testification*, or *testimony* [Vatablus, Castalio]: [Others thus translate it:] *But that by which it comes to pass that a good conscience answers well* [Erasmus, Tigurinus]: *But that by which it happens that a good conscience inquires* [Pagnine, James Cappel] *in the presence of* (or, *to*, or, *unto* [Estius, Castalio], *after* [Zegers], *toward* [Illyricus, Vatablus]) *God* (Montanus, Beza, etc.), that is, with God as witness, before whom the matter is conducted, and who alone sees the conscience of the one answering, whether it be good and sincere (Estius, Gerhard): or, *with God*, for the covenant of grace in Baptism is entered upon between God and the baptized (Gerhard out of Luther): or, *God* (Pagnine, James Cappel), or, *to God*, εἰς Θεόν, *toward God*, in the place of Θεῷ, *to God*, and ποιηθέν/*made* is understood; *the answer made to God concerning a pure conscience* (Grotius). The Syriac renders the passage paraphrastically, *not washed in body from filthiness, but confessing God in a pure conscience*, that is, as if the effect of an interior Baptism is indicated, that is, by which it may happen that a pacified conscience cries *Abba Father*.<sup>4</sup> Yet I would prefer that respect be had here to the interrogations of catechists, by which catechumens were at that time testifying that interior Baptism was to be confirmed by exterior Baptism, as in Acts 8:37, by which he has regard unto the entire Apostolic symbol (Beza). He speaks here of the interrogation, which happens in the rites of baptism, which Peter here calls ἐπερώτημα, that is, a

<sup>1</sup> Matthew 15:23: “But he answered her not a word. And his disciples came and besought (ἠρώτων) him, saying, Send her away; for she crieth after us.”

<sup>2</sup> Matthew 16:1: “The Pharisees also with the Sadducees came, and tempting desired (ἐπηρώτησαν) him that he would shew them a sign from heaven.”

<sup>3</sup> Romans 10:20: “But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked (ἐπερωτῶσι) not after me.”

<sup>4</sup> Romans 8:15; Galatians 4:6.

*stipulation*, by which between two, one asking, and the other responding, a contract is wont to be made (Estius). In Baptism, the Bishop, or another who was acting in his name, was thus interrogating, or, which is the same thing, exacting (Grotius), *Dost thou renounce Satan? Dost thou believe upon Christ?* The one to be baptized was responding, *I renounce: I believe* (Grotius, Estius). Tertullian, in *Concerning Baptism*,<sup>1</sup> calls this *the pledge of salvation*. In *Concerning the Resurrection*,<sup>2</sup> he says, *The soul is confirmed, not by washing, but by answering*. Cyprian, in his *Epistles* 80 and 76, called it *the interrogation of Baptism* (Grotius). He does not here reject water, but he shows what in Baptism is of chief importance; and he teaches that internal faith, expressed by an external profession, while one is being baptized, is that which causes us to be saved in baptism (Estius). [Now] Baptism [of this sort], says he, makes the conscience good, to the extent that it is prepared to be asked by God, and stands confidently at His tribunal in judgment, not fearing condemnation; but it answers fearlessly to the things asked that it is good and clean (Menochius).

*Not the putting away of the filth of the flesh; not merely the washing of the body with water, or the external part of baptism, which can of itself have no further effect than other bodily washings have, viz. to cleanse the flesh. And so he answers an objection which might be made: How baptism can be said to save us, when so many perish who are baptized, by declaring, as follows, what it is in baptism which is so effectual. But the answer of a good conscience:* the Greek word here used is several ways rendered, and so this place differently interpreted: the best translation seems to be, either, 1. The petition of a good conscience, and then it notes the effect of baptism, viz. that holy confidence and security wherewith a conscience, sprinkled with the blood of Christ, addresses itself to God in prayer, as a Father. Thus the word is taken, Matthew 15:23; 16:1; Romans 10:20. Or rather, 2. The stipulation, which by a metonymy is taken for the answer, promise, or re-stipulation required; and this agrees with our translation. In baptism there is a solemn covenant, or mutual agreement, between God and the party baptized, wherein God offers, applies, and seals his grace, stipulating or requiring the party's acceptance of that grace, and devoting himself to his service; and when he out of a good conscience doth engage and promise this, which is to come up to the terms of covenant, that may properly be called *the answer of a good conscience*. It seems to be an allusion to the manner of baptizing, where the minister asked the party to be baptized

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<sup>1</sup> *De Baptismo.*

<sup>2</sup> *De Resurrectione.*

concerning his faith in Christ, and he accordingly answered him; Dost thou believe? I believe. Dost thou renounce the devil, etc.? I renounce. See Acts 8:37. *A good conscience; a conscience purified by faith from internal and spiritual defilements, (in opposition to putting away the filth of the flesh,) which only sincerely answers to what God requires in baptism. Toward God; i.e. in the presence of God, with whom conscience hath to do in baptism, and who alone is the Judge of conscience, and knows whether it be good and sincere, or not: or, toward God, is to God; and then it relates to answer, and implies the answer or engagement of conscience to be made to God.*

[*By the resurrection, etc.*] That is, through faith in Christ who has risen (Vatablus). This coheres, either, 1. with σώζει, *it saves*. For what intervenes, *not the flesh's putting away, etc.*, is parenthetical. Now, Baptism saves us through the resurrection of Christ, [either] because the resurrection of Christ exhibits to us a certain figure of resurrection unto newness of life, unto which in Baptism we are regenerated, according to Romans 6:4 (Estius). But this is a secondary end of the resurrection of Christ (Gerhard). Or, because the power of Baptism, which regenerates us, descends from the resurrection of Christ, under which also are denoted His passion and death by Synecdoche (certain interpreters in Gerhard). Or, 2. with the word ἐπερώτημα/*answer/inquiry*, with γινόμενον, *coming to pass*, understood, in this sense, that that interrogation of a good conscience before God comes to pass through the resurrection of Christ; since it, and the grace of God offered in Christ, are the foundation of faith, apprehending the promise concerning the remission of sins (Gerhard, similarly Piscator), 1 Corinthians 15:17; for it testifies that a full satisfaction has been rendered to God for our sins, and that Christ is the conqueror of sin, the devil, death, and hell. Compare 1 Peter 1:3 (Gerhard). This power, says he, of effecting a good and holy conscience, Baptism has from the merit of the suffering of Christ (Estius), the end and complement of which was His resurrection, according to Romans 4:25 (Menochius). This *pledge of a good conscience* comes from *faith concerning the resurrection of Christ*: for thence also we have conceived the hope of the resurrection (Grotius). A good conscience is said to be advanced by Christ's resurrection (since it is the beginning and pledge of our salvation, Romans 4:21, 24, 25; 8:11; 1 Corinthians 15:17, 20), ascension, and session at the right hand of the Father, with dominion over all of the creatures as in the following verse (Gomar). This verse with the one preceding I thus render, *in the days of Noah when the ark was being built, in which few (that is, eight) souls were saved; through water also, which is a type, Baptism now saves us, not the putting away of the filthiness of the flesh, but the pledge of a good conscience unto God through the resurrection of Jesus Christ.* By this

Trajection (which is neither unusual, nor displeasing), division, and translation, with ἐστὶ/*is* to be understood, the strangeness of the word διὰ/*through* is avoided, as it is generally explained; the article ὃ/*which*<sup>1</sup> answers appositely to the word βάπτισμα/*baptism* (but it is not able to be relative to the other word, for βάπτισμα/*baptism* is not typically related to ὕδατος, *the water*, but to κιβωτοῦ, *the ark*, which word is in the feminine gender), and the true scope of the Apostolic mind is also made much plainer. In summary, the sense is, *Baptism, which now saves us through water*, that is, through the instrumentality of water, and is the antitype of the ark of Noah, does not signify the putting away of the filthiness of the flesh through water, but a good conscience's pledge unto God, while we are being immersed into water (which is the proper use of water in baptism), that we might testify to our faith in the resurrection of Christ. In such a way that there is a manifest and elegant Antithesis between δι' ὕδατος, *through water*, and δι' ἀναστάσεως, *through the resurrection*; that is to say, *The Ark of Noah* (not the Flood) *was a type of Baptism, and Baptism was the antitype of the Ark*; but not in this, that *Baptism is a cleansing of the filthiness of the flesh through water*, in which it does not at all answer to the *ark*; but that it is *a good conscience's pledge unto God through the resurrection of Jesus Christ*, in the faith of whose resurrection we are now saved, as those were in the ark of Noah. For a type and figure of the Resurrection was both Noah's Ark (out of which Noah returned as from a grave unto a new life), and also Baptism, of which the proper and actual end is not that it is a sign of cleansing from sin, which the Apostle appears in these words expressly to deny with diligence, as it were (although thus it is frequently taken metonymically in the new covenant, and by the Fathers), but that it is a sign, or type, of the death and resurrection of Christ, and at the same time of our resurrection, through faith in the resurrection of Christ (Knatchbull<sup>2</sup>).

**By the resurrection of Jesus Christ:** either these words are to be joined to the verb *save*, and the rest of the verse to be read in a parenthesis, according to our translation; and then the sense is, that baptism saves us by the faith of Christ's resurrection, or by virtue derived from Christ's resurrection, under which is comprehended his death and sufferings: or they are to be joined to *answer*, supplying which is; and then, without a parenthesis, the text runs thus, the answer of a good conscience, which is by the resurrection of Christ; and the meaning is, that the answer of a good conscience

<sup>1</sup> 1 Peter 3:21a: "Which is a type, Baptism now saves us (ὁ ἀντίτυπον νῦν καὶ ἡμᾶς σώζει βάπτισμα)..." Thus the majority of Byzantine manuscripts.

<sup>2</sup> Norton Knatchbull (1602-1685) was an English scholar; he served in Parliament for the county of Kent and the port of New Romney. He wrote *Annotations upon Some Difficult Texts in All the Books of the New Testament*.

toward God is by the resurrection of Christ, as the foundation of our believing the promise of forgiveness and free grace, inasmuch as it testifies God to be fully satisfied for sin, and Christ to have fully overcome sin, the devil, etc. For where this faith is not, there can be no good conscience, nor any sincere answering what God requires of us in baptism: if men do not believe the satisfaction of Divine justice by Christ's death, which is evidenced by his resurrection, they will not close with the offers of his grace, nor engage themselves to be the Lord's. See 1 Peter 1:3; 1 Corinthians 15:17.

Verse 22: Who is gone into heaven, and (Ps. 110:1; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3) is on the right hand of God; (Rom. 8:38; 1 Cor. 15:24; Eph. 1:21) angels and authorities and powers being made subject unto him.

[*Who is at the right hand of God*] That is, in the place which is at the right hand of God (Piscator). The same expression is found in Romans 8:34. A similar expression is found in Hebrews 1:3 (Grotius). This is another support for faith and a pacified conscience (Gerhard). The Vulgate adds, *abolishing death* (Estius). But this the Syriac does not have, nor any Greek Codex (Beza, similarly Estius, Gerhard out of Lorinus), nor the Greek Interpreters, nor Ruffinus (Gerhard).

[*Having proceeded unto heaven*] This departure is set over against the twofold advent of Christ, 1. through the power of the Spirit: 2. in the flesh (Beza). There is also in this place a Trajection, for the speech is thus to be ordered, *πορευθεὶς εἰς οὐρανὸν ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ*, *having gone into heaven, He is at the right hand of God* (Gerhard).

***Who is gone into heaven, and is on the right hand of God: see Romans 8:34; Hebrews 1:3. This is added as another ground of faith and a good conscience.***

[*With Angels being made subject to Him, etc.*] *Angels* here is the name of a Species, not of the Genus, as also in Romans 8:38. For the speech is ascending. You have *ἐξουσίας/authorities*<sup>1</sup> also in Ephesians 1:21;<sup>2</sup> Colossians 1:16;<sup>3</sup> 2:10;<sup>4</sup> but *δυνάμεις/powers* in Romans 8:38;<sup>1</sup> Ephesians 1:21; on which

<sup>1</sup> 1 Peter 3:22b: "...angels and authorities (ἐξουσιῶν) and powers (δυνάμεων) being made subject unto him."

<sup>2</sup> Ephesians 1:21a: "Far above all principality, and power (ἐξουσίας), and might (δυνάμεως), and dominion, and every name that is named..."

<sup>3</sup> Colossians 1:16a: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers (ἐξουσίαι)..."

<sup>4</sup> Colossians 2:10: "And ye are complete in him, which is the head of all principality



passages see what things we have said (Grotius). Under these three he comprehends the remaining orders of Angels, perhaps even the evil Angels, who nevertheless shall not be perfectly subjected before the day of judgment (Estius).

***Angels and authorities and powers:* see Romans 8:38; Ephesians 1:20, 21; Colossians 1:16; 2:10. *Being made subject unto him; viz. by his Father, to whom this subjecting all things to Christ is elsewhere ascribed, 1 Corinthians 15:27; Ephesians 1:22; Hebrews 2:8.***

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and power (ἐξουσία)...”

<sup>1</sup> Romans 8:38: “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers (δυνάμεις), nor things present, nor things to come...”



## Chapter 4

*The apostle exhorteth to cease from sin, in regard of Christ's having suffered for it, and of a future judgment, 1-6. From the approaching end of all things, he urgeth to sobriety, watchfulness, and prayer, 7; to charity, 8; hospitality, 9; and a right use of spiritual gifts, 10, 11. Sundry motives of comfort under persecution, 12-19.*

Verse 1: Forasmuch then (**1 Pet. 3:18**) as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for (**Rom. 6:2, 7; Gal. 5:24; Col. 3:3, 5**) he that hath suffered in the flesh hath ceased from sin...

[*With Christ, etc., Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ*] With his digression ended (Estius), he returns to the mention of the passion of Christ, gathering thence the material of his exhortation unto holiness (Estius, similarly Beza). *Therefore, since Christ has suffered for us in the flesh* (Beza, Piscator), that is, either, as long as He was living in the flesh (certain interpreters in Gerhard, Menochius): for not thus does he speak, as if He were free from anguish in His soul (Menochius): or, *according to the flesh*, that is, the human nature (Estius, thus Gerhard, Piscator): for, as He is God, He was not able to die (Estius). He repeats what he had said in 1 Peter 3:18 (Grotius), *σαρκὶ* in the place of *ἐν σαρκὶ*, *in the flesh*, or, *κατὰ σάρκα*, *according to the flesh* (Gerhard).

[*And also with the same cogitation*<sup>1</sup> (or, *mind* [Castalio], that is, with a similar resolution of soul [Vatablus, Gerhard]; even, of bearing all for Christ [Grotius, similarly Menochius]: Or, with this meditation, ye ought to die to the flesh, that is, to carnal concupiscence [Estius]: That the mortification of the flesh, rather than patience under the cross, is treated here, what follows shows: Compare Romans 6:2, etc. [Gerhard]) *be ye armed, ὁπλίσασθε*] The Passive verb is in the place of the Reflexive, *arm yourselves*. Thus we read that *ἐνδύεσθαι*, *to clothe ourselves*, *τὰ ὅπλα τοῦ φωτός*, *with the armor of light*, Romans 13:12, and *τὴν πανοπλίαν*, etc., *with the whole armor, etc.*, Ephesians 6:11, 14,<sup>2</sup> and *θώρακα πίστεως*, *with the breastplate of faith*, 1 Thessalonians 5:8, and *τὸν καινὸν ἄνθρωπον*, *with the new man*, Ephesians 4:24; Colossians 3:10 (Grotius). That is to say, clothe yourselves with that as if with certain

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<sup>1</sup> Greek: τὴν αὐτὴν ἔννοιαν.

<sup>2</sup> Ephesians 6:14: “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness (ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης)...”

arms (Estius, thus Erasmus, Vatablus): be ye protected by that as by a shield (Drusius, Gerhard). Be ye animated in the same manner (Castalio).

[*For he that, etc.*, ὅτι ὁ παθὼν ἐν σαρκὶ, πέπνυται ἁμαρτίας] There is a twofold reading here, namely, with the article being, either, postpositive in the neuter gender, or prepositive in the masculine gender. The former place refers to Christ, that is, what Christ has suffered in the flesh, He suffered for sin, that is, because of sin, as it is seen in Romans 6:20. But Christ is said to have desisted from sin, that is, after He once suffered, that He is free from all punishment of sin, the misery, infirmity, and mortality of the flesh. The latter reading refers to the faithful (Vorstius). In a manuscript it is ὁ παθὼν σαρκὶ, *he that suffers in the flesh*<sup>1</sup> (Grotius, Hammond), which is more correct (Grotius). [Thus they render the place:] *Because* (or, *that* [Erasmus], or, namely, *what* [Illyricus, Tigurinus, Pagnine, Beza, Piscator]; ὅτι does not here denote cause, but it is taken expositively: He sets forth that cogitation, with which he desires us to be armed [Estius]) *he having suffered* (or, *who has suffered* [Erasmus, Pagnine, Beza, Piscator, etc.], that is, afflicted with punishment [Piscator]: the Christian who suffers [Menochius]: For he prevents these things from being referred to Christ in the following verse [Estius, similarly Beza]) *in the flesh* (that is, in the body [Piscator]: or, *with respect to the flesh* [Hammond]; that is to say, who is conformed to the passion of Christ, which He sustained in the flesh; the preterite, ὁ παθὼν,<sup>2</sup> in the place of the Present; who is suffering in the flesh with Christ, who suffered in the flesh [Gerhard, similarly Estius]; or, by the example and power of Christ, in whom sin no longer is active [Beza]: who has crucified in himself his carnal affections [Grotius, similarly Estius, Menochius, Gerhard, Beza, Piscator], Galatians 5:24; Colossians 3:5 [Grotius]; Romans 6:7 [Grotius, Gerhard], which passage is plainly parallel to this, *he that is dead*, that is, to sin, verse 2, *is justified*, that is, freed and acquitted, *from sin*, with respect both to its guilt and dominion [Gerhard]) *has ceased* peccato, *from sin* (Montanus), or, à peccato, *from sin* (Illyricus, Tigurinus, Beza, Piscator, etc.), or, *from all sins* (Tremellius out of the Syriac), that is, abstains for the future from sins (Grotius, similarly Estius, Menochius, Gerhard, Tirinus): or, *he has made sin to be inactive*, or *to cease* (Vatablus). In the language of *flesh* there is an Antanaclasis: for it is repeated with a diverse signification (Piscator, similarly Beza, Estius, Gerhard).

**The apostle having in the former chapter exhorted believers to patient bearing of afflictions by the example of Christ, verse 18, proceeds in this to persuade them to improve the crosses they bore outwardly to inward mortification. Christ's death is proposed to us**

<sup>1</sup> Thus Codices Sinaiticus, Vaticanus, Alexandrinus, and Ephraemi Rescriptus. The omission of the preposition does not affect the sense.

<sup>2</sup> In the Aorist tense.

in Scripture as an exemplar both of external mortification in bearing reproaches, persecutions, etc., (this the apostle prosecutes in the former chapter,) and of internal, in the destroying the body of sin; this he exhorts to in this chapter, and indeed draws his argument from Christ's death, not only as the exemplary, but efficient and meritorious, cause of our mortification, and which hath a real influence upon it, in that Christ by his death did not only merit the pardon of sin, but the giving the Spirit, whereby corruption might be destroyed, and our natures renewed. *Forasmuch then as Christ hath suffered for us; viz. not only as an exemplar of patience and submission to the will of God, but for the taking away of sin, both in the guilt and power of it, and that he might be the procurer as well as pattern of our mortification. In the flesh; in his human nature, as 1 Peter 3:18. Arm yourselves likewise with the same mind; strengthen and fortify yourselves against all temptations, and unto the mortification of your lusts, with the consideration of these ends, and the mighty efficacy of Christ's death, he suffering in his flesh, i.e. in his human nature, that you might suffer in your flesh, i.e. in your sinful, corrupt nature; or, (which comes to the same,) with the same mind which Christ had, who, in his death, aimed not only at the pardon of your sin, but the destruction of it, and the renovation of your natures: or, arm yourselves with the same mind, viz. a purpose of suffering in the flesh, i.e. of dying spiritually with Christ in the mortification of your flesh, Romans 6:6, 7; as Christ died, and suffered in the flesh, so reckon that you, by the virtue of his death, must die to sin, and crucify your flesh, with its affections and lusts, Galatians 5:24: or else, what the same mind is, he declares in the following clause. For; or rather, that, the Greek word here seems rather to be explicative than causal. He that hath suffered in the flesh; i.e. the old man, his corrupt flesh, (flesh being taken here in a different sense from what it was in the former part of the verse,) he that is spiritually dead with Christ, whose old man is crucified with him. Hath ceased from sin; from sinning willingly and delightfully, and yielding himself up to the power of sin; compare Romans 6, which explains this: what Peter here calls suffering in the flesh, Paul there calls a being dead to sin, Romans 6:2, 11; and what Peter calls a ceasing from sin, Paul calls a living no longer in sin, Romans 6:2, and a being freed from it, Romans 6:7. And this may be the mind, or thought, with which they were to be armed, that they being dead with Christ to sin, should*

**not live any longer in it; having their flesh crucified, should not indulge its affections and lusts.**

Verse 2: (**Rom. 14:7; 1 Pet. 2:1**) That he no longer (**Gal. 2:20; 1 Pet. 1:14**) should live the rest of *his* time in the flesh to the lusts of men, (**John 1:13; Rom. 6:11; 2 Cor. 5:15; Jam. 1:18**) but to the will of God.

[*That, etc., εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον*] *That (or, in such a way that* [Grotius]: He explains the manner of ceasing from sins [Estius]) *no longer to the lusts of men* (that is, which are wont to be present in the greatest part of men [Grotius, similarly Estius], that is, by not fulfilling or following those desires [Estius]), *but to the will of God* (that is, according to the precepts of God [Grotius, similarly Estius]: which is called *living to God* in Romans 6:10, 11; 14:8; Galatians 2:19), *what in the flesh* (that is, in this mortal flesh [Estius], in the body [Piscator, Drusius]: Ἀντανάκλασις/*Antanaclasis*:<sup>1</sup> For flesh had previously been taken for *the affections which are slaves to the flesh alone* [Grotius]; but here for *life, tottering and fragile* [Grotius, similarly Beza], as in Galatians 2:20 [Grotius]) *is remaining of time* (that is, what is remaining of life [Menochius, similarly Beza]), *he should live* (Beza, Piscator), should transact, or spend, life (Estius).

***In the flesh; i.e. in the body, meaning his natural life: flesh is here taken in a third sense, different from the two former: so Galatians 2:20; Philippians 1:22. By the lusts of men, he means the corrupt desires and sinful ways of carnal men, to which they were not to conform themselves, or make them the rule of their living, Romans 12:2; 1 Corinthians 3:3; Colossians 2:8; Titus 1:14. But to the will of God; the holy will of God revealed to us in his law, (which is the rule by which we are to walk,) in opposition to the lusts of men; we are to live not as men would have us, but as God commands us.***

Verse 3: (**Ezek. 44:6; 45:9; Acts 17:30**) For the time past of *our* life may suffice us (**Eph. 2:2; 4:17; 1 Thess. 4:5; Tit. 3:3; 1 Pet. 1:14**) to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries...

[*It is sufficient, etc., ἄρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι*<sup>2</sup>] A manuscript has it better (which also the Syriac favors), κατειργάσθαι, *to have wrought*,<sup>3</sup> which is set

<sup>1</sup> That is, the stylistic repetition of a word, but with different meanings.

<sup>2</sup> In the Aorist tense. Thus the overwhelming majority of Byzantine manuscripts.

<sup>3</sup> In the Perfect tense. Thus Codices Sinaiticus, Alexandrinus, and Vaticanus.

down in the place of εἰς τὸ κατεργάσθαι, *in order to have wrought* (Grotius). *For it suffices, or it is sufficient* (that is, it ought to be sufficient for you [Grotius]: It is litotes,<sup>1</sup> by which he softens the asperity of the reproach, which sort is found in Ezekiel 44:6; Mark 14:41 [Gerhard]: There is here σολοικοφανὲς, *a solecism*,<sup>2</sup> in the place of ἄρκετὸν/*sufficient* [Beza]) *for us*<sup>3</sup> (that is, at least for the great part [Piscator], so that there might be an Enallage of person, of which sort is found in Hebrews 2:3 [certain interpreters in Gerhard, similarly Piscator]: It is ἀνακοίνωσις/*anacoenosis*<sup>4</sup> [other interpreters in Gerhard]: But it appears harsh for Peter to reckon himself with such [Gerhard], who does not appear to have admitted those sins [Piscator]: Or, *for you* [Grotius], for it appears that ὑμῖν, *for you*, is to be read [Beza, Piscator, Gerhard, Estius], as it is in the Royal Codex and the Syriac [Gerhard], from a comparison with the following ὑμῶν<sup>5</sup> and the preceding ὑμεῖς<sup>6</sup> [Gerhard]), *that in the time past of life the lust* (or, *will* [Erasmus, Vatablus, Vulgate]: Previously he used *lusts* [Estius]) *of the Gentiles* (that is, profane Gentiles [Menochius], strangers from God [Gerhard], not regenerated [Piscator]; that is to say, which things are gratifying to the other Gentiles [Grotius, similarly Estius, Gerhard, Camerarius, Piscator]: What those things are he shall now explain particularly [Grotius]) *we performed* (Piscator, Erasmus, etc.), that is to say, that ye, although Jews, have lived after the manner of Gentiles (Grotius, similarly Estius), having been corrupted by depraved teachers. Thus Martial,<sup>7</sup> *Ye have mocked: it is sufficient...*<sup>8</sup> Concerning the manner of life of the Jews consult the passage in Romans 2:21, 22 (Grotius).

***For the time past of our life may suffice: the apostle doth not mean by this expression merely that they should forbear their former lusts out of a satiety and weariness, as having had their fill of them, but to stir them up to holiness by minding them of their former sinful life; q.d. Ye are concerned to run well now, when ye have for so great a part of your time run wrong. It is a figure whereby he mitigates and lenifies the sharpness of his reproof for***

<sup>1</sup> That is, a rhetorical understatement.

<sup>2</sup> That is, a grammatical impropriety.

<sup>3</sup> The Byzantine textual tradition is split between ἡμῖν, *for us*, and ὑμῖν, *for you*.

<sup>4</sup> That is, the asking of the opinion or judgment of others in such a way that demonstrates a common interest.

<sup>5</sup> 1 Peter 4:4: "Wherein they think it strange that ye (ὑμῶν) run not with them to the same excess of riot, speaking evil of you..."

<sup>6</sup> 1 Peter 4:1: "Forasmuch then as Christ hath suffered for us in the flesh, arm ye (ὑμεῖς) yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin..."

<sup>7</sup> Marcus Valerius Martialis was a first century Roman poet.

<sup>8</sup> *Epigrams* 6:45.

their former sinful life: see the like, Ezekiel 44:6; 45:9; Mark 14:41. *Us*; some copies read, *ye*, and that agrees with the following verse, where the second person is made use of: or if we read, according to our translation, *us*, it is a figure called *anacoenosis*, whereby Peter assumes to himself in common with them what yet, in his own person, he was never guilty of, as Isaiah 64:6, 7; Daniel 9:5, etc.; or else it may be an analogy of the person, whereby the first is put for the second. *To have wrought the will of the Gentiles*; viz. those that were profane and ignorant of God and Christ, and so it is the same as the lusts of men, 1 Peter 4:2.

[*Who, etc.*, πεπορευμένων] *When we passed our time* (Vatablus), or, *proceeded* (Beza, Piscator). In these things passing our life (Menochius, thus Gerhard). Πορεύεσθαι is *to follow a settled manner of life* (Grotius). See 2 Peter 2:10;<sup>1</sup> 3:3<sup>2</sup> (Gerhard).

*When we walked; had our conversation, as Ephesians 2:3, walking being taken for the course of man's life; and sometimes in an evil way, as 2 Peter 2:10; 3:3; Jude 16, 18; and sometimes in a good, as Luke 1:6.*

[*In, etc.*, ἐν ἀσελγείαις<sup>3</sup>] See Mark 7:22;<sup>4</sup> Romans 13:13;<sup>5</sup> 2 Corinthians 12:21;<sup>6</sup> etc. (Grotius). In every sort of obscenity and lust (Estius).

[*Desires*<sup>7</sup>] He adds this, so that he might signify that the internal desires of sinning also, even if they come not forth into external act, pertain to the will and life of the Gentiles (Estius).

[Ἐπιθυμίαις] With the soul kindled unto ever new *lusts*. See Romans 1:24;<sup>8</sup> 6:12;<sup>1</sup> 13:14;<sup>2</sup> etc. (Grotius).

<sup>1</sup> 2 Peter 2:10a: "But chiefly them that walk (πορευομένων) after the flesh in the lust of uncleanness, and despise government."

<sup>2</sup> 2 Peter 3:3: "Knowing this first, that there shall come in the last days scoffers, walking (πορευόμενοι) after their own lusts..."

<sup>3</sup> 1 Peter 4:3b: "...when we walked in lasciviousness (ἐν ἀσελγείαις), lusts, excess of wine, revellings, banquetings, and abominable idolatries..."

<sup>4</sup> Mark 7:22: "Thefts, covetousness, wickedness, deceit, lasciviousness (ἀσέλγεια), an evil eye, blasphemy, pride, foolishness..."

<sup>5</sup> Romans 13:13: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness (ἀσελγείαις), not in strife and envying."

<sup>6</sup> 2 Corinthians 12:21: "And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness (ἀσελγεία) which they have committed."

<sup>7</sup> 1 Peter 4:3b: "...when we walked in lasciviousness, lusts (ἐπιθυμίαις; *desideriis*, in the Vulgate), excess of wine, revellings, banquetings, and abominable idolatries..."

<sup>8</sup> Romans 1:24: "Wherefore God also gave them up to uncleanness through the lusts (ἐπιθυμίαις) of their own hearts, to dishonour their own bodies between



***In lasciviousness; especially outward acts, here set in distinction from lusts, which implies those inward motions from which those outward defilements proceed.***

[*Excess of wine* (thus Erasmus, Beza, Piscator, Montanus, etc.), οἰνοφλυγίαις] Drunkenness and intoxications (Menochius, similarly Estius). This word is in Plutarch's "Life of Otho"<sup>3</sup> (Grotius), and in Philo's *Concerning the Life of Moses* 1 (Gerhard). Οἰνόφλυξ in Xenophon<sup>4</sup> is παρὰ τὸ φλύειν, ὁρμὴν πρὸς τι ἔχειν, *to overflow, to have a strong impulse toward something*, says the writer of *Etymologies*; οἰνοφλυγεῖν is in the Septuagint, Deuteronomy 21:20;<sup>5</sup> Isaiah 56:12,<sup>6</sup> in the place of סָבָא/saba, *to drink excessively*, whence σαβάζειν/sabazein, *to cry out in honor of Bacchus*<sup>7</sup> (Grotius). This and the following are vices of the gullet, which foment lasciviousness (Estius).

[*Revellings* (thus Beza, Piscator, etc.)] That is, unseasonable feastings (Menochius, thus Estius), made for luxury and lasciviousness (Estius).

[Κῶμοις] See Romans 13:13;<sup>8</sup> Galatians 5:21<sup>9</sup> (Gerhard).

***Excess of wine, revellings; unseasonable and luxurious feasting, Romans 13:13; Galatians 5:21.***

[Πότοις<sup>10</sup>] *Drinking parties* (Beza, Piscator, Gerhard), that is, immoderate (Gerhard), in which there is a competition in drinking, and the drinking is continual (Estius, Gerhard). See Proverbs 23:30; Isaiah 5:11, 22 (Gerhard). Constant banquetings, even if there be no drunkenness, are not

themselves..."

<sup>1</sup> Romans 6:12: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts (ἐπιθυμίας) thereof."

<sup>2</sup> Romans 13:14: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts (ἐπιθυμίας) thereof."

<sup>3</sup> *Lives of the Roman Emperors*.

<sup>4</sup> *Apology* 19.

<sup>5</sup> Deuteronomy 21:20: "And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard (סָבָא; οἰνοφλυγεῖ, in the Septuagint)."

<sup>6</sup> Isaiah 56:12: "Come ye, say they, I will fetch wine, and we will fill ourselves (הִשְׂבִּינִי) with strong drink; and to morrow shall be as this day, and much more abundant." Although the Septuagint does not have Isaiah 56:12, both Aquila and Theodotion have rendered סָבָא in this verse by οἰνοφλυγεῖν.

<sup>7</sup> *Sabazius* was a Phrygian deity, similar to Bacchus.

<sup>8</sup> Romans 13:13a: "Let us walk honestly, as in the day; not in rioting (κῶμοις) and drunkenness..."

<sup>9</sup> Galatians 5:21a: "Envyings, murders, drunkenness, revellings (κῶμοι), and such like..."

<sup>10</sup> 1 Peter 4:3b: "...when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings (πότοις), and abominable idolatries..."

without fault. Thus πότος is taken in Genesis 19:3;<sup>1</sup> 40:20;<sup>2</sup> Judges 14:10,<sup>3</sup> 12,<sup>4</sup> 17;<sup>5</sup> Esther 1:5,<sup>6</sup> 8, 9;<sup>7</sup> 2:18;<sup>8</sup> 5:6;<sup>9</sup> Isaiah 25:6;<sup>10</sup> etc.; evidently just as the Greeks use συμπόσια, *a drinking party* (Grotius).

**Banquetings: computations, or meetings for drinking, Proverbs 23:30; Isaiah 5:11, 12.**

[*And, etc., καὶ ἀθεμίτοις εἰδωλολατρείαις*] *And abominable* (or, *illicit* [Vulgate], that is, to be abominated and execrated: It is Meiosis, in which less is said than is signified [Menochius]) *idolatries*; or, *the cults of images* (or, *of deastri*<sup>11</sup> [Castalio], *of daemons* [Syriac]) (Erasmus, Pagnine, Beza, Piscator, etc.). *In the cultic rites of false deities*, which were called εἰδωλολατρεῖαι/*idolatries* by the Hellenistic Jews, because they were not wont to be practiced without images. Now, such rites are of themselves *illicit*, because what belongs to the one God, with Him unwilling, they transfer unto others. Therefore, here they are called ἀθέμιτοι, *contrary to law*: which word you have also in Acts 10:28.<sup>12</sup>

<sup>1</sup> Genesis 19:3: “And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast (הִשְׁתִּי; πότον, in the Septuagint), and did bake unleavened bread, and they did eat.”

<sup>2</sup> Genesis 40:20a: “And it came to pass the third day, which was Pharaoh’s birthday, that he made a feast (הִשְׁתִּי; πότον, in the Septuagint) unto all his servants...”

<sup>3</sup> Judges 14:10: “So his father went down unto the woman: and Samson made there a feast (הִשְׁתִּי; πότον, in the Septuagint); for so used the young men to do.”

<sup>4</sup> Judges 14:12b: “...if ye can certainly declare it me within the seven days of the feast (הִשְׁתִּי; τοῦ πότου, in the Septuagint), and find it out, then I will give you thirty sheets and thirty change of garments...”

<sup>5</sup> Judges 14:17a: “And she wept before him the seven days, while their feast (הִשְׁתִּי; ὁ πότος, in the Septuagint) lasted...”

<sup>6</sup> Esther 1:5a: “And when these days were expired, the king made a feast (הִשְׁתִּי; πότον, in the Septuagint) unto all the people that were present in Shushan the palace...”

<sup>7</sup> Esther 1:8, 9: “And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man’s pleasure. Also Vashti the queen made a feast (הִשְׁתִּי; πότον, in the Septuagint) for the women in the royal house which belonged to king Ahasuerus.”

<sup>8</sup> Esther 2:18a: “Then the king made a great feast (הִשְׁתִּי; πότον, in the Septuagint) unto all his princes and his servants, even Esther’s feast (הִשְׁתִּי; γάμους, in the Septuagint)...”

<sup>9</sup> Esther 5:6a: “And the king said unto Esther at the banquet (הִשְׁתִּי; ἐν—τῷ πότῳ, in the Septuagint) of wine...”

<sup>10</sup> Isaiah 25:6: “And in this mountain shall the Lord of hosts make unto all people a feast (הִשְׁתִּי) of fat things, a feast (הִשְׁתִּי) of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” Aquila, Symmachus, and Theodotion (but not the Septuagint) here render הִשְׁתִּי by πότος.

<sup>11</sup> Deastri were deified mortals, elevated to residence in the constellations of the heavens.

<sup>12</sup> Acts 10:28a: “And he said unto them, Ye know how that it is an unlawful thing

In the *Glossa*, Ἀθέμιτον is an abominable sin, an unlawful thing. Ἀθέμιτα ἔργα, unlawful works, in Herodotus.<sup>1</sup> Such to the Hebrews were עֲלֻלִים/idols<sup>2</sup> (Grotius). Question: Why does he say this to Jews, who were studiously keeping themselves from this crime in all lands? Responses: 1. This has special regard unto the Gentiles, as other things have special regard unto the Jews: for he wrote to a Church composed of Jews and Gentiles (Gerhard). 2. Here he calls those abominable lusts, used in the worship of idols, *idolatries*, as he shows both by the preceding ἀσέλγεια/*lasciviousness*, and by the following ἀνάχυσις ἀσωτίας, *excess of riot*, that is, *mingling of the sexes*. Compare 1 Corinthians 5:10; 6:9; 10:6; Ephesians 5:5; Colossians 3:5 (Hammond on 1 Corinthians 10). 3. There is a certain appearance of idolatry in being present συσσιτίους, *for the common meals*, of fellowship, from which sacrificial portions are offered to false gods (Grotius, similarly Estius), as it may be gathered from 1 Corinthians 5:10 (otherwise how might the same person be both a *brother* and a *servant of idols*?); 1 Corinthians 10:6 (Estius). And in this matter especially it is plausible that those Jews, before they were Christians, had accommodated themselves to the customs of the Gentiles (Grotius). For, since they were exiles and for the most part poor, having been invited by the Gentiles to their feasts, in which sacrificial flesh was served, they mingled themselves, and perhaps also took part in the sacrifices (Estius). 4. Here he calls the worship of Angels *idolatry*, which Angels were worshipped as mediators to God by the Gentiles, and the Colossians<sup>3</sup> among others, whose city, *Colossæ*, was in Phrygia.<sup>4</sup> Now, Phrygia was a part of *Asia*, properly so called, in which these Jews were dispersed (Rainolds'<sup>5</sup> *Concerning the Apocryphal Books*<sup>6</sup> 238:1574). From this word, ἀθεμίτοις/*abominable*, which the Vulgate renders *illicit*, a few gather that some rites of idols were lawful; as if, because *impure adultery* is used by Catullus,<sup>7</sup> and *abominable dishonors* and *crimes* by Cicero, someone might say that they insinuate that to commit some dishonors and crimes is lawful; or, because I say *impious blasphemies*, that some blasphemies are pious (Rainold's *Concerning the Apocryphal Books* 240:1594). Therefore, this adjective, just as also others (Glassius'

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(ἀθέμιτόν) for a man that is a Jew to keep company, or come unto one of another nation..."

<sup>1</sup> *Histories* 7:33. Herodotus (c. 484-c. 425) was a Greek historian, sometimes called "The Father of History".

<sup>2</sup> עֲלֻלִים, *idols* or *dung-hill deities*, may be related to עֲלֻל/dung.

<sup>3</sup> Colossians 2:18.

<sup>4</sup> Phrygia was a region in northwestern, central Asia Minor.

<sup>5</sup> John Rainolds (1549-1607) was a Puritan scholar and churchman. He was a leading representative of the Puritan Party at the Hampton Court Conference, and participant in the production of the King James Version.

<sup>6</sup> *Censura Librorum Apocryphorum Veteris Testamenti*.

<sup>7</sup> Gaius Valerius Catullus (c. 84-c. 54 BC) was a Roman poet.

“Grammar” 3:1:2:7), is not διακριτικὸν/*distinguishing*, of the lawful from the unlawful; but ὀριστικὸν, *for defining*, and ἐξηγητικὸν/*exegetical*, *circumscriptive* (Gerhard, similarly Glassius), which only explains and describes the thing to which it is applied (Glassius’ “Grammar” 3:1:2:7); by which all idolatry is established as unlawful (Gerhard). See whither the doctrine concerning the worship of images drives those men (Rainolds).

**And abominable idolatries: Question.** Why doth Peter charge the Jews with idolatry, who generally kept themselves from it after the Babylonish captivity? **Answer** 1. Though most did, yet all might not. 2. It is a sort of idolatry to eat things sacrificed to idols, which many of the Jews, being dispersed among the idolatrous Gentiles, and being invited by them to their idol feasts, might possibly do; and, being under the temptation of poverty, might too far conform themselves to the customs of the nations among which they were. 3. Probably this idolatry might be the worship of angels, frequent among the Gentiles, particularly the Colossians, inhabiting a city of Phrygia, which was a part of Asia where many Jews were, 1 Peter 1:1. 4. The churches to which he wrote might be made up of Jews and Gentiles, and the apostle may, by a synecdoche, ascribe that to all in common, which yet is to be understood only of a part.

Verse 4: Wherein they think it strange that ye run not with *them* to the same excess of riot, (Acts 13:45; 18:6; 1 Pet. 3:16) speaking evil of *you*...

[Wherein, etc., ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν] Ξενίεσθαι is properly *to lodge*, *to be received with hospitality*, Acts 10:6,<sup>1</sup> 18,<sup>2</sup> 32;<sup>3</sup> 21:16.<sup>4</sup> By metalepsis it is put for that which is wont to happen to guests and travelers (Gerhard), and it means *to be bewildered at* (Grotius); or, *on account of anything new, unusual, or foreign, to be cast into astonishment* (Estius, similarly Gerhard, Piscator, Erasmus, Vatablus, Hammond). Thus 1 Peter 4:12<sup>5</sup> (Grotius); Acts 17:20;<sup>6</sup> 2 Maccabees 9:6.<sup>1</sup>

<sup>1</sup> Acts 10:6a: “He lodgeth (ξενίζεται) with one Simon a tanner, whose house is by the sea side...”

<sup>2</sup> Acts 10:18: “And called, and asked whether Simon, which was surnamed Peter, were lodged (ξενίζεται) there.”

<sup>3</sup> Acts 10:32a: “Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged (ξενίζεται) in the house of one Simon a tanner by the sea side...”

<sup>4</sup> Acts 21:16: “There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge (ξενισθῶμεν).”

<sup>5</sup> 1 Peter 4:12: “Beloved, think it not strange (ξενίεσθε) concerning the fiery trial which is to try you, as though some strange thing (ξένου) happened unto you...”

<sup>6</sup> Acts 17:20: “For thou bringest certain strange (ξενίζοντα) things to our ears: we

Thus Polybius' *The Rise of the Roman Empire*<sup>2</sup> 1, ξενιζόμενοι ταῖς τῶν ὀργάνων κατασκευαῖς, *marveling at the preparations of the instruments*; and *The Rise of the Roman Empire* 5, ξενισθεὶς καὶ διαπορήσας ἐπὶ πολὺν χρόνον διὰ τὸ παράδοξον, *marveling and being at a loss for a long time on account of the incredible* (Gerhard out of Budæus,<sup>3</sup> thus Grotius). Phavorinus,<sup>4</sup> ξενίζω, ἐκπλήττω, *I marvel, I am astounded* (Hammond). Ἀσωτία/*riot*, לְזִי, *one riotous*, Proverbs 28:7<sup>5</sup> (Grotius), is properly *sumptuousness*, or *luxury*, or *extravagance* (Estius, Drusius, Gerhard), which is for pleasure (Estius). It is almost the same thing as ἀσέλγεια/*lasciviousness* (Drusius). It signifies lewdness, especially in its foulest form, that is, the use of man or woman against nature<sup>6</sup> (Hammond). Ἀνάχυσις/*excess* here is taken for the Chaldean אַחַרְס, *an overhang*, or אַחַרְסָא, *a stretching forth*. By which is signified *that which far exceeds measure*; just as the Latins call a Prodigal person *profusum/extravagant* (Grotius). Ἀνάχυσις is the same thing as βλακεία/*slackness* in Hesychius (Gerhard, Hammond), and Suidas<sup>7</sup> (Gerhard), that is, μαλακία/*softness* (Hammond, Gerhard); the same thing as σύγχυσις/*confounding*, and φυρμὸς/*mixture*, in Phavorinus. Now, φυρμὸς, says Phavorinus, is μολυσμὸς/*defilement*, ῥύπος/*filth*, μίασμα/*pollution*. Ἀνάχυσις, therefore, is a *confounding of the sexes* through sins most foul (Hammond). Perhaps by this word is expressed the fervor of lust and intemperance, with the Metaphor taken from an overflowing sea (Gerhard, similarly Hammond). Ἀναχύσεις/*estuaries*, says Strabo, are *hollow places which the sea, flowing into and inundating, fills, etc.*<sup>8</sup> Which Ptolemy<sup>1</sup> calls

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would know therefore what these things mean.”

<sup>1</sup> 2 Maccabees 9:6: “And that most justly: for he had tormented other men’s bowels with many and strange (ξενιζούσας) torments.”

<sup>2</sup> Polybius (c. 203-120 BC) was a Greek historian, remembered for his *The Rise of the Roman Empire*, or *The Histories*.

<sup>3</sup> Gulielmus Budæus (1467-1540) was a French scholar; he wrote *Commentarii Linguae Græcæ*, an extensive collection of lexicographical notes on the Greek language. It proved to be a significant contribution to the study of Greek literature in France.

<sup>4</sup> Favorinus of Arelate (c. 80-c. 160) was a Roman philosopher and sophist. He was on familiar terms with some of the most eminent men of his age, including the Emperor Hadrian. His works survive only in fragments.

<sup>5</sup> Proverbs 28:7: “Whoso keepeth the law is a wise son: but he that is a companion of riotous men (לְזִי; ἄσωτιαν, in the Septuagint) shameth his father.”

<sup>6</sup> Romans 1:26, 27.

<sup>7</sup> Suidas was the compiler of the *Suda*, an encyclopedia containing more than thirty thousand entries concerning the ancient Mediterranean world. It was probably composed in tenth-century Byzantium.

<sup>8</sup> *Geography* 3:1:9.

εἰσχύσεις/*estuaries*<sup>2</sup> (Gerhard). [Now, they render the words thus:] *In which* (or, *in which matter* [Piscator]: *In which sort* [Menochius]: or, *concerning which* [Grotius, Estius]; *on this account* [Vatablus]; *on which account* [Pagnine, Beza, Piscator]: *And that* [Erasmus, Tigurinus]; *and that certainly* [Castalio]; *and therefore* [Illyricus]; *and behold* [Tremellius out of the Syriac], understanding those [Pagnine, Beza, Piscator, Grotius] not yet converted [Grotius]) *they are strangers* (or, *lodge*, or *are guests* [Valla], or, *appear to themselves to be strangers* [Beza, Piscator, Pagnine], or, *are offended as by a matter foreign*, or *new* [Vorstius, Illyricus]: Thus Cicero, *we are strangers in our own city, etc.*:<sup>3</sup> Cicero again, *Art thou not ignorant...to such an extent that thou art unaware of these things? to such an extent that thou appearest...to be a stranger in...the city?*<sup>4</sup> (Beza): A Metaphor taken from those who wander in an unfamiliar region [Vorstius]: Or, *they wonder at*, or *are astounded* [Vulgate, Tremellius out of the Syriac, Grotius]; or, *it appears absurd to them* [Erasmus, Tigurinus]) *with you not running with* (or, *that ye run not with* [Gerhard out of Augustine]: He indicates that they in an impetuous course flow together unto luxury: And perhaps he has regard to the feast of Bacchus, unto which the Gentiles were wont to run together with a certain frenzied vigor, and in it to practice those abominable disgraces, which Peter enumerates in the preceding verse [Gerhard]) *to*, or *towards*, *sumptuousness*, or *luxury's*, *same confusion* (Montanus, Hammond, Gerhard out of the Greek), which word beautifully agrees with the chaos of disgraceful acts among the Gentiles (Gerhard): or, *profusion* (Pagnine, Beza, Piscator, Drusius), *softness* (Zegers), *refusion* (Erasmus, Illyricus, Gerhard), that is, that ye do not flow back, that is, respond, to their shameful enticements and solicitations (certain interpreters in Gerhard): that ye do not run about with them unto such luxurious feasts (Grotius): that ye are not captivated by the same pursuits, but abhor them (Menochius): on account of your change of life (Vorstius, Estius). The sense: They appear to themselves to live in a different world, as it were, while they consider your holy manners, and reject them as if impossible to themselves, and contrary to their own pursuits and wishes (Tirinus).

**Wherein they think it strange:** Greek, *are strangers*, i.e. carry themselves as strangers, wondering (as at some new thing) at the change the gospel hath made in you, and your no more conforming yourselves to their wicked courses; they seem to be in another world when among you. **That ye run not with them:** this seems to signify the eagerness and vehemency of these Gentiles in pursuing

<sup>1</sup> Claudius Ptolemæus (c. 90-c. 168) is that famous Ptolemy, who has had such a great impact upon the fields of geography and astronomy in the Western world.

<sup>2</sup> *Geography* 2:3:1.

<sup>3</sup> *Academicorum Librorum* 1:3:9.

<sup>4</sup> *Pro Rabirio* 28.

their lusts, and may perhaps have some respect to the feasts of Bacchus, to which they were wont madly to run, and there commit the abominations mentioned verse 3. *To the same excess of riot; or, profuseness, or confusion, of riot or luxury, and then it suits well with that heap of sins before mentioned, whereof this seems to be comprehensive.*

[*Blaspheming*<sup>1</sup>] That is, cursing (Estius, Grotius), either, 1. God and the religion of the Christians (Estius, Gerhard), as if with it no one would be able to cultivate cheerfulness, and to live after the example of others. Thus βλασφημεῖν, *to blaspheme*, is taken in Matthew 9:3; 26:65; Romans 2:24 (Gerhard). Or, 2. Christians themselves (Gerhard, similarly Estius, Grotius). Thus the word is taken in Matthew 27:39;<sup>2</sup> Mark 15:29; Acts 13:45; 18:6; Romans 3:8;<sup>3</sup> and elsewhere. Now, *they were speaking evil* of them as deserters of civil society (Grotius), strangers to common humanity, and, as it were, monsters among men (Estius).

*Speaking evil; Greek, blaspheming, or speaking evil; of you is added by the translators: this may therefore be understood not only of their speaking evil of believers, as void of humanity and enemies to civil society, but of God and the Christian religion, as a dull, morose, sour way, and which they could not embrace without renouncing all mirth and cheerfulness.*

Verse 5: Who shall give account to him that is ready (**Acts 10:42; 17:31; Rom. 14:10, 12; 1 Cor. 15:51, 52; 2 Tim. 4:1; Jam. 5:9**) to judge the quick and the dead.

[*Who, etc., οἱ ἀποδώσουσι λόγον τῷ ἐτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς*] Thus ἐτοίμως ἔχειν, *to hold oneself in readiness or to be ready*, you have in Acts 21:13;<sup>4</sup> 2 Corinthians 12:14<sup>5</sup> (Grotius, Gerhard); and Daniel 3:15<sup>6</sup>

<sup>1</sup> Greek: βλασφημοῦντες.

<sup>2</sup> Matthew 27:39: "And they that passed by reviled (ἐβλασφήμουν) him, wagging their heads..." So also Mark 15:29.

<sup>3</sup> Romans 3:8: "And not rather, (as we be slanderously reported [βλασφημούμεθα], and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."

<sup>4</sup> Acts 21:13: "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready (ἐτοίμως ἔχω) not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

<sup>5</sup> 2 Corinthians 12:14a: "Behold, the third time I am ready (ἐτοίμως ἔχω) to come to you; and I will not be burdensome to you..."

<sup>6</sup> Daniel 3:15a: "Now if ye be ready (רָצִיתֶם; ἔχετε ἐτοίμως, in the Septuagint) that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well..."

(Grotius). *Who are going to render an account* (of this blasphemy, and of other sins [Estius]: A Metaphor from stewards: See Matthew 18:23; 25:19; Luke 16:2 [Gerhard]) *to Him that is ready* (or, *having readily*<sup>1</sup> [Montanus]; *to Him who has in readiness*: Thus the Syriac has ܕܝܬܝܬ, which not only signifies *to be ready, prepared, and intent*; but also *to be imminent, or, to be in readiness*, Deuteronomy 32:35;<sup>2</sup> Ephesians 3:14;<sup>3</sup> Daniel 3:15: Which agrees with verse 7, and with the parallel passage in James 5:9 [Gerhard]) *to judge* (or, *to Him that is going to judge* [Tremellius, Castalio], that is, God [Estius, Gerhard], or Christ [Estius, Gerhard, Grotius, Tirinus], of whom is this periphrastic description [Grotius], who has been designated Judge [Menochius, thus Gerhard], John 5:22, 27; Acts 10:42, etc.; 17:31 [Grotius]) *the living and the dead* (Beza, Piscator, etc.), that is, both those who are going to be living at that time when He shall come, and those who died beforehand (Grotius, similarly Estius). See on 2 Timothy 4:1 (Estius). [The sense:] Their maledictions shall come unto the assize of Christ. See Hebrews 13:17 (Grotius).

***Who shall give account to him; of their evil speaking as well as of other sins, Jude 15; it is a metaphor taken from stewards giving account to their masters, Matthew 18:23; Luke 16:2. That is ready; not only prepared for it, but at hand to do it, James 5:9. To judge the quick and the dead; those that shall be alive at Christ's coming, and those that died before, but then shall be raised, and brought to judgment. Hereby he intimates, for their comfort, that though their enemies and ill-willers might outlive them, yet they shall not escape God's judgment.***

Verse 6: For for this cause (1 Pet. 3:19) was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

[*For, etc., εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι*] Namely, *Christ*;<sup>4</sup> with the same expression which is in Galatians 1:16<sup>5</sup> (Grotius). *For, for this reason* (or, *unto, or for, this* [Erasmus, Illyricus, Tigurinus, Estius]; *because of this* [Tremellius out of the Syriac, Arabic]: *Unto this end* [Piscator]: It is referred,

<sup>1</sup> A woodenly literalistic rendering.

<sup>2</sup> Deuteronomy 32:35: "To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come (קָטָה; ἔτοιμα, in the Septuagint) upon them make haste."

<sup>3</sup> Ephesians 6:15 may be intended: "And your feet shod with the preparation (ἐτομασία) of the gospel of peace..."

<sup>4</sup> That is, *Christ preached*, with εὐηγγελίσθη taken as a deponent.

<sup>5</sup> Galatians 1:16: "To reveal his Son in me, that I might preach (εὐαγγελίζωμαι) him among the heathen; immediately I conferred not with flesh and blood..."



not unto what precedes, but unto what follows, as in John 18:37; Romans 14:9 [Gerhard out of Estius]) *to the dead also the Gospel was preached, that judicentur*,<sup>1</sup> *they might be judged*, or *judicarentur*,<sup>2</sup> *they might be judged* (or, *punished* [Piscator], *condemned* [Pagnine, Beza]) *according to men* (understanding, *that is* [Pagnine, Beza]) *in the flesh*, but *live according to God* (understanding, *that is* [Pagnine, Beza]) *in the spirit* (Pagnine, Beza, Erasmus, Montanus, Castalio, etc.). Now, in this place he understands them to be dead, either, 1. naturally; and that, either, 1. indefinitely, in the place of all dead men, whether before this writing of Peter, or before the coming of Christ (certain interpreters in Gerhard). The word καὶ/*and/also* shows that here νεκροῖς, *to the dead*, is to be taken just as the νεκρούς, *the dead*, that had preceded. Now, those νεκροὶ/*dead* are to be understood, not who were dead when Christ was announced to them, but who were dead when Peter wrote these things; plainly just as it is expressed in Ruth 1:8, in which they are called the *dead*, who were at that time dead when Naomi said these things, not when they were dealt with in kindness. Christ willed that [the Gospel] *be announced also to those who are now dead*. Therefore, *He shall judge*, not only the *living*, but also the *dead*. Otherwise it would have been proclaimed to them in vain; they would have believed and would have endured hard things in vain. [But he thus explains those things, ἵνα κριθῶσι, etc., *that they might be judged, etc.*:] That, although they be condemned by men unto death, nevertheless they might live again by the power of God. Ἵνα signifies whatever the outcome is going to be of the proclamation made to them, κατὰ ἀνθρώπους, *as far as it was in men, who are able to kill the body, but not the soul*, Matthew 10:28. Thus in the opposite member, κατὰ Θεὸν, *as far as it is in God*. Κρίνεσθαι σαρκὶ, *to be judged in the flesh*, is briefly stated, *to be condemned in such a way that the loss of the flesh occurs*: which, when these things were written, had happened to Stephen,<sup>3</sup> James,<sup>4</sup> and others. Add Revelation 14:13. Ζῆν πνεύματι is *to live that eternal life which is also spiritual*, 1 Corinthians 15:46 (Grotius). He teaches that the Gospel was proclaimed also to those that were dead before the advent of Christ, and that therefore they were not going to have an excuse in the judgment, as if they had not heard it (some in Gerhard, thus Beza). Or, 2. definitely, concerning a certain class of the dead (others in Gerhard). [Here they again move into parties:] 1. He speaks of the spirits of the blessed in heaven (certain interpreters in Gerhard); that is to say, The grace and redemption of Christ are extended to the pious, although dead, who, although

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<sup>1</sup> In the Present tense.

<sup>2</sup> In the Imperfect tense.

<sup>3</sup> Acts 6:9-8:2.

<sup>4</sup> Acts 12:1, 2.

*they be judged*, that is, condemned, suffering an untimely death, in their *flesh*, that is, with respect to the external man, *according to men*, that is, according to the judgment of the world; nevertheless *they live in the presence of God*, and that in the *spirit*, for Christ vivifies them by His own Spirit, and finally will lead them unto the perfection of life (Calvin). 2. He understands here souls in Limbo, or Purgatory (certain interpreters in Gerhard, similarly Estius, Menochius, Tirinus), where the pious were detained, unto whom Christ descended (Menochius), and brought to them the joyful message of salvation; that those, although *according to men*, that is, by worldly and Epicurean<sup>1</sup> men, *they be judged in the flesh*, that is, might be reckoned to be dead, to have perished completely, and therefore to be foolish, for, while they lived, they spurned the pleasures of the flesh, yet in reality *might live in the spirit*, or soul, *according to God*, that is, before God, endowed by Him with eternal glory (Tirinus, similarly Menochius). Peter leaves it to be understood, that thus also to the impious, dead before that time, their own judgment and torment occurred, although the Epicureans think that they had completely perished. Now, as it happened to them at that time, so it shall happen soon to all others (Tirinus). But we refuted this opinion in the treatment of 1 Peter 3:19 (Gerhard, etc.). 3. I take the *dead* here as in the preceding verse, that is, he says that men, not spirits, etc., as in that place are to be judged, so here were Evangelized, that is, while they lived, although they be now dead. He shows that his Gospel is not new, but was proclaimed to men long dead, namely, to your fathers; neither was it despised by them without result, for they are to be judged according to the Gospel. Moreover, Peter wished here to show the substance of the Gospel, partly so that he might teach that it was always one and the same Gospel, but partly so that he might return to practical matters. Now, he had begun to discuss sanctification, which he had said has two parts, namely, *To suffer in the flesh*, or, *To die to sin*; or, *Not to be in the flesh*, or, *To be condemned in the flesh*: all which indicate the same thing. He also is said to be *condemned in the flesh*, in whose flesh sin is condemned, Romans 8:3. He says *according to men*, so that he might teach that the fountain of this vice, which is to be extinguished in us, adheres to the very nature of men; and he adds *σαρκί, in the flesh*, by way of epexegetis, as also after *according to God*, he adds *in the Spirit*, so that he might show that the Spirit is the fountain of that holy and everlasting life, which has begun in us. Thus he explains the other part of sanctification, cohering with the former: for on that account we die in the flesh, that we might live in the Spirit, Romans 6 (Beza). [The sense:] Thus God conducted matters with the sinners of the old world, and others long dead; namely, He preached to them, with this purpose and end, that *they might be judged in the*

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<sup>1</sup> Epicurus (341-270 BC) was an atomist and materialist, who defined pleasure as the highest good. The adjective *Epicurean* is roughly synonymous with *hedonistic*.

*flesh*, that is, condemned unto death, or suffer; that is, that they might mortify their lusts, *but live according to God*, or God's precepts, and emend their life. Thus this verse is able to be explained by a comparison with verse 2. What is there ἐπιθυμίας ἀνθρώπων, *the lusts of men*, here is κατὰ ἀνθρώπους σαρκί, *in the flesh according to men*, that is, the wicked lusts of the Gentiles: what is there *the will of God*, here is *the Spirit according to God*, that is, the motion and affection of a pious man. Why then should not μηκέτι βιώσαι, *that he should no longer live*, be the same as κριθῶσι, *that they might be judged*, or *condemned*, unto death here, so that the sentence might be posited here in the place of its execution? Since all the expression, which pertain to the Passion, Burial, etc. of Christ, are accommodated to Christians with respect to His *death to the flesh*, *to the world*, *to sin*. And *to live* is placed here over against *to be judged*. In other things also the opposition is strictly observed, as in πνεύματι, *in the spirit*, and σαρκί, *in the flesh*, κατὰ Θεόν, *according to God*, and κατὰ ἄνθρωπον, *according to man*. Wherefore κριθῶσι σαρκί, *that they might be judged in the flesh*, here is able to be same as *to die to the world*, or *to the flesh*, etc. (Hammond). The article οἱ is to be understood before κατὰ ἀνθρώπους, *according to men*, and before κατὰ Θεόν, *according to God*, by a common Ellipsis, concerning which see on 1 Corinthians 2:2. *For for this cause was the Gospel preached also to the dead, that they might be condemned*, who were according to men *in the flesh*, *but live*, who were according to God *in the spirit*; that is, That they might be condemned, who were walking, or living, *in the lusts of men*; but that they might be saved, who were living *in the will of God*, as it is in verse 2. The expression is altogether the same as in Romans 8:5, *that are according to the flesh*, etc.<sup>1</sup> (Knatchbull). He understands those that are now *dead*, but had lived in the time of Noah, to whom *it was preached* through Noah, *that they might be judged*, that is, punished (as κρίνεσθαι is taken in 1 Corinthians 11:31, 32<sup>2</sup>), by the waters of the flood on account of the word despised, *according to men*, that is, with respect to notice of men, *in the flesh*, that is, in the body; *but that they might live*, that is, that some of them might gain eternal life, being brought to repentance by that punishment of the flood, and to the preaching of Noah, to some degree tardily having faith, *according to God*, that is, with respect to the notice of God, who alone knows which of them was repenting, *in the spirit*, that is, the soul, to which is attributed eternal salvation κατ' ἐξοχήν, *par excellence*,

<sup>1</sup> Romans 8:5: "For they that are after the flesh (οἱ γὰρ κατὰ σάρκα ὄντες) do mind the things of the flesh; but they that are after the Spirit (οἱ δὲ κατὰ πνεῦμα) the things of the Spirit."

<sup>2</sup> 1 Corinthians 11:31, 32: "For if we would judge (διεκρίνομεν) ourselves, we should not be judged (οὐκ ἂν ἐκρινόμεθα). But when we are judged (κρινόμενοι), we are chastened of the Lord, that we should not be condemned (κατακριθῶμεν) with the world."

1 Peter 1:9. And in this way *spirit* is opposed to *flesh*, 1 Corinthians 5:5 (Piscator, certain interpreters in Gerhard), where εἰς ὄλεθρον τῆς σαρκός, *for the destruction of the flesh*, is the same as ἵνα κριθῶσι σαρκὶ, *that they might be judged in the flesh*, here (Beza); so that this passage might be parallel to 1 Peter 3:19 (certain interpreters in Gerhard). But, 1. that parallelism has not yet been proven. For there mention is made of those living in the times of Noah, but here simply of the dead (Gerhard). 2. The spirits in chapter 3 are said to be disobedient, and are opposed to those saved (Gomar). [These things concerning the first opinion, which maintains that they are to be understood as *dead* naturally.] 2. He understands in this place those that are *dead* spiritually, or in sins (Gerhard, Gomar), in the highest degree (Gerhard), profane nations (Vorstius, similarly Gerhard); or, those which had not previously heard the Gospel (Vatablus); or, unbelievers destitute of true righteousness, as the life of the soul (Gomar), to whom, equally with the Jews, Christ willed the Gospel to be preached (Gerhard, similarly Vorstius), and that with this end in view (Gomar, Gerhard), that, although they be judged by human judgment as if living carnally, they might live in the presence of the Divine tribunal with the Spirit as guide (Vatablus); or, that they might be judged in the flesh, that is, their flesh mortified, and, on the other hand, their Spirit made strong by the power of God (Gomar, similarly Gerhard): *that they might be judged, or condemned, in the flesh*, that is, that the body of sin might be destroyed, *according to men* (which he adds because sin adheres to the nature of men, and is deeply fixed within him, according to Hebrews 12:1), *but living according to God*, that is, according to the will of God, *in the Spirit*, that is, by the guidance of the Holy Spirit: or, that they might be saved by the Spirit according to God, even if because of preceding sins they be judged in the flesh in this life, that is, by tribulation even they be made liable to death (Gerhard). Or, that with respect to the external man in the world they be dead, and, as it were, sent out, or executed; but according to the Spirit, they truly live in God, both with a spiritual life, which consists in the study of righteousness, and with a heavenly and spiritual life, which the faithful possess here with a certain hope. Compare Romans 8:10 (Vorstius). This exposition agrees, 1. with the scope and context; 2. with the goal of preaching that is assigned in this passage; 3. with other passages of Scripture, in which the *dead* are thus understood, as in Luke 9:60; John 5:25; 1 Timothy 5:6 (Gerhard). It does not hinder that the *dead* in the preceding verse are taken properly, and that here the same are treated. For the transition from the dead in body to the dead in soul is elegant, as in Matthew 8:22. See also Matthew 19:12 and 1 Peter 4:1 (Gomar).

***To them that are dead; either, 1. Spiritually dead, i.e. dead in sin, viz. then when the gospel was preached to them; or, 2. Naturally dead, viz. when the apostle wrote this Epistle. The verb***

*are* not being in the Greek, the words may be understood either way, by supplying *were*, according to the former exposition, or *are*, according to the latter, which our translators favour. See the like, Ruth 1:8. *That they might be judged according to men in the flesh*: either, 1. That they might be judged or condemned in the flesh, i.e. that their old man and carnal conversation, according to men walking in their carnal lusts, might be destroyed and abolished; and then, to be judged in the flesh, is of the same import as to suffer in the flesh, 1 Peter 4:1; to be dead to sin, Romans 6:2: or, 2. That they might be judged or condemned in the flesh, according to men, and so far as they could reach, not only by censures, reproaches, and evil speeches, but even death itself, as it had fallen out already to Stephen, James, etc. *But live according to God in the spirit*; that they might live a spiritual life in their souls according to the will of God, and an eternal life with him. *To live in the spirit, to the will of God, to walk in newness of life,*<sup>1</sup> etc., are phrases of a like import in the language of the apostles. According to the latter exposition of the former clause, the apostle seems in the whole to remove the scandal of these Christians, being reproached and condemned by unbelievers for their strictness in religion, and nonconformity to the world, by telling them, that their condition was not singular, but so it had fared with others before them, (though now dead,) to whom the gospel was preached, with the same event as to the judgment of worldly men who censured and condemned them, and yet with the same hope of fruit and benefit, viz. that though they were condemned by men in the flesh, or as to their outward man, yet as to their souls, (meant here by spirits,) they might live a holy, spiritual life, a life to God in this world, ending in a life with him in the other.

Verse 7: But (Matt. 24:13, 14; Rom. 13:12; Phil. 4:5; Heb. 10:25; Jam. 5:8; 2 Pet. 3:9, 11; 1 John 2:18) the end of all things is at hand: (Matt. 26:41; Luke 21:34; Col. 4:2; 1 Pet. 1:13; 5:8) be ye therefore sober, and watch unto prayer.

[*But the end of all* (either, the things of this age [Grotius out of the Syriac, similarly Estius, Gerhard]: or, men, whether pious, or impious [Tirinus]) *has drawn near*, ἤγγικε<sup>2</sup>] *It is near* (Estius out of the Syriac). *It approaches*, or *is imminent* (Erasmus, Beza, Piscator). Near at hand is the consummation of the world, when all your trouble shall come to an end

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<sup>1</sup> Romans 6:4.

<sup>2</sup> In the Perfect tense.

(Estius). That judgment is not far off (Grotius). Objection: But from that time more than fifteen hundred years have passed (Estius, Gerhard). Responses: 1. Thus Peter was supposing, as also Paul, 1 Corinthians 15:51-53; 1 Thessalonians 4:17 (Grotius). The Apostles understood that that time from the first advent of Christ to the second was the *last* (Gerhard), as it is called in 1 John 2:18 (Estius); nevertheless, they were ignorant of the day of the coming of the Lord and of the end of the world, Mark 13:32 (Gerhard). 2. This time is brief in comparison with eternity, 2 Peter 3:8 (Estius, Gerhard); and it is near at hand because to each man, when he dies, the day of his judgment comes (Gerhard). [Others explain it otherwise:] The sense: The consummation of all Prophetic predictions is imminent (certain interpreters in Gerhard, Cæcumenius in Estius). Others: The end of the Commonwealth of the Temple, and of the Jewish worship, is imminent (Mede's *Works* 819,<sup>1</sup> thus Hammond, Lightfoot) [concerning which there has been frequent mention].

**But the end of all things: the last judgment, which will put an end to all the evils as well as good things of this world. Is at hand: see James 5:8, 9.**

[Be, etc., σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς] *Be therefore sober* (both, 1. in soul [Estius, Gerhard]; that is to say, prudent and restrained [Gerhard]: Σωφρονεῖν is *to carry oneself with restraint*, as in Titus 2:6<sup>2</sup> [Grotius]; or, *to act moderately*, as in 2 Corinthians 5:13;<sup>3</sup> or, *to be of sound mind*, as in Luke 8:35<sup>4</sup> [Gerhard]: and, 2. in body [Estius, Gerhard], that is to say, sober and chaste [Estius]; *temperate* [Erasmus, Vatablus, Beza], moderate in food, in drink, etc., Mark 5:15<sup>5</sup> [Gerhard]) *and vigilant* (νήφειν is *to be characterized by a soul disturbed by no evil affections*, as we said on 1 Thessalonians 5:6, 8<sup>6</sup> [Grotius]) *unto prayer* (Erasmus, etc.), that is, That we might be ready to pray frequently (Estius): [For] both are useful to pray rightly. See 1 Peter 3:7 (Grotius).

<sup>1</sup> From *The Apostasy of the Latter Times, a Treatise on 1 Timothy* 4:1, 2.

<sup>2</sup> Titus 2:6: "Young men likewise exhort to be sober minded (σωφρονεῖν)."

<sup>3</sup> 2 Corinthians 5:13: "For whether we be beside ourselves, it is to God: or whether we be sober (σωφρονοῦμεν), it is for your cause."

<sup>4</sup> Luke 8:35: "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind (σωφρονοῦντα): and they were afraid."

<sup>5</sup> Mark 5:15: "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind (σωφρονοῦντα): and they were afraid."

<sup>6</sup> 1 Thessalonians 5:6-8: "Therefore let us not sleep, as do others; but let us watch and be sober (νήφωμεν). For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober (νήφωμεν), putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

*Be ye therefore sober; both in mind, prudent, moderate, 2 Corinthians 5:13; Titus 2:6; and in body, temperate in meats and drinks, etc. And watch: the word signifies both sobriety, in opposition to drunkenness, 1 Thessalonians 5:6, 8, and watchfulness, 2 Timothy 4:5, and this signification agrees best with this place, the former being implied in the word sober. Unto prayer; the end for which they should be sober and vigilant, viz. that they might observe every season fit for prayer, and might still keep themselves in a praying frame.*

Verse 8: (**Heb. 13:1; Col. 3:14**) And above all things have fervent charity among yourselves: for (**Prov. 10:12; 1 Cor. 13:7; Jam. 5:20**) charity shall (**or, will**) cover the multitude of sins.

[*Before all things*<sup>1</sup>] Because neither prayers, nor any works of piety, without love, are acceptable (Estius). It agrees with Colossians 3:14<sup>2</sup> (Estius, Gerhard). The same expression is found in James 5:12<sup>3</sup> (Grotius).

[*Mutual, etc., τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῇ*] Εἰς ἑαυτοὺς,<sup>4</sup> in the place of, εἰς ἀλλήλους, *for one another* (Grotius, Beza), as in Colossians 3:16;<sup>5</sup> 1 Thessalonians 5:13<sup>6</sup> (Grotius). *Charity among yourselves* (or, *towards yourselves mutually* [Erasmus, thus Estius, Tirinus], or, *some unto others* [Beza, Piscator]), *vehement, etc.* (Gerhard), or, *intense* (Beza, Piscator, Gerhard), earnest and ardent (Gerhard).

**And above all things: see the like expression, James 5:12, and on the same occasion, Colossians 3:14. Have fervent charity; not only labour after charity diligently and carefully, but let it be fervent, intense, strong.**

[*Charity* (that is, fraternal charity, which is opposed to hatred, Proverbs 10:12 [Estius], whence this was taken [Estius, Gerhard]) *conceals* (or, *shall cover*<sup>7</sup> [Erasmus, similarly Beza, Piscator]) *the multitude of sins*] That is, many sins

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<sup>1</sup> Greek: πρὸ πάντων.

<sup>2</sup> Colossians 3:14: “And above all these things (ἐπὶ πᾶσι δὲ τούτοις) put on charity, which is the bond of perfectness.”

<sup>3</sup> James 5:12a: “But above all things (πρὸ πάντων), my brethren, swear not...”

<sup>4</sup> 1 Peter 4:8a: “And above all things have fervent charity among yourselves (εἰς ἑαυτοὺς)...”

<sup>5</sup> Colossians 3:16: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another (ἑαυτοὺς) in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

<sup>6</sup> 1 Thessalonians 5:13: “And to esteem them very highly in love for their work’s sake. And be at peace among yourselves (ἐν ἑαυτοῖς).”

<sup>7</sup> The majority of Byzantine manuscripts read καλύψει, in the future tense; Codices Alexandrinus and Vaticanus read καλύπτει, in the present tense.

(Castalio), indeed, all sins; either, 1. the sins of the self (Tirinus): that is to say, It is the reason that they might be forgiven by God (Castalio, similarly Vorstius), yet not according to merit, but according the gracious covenant of God, Matthew 5; 6; 18<sup>1</sup> (Vorstius). Others: [The sense:] He that is endowed with charity abstains from many sins which others are wont to perpetrate (Vatablus). Or, 2. the sins of others (Tirinus), the faults, offenses (Estius), injuries (Gerhard), of his neighbors, he conceals, bears, excuses, pardons. Compare 1 Corinthians 13:7 (Estius, similarly Gerhard, Menochius, Beza); he composes and settles quarrels, which hatred stirs up, Proverbs 10:12 (Estius). It is the same sentence as in James 5:20, where we said that καλύπτειν, ἁμαρτίας,<sup>2</sup> is to *forgive*. Love is seen especially in this, that we turn others from sins: to which it is a consequence that God conceals the former sins of the man now emended (Grotius).

***For charity shall cover the multitude of sins; partly by preventing anger, railings, revilings, contentions, that they break not out, and partly by repressing, concealing, pardoning them when they do break out, 1 Corinthians 13:7: see James 5:20.***

Verse 9: (**Rom. 12:13; Heb. 13:2**) Use hospitality one to another (**2 Cor. 9:7; Phil. 2:14; Phile. 14**) without grudging.

[*Hospitable*] That is, Prompt to receive to hospitality brethren (or Christians [Gerhard]), strangers (Grotius, similarly Estius, Gerhard), the needy (Estius, Gerhard), those exiled for Christ's sake. For he does not speak of that pompous hospitality toward the more wealthy, Luke 14:12 (Gerhard). See Romans 12:13; 1 Timothy 3:2; Titus 1:8 (Grotius).

***Use hospitality; Christian hospitality in entertaining strangers, those especially that are brought to need your kindness by suffering for the gospel.***

[*Without murmuring*<sup>3</sup>] Either at the expense which ye make, or at the manners of those whom ye entertain (Menochius); as avaricious men are wont to complain of the multitude, duration, voracity, freedom of action, etc., of guests (Tirinus). Content with your lot. See Philippians 2:14 (Grotius). Not unwilling (Vatablus, Castalio, Estius).

***Without grudging; or murmuring, either at the expense you make, or the carriage of those ye entertain; q.d. Use hospitality willingly, freely, cheerfully, Romans 12:8; 2 Corinthians 9:7.***

<sup>1</sup> See, for example, Matthew 5:7; 6:12, 14, 15; 18:23-35.

<sup>2</sup> Proverbs 10:12: "Hatred stirreth up strifes: but love covereth (ܠܚܝܬܐ; καλύπτει, in the Septuagint) all sins." ܠܚܝܬܐ is the Chaldean form of the Hebrew ܠܚܝܬܐ.

<sup>3</sup> Greek: ἄνευ γογγυσμῶν.



Verse 10: (**Rom. 12:6; 1 Cor. 4:7**) As every man hath received the gift, *even so* minister the same one to another, (**Matt. 24:45; 25:14, 21; Luke 12:42; 1 Cor. 4:1, 2; Tit. 1:7**) as good stewards of (1 **Cor. 12:4; Eph. 4:11**) the manifold grace of God.

[*Just as each has received* (namely, from God [Estius, Piscator]) *grace, etc.*, χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες] A gift (that is, a talent<sup>1</sup> [Menochius], any faculty [Estius]: Under the name of *grace*, taken in a general way, he here understands not only the gifts of the Spirit, but also of the Body, and of the Faculties, as what follows shows: Compare Romans 12:6, 7 [Grotius]; understanding *thus* [Beza, Piscator, etc.]), *one unto another* (or, *mutually among yourselves* [Erasmus]; for the utility of your neighbors [Menochius]; for the common use, as members of one body<sup>2</sup> [Estius]) *ministering that* (Erasmus, Illyricus, Tigurinus, etc.), that is, laying out in ministry (Estius). Διακονεῖν, *to minister*, in the next verse is taken specifically; here, as in 1 Peter 1:12, it is general (Grotius), and emphatic, denoting service/ministry; so that he might indicate that because of those gifts no one ought to lift himself above others, or to affect dominion over others, but willingly to set himself as the servant of others (Gerhard); but with humility and modesty to make use of them for the benefit of others (Gerhard, thus Estius).

**As every man hath received the gift; any gift, office, faculty, or ability, whereby he may be serviceable to the good of others, all which are received of God, 1 Corinthians 12:11; Ephesians 4:7. Minister the same one to another; dispense and communicate modestly and humbly, not lifting himself up above others upon the account of his gifts, but remembering he hath received them, and is a steward to dispense them.**

[*As good stewards*<sup>3</sup> (that is to say, ye are not lords of those gifts, but ministers of God, that ye might make use of them according to His will [Estius]: What sort of οἰκονόμος/*steward* he might be, see 1 Corinthians 4:1, 2; Titus 1:7 [Grotius]) *of the manifold*<sup>4</sup> (or, *diverse* [Beza, Piscator, Estius out of Jerome, etc.]) *grace of God*] That is, of the gifts of God, which are various and numerous (Estius, similarly Menochius, Piscator). Χάρις/*grace* here is taken Metonymically for χάρισμα, *gifts of grace* (Gerhard), and ποικίλης χάριτος, *manifold grace*, is taken just as ποικίλαις δυνάμεσι, *manifold powers/abilities*, in Hebrews 2:4<sup>5</sup> (Grotius). Let not each one appropriate his gifts for himself, nor hide his gifts in the ground, but expend them usefully upon others (Estius).

<sup>1</sup> Matthew 25:14-30.

<sup>2</sup> See Romans 12:5; 1 Corinthians 12:12, 18; Ephesians 4:25.

<sup>3</sup> Greek: καλοὶ οἰκονόμοι.

<sup>4</sup> Greek: ποικίλης.

<sup>5</sup> Hebrews 2:4: “God also bearing them witness, both with signs and wonders, and

**As good stewards; and therefore faithful in distributing his Lord's goods. Of the manifold grace of God:** by grace he means the same as by gift before; and so by manifold grace, the various gifts given to them of God, 1 Corinthians 12:4-6.

Verse 11: (Jer. 23:22) If any man speak, *let him speak* as the oracles of God; (Rom. 12:6-8; 1 Cor. 3:10) if any man minister, *let him do it* as of the ability which God giveth: that (Eph. 5:20; 1 Pet. 2:5) God in all things may be glorified through Jesus Christ, (1 Tim. 6:16; 1 Pet. 5:11; Rev. 1:6) to whom be praise and dominion for ever and ever. Amen.

[If anyone speaks (namely, for the instruction of his neighbors [Zegers]: if he preaches the word of God in the Church: A Synecdoche of kind [Piscator], who teaches the people, ὁ κοπιῶν ἐν λόγῳ, *who labors in the word*, as in 1 Timothy 5:17 [Grotius]: By χάρισματα, *gifts of grace*, in the preceding verse he understands both gifts and functions in the Church, as it is gathered from the parallel passages, Romans 12:6-8; 1 Corinthians 12:4-6: Now, he here sets forth two sorts of these, under which, nevertheless, after the manner of the Hebrews he also comprehends others, the one of speech, the other of ministry or action: Therefore, under the word λαλεῖν, *to speak*, he includes, both, the very function of teaching, and the vocation unto the performance of this office in the Church; and, the gifts necessary for that, concerning which see 1 Corinthians 12:8, 10 [Gerhard]: understand, *let him speak*<sup>1</sup> [Beza out of the Syriac, Piscator, Estius, Gerhard, Vorstius, etc.]) *as, etc.*, ὡς λόγια Θεοῦ] Which you have in Acts 7:38;<sup>2</sup> Romans 3:2;<sup>3</sup> Hebrews 5:12;<sup>4</sup> Numbers 24:4;<sup>5</sup> in the Psalms quite frequently<sup>6</sup> (Grotius). *As the utterances* (or, *speeches* [Tremellius out of the Syriac, Arabic], *oracles* [Castalio]) *of God* (Erasmus,

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with divers miracles (ποικίλαις δυνάμεσιν), and gifts of the Holy Ghost, according to his own will?"

<sup>1</sup> A gloss not found in the text.

<sup>2</sup> Acts 7:38: "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles (λόγια) to give unto us..."

<sup>3</sup> Romans 3:2: "Much every way: chiefly, because that unto them were committed the oracles of God (τὰ λόγια τοῦ Θεοῦ)."

<sup>4</sup> Hebrews 5:12: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God (τῶν λογίων τοῦ Θεοῦ); and are become such as have need of milk, and not of strong meat."

<sup>5</sup> Numbers 24:4: "He hath said, which heard the words of God (לִּשְׁמָעֵל; λόγια Θεοῦ, in the Septuagint), which saw the vision of the Almighty, falling into a trance, but having his eyes open..."

<sup>6</sup> For example, Psalm 12:6: "The words of the Lord (אִמְרֹת יְהוָה; τὰ λόγια κυρίου, in the Septuagint) are pure words: as silver tried in a furnace of earth, purified seven times."

Pagnine, Montanus, Beza, Piscator, etc.), that is, either, 1. concerning God and divine things (certain interpreters in Estius); or, 2. of God as author, or rather, as the one speaking; that is to say, which God speaks, whose Minister and Vicar in this function he is (Estius): that is to say, Let him teach the Gospel, not as the word of man, but as the word of God (Grotius), reverently and holily (certain interpreters in Estius, thus Piscator); regarding it to be, not theirs, but God's (certain interpreters in Estius). But I think that here is regarded, not so much the form and manner, but rather the matter, of preaching, from a comparison with Romans 12:6 (Gerhard). Let him not teach human fictions, nor anything not agreeable to the word of God (Estius, thus Gerhard), nor useless questions (Estius); but only the divine oracles (Gerhard).

***If any man speak; viz. authoritatively, and by way of office, as a public teacher in the church; though this may be accommodated to private Christians in their charitative instructions of others, yet it seems especially meant of teaching officers. Let him speak as the oracles of God: this relates not only to the manner of speaking, that it be with faith in that word the preacher speaketh, and a due reverence of it, but to the matter likewise, that he preach nothing but the pure word of God, and do not obtrude upon the hearers the fancies, figments, or traditions of men, instead of the oracles of God.***

[*If anyone ministers*] This pertains, either, 1. to all Christians; that is to say, Whoever ministers to his neighbor with any gift given to him from heaven (certain interpreters in Gerhard): or, 2. to the Ecclesiastical ministry (Estius, Gerhard); either, of whatever degree and order, or function (Estius, similarly Menochius); or, that of the Deacons (Gerhard), [to whom belonged] the Care of the poor, Acts 6:2 (Grotius, similarly Piscator, Gerhard), or the sick; for he distinguishes these from the ministers of the word (Piscator); or, also of others who either were administering the Sacraments, or were regulating manners, or were inspecting the state of the Church (Gerhard).

***If any man minister: this may be understood either, 1. More particularly of the work of deacons, Acts 6, who were to serve tables, Acts 6:2, distribute the alms of the church, and take care of the poor; or, 2. More generally of any ministry in the church, distinct from that of teaching, (of which he spake before,) as the dispensing of sacraments, exercise of discipline, etc.***

[*As, etc., ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός*] Let him minister *as of the power which* (or, *strength which* [Beza, Piscator]) *God supplies* (Erasmus, Beza, etc.), that is, either, 1. according to the strength of the body. For young men were wont to be chosen unto διακονίας/*diakonias, the ministrations*,<sup>1</sup> who

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<sup>1</sup> See Acts 5:6, 10.

would be able easily to meet the demands of it (Grotius). Or, 2. humbly and modestly, seeking the prudence, strength, and success of action from God, neither let them attempt anything beyond their strength (certain interpreters in Gerhard); let them esteem nothing as their own, neither let them think themselves to be anything other than the instrument of God (Calvin). Or, 3. the sense: let him discharge the work enjoined upon him (Estius), not remissly or languidly (Gerhard); but holily, sincerely, faithfully (Estius, similarly Menochius), vigorously, strenuously, and with spirit (Menochius), with all the strength (Gerhard); as knowing that he is the minister of God, and that he is conducted, governed, and protected by Him (Menochius), and so that it might appear that God is powerfully at work in his ministry (Erasmus), and so that what follows might happen (Gerhard). Or, 4. so that the authority might be in the hand of God, not in the hand of man (Erasmus).

***Let him do it as of the ability which God giveth; i.e. not remissly and coldly, but diligently and strenuously, and with his might, as far as God enables him; this being to do it faithfully, which is especially required in a steward, 1 Corinthians 4:2.***

[*That in all* (namely, your gifts [Gerhard], and actions, according to 1 Corinthians 10:31 [Gerhard, thus Estius]) *God may be honored* (from whom we have all that we are, are able to do, and actually do [Estius]) *through Jesus*] Who distributes these gifts (Gerhard, thus Menochius), Ephesians 4:8, etc. (Gerhard), by whose merit we have them (Estius, Menochius, Gerhard), both, so that we might do good, and, so that the good things which we do might be referred to the glory of God (Estius, Gerhard), and might be acceptable to God (Gerhard). [The sense:] *So that all* who see your actions *might praise God*,<sup>1</sup> *for through Jesus Christ* He has produced such virtues in men (Grotius).

[*To whom* (both Christ, and God [Menochius, thus Piscator]) *is* (or, *be* [Estius]) *glory, etc.*] A similar acclamation pertaining to Christ is found in 2 Timothy 4:18. Δόξα/*glory* and κράτος/*dominion* are wont to be conjoined, as in 1 Peter 5:11; Revelation 1:6; 5:13, and conjointly, τὸ κράτος τῆς δόξης, *the power of His glory*, Colossians 1:11; so τιμὴ καὶ κράτος, *honor and power*, 1 Timothy 6:16; κράτος καὶ ἐξουσία, *dominion and power*, Jude 25 (Grotius).

***That God in all things may be glorified; in all your gifts, and the communications of them: q.d. God doth not adorn you with his gifts so as to bereave himself of his glory, but that you should give him the honour of them. Through Jesus Christ; from whom ye have received the gifts, Ephesians 4:8, and by whom you are enabled to glorify God; and by whom alone what ye do can be accepted of God. See Ephesians 3:21.***

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<sup>1</sup> Matthew 5:16.

Verse 12: Beloved, think it not strange concerning (1 **Cor. 3:13**; 1 **Pet. 1:7**) the fiery trial which is to try you, as though some strange thing happened unto you...

[*Do not, etc.*, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινομένη] *Be not a stranger* (or, *do not marvel*, or *do not be astounded* [Erasmus, Tigurinus, Grotius out of Cyprian, Tremellius out of the Syriac, Drusius, Zegers, Estius, Menochius], as in verse 4<sup>1</sup> [Estius, Grotius], or, *be not troubled*: For what Aristotle says, μὴ ταραττέσθω δέ τις, *but be not disturbed at anything*, his Interpreters express by the word ξενίζεσθαι [Casaubon]; or, *be not agitated* [Vatablus, Erasmus, Estius], as by a thing new and unusual [Erasmus, Estius, thus Beza, Menochius], and horrible [Estius]; or, *do not, as strangers, or aliens, be dismayed* [Pagnine, Beza, Piscator]; or, *do not be offended as by a strange thing* [Illyricus, Piscator]) *by that* (namely, *which is* [Beza, Piscator, etc.], or, *which is a thing* [Erasmus, Illyricus, thus Castalio]) *in you* (or, *in us* [Pagnine, Piscator], or, *belonging to you* [Castalio]) *ignition*<sup>2</sup> (or, *in the heat* [Vulgate]; or, *in the burning* [Estius, Menochius, thus Erasmus]; τῇ/*the/that* in the place of ἐπὶ τῇ, *on the basis of that* [Grotius]; *on account of the burning* [Estius]; or, *by that trial by fire* [Pagnine, Beza, Piscator, thus Erasmus]: He calls πύρωσιν/*burning* adversities [Grotius, thus Castalio, Menochius], or grievous afflictions, which are wont to be compared to *fire* [Estius, thus Gerhard, Hammond], as in Psalm 17:3;<sup>3</sup> 66:10;<sup>4</sup> Isaiah 48:10;<sup>5</sup> etc. [Gerhard], on account of the similar effect [Grotius], trouble, that is, to the flesh, etc. [Gerhard, similarly Hammond]: either, because, just as metals are tried by flame, so also are men by adversities: which trial here and elsewhere is called πειρασμός, *a trial* or *temptation*.<sup>6</sup> See Proverbs 27:21;<sup>7</sup> Jeremiah 9:7;<sup>1</sup> Judith

<sup>1</sup> 1 Peter 4:4: “Wherein they think it strange (ξενίζονται) that ye run not with them to the same excess of riot, speaking evil of you...”

<sup>2</sup> Τῇ ἐν ὑμῖν πυρώσει, *the/that-in-you-burning*.

<sup>3</sup> Psalm 17:3: “Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me (נִסְּתָה לִּי לֵב, *thou hast refined or smelted me*; ἐπύρωσάς με, *thou hast burned me*, in the Septuagint), and shalt find nothing; I am purposed that my mouth shall not transgress.”

<sup>4</sup> Psalm 66:10: “For thou, O God, hast proved us: thou hast tried us (נִסְּתָה אֶתְּנוּ, *thou hast refined or smelted us*; ἐπύρωσας ἡμᾶς, *thou hast burned us*, in the Septuagint), as silver is tried (רָצַף-הָרָצָה, *as to refine or smelt silver*; ὡς τυροῦται τὸ ἀργύριον, *as silver is refined*, in the Septuagint).”

<sup>5</sup> Isaiah 48:10: “Behold, I have refined thee (רָצַף-הָרָצָה), but not with silver; I have chosen thee in the furnace of affliction.”

<sup>6</sup> 1 Peter 4:12a: “Beloved, think it not strange concerning the burning among you which is for a trial (πειρασμὸν) of you...”

<sup>7</sup> Proverbs 27:21: “As the fining pot for silver, and the furnace (כּוּר; καὶ—πύρωσις, in the Septuagint) for gold; so is a man to his praise.”

8:25:<sup>2</sup> A similar sense in Daniel 11:35<sup>3</sup> [Grotius]: or, *when ye are tried by fire* [Erasmus, Illyricus, Tigurinus, Vatablus], that is, when ye endure grievous persecutions for the sake of Christ [Gerhard, similarly Estius]) *for a trial* (or, *testing* [Tremellius out of the Syriac]) *for you* (or, *of you* [Erasmus, Tigurinus, Pagnine, Beza, Piscator]) *brought about*<sup>4</sup> (Montanus), or, *it is done* (Erasmus, Beza, Piscator, etc.), or, *it happens* (Castalio). Take here *πειρασμὸν* / *trial* as in James 1:2,<sup>5</sup> 12<sup>6</sup> (Grotius). He mitigates the anguish of the burning by teaching that it is not unto destruction, but unto testing and purification (Estius); unto the exercise of virtue and constancy (Menochius); unto the trial of faith and love (Gomar).

***Think it not strange; be not offended or troubled at persecution, as at a thing unusual or never heard of; it implies that they should reckon upon it beforehand, that they might not be surprised with it when it comes. The same word is used, 1 Peter 4:4. Concerning the fiery trial; the heat or burning, whereby he means great afflictions, especially those that are for righteousness's sake, as appears, 1 Peter 4:14, which are often compared to fire, as being alike painful and grievous to them as fire is to men's bodies; and because men are tried by them as metals are by fire, Psalm 66:10; Isaiah 48:10. Which is to try you: this he adds as the reason why they should not think strange of persecutions, viz. because they were sent by God, not for their destruction, but for the trial and exercise of their graces.***

[*As if some new thing, etc.*] Or, *as if some unexpected thing has happened to you* (Grotius); that is to say, It is no new thing that the pious are tried and vexed by evils (Menochius).

<sup>1</sup> Jeremiah 9:7: "Therefore thus saith the Lord of hosts, Behold, I will melt them (צִרְפָּם; πυρῶσω αὐτοὺς, in the Septuagint), and try them; for how shall I do for the daughter of my people?"

<sup>2</sup> Judith 8:25: "Moreover let us give thanks to the Lord our God, which trieth (πειράζει) us, even as he did our fathers."

<sup>3</sup> Daniel 11:35: "And some of them of understanding shall fall, to try (לְצָרוֹף; τοῦ πυρῶσαι, in Theodotion) them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

<sup>4</sup> Perfect passive participle, referring back to *burning*; that is, *the burning brought about for the trial of you*.

<sup>5</sup> James 1:2: "My brethren, count it all joy when ye fall into divers temptations (πειρασμοῖς)..."

<sup>6</sup> James 1:12: "Blessed is the man that endureth temptation (πειρασμόν): for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Verse 13: (**Acts 5:41; Jam. 1:2**) But rejoice, inasmuch as (**Rom. 8:17; 2 Cor. 1:7; 4:10; Phil. 3:10; Col. 1:24; 2 Tim. 2:12; 1 Pet. 5:1, 10; Rev. 1:9**) ye are partakers of Christ's sufferings; (**1 Pet. 1:5, 6**) that, when his glory shall be revealed, ye may be glad also with exceeding joy.

[*But, etc., ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε*] Καθὼς, *inasmuch as*, is here the same as καθότι/*because* in Luke 1:7;<sup>1</sup> 19:9<sup>2</sup> (Grotius). *But* (or, *nay more* [Beza, Piscator]) *in this, that* (or, *to what extent*, or, *after that* [Estius], or, *so far as* [Erasmus]) *ye are sharers of the afflictions* (that is, of the cross and sufferings [Estius, thus Menochius]) *of Christ* (that is, what sort Christ endured to the full [Piscator]: Κοινωνεῖν παθήμασι Χριστοῦ, *to partake in the sufferings of Christ*, here, as in also 2 Corinthians 1:7, is συμπάσχειν Χριστῷ, *to suffer with Christ*, Romans 8:17, that is, to suffer in order to render a testimony to the doctrine of Christ, for which cause Christ also suffered [Grotius]), *rejoice ye*. Thus Matthew 5:12 (Piscator). Add Acts 5:41; 10:34;<sup>3</sup> James 1:2 (Grotius).

***But rejoice; be so far from being offended at your sufferings, as rather to reckon that there is great matter of rejoicing in them; their being trials makes them tolerable, but your being in them partakers of Christ's sufferings makes them comfortable. Inasmuch as ye are partakers of Christ's sufferings; i.e. ye suffer, 1. As Christ did, for the confession of the truth, and so ye are such kind of sufferers as Christ was. 2. As members of Christ, ye suffer those evils which are laid out for those that belong to Christ, 1 Thessalonians 3:3. 3. Ye are hereby conformed to Christ your Head. 4. Ye partake of the influence of what Christ suffered, for the sanctification of your sufferings: see Philippians 3:10.***

[*That, in the revelation, etc.*] Concerning which see 1 Peter 1:7, 13; 1 Corinthians 1:7; 2 Thessalonians 1:7. See also Luke 17:30. They rejoice, even those who anticipate with a certain hope great joys. Christ already indeed has glory, but it does not appear to all, as it shall appear on the last day (Grotius).

***That, when his glory shall be revealed; viz. at his second coming, 1 Peter 1:7; Colossians 3:4; 2 Thessalonians 1:7. Ye may be glad also with exceeding joy; a joy without any the least mixture of pain or grief. The rejoicing of the saints here is mixed with pain and heaviness, but shall be pure hereafter; they rejoice in hope now, but in enjoyment then.***

<sup>1</sup> Luke 1:7: "And they had no child, because (καθότι) that Elisabeth was barren, and they both were now well stricken in years."

<sup>2</sup> Luke 19:9: "And Jesus said unto him, This day is salvation come to this house, forso much as (καθότι) he also is a son of Abraham."

<sup>3</sup> Hebrews 10:34 may be intended.

Verse 14: (**Matt. 5:11; 2 Cor. 12:10; Jam. 1:12; 1 Pet. 2:19, 20; 3:14**) If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: (**1 Pet. 2:12; 3:16**) on their part he is evil spoken of, but on your part he is glorified.

[*In the name of Christ*] That is, on account of Christ's name (Estius, Menochius, Gerhard), or, profession (Piscator, similarly Estius); or, for Christ's sake, as in Matthew 5:11 (Grotius, Gerhard). See also 1 Peter 3:14 (Grotius).

[*Since, etc.,* ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται] The τῆς δόξης, *of glory*, is able to be read, either, 1. separately; or, 2. so that this, just as well as that Θεοῦ, *of God*, might be referred to the following Πνεῦμα/*Spirit* (Erasmus). Some codices after τῆς δόξης, *of glory*, insert καὶ δυνάμεως, *and power*<sup>1</sup> (Gerhard, thus Grotius). [Hence they vary:] *Since glory* (or, *what is of glory* [Erasmus, Zegers, thus Montanus]; τὸ τῆς δόξης, *what is of glory*, means the same thing as ἡ δόξα, *glory* [certain interpreters in Beza]: Or, *both of glory* [Pagnine], *that of glory* [Piscator], *both that of glory* [Beza], or, *glorious* [Beza out of the Syriac, Grotius]) *and of God* (or, *that of God* [Montanus, Beza, Piscator]) *Spirit* (namely, the Holy Spirit [Estius], or rather, His gifts, just as *the spirit of understanding, of counsel, etc.*, Isaiah 11:2: But I understand here the *Spirit* of adoption,<sup>2</sup> who is called the *spirit of glory* by Antithesis with the ignominy of the cross, and because of the glory with which He adorns the faithful [Beza]; or, because He is the author of our glorification [Estius, Gerhard]: and the *spirit of power*, that is, very powerful and efficacious: It is certainly a great power, to speak with tongues, to heal the diseased, to cast out demons, and to predict the future: And the greatest honor will be to those among impartial men: But if such is the earnest, how much and of what sort shall be the full price itself [Grotius]?) *upon you rests* (Erasmus, etc.), that is, graciously dwells (Gerhard, similarly Menochius, Estius); in evils He will not desert you, but *remains with you*, that is, שָׁכַן, *to dwell or rest*, whence שְׁכִינָה/*Shechinah, the Divine Presence*.<sup>3</sup> And he says ἐφ' ὑμᾶς, *upon you*, just as the same Spirit is said ἐπέρχεσθαι, *to come upon*,<sup>4</sup> Luke 1:35;<sup>5</sup> Acts 1:8.<sup>6</sup> Thus שָׁכַן עָלֶיךָ,

<sup>1</sup> Thus Codices Sinaiticus and Alexandrinus.

<sup>2</sup> See Romans 8:15; Galatians 4:5, 6.

<sup>3</sup> That is, the visible glory of God dwelling upon the Tabernacle and first Temple.

<sup>4</sup> Note the prefix, ἐπί/*upon*.

<sup>5</sup> Luke 1:35a: "And the angel answered and said unto her, The Holy Ghost shall come upon thee (ἐπελεύσεται ἐπὶ σέ), and the power of the Highest shall overshadow thee..."

<sup>6</sup> Acts 1:8a: "But ye shall receive power, after that the Holy Ghost is come upon you (ἐπελθόντος—ἐφ' ὑμᾶς)..."



*it abode thereon*, in Exodus 40:35. Therefore, ye have great cause why ye ought to rejoice, in the midst of ills (Grotius); neither are ye able not to be blessed (Gerhard). That *glory* answers to שכינה/*Shechinah*, and that it signifies that illustrious ἐπιφάνειαν/*appearing* of Christ through incarnation, it has been previously observed. Wherefore, τὸ τῆς δόξης, *what is of glory*, is the state of Christ on earth, to whom the *Spirit of God* is aptly joined (since the incarnate Christ was *God blessed forever*<sup>1</sup>): that is, the same economy that was applied to Christ acting on earth; so that the sense might be, In this manner ye are made similar to Christ; your state is the same, and your Spirit, which was Christ's, is the same, and hence ye are blessed (Hammond).

***Happy are ye; viz. because of the Spirit's dwelling in you, which is both the means and evidence of your happiness. The spirit of glory and of God; i.e. the glorious Spirit of God, or that Spirit of God which is likewise a Spirit of glory, as being not only glorious in himself, but a glory to them in whom he dwells, and the cause of their future glorification. This he adds in counterbalance to the reproaches they suffered for the name of Christ; q.d. It is a greater glory to you to have the Spirit of Christ dwelling in you, (whereof your patient bearing reproaches and persecutions is an argument,) than all the calumnies and obloquies wherewith your enemies load you can be a shame to you. Resteth upon you: in allusion to Isaiah 11:2; dwells in you, and shall abide with you for ever, John 14:16, not leaving you in your sufferings.***

[*On their part, etc., κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται*] These things are not found in the Vulgate, nor in the Syriac (Estius, Gerhard), nor in the Arabic, nor in a Manuscript<sup>2</sup> (Grotius). But they are found in all the Greek Codices (Beza, Gerhard), except one; and in Cyprian (Beza), and in the commentaries of the Greeks, as Œcumenius testifies (Gerhard). *With respect to those* (or, *by those* [Castalio], or, *as far as those are concerned* [Piscator]: *Who, as far as they are concerned* [Beza, Piscator]: *Who, either, 1. Christ* [certain interpreters in Gerhard]; or, 2. *the Spirit* [Gerhard, Vorstius]) *He is indeed assailed with curses* (for the abuses brought against the pious overflow unto the Spirit of God Himself, by whose guidance and impulse the pious have embraced the Christian religion, which they claim to be apostasy, heresy, etc. [Gerhard]; or, *is blasphemed* [Beza]; or, *curses are hurled upon you*; so that this word, as also the following, might be taken impersonally [Piscator]), *with respect to you*, or, *by you* (Castalio), or, *but as far as ye are*

<sup>1</sup> Romans 9:5.

<sup>2</sup> Thus Codices Sinaiticus, Alexandrinus, and Vaticanus.

concerned [Beza, Piscator]) *He is glorified*. Namely, because by the power of the Holy Spirit, ye continue constant, etc. (Gerhard).

*On their part he; either Christ, or rather the Spirit. Is evil spoken of; the reproaches your enemies cast upon you, reach that Spirit himself that dwells in you, when they revile that good confession into which the Spirit led you, deride the consolations he gives you, and speak evil of your persons, who are the temples in which he dwells. But on your part he is glorified; viz. by your patience and constancy in your sufferings, which shows forth the power of that Spirit which resteth upon you, in that he works so mightily in you, as to enable you to bear what without the assistance of his grace were intolerable.*

Verse 15: But (1 **Pet. 2:20**) let none of you suffer as a murderer, or as a thief, or as an evildoer, (1 **Thess. 4:11**; 1 **Tim. 5:13**) or as a busybody in other men's matters.

[No one, etc., μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς] *For* (but γάρ/ *for* here is in the place of οὖν/ *therefore*, as in Exodus 25:40 [Grotius]) *let not anyone of you suffer* (that is, be afflicted, or, be hurt with punishment, as in Philippians 1:29 [Beza]) *anything as a murderer* (Beza, etc.), that is, who unjustly snatches away life from a man. You have the word φονεὺς/ *murderer* in Acts 3:14; 7:52; 28:4; etc. There is a certain cheerfulness in suffering for a good cause. The sense is the same as in 1 Peter 2:20 (Grotius).

[*Or as a thief*] Who unjustly seizes that which belongs to another. See 1 Corinthians 6:10 (Grotius).

***But let none of you suffer as a murderer, or as a thief: keep clear of those crimes which may expose you to suffering by the hand of justice, and carry yourselves so innocently, that you may never suffer from men but unjustly.***

[*Or, etc., ἢ κακοποιός*] *Or as an evildoer* (Beza, Piscator), or, *a criminal*, guilty of any shameful act (Beza): who harms his neighbor (Gerhard). By this general term he designates those who in any manner offend against the public laws, like Perjurers, Forgers, Adulterers. See John 18:30;<sup>1</sup> 1 Peter 2:12, 14;<sup>2</sup> 3:16<sup>1</sup> (Grotius).

<sup>1</sup> John 18:30: "They answered and said unto him, If he were not a malefactor (κακοποιός), we would not have delivered him up unto thee."

<sup>2</sup> 1 Peter 2:12-14: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers (κακοποιῶν), they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment

**Or as an evildoer; either this is a general term, denoting them that offend against any public law; or, it may signify those that are guilty of any offence against the laws, though less than murder or theft.**

[Or, etc., ἡ ὥς ἀλλοτριεπίσκοπος] That is, ἀλλοτρίων ἐπίσκοπος, *an overseer of what belongs to others*, or, ἀλλότριος ἐπίσκοπος, *an alien overseer, who takes for himself another's administration*, as Budæus translates it (Gerhard). Or as a spy (Montanus, Arabic, Zegers), or, an inspector (Tigurinus, Pagnine, Piscator, Vatablus), an observer (Grotius out of Tertullian), a supervisor (Erasmus), one curious (Erasmus, Illyricus), of others (or, of another [Grotius out of Tertullian], alien<sup>2</sup> [Arabic], of other men's matters [Erasmus, Illyricus, Pagnine, Piscator]). By this name is denoted a persistent investigator, and the same talking incessantly (Grotius), περίεργος, *a busybody*, concerning which see 1 Thessalonians 4:11; 2 Thessalonians 3:11;<sup>3</sup> and he is either idle, which sort were punished even among the Gentiles; or, even seditious, of which sort at that time were the Zealots,<sup>4</sup> etc. (Hammond); such an observer who errs by unjustly thrusting himself into the affairs of others, so that it might be a Synecdoche (Gomar); who curiously inquires into the actions of his neighbors, and wishes to be their anxious critic and judge; who without a calling curiously busies himself concerning the duties and matters of others; or, who searches out the secrets of others, etc. That is, such bounds of the office committed to them by God they transgress, into disputes and quarrels they easily fall, and troublesome they become (Gerhard). [Others render it otherwise:] Or as one having an appetite for another's (Castalio, Beza, similarly the Vulgate, Vatablus, Estius), that is, with passion (Estius); that is, who passionately covets the property of others, and takes it when he is able (Estius, similarly Menochius).

**Or as a busybody in other men's matters; either a covetous person, that looks with an evil eye upon what others have, and is ready to catch it as he can; or rather, one that goes beyond the bounds of his own calling, and invades the callings of others, pragmatically intruding into their business, and making himself a judge of those things which belong not to him. Some nations are said to have punished those that were busy through idleness,**

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of evildoers (κακοποιῶν), and for the praise of them that do well."

<sup>1</sup> 1 Peter 3:16: "Having a good conscience; that, whereas they speak evil of you, as of evildoers (κακοποιῶν), they may be ashamed that falsely accuse your good conversation in Christ."

<sup>2</sup> That is, *an alien supervisor*.

<sup>3</sup> 2 Thessalonians 3:11: "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies (περιεργαζομένους)."

<sup>4</sup> Zealotry was a first century Jewish political movement, seeking liberation from Roman rule.

**impertinently diligent in other men's matters, and negligent of their own. However, if this pragmatism did not expose the Christians to the laws of the Gentiles, yet it might make them odious, and expose them to their reproaches.**

Verse 16: Yet if *any man suffer* as a Christian, let him not be ashamed; (**Acts 5:41**) but let him glorify God on this behalf.

[*But if*<sup>1</sup>] That is, he suffers, or is afflicted (Piscator, Estius), either privately, or, by the public power (Estius).

[*As a Christian*] Concerning the origin of this name you have Acts 11:26 (Grotius).

**Yet if any man suffer as a Christian; if his Christianity be his only crime, and the cause of his sufferings.**

[*Let him not be ashamed*] Let him not regard it as shame or ignominy for himself (Estius).

**Let him not be ashamed: see 2 Timothy 2:12.**

[*In, etc., ἐν τῷ μέρει τούτῳ*]<sup>2</sup>] *In this part* (Erasmus, Vatablus, Beza, Piscator, etc.). As far as this matter is concerned, as in 2 Corinthians 3:10;<sup>3</sup> 9:3;<sup>4</sup> Colossians 2:16.<sup>5</sup> In a manuscript is the Latin expression, *ἐν τῷ ὀνόματι τούτῳ*, *in isto nomine, in that name*. Neither does the Syriac read otherwise (Grotius). *In this name* (Estius out of the Vulgate). Because of this (Menochius), that he suffers on account of Christ (Erasmus, thus Estius).

**But let him glorify God on this behalf; i.e. on the account of his sufferings; let him bless God for keeping him from suffering as an evildoer, and for counting him worthy to suffer for Christ's sake, Acts 5:41, as well as for giving him patience, and courage under sufferings.**

Verse 17: For the time *is come* (**Is. 10:12; Jer. 25:29; 49:12; Ezek. 9:6; Mal. 3:5**) that judgment must begin at the house of God: and (**Luke 23:31**) if it first *begin* at us, (**Luke 10:12, 14**) what shall the end *be* of them that obey not the gospel of God?

<sup>1</sup> *Any man suffer* has been supplied in the Authorized Version.

<sup>2</sup> 1 Peter 4:16: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf (ἐν τῷ μέρει τούτῳ)."

<sup>3</sup> 2 Corinthians 3:10: "For even that which was made glorious had no glory in this respect (ἐν τούτῳ τῷ μέρει), by reason of the glory that excelleth."

<sup>4</sup> 2 Corinthians 9:3: "Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf (ἐν τῷ μέρει τούτῳ); that, as I said, ye may be ready..."

<sup>5</sup> Colossians 2:16: "Let no man therefore judge you in meat, or in drink, or in respect (ἐν μέρει) of an holyday, or of the new moon, or of the sabbath days..."

[*The time, etc.*, ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ] *The time* (or, *a time of this sort* [Castalio], or, *the time opportune*, or *predetermined* [Beza, Gerhard, Menochius, Tirinus], understanding is [Erasmus, Piscator, etc.], or, *comes* [Beza]: Such a time, both the present life [Menochius, similarly Gerhard], in which the pious are compelled to suffer in accordance with the appointment of God, so that God might be able to spare them in the future life [Gerhard]; and, the time of the beginning of Christianity, with the hatred of the Jews and unbelievers burning against it at that time [Menochius]; or, the time foretold by Christ, Matthew 24:9 [Grotius, thus Estius]; Luke 21:21; John 16:2 [certain interpreters in Gerhard, Estius]: Peter here has regard unto various passages of the Old Testament, like Isaiah 10:12; Jeremiah 25:15, etc; 49:12; Ezekiel 9:6 [Gerhard]) *that judgment* (that is, trial [Menochius], punishment [Estius, Menochius, thus Piscator], chastening [Piscator], tribulation accompanying salvation [Menochius]: Κρίμα is properly the judgment of condemnation, or punishment; but here it is Metaphorically undeserved affliction [Vorstius]: Others: Κρίμα in this place, as in Romans 5:16, is plainly *ἡ κρίσις* / *judgment, the ordinance of God*, that is, concerning the sending of adversities, as what precedes shows; namely, for the purging of some, and for the trial of others and the setting forth of them as an example [Grotius]) *begin at the house of God* (Piscator, etc.), that is, with God's domestics, sons, and servants (Piscator); or, at the Church and its members (Gerhard, thus Estius), in accordance with the expression in 1 Timothy 3:15; Hebrews 3:6 (Gerhard). That is to say, the time is imminent in which Christians will suffer most grievous evils (Grotius).

***For the time is come; or season, viz. that which is fixed by God: the afflictions that befall God's people come in the time appointed, and so are never unseasonable. Or this may imply, that what the prophets spoke in their time, Isaiah 10:12; Jeremiah 25:29, doth especially agree to gospel times, viz. that judgment begins at the house of God. Judgment; viz. temporary, and for good, in opposition to the destructive judgment he implies in the latter part of the verse; he means all those afflictions God brings upon his children for their correction, trial, instruction, mortification, 1 Corinthians 11:31, 32. Must begin at the house of God; the church of God, and the members of it, called here his house, as 1 Timothy 3:15; Hebrews 3:6, and typified by the material house or temple of God under the Old Testament.***

[*If..first, etc.*] If we be first to bear evils (Grotius).

[*What* (that is, how miserable [Piscator] *shall the end be, etc.*] That is, the conclusion (Beza, Piscator, similarly Estius). It signifies terrible judgment, and torments never to be ended (Estius). He treats of the Jews, and foretells

the destruction of that nation (Grotius, thus Hammond). You have τὸ τέλος, *the end*, in a similar sense in Matthew 24:14.<sup>1</sup> The passage in Daniel 9:27 is in view, in which is ἡ ἰσχυρὰ, *complete destruction*, συντέλεια/*consummation*<sup>2</sup> (Drusius, Gerhard).

***What shall the end be of them that obey not the gospel of God? How miserable, how dreadful will be the end of all those that would not obey the gospel! Implying, that they shall be in a much worse condition if God take them in hand. If he spare not his children, much less will he his enemies. If the one sip of the cup of God's wrath, the other shall wring out the dregs, and drink them, Psalm 75:8.***

Verse 18: **(Prov. 11:31; Luke 23:31)** And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

[*And if the righteous* (that is, the harmless [Gerhard], pious [Beza], who desire righteousness [Beza, Gerhard]) *hardly, etc.*, εἰ ὁ δίκαιος μόλις σῶζεται] These words are taken from the Greek of Proverbs 11:31<sup>3</sup> (Grotius). *Hardly* (or, *scarcely* [Castalio]) *he is saved* (Beza, Piscator, thus Valla, Erasmus, Vatablus, etc.), that is, he arrives at salvation (Estius). *Hardly*, either, 1. because of the frailty of the flesh and the dangers of temptations (certain interpreters in Estius), on account of which there must be doubt for him concerning his salvation (certain interpreters in Vorstius); which does not satisfy (Vorstius): or, 2. because of pressures (Estius): *hardly*, that is, with difficulty (Vorstius), not without great labor and effort (Vorstius, thus Menochius, Gerhard), on account of the strait and rugged way, Matthew 7:14 (Vorstius), through many penances (Menochius), afflictions, troubles, persecutions (Estius, similarly Menochius, Gerhard). Μόλις here signifies *not without adversities*. Thus μόλις πῶς in Xenophon, *with difficulty*. Μόλις ἐπαίρουσι τὰ βλέφαρα, *with difficulty they lift their eyes*, in Galen.<sup>4</sup> The Syriac here has ܐܡܪܝܢ, *with force*. Thus μόλις and μετὰ πόνου are posited as things equivalent in Wisdom of Solomon 9:16.<sup>5</sup> And μόλις is in a similar sense in Isocrates<sup>1</sup> (Grotius). Thus

<sup>1</sup> Matthew 24:14: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end (τὸ τέλος) come.”

<sup>2</sup> Daniel 9:27: “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation (ἡ ἰσχυρὰ; συντέλειαν, in the Septuagint), and that determined shall be poured upon the desolate.”

<sup>3</sup> The entire verse is taken almost verbatim from the Septuagint rendering of Proverbs 11:31.

<sup>4</sup> Claudius Galenus of Pergamum (129-200 AD) was an innovative Greek physician.

<sup>5</sup> Wisdom of Solomon 9:16: “And hardly (μόλις) do we guess aright at things that are

μόλις in Acts 14:18<sup>2</sup> and 27:7.<sup>3</sup> Μόλις is the same as μόγις, *with toil*, from μόγος/*toil*, which signifies πόνον/*labor*, μόχθον/*toil*, κακοπάθειαν/*strain* (Gerhard).

**Scarcely be saved; with much labour and difficulty, through many tribulations, Acts 14:22, as going in the narrow way, and entering in at the strait gate, Matthew 7:13, 14.**

[*The impious and the sinner*<sup>4</sup> (it extends more broadly than the preceding, *not believing, etc.* [Estius]: Guilty, criminal, ὑπόδικος, *liable to trial*: who sins securely, contumaciously, and against conscience: These words are synonymous, as in Genesis 13:13;<sup>5</sup> although others thus distinguish them, ἀσεβῆς is an *infidel*, ἁμαρτωλὸς a *bad Christian* [Gerhard]: Others: ἀσεβῆς, *impious toward God*, ἁμαρτωλὸς, *offensive toward men*, as in Romans 5:8;<sup>6</sup> Galatians 2:15<sup>7</sup> [Grotius]: But, because both are opposed to *righteous*, they are rather synonyms [Gerhard]: You have ἀσεβῆς and ἁμαρτωλὸς conjointly also in 1 Timothy 1:9<sup>8</sup> [Grotius]), *where shall they appear?* ποῦ φανεῖται] That is to say, nowhere, that is, in the house of God, that is, heaven (Piscator). Where shall they go? what place shall receive them (Menochius)? Or, they shall not dare to appear, or, they shall not be able to stand in the judgment, Psalm 1:5 (Gerhard). *Where shall he be found?* shall he not be found in the greatest evils? This opinion is very much like unto this in Rabbi Salomon<sup>9</sup> on Numbers 10,

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upon earth, and with labour (μετὰ πόνου) do we find the things that are before us: but the things that are in heaven who hath searched out?"

<sup>1</sup> Isocrates (436-338 BC) was one of the most influential rhetoricians of his day.

<sup>2</sup> Acts 14:18: "And with these sayings scarce (μόλις) restrained they the people, that they had not done sacrifice unto them."

<sup>3</sup> Acts 27:7: "And when we had sailed slowly many days, and scarce (μόλις) were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone..."

<sup>4</sup> Greek: ὁ ἀσεβῆς καὶ ἁμαρτωλός.

<sup>5</sup> Genesis 13:13: "But the men of Sodom were wicked and sinners (רשעים ופגועים; πονηροὶ καὶ ἁμαρτωλοὶ, in the Septuagint) before the Lord exceedingly."

<sup>6</sup> Romans 5:8: "But God commendeth his love toward us, in that, while we were yet sinners (ἁμαρτωλῶν), Christ died for us."

<sup>7</sup> Galatians 2:15: "We who are Jews by nature, and not sinners (ἁμαρτωλοὶ) of the Gentiles..."

<sup>8</sup> 1 Timothy 1:9: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners (ἀσεβέσιν καὶ ἁμαρτωλοῖς), for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers..."

<sup>9</sup> The details of the life of Rabbi Salomon Jarchi (Solomon Jarchi ben Isaac) have been obscured by the mists of time. It is relatively safe to associate him with the eleventh century. He commented on the whole of the Hebrew Bible, and the principal value of his commentary is its preservation of traditional Jewish interpretation. He also authored the first comprehensive commentary on the Talmud.

when God...performs judgment upon the righteous, He is praised: for, if He does this in their case, how much more in the case of the impious? See also Jeremiah 25:29 and Luke 23:31 (Grotius).

**The ungodly and the sinner; unbelievers and impenitent sinners of all sorts; both words signify the same, in opposition to the righteous before mentioned. Appear; he shall not be able to stand in God's judgment against the sentence of condemnation then to be pronounced, Psalm 1:5: q.d. If the righteous scarcely be saved, the wicked shall certainly perish.**

Verse 19: Wherefore let them that suffer according to the will of God (Ps. 31:5; Luke 23:46; 2 Tim. 1:12) commit the keeping of their souls to him in well doing, as unto a faithful Creator.

[That suffer] Πάσχειν here is to be agitated by adversaries (Grotius, similarly Beza), as in 1 Peter 2:19, 20, 23; 3:14, 17 (Grotius).

**Let them that suffer; viz. any manner of affliction or persecution for righteousness' sake.**

[According to the will of God] That is, what happens to us is brought in by the will of God, from which all our afflictions proceed (Estius): or, with God thus dispensing, as in 1 Peter 3:17. He does not treat here of a certain general permission, but of the special decree of God, by which He calls the pious to the cross by the example of Christ (Grotius): Those suffering for Christ and righteousness, and that patiently and bravely, conforming their will to the divine (Menochius): Who have deserved nothing from men, yet are punished by the secret judgment of God (Beza).

**According to the will of God; according to that will of God, whereby he hath appointed them to suffer such things, 1 Peter 3:17; 1 Thessalonians 3:3.**

[To a faithful, etc., ὡς πιστῷ κτίστη παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιίᾳ] As (or, before Him as [Beza], or, to Him as [Dieu out of the Syriac and Geneva]: An Ellipsis of the Pronoun αὐτὸς/He, which sort is found in Hebrews 9:19, λαβὼν, *having taken*, in the place of αὐτὸς λαβὼν, *he having taken*, that is, that very Moses, by whom the Law had been spoken to the people, sprinkled: That supplement is also able to be omitted, if a construction be admitted, κτίστη ὡς πιστῷ παρατιθέσθωσαν, *let them commit to the creator as faithful [Dieu] before a faithful builder* (that is, God, who is also creator [Grotius], and therefore He has a right in us [Grotius, similarly Gerhard], neither will He repudiate His own work, Wisdom of Solomon 11:24:<sup>1</sup> He has

<sup>1</sup> Wisdom of Solomon 11:24: "For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou



regard to Ecclesiastes 12:7 [Gerhard]; thereupon He is *faithful*; and therefore He shall stand to the promises, and shall repay the evils tolerated with the greatest goods [Grotius]) *let them deposit* (or, *let them commit*, as a deposit into the hand of God, as in Luke 23:46 [Beza], or, *let them commend* [Piscator, Vulgate] unto His guardianship and custody [Estius], both, so that He might furnish strength for suffering [Menochius, thus Tirinus]; and, so that He might watch over the obtaining of the victory [Tirinus], so that, if death itself should be thrust upon them [Estius], they might meet that last and difficult struggle of life without danger to salvation [Menochius]: or, *let them entrust* to the decision of God [Grotius]) *their souls* (surviving when the body is destroyed in death, Matthew 10:28: He also alludes to Luke 23:46 [Estius, thus Gerhard]; or, *souls*, that is, themselves, as we said on Matthew 10:39,<sup>1</sup> themselves whole and entire, how great soever they be [Grotius]) *for well doing* (Erasmus, Piscator, etc.), or, *with a zeal for well doing*, as in 1 Peter 2:15, so that, deterred by no severity of the cross, let them persevere in good works (Beza); conjoining the study of virtues with the bearing of ills (Gerhard); amassing prayers with good deeds, that they might obtain a certain/fixed salvation (Menochius); and let them not weary *in well doing*.<sup>2</sup> We had already several times this word ἀγαθοποιεῖν, *to do well*, in this sense, 1 Peter 2:14, 15, 20; 3:6, 17 (Grotius); or, *in good deeds* (Vulgate), *in*, or *with*, *beneficence* (Erasmus, Estius), with which they pursue even their persecutors, by rendering unto them good for evil,<sup>3</sup> and praying for them,<sup>4</sup> as Christ did:<sup>5</sup> or, *in good works*; for God does not accept this deposit of souls from sinners, but from the just, who first commend themselves to God through good works (Estius).

**Commit; commend into his hands, or lay up, or intrust with him as a depositum, Psalm 31:5; 2 Timothy 1:12. The keeping of their souls; as the most precious things while they live, and most to be cared for when they die; that they may be kept from sin under afflictions, and from perishing in death: or rather, their souls here includes their bodies, and so committing their souls is committing their whole selves to God. In well-doing; not being deterred from well-doing by the evils they suffer, but by persevering in holiness notwithstanding their afflictions, making it appear to the last, that they do not suffer as evildoers. As unto a faithful Creator; one who,**

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hadst hated it.”

<sup>1</sup> Matthew 10:39: “He that findeth his life (τὴν ψυχὴν, *soul*) shall lose it: and he that loseth his life (τὴν ψυχὴν, *soul*) for my sake shall find it.”

<sup>2</sup> Galatians 6:9; 2 Thessalonians 3:13.

<sup>3</sup> Luke 6:27; Romans 12:20, 21.

<sup>4</sup> Matthew 5:44; Luke 6:28; Romans 12:14; 1 Peter 3:9.

<sup>5</sup> Luke 23:34.

**as Creator, is able to keep what they commit to him; and being faithful to his promises, certainly will do it.**

# Chapter 5

*The elders are exhorted to feed the flock of Christ conscientiously, looking to the chief Shepherd for a reward, 1-4. The younger are required to submit to the elder, and all to practise humility toward each other, 5, with resignation to God, 6, 7, to be sober, watchful, and stedfast in the faith, resisting the devil, 8, 9. The Epistle is concluded with a prayer and benediction, 10-14.*

Verse 1: The elders which are among you I exhort, who am also (**Philem. 9**) an elder, and (**Luke 24:48; Acts 1:8, 22; 5:32; 10:39**) a witness of the sufferings of Christ, and also (**Rom. 8:17, 18; Rev. 1:9**) a partaker of the glory that shall be revealed...

[*The elders*] Either, 1. with respect to age (Menochius out of Lapide, Gomar), as the Antithesis of the *younger* in verse 5 suggests (Gomar), as the word is taken in Luke 15:25; John 8:9; Acts 2:17; 1 Timothy 5:1, etc. (Gerhard): or, 2. with respect to office and dignity (Gerhard, Estius, Menochius out of Lapide), as the language of *feeding* conveys; whom he thus calls, because in age, or in mature prudence, they ought to excel the others (Gerhard).

[Πρεσβυτέρους] He understands, either, 1. Bishops alone (Estius, thus Hammond); or, 2. all ministers of the word (Gerhard), pastors and governors of manners (Piscator, similarly Beza, Gomar). He understands also the Elders of the assembly κοπιῶντας ἐν λόγῳ, *laboring in the word*,<sup>1</sup> and the others joined with them for government (Grotius); or, all Priests, whether they be minor and common, or major, that is, Bishops (Menochius out of Lapide).

[*A fellow-elder, ὁ συμπρεσβύτερος*] *A fellow-presbyter* (Valla, Vatablus, Zegers, Estius, Menochius). *A presbyter together* (Beza, Piscator, etc.), that is, a co-bishop (Estius): set in the same office with you (Gerhard).

***The elders which are among you I exhort; viz. those that were such, not so much by age as by office, as appears by his exhorting them to feed the flock, verse 2; he means the ordinary ministers of the churches among the believing Jews. Who am also an elder: elder is a general name, comprehending under it even apostles themselves, who were elders, though every elder were not an apostle.***

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<sup>1</sup> 1 Timothy 5:17.

[*A witness of Christ's sufferings*] Both, 1. in word (Menochius, Estius), by which he preached Christ's cross and death (Estius), of which Peter was an eyewitness (Tirinus). Peter saw Him bound:<sup>1</sup> Then, what the History does not relate, but is plausible, hearing that He was crucified, he desired to be a witness of this also, but at a distance and in the crowd. The Apostles are eminently characterized by the name of *witnesses*, Luke 24:48; Acts 1:8, 22; 2:32; 3:15; 5:32 (Grotius). And, 2. in the work itself (Gerhard, Estius, Menochius), by which he was testifying that Christ is patient (Estius), with many afflictions born for Him (Estius, similarly Menochius, Gerhard), by which he was representing the sufferings of Christ in his own person also (Gerhard). Compare Matthew 10:17, 18. This sense is supported by the Antithesis of *the glory of Christ* (Gerhard, Estius). Peter animates them by his own example, lest they should cease from duty out of fear of persecutions (Estius).

[*And, etc., ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός*] *And also of the glory to be brought to light* (or, *which shall be revealed* [Erasmus, thus the Vulgate, Vatablus]: Thus Romans 8:18: Now we have a right, but the matter itself lies hidden [Grotius]; that is, of everlasting glory [Menochius, similarly Estius], which shall be revealed in the coming of the Lord [Estius]) *a sharer*, or, *a partaker* (Beza, Piscator, Erasmus, Vatablus, etc.), understanding, *going to be*. Thus *κοινωνοὶ τῆς παρακλήσεως*, *partakers of the consolation*, 2 Corinthians 1:7<sup>2</sup> (Grotius); or, understanding, *I have been*, namely, in the transfiguration of the Lord<sup>3</sup> (certain interpreters in Estius, Menochius, Hammond): concerning which it is spoken in 2 Peter 1:16, 17 (Gerhard).

***And a witness; either, 1. In his doctrine, in which he held forth Christ's sufferings, whereof he had been an eyewitness, in which respect the apostles are often called witnesses, Luke 24:48; Acts 1:8, 22; 2:32. Or, 2. In his example, in that he in suffering so much for Christ, did give an ample testimony to the reality of Christ's sufferings, and that Christ had indeed suffered: or, both may well be comprehended. The glory that shall be revealed; viz. at Christ's last coming, 1 Peter 1:5; 4:13; Romans 8:17, 18.***

Verse 2: (**John 21:15-17; Acts 20:28**) Feed the flock of God which is among you (**or, as much as in you is<sup>4</sup>**), taking the oversight *thereof*, (**1 Cor.**

<sup>1</sup> See Matthew 26:56-58; Mark 14:50, 53, 54; Luke 22:54.

<sup>2</sup> 2 Corinthians 1:7: "And our hope of you is steadfast, knowing, that as ye are partakers (κοινωνοὶ) of the sufferings, so shall ye be also of the consolation (τῆς παρακλήσεως)."

<sup>3</sup> Matthew 17:1-9; Mark 9:2-10; Luke 9:28-36.

<sup>4</sup> Greek: τὸ ἐν ὑμῖν ποίμνιον.

9:17) not by constraint, but willingly; (1 Tim. 3:3, 8; Tit. 1:7) not for filthy lucre, but of a ready mind...

[Feed ye<sup>1</sup>] That is, rule ye (Grotius, Camerarius, Menochius), as appears out of Matthew 2:6;<sup>2</sup> John 21:15-17;<sup>3</sup> Acts 20:28.<sup>4</sup> Thus the Hebrew *רָעָה*, to shepherd or feed, is applied to Kings, as in 2 Samuel 5:2;<sup>5</sup> 7:7;<sup>6</sup> Psalm 78:72;<sup>7</sup> but what things here follow sufficiently show that Royal government is not here understood, but that which is exercised by persuasion, not by force (Grotius). This word comprehends all the care and government of a pastor/shepherd (Estius). Christ had commanded this to Peter also, John 21:15 (Grotius, Gerhard). He takes the language of *feeding* out of the Old Testament, Jeremiah 3:15; 23:1, etc.; Ezekiel 34:2, 23; Micah 5:4 (Gerhard).

[Which, etc., τὸ ἐν ὑμῖν ποιῦμιον] As much as in you is (Erasmus, Tigurinus, Calvin). This does not satisfy (Estius, Gerhard): for then he would have said τὸ καθ' ὑμᾶς, or, as in Romans 12:18, τὸ ἐξ ὑμῶν, as much as lieth in you (Gerhard). Which is in your hands (Pagnine, Beza, Piscator, Gerhard), that is, which is committed to your trust: or, which depends upon you, as in Sophocles,<sup>8</sup> ἐν σοὶ ἔσμεν, we are in thee, in the place of, we depend upon thee

<sup>1</sup> Greek: ποιμένατε. Ποιμαίνω signifies to shepherd, to rule or guide.

<sup>2</sup> Matthew 2:6: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule (ποιμανεῖ) my people Israel."

<sup>3</sup> John 21:15-17: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed (βόσκει) my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed (ποιμαίνε) my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed (βόσκει) my sheep."

<sup>4</sup> Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed (ποιμαίνειν) the church of God, which he hath purchased with his own blood."

<sup>5</sup> 2 Samuel 5:2: "Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed (תִּרְעָה; τὸ ποιμανεῖς, in the Septuagint) my people Israel, and thou shalt be a captain over Israel."

<sup>6</sup> 2 Samuel 7:7: "In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed (לִרְעוּ; ποιμαίνειν, in the Septuagint) my people Israel, saying, Why build ye not me an house of cedar?"

<sup>7</sup> Psalm 78:72: "So he fed them (רָעָה; καὶ ἐποίμανεν αὐτοὺς, in the Septuagint) according to the integrity of his heart; and guided them by the skilfulness of his hands."

<sup>8</sup> Sophocles (c. 495-406) was a Greek playwright. Of his one hundred and twenty-

(Beza): or, *which is with you* (Gerhard), that is, with whom ye are one body, one church (Gerhard, Estius). *Which is in your place* (Grotius). *Which in you* (or, *in your presence* [Estius, Gerhard]) *is* (Vulgate). Thus in the preceding verse, *which are among you*.<sup>1</sup> And in Acts 20:28.<sup>2</sup> And, as the flock is said to be in the pastor, so contrariwise the pastor in the flock, Acts 20:28, ...*in which He hath set, etc.* By which it is signified that there ought to be the closest conjunction of pastor and flock (Estius).

**Feed; teach and rule, Matthew 2:6; John 21:15-17; Acts 20:28. The flock of God; the church. Which is among you; which is with you, or committed to your charge; intimating that the flock not being their own, they were to give an account of it to him that had set them over it.**

[*Providing for*, ἐπισκοποῦντες] *Applying oneself* (Erasmus, Gerhard, Estius). *Superintending* (Estius out of Jerome, Menochius, Augustine in Valla). *Looking out for* (Zegers). *Taking care* (Vatablus, Piscator). *Being free for the inspection* (Beza), *understanding, of that* (Vatablus, Beza, Piscator). *Bishoping* (Valla). *Acting as a Bishop* (Erasmus). כְּרִיבָּ/overseers.<sup>3</sup> Thus Presbyters are also called ἐπίσκοποι/overseers/bishops, Acts 20:28, which name by excellence adheres to the Chief man of the assembly (Grotius). There is an allusion to the name of *Bishop*; that is to say, Answer to your name; do that to which ye are called (Estius, Gerhard).

**Taking the oversight thereof; or, being bishops, or acting as bishops over it, i.e. superintending, inspecting, and watching over it with all care, Acts 20:28-29.**

[*Not, etc.*, μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως] *Not by compulsion* (or, by force [Syriac], *as unwilling* [Castalio]: The same as ἄκων/unwilling in 1 Corinthians 9:17;<sup>4</sup> that is to say, *be ye not grieved* as if by an imposed burden: Thus Thucydides,<sup>5</sup> ἀναγκαστοὶ ἐκβάντες, *when unwilling they went forth* [Grotius]: Not as of duty [Erasmus on verse 3], or of necessity [Grotius, Gerhard], slowly and lifelessly, perfunctorily or negligently, inasmuch as the

three plays, only seven tragedies survive.

<sup>1</sup> 1 Peter 5:1a: "The elders which are among you (πρεσβυτέρους τοὺς ἐν ὑμῖν) I exhort..."

<sup>2</sup> Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which (ἐν ᾧ) the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

<sup>3</sup> For example, Nehemiah 11:9: "And Joel the son of Zichri was their overseer (כְּרִיבָּ): and Judah the son of Senuah was second over the city."

<sup>4</sup> 1 Corinthians 9:17: "For if I do this thing as one willing (ἐκὼν), I have a reward: if as one unwilling (ἄκων), a dispensation of the gospel is committed unto me."

<sup>5</sup> Thucydides (c. 460-c. 400 BC) was a Greek historian, author of the *History of the Peloponnesian War*.

consequent is here understood from the antecedent [Gerhard]: not *out of sadness*, as in 2 Corinthians 9:7,<sup>1</sup> as if unwilling, as they are wont to be, who frequently and easily complain of the annoyances of their pastoral responsibility: which is illiberal of soul [Estius]), *but freely* (Pagnine, Beza, Piscator), or, *willingly* (Castalio, Syriac, thus the Arabic, Montanus). As *willing* (Erasmus, Tigurinus). Out of *affection* (Erasmus). Do ye what belongs to your office with a *cheerful*, or *eager*, *spirit*, הִתְנַחֵץ, *with voluntariness*, Psalm 54:6<sup>2</sup> (Grotius). The same as ἐκὼν, *one willing*, in 1 Corinthians 9:17. Thus ἐκούσιως/*willingly* in Exodus 36:2;<sup>3</sup> Hebrews 10:26,<sup>4</sup> and κατὰ ἐκούσιον, *of free will*, in Philemon 14<sup>5</sup> (Gerhard).

**Not by constraint; not merely because ye must: what men do out of compulsion, they do more slightly and perfunctorily, as those that would not do it if they could help it: see the like expression, 2 Corinthians 9:7. But willingly; cheerfully and freely, as Exodus 36:2; Psalm 54:6: compare 1 Corinthians 9:17.**

[Neither, etc., μηδὲ αἰσχροκερδῶς] *Not in an unseemly manner* (that is, not with a wanton and avaricious soul [Estius]) *desiring*, or *pursuing*, *gain* (Beza, Piscator, Estius). Of which sort is that pastor in Zechariah 11:16. Not so that ye might turn this function into an occasion for gain. You have the same in 1 Timothy 3:3, 8; Titus 1:7. Add 1 Timothy 6:8, 9 (Grotius).

**Not for filthy lucre; not out of covetousness, or a design of making a gain of the work; it being a shameful thing for a shepherd to feed the sheep out of love to the fleece: see Titus 1:7; 1 Timothy 3:3, 8.**

[But, etc., ἀλλὰ προθύμως] *But with a right spirit*, that is, optimally affected toward the people (Grotius): or, *ready*, or *eager* (Menochius, Tirinus, Beza, Piscator, Erasmus, Vatablus), not unto his own advantage, but that of the sheep (Tirinus).

<sup>1</sup> 2 Corinthians 9:7: "Every man according as he purposeth in his heart, so let him give; not grudgingly (μὴ ἐκ λύπης, *not out of sorrow*), or of necessity: for God loveth a cheerful giver."

<sup>2</sup> Psalm 54:6: "With voluntariness (הִתְנַחֵץ), I will sacrifice unto thee: I will praise thy name, O Lord; for it is good."

<sup>3</sup> Exodus 36:2: "And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart incited (וְכָל יִשְׂרָאֵל; τοὺς ἐκούσιως βουλομένους, *those purposing willingly*, in the Septuagint) to come unto the work to do it..."

<sup>4</sup> Hebrews 10:26: "For if we sin wilfully (ἐκούσιως) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins..."

<sup>5</sup> Philemon 14: "But without thy mind would I do nothing; that thy benefit should not be as it were of necessity (κατὰ ἀνάγκην), but willingly (κατὰ ἐκούσιον)."

**But of a ready mind; out of a good affection to the welfare of the flock, in opposition to the private gain before mentioned. He doth not do his work freely, and of a ready mind, who is either driven to it by necessity, or drawn by covetousness.**

Verse 3: Neither as (Ezek. 34:4; Matt. 20:25, 26; 1 Cor. 3:9; 2 Cor. 1:24) being lords over (**or, over-ruling**<sup>1</sup>) (Ps. 33:12; 74:2) *God's* heritage, but (Phil. 3:17; 2 Thess. 3:9; 1 Tim. 4:12; Tit. 2:7) being ensamples to the flock.

[Neither, etc., μηδ' ὥς κατακυριεύοντες τῶν κλήρων] *Neither as over-ruling, or exercising dominion* (that is, ruling imperiously [Menochius, thus Tirinus], arrogantly [Tirinus], with ostentation of power and with terror [Estius]; unto thine own, not the flock's, advantage [Hammond]; after the manner of kings ruling according to one's own pleasure, as we said on Matthew 20:25, and *Concerning the Law of War and Peace* 2:22:14 [Grotius]) *with respect to the clergy* (Pagnine, Montanus, Beza, Piscator), or, *upon, or over against, the clergy* (Erasmus, Vatablus, Estius). He calls here the *clergy*, either, 1. the Order of Clerics, over whom Bishops are in charge (Menochius), Presbyters, Deacons, etc. (Estius); or, 2. the *flock*, as it is next explained (Estius, thus Gerhard), the Church (Menochius), individual assemblies of the faithful (Piscator); particular congregations or parishes (Tirinus), or portions of the flock, which fell to individual bishops for feeding (Gerhard, Estius out of Cyprian): flocks which fell to them by lot for government (Vatablus). The reason for this appellation is twofold (Gerhard); 1. because of old the people of Israel were called κληρος, either the *patrimony, or inheritance, of God*, Deuteronomy 4:20;<sup>2</sup> 9:29.<sup>3</sup> Now the Christian people (Grotius, thus Gerhard), who fall to God, as it were, by lot (Vatablus); or, who are no less dear to God than an inheritance which falls to someone by lot (Piscator); the individual parts of which, as it is wont to be done ἐν ὁμογενέσι, *in those of the same race*, partake of the same name (Grotius). 2. Because those portions of the flock fell to the Bishops, as it were, by lot, like portions of land which fell to individuals for a possession (Estius, Gerhard); which are called *lots* in Judges 1:3;<sup>4</sup> 20:9<sup>1</sup> (Gerhard). Not a Kingdom, but a cure, was committed to Presbyters (Beza).

<sup>1</sup> Greek: κατακυριεύοντες.

<sup>2</sup> Deuteronomy 4:20: "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance (ἐκκλησίαν; ἔκκλητον, in the Septuagint), as ye are this day."

<sup>3</sup> Deuteronomy 9:29: "Yet they are thy people and thine inheritance (ἐκκλησίαν; καὶ κληρὸς σου, in the Septuagint), which thou broughtest out by thy mighty power and by thy stretched out arm."

<sup>4</sup> Judges 1:3a: "And Judah said unto Simeon his brother, Come up with me into my lot (ἐκκλησίαν; ἐν τῷ κλήρῳ μου, in the Septuagint), that we may fight against the



*Neither as being lords; not exercising any such lordship or dominion over the people, as temporal lords and magistrates exercise over their subjects, Matthew 20:25, 26, etc.; Luke 22:25: compare 2 Corinthians 1:24. Over God's heritage; the Lord's clergy, the same as flock before; the Greek word is plural, and so it signifies the several churches or flocks which were under the charge of the several elders or pastors. The church of Israel is often called God's inheritance, which as it were fell to him by lot, (as the Greek word signifies,) and which was as dear to him as men's inheritances are to them: see Deuteronomy 4:20; 9:29; 32:9;<sup>2</sup> Psalm 33:12;<sup>3</sup> 74:2;<sup>4</sup> 78:71.<sup>5</sup> Accordingly now the Christian church, succeeding it, is called God's inheritance, and the word κληρος/*clerus* is no where in the New Testament peculiarly ascribed to ministers of the gospel. This title given here to the Lord's people, implies a reason why the elders should not lord it over them, viz. because they are still the Lord's inheritance, and not their own; God having not given them a kingdom but a care, and still retaining his right to his people.*

[*But, etc., ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου*] *But examples, or exemplars* (as the word τύποι is taken in Exodus 25:40;<sup>6</sup> Philippians 3:17;<sup>7</sup> 1 Thessalonians 1:7;<sup>8</sup> 2 Thessalonians 3:9;<sup>9</sup> 1 Timothy 4:12;<sup>10</sup> Titus 2:7<sup>1</sup>

Canaanites; and I likewise will go with thee into thy lot (תְּלִיגָג; ἐν τῷ κλήρῳ σου, in the Septuagint).”

<sup>1</sup> Judges 20:9: “But now this shall be the thing which we will do to Gibeah; we will go up by lot (לְגִלָּג; ἐν κλήρῳ, in the Septuagint) against it...”

<sup>2</sup> Deuteronomy 32:9: “For the LORD’S portion is his people; Jacob is the lot of his inheritance (יִתְּלִיגָג; κληρονομίας αὐτοῦ, in the Septuagint).”

<sup>3</sup> Psalm 33:12: “Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance (יִתְּלִיגָג; εἰς κληρονομίαν ἑαυτῷ, in the Septuagint).”

<sup>4</sup> Psalm 74:2: “Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance (יִתְּלִיגָג; κληρονομίας σου, in the Septuagint), which thou hast redeemed; this mount Zion, wherein thou hast dwelt.”

<sup>5</sup> Psalm 78:71: “From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance (יִתְּלִיגָג; τὴν κληρονομίαν αὐτοῦ, in the Septuagint).”

<sup>6</sup> Exodus 25:40: “And look that thou make them after their pattern (מִתְּבַיְתָהָב; κατὰ τὸν τύπον, in the Septuagint), which was shewed thee in the mount.”

<sup>7</sup> Philippians 3:17: “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample (τύπον).”

<sup>8</sup> 1 Thessalonians 1:7: “So that ye were ensamples (τύπους) to all that believe in Macedonia and Achaia.”

<sup>9</sup> 2 Thessalonians 3:9: “Not because we have not power, but to make ourselves an ensample (τύπον) unto you to follow us.”

<sup>10</sup> 1 Timothy 4:12: “Let no man despise thy youth; but be thou an example (τύπος) of

[Grotius]; or *patterns* [Erasmus, Valla, Vatablus]) *made* (or, *in such a way that ye be* [Erasmus, thus Beza, Piscator]) *of the flock* (Montanus, Erasmus, etc.). In Christian life and holiness (Estius, Menochius). Teach ye those things which ye yourselves also do, otherwise than the Scribes and Pharisees, Matthew 23:4. Latinus Pacatus,<sup>2</sup> *It is most persuasively commanded by example*. Cicero concerning the Senate, *this order with vice vacated; let it be a model for others*<sup>3</sup> (Grotius).

***But being ensamples to the flock; in holiness of life, practising before their eyes what you preach to their ears, Philippians 3:17; 2 Thessalonians 3:9; Titus 2:7.***

Verse 4: And when (**Heb. 13:20**) the chief Shepherd shall appear, ye shall receive (**1 Cor. 9:25; 2 Tim. 4:8; Jam. 1:12**) a crown of glory (**1 Pet. 1:4**) that fadeth not away.

[*When He appears*] On the day of judgment (Menochius, thus Piscator), as in Colossians 3:4 (Grotius).

[*The Prince of pastors*<sup>4</sup>] That is, Christ (Estius, Menochius, Piscator), who is the *good shepherd*, John 10:11 (Menochius), the *great shepherd*, Hebrews 13:20. We have the word ἀρχιποίμην in 2 Kings 3:4<sup>5</sup> (Grotius).

***And when the chief Shepherd; the Lord Jesus Christ, the only Prince of pastors, called the great Shepherd of the sheep, Hebrews 13:20, as here the chief Shepherd, not only for his supereminent dignity over all other pastors, but because of the power he hath over them, they being all subject to his authority, receiving their charge from him, and exercising their office in his name, and being accountable to him for their administrations. Shall appear: see 1 Peter 1:7, 13; 4:13.***

[*Ye shall receive, etc., κομεισθε τὸν ἀμαράντινον τῆς δόξης στέφανον*] Κομίζεσθαι, *to carry off*, is used elegantly of a Prize, as in 1 Peter 1:9;<sup>6</sup> Hebrews 10:36;<sup>7</sup> 11:39;<sup>1</sup> στέφανον δόξης, *a crown of glory*, Proverbs

the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

<sup>1</sup> Titus 2:7: “In all things shewing thyself a pattern (τύπον) of good works: in doctrine shewing uncorruptness, gravity, sincerity...”

<sup>2</sup> Latinus Pacatus Drepanius (flourished as the end of the fourth century) was a Latin rhetorician and poet. His panegyric of Theodosius I survives.

<sup>3</sup> *De Legibus* 3:3.

<sup>4</sup> Greek: ἀρχιποίμενος.

<sup>5</sup> 2 Kings 3:4: “And Mesha king of Moab was a sheepmaster (τῆς; ἀρχιποίμην, in Symmachus), and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.”

<sup>6</sup> 1 Peter 1:9: “Receiving (κομίζόμενοι) the end of your faith, even the salvation of your souls.”

<sup>7</sup> Hebrews 10:36: “For ye have need of patience, that, after ye have done the will of

16:31;<sup>2</sup> Jeremiah 13:18;<sup>3</sup> Ezekiel 16:12.<sup>4</sup> Thus were called those crowns which were received during festival times, or in the highest delight. Now, Peter elegantly adds ἀμαράντινον/*amarantinon/unfading*; for, among the crowns that were given to the deserving among the Greeks and other nations were στέφανοι ἀμαράντινοι, *unfading crowns*, with Philostratus as a witness;<sup>5</sup> Pliny in his *Natural History* 20 concerning Amaranth, *its highest nature is in its name, so called because it does not fade*.<sup>6</sup> Hence this Allegory is derived, at the same time having regard to Psalm 1:3. See also 1 Peter 1:4. You have the contrary in Isaiah 40:7; James 1:10, 11; 1 Peter 1:24 (Grotius).

***Ye shall receive; or, carry away, viz. from Christ, who, as the Judge, shall award it to you. A crown of glory; either, a glorious crown; or, that glory which shall be as a crown to you. It is called a crown of righteousness, 2 Timothy 4:8; a crown of life, James 1:12. That fadeth not away; in opposition to those crowns which were given to conquerors in war, and in public games, which were made of perishable flowers or herbs: see 1 Peter 1:4; 1 Corinthians 9:25.***

Verse 5: Likewise, ye younger, submit yourselves unto the elder. Yea, (Rom. 12:10; Eph. 5:21; Phil. 2:3) all of you be subject one to another, and be clothed with humility: for (Jam. 4:6) God resisteth the proud, and (Is. 57:15; 66:2) giveth grace to the humble.

[Similarly, ye youth, etc., ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέρους] *Ye younger be subject unto those older* (Beza, Piscator). Here, he understands them to be younger and inferior, either, 1. with respect to the degree of office (Menochius), those subordinate, or the common people (Estius out of Bede, Cajetan, the Carthusian,<sup>7</sup> Hessels, etc., similarly Beza, Grotius).

God, ye might receive (κομίσησθε) the promise.”

<sup>1</sup> Hebrews 11:39: “And these all, having obtained a good report through faith, received (ἐκομίσαντο) not the promise...”

<sup>2</sup> Proverbs 16:31: “The hoary head is a crown of glory (עֲטֹרַת תְּפָאָרֶת; στέφανος καυχήσεως, *a crown of boasting*, in the Septuagint), if it be found in the way of righteousness.”

<sup>3</sup> Jeremiah 13:18: “Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory (עֲטֹרַת תְּפָאָרֶתְכֶם; στέφανος δόξης ὑμῶν, in the Septuagint).”

<sup>4</sup> Ezekiel 16:12: “And I put a jewel on thy forehead, and earrings in thine ears, and a crown of beauty (עֲטֹרַת יָפֶה; καὶ στέφανον καυχήσεως, *and a crown of boasting*, in the Septuagint) upon thine head.”

<sup>5</sup> *Heroicus* 19. Philostratus “the Athenian” (c. 170-c. 250) was a Greek sophist. Little is known about him.

<sup>6</sup> Amaranth, an herb, received its name because it was unfading.

<sup>7</sup> Denis the Carthusian (1402-1471) was a Carthusian monk, theologian, and mystic, considered by some to be the last of the Schoolmen. He commented on the entire

This is favored, 1. by the Antithesis **πρεσβυτέρων**, *of elders*, in verses 1; 2. by that *similarly*; by which the reciprocal duties of ruling well and of obeying promptly appear to be signified: 3. because they are called the *younger* in this sense in Luke 22:26: 4. by the word **ὑποτάγητε**, *submit or obey ye*: For the younger owe reverence to those older, not likewise obedience (Estius). The sense is the same here as in Hebrews 13:17 (Grotius, thus Estius), but this is especially prescribed to the *young*, because that age only with greater difficulty suffers itself to be ruled (Grotius), and because the young are not generally chosen unto the functions of the Presbyters (Beza). Or, 2. with respect to age (Gerhard, a great many interpreters in Estius). So also he understands Presbyters here with respect to age, as in verse 1 with respect to office, by a transition made from a cognate signification to a cognate after the manner of Scripture. But **ὑποτάττεσθαι** here is *to be subordinate*; it does not indicate servile obedience (Gerhard).

***Ye younger; either he means those that were inferior to the church officers, and then he here prescribes the people their duty, as he had done the ministers; or rather, those that were younger in years, and then he passeth from the more special to the general. Submit yourselves: under subjection, he comprehends all those offices which the younger owe to the elder; as, to reverence them, take their advice, be guided by them, etc. Or, if younger be taken in the former sense, this precept falls in with that of the apostle, Hebrews 13:17. To the elder: either elders by office, who were likewise usually elders in years, the younger sort being more rarely chosen to be officers; or rather, elder in age.***

[*All, etc., πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε*] And (or, so also [Calvin]) *all of you mutually* (or, *one to another mutually* [Erasmus, Tigurinus, Pagnine]) *be subject*. (Namely, for the mutual offices of charity [Dickson, similarly Gomar]; for example, for mutually to receive private admonitions, to tolerate in turn infirmities [Dickson], so that all the members by the mutual bond of subjection might be joined among themselves. Here he shows the reason why the young ought to be submissive to the elder, that is, so that correspondence and harmony might be established among all [Calvin]. This is a correction, that is to say, I said that the younger ought to be subject to the elder; but it is more proper to say that all by humility ought to be subject one to another [Gerhard]. Others: The same thing is prescribed here as in Ephesians 5:21. In which place the sense is not that all ought to be subject to all, but some to others, inferiors to superiors, wives to husbands, children to parents, servants to masters, as it is

consequently declared in that very place (Estius). He wills that *individuals yield to the general consensus of the entire Church*: for ἀλλήλοις, *to one another*, here is to be taken as in James 5:16.<sup>1</sup> In a manuscript ὑποτασσόμενοι, *being subject*, is wanting, and that, πάντες δὲ ἀλλήλοις, *but all of you to one another*, is connected with what now immediately follows,<sup>2</sup> as also in the Latin and Syriac [Grotius].) *With modesty* (or, *lowliness of mind* [Beza]) *be ye adorned within*<sup>3</sup> (Piscator, Pagnine, Beza); or, *put on humility of soul* (Montanus, Gomar). Which is favored, both, by the use of the word, and, by the common Metaphor of *putting on*, when virtues are treated, as in Romans 13:12; Ephesians 4:24; 6:11, 14; Colossians 3:10-12 (Gomar); or, *have it implanted in you* (Erasmus, Illyricus, Tigurinus, Vatablus), that is, hold it as bound closely as with knots (Vatablus, Erasmus, thus Vorstius); that is to say, *bind ye it with knots* (Erasmus). It is a Metaphor from things hidden within, and tied into a knot or little bundle (Vorstius). Or, *be surrounded* (Arabic, Zegers), *surround yourself* (Zegers out of Œcumenius). Lest by any occasion it might be able to be beaten out (Erasmus). In a manuscript it is ἐγκομβώσατε.<sup>4</sup> It is indeed *put ye on*, but it is not used except of a servant's habit, or *white garment, which is called an ἐγκόμβωμα*, says Pollux in his *Onomasticon* 4:18 (Grotius, Hammond). It appears to have been a girdle, which is an emblem of obedience, especially in the case of servants (Hammond). Therefore, the Allegory here is well considered to express the meaning ταπεινοφροσύνης, *of humility*: for Christ also took the form of a servant, Philippians 2:7 (Grotius). But from Pollux it is wrongly concluded that every ἐγκόμβωμα was *servile* or *vile*. Peter does not appear to have had regard to this, but rather to some eminent and agreeable part of feminine adornment (Gataker's *Cinnus* 1:9:111). To Suidas κομβώματα are τὰ καλλωπίσματα, *ornaments* (Gataker's *Cinnus* 109, Gerhard). And κομβοῦσθαι is in the place of καλλωπίζεσθαι, or *to be adorned*, in Epicharmus,<sup>5</sup> Εἴ γε μὲν ὅτι καλῶς κεκόμβωται, *for he is beautifully clothed/adorned* (Gataker's *Cinnus* 109). And στολίσασθαι, by which Hesychius explains ἐγκομβώσασθαι, signifies both *to clothe* and *to adorn*. Κόμβος, among other things, says Hesychius, signifies κόσυμβον, which is, says Suidas, a *knot*, or *chain*, of manacles, by which they are wont to be bound.

<sup>1</sup> James 5:16a: "Confess your faults one to another (ἀλλήλοις), and pray one for another, that ye may be healed."

<sup>2</sup> Thus Codices Sinaiticus, Alexandrinus, and Vaticanus. The reading: πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, *but all of you be clothed with humility one to another*.

<sup>3</sup> Greek: ἐγκομβώσασθε. Ἐγκομβόμαι signifies *to fasten* or *gird on*, from ἐν/in/on and κομβώ, *to knot* or *tie*.

<sup>4</sup> In the active, rather than deponent middle. The sense is not affected.

<sup>5</sup> Epicharmus of Kos (flourished c. 500 BC) was a Greek philosopher and playwright.

Ἐγκόμβωμα is the same as κόμβος, with the Etymologist and Hesychius as witnesses; to the latter ἐγκομβωθείς is also δεθείς, *bound, knotted*. Thus also Apollodorus<sup>1</sup> says τὴν ἐπώμιδα—ἄνωθεν ἐνεκομβωσάμην, *I had bound the tunic above* (Gataker's *Cinnus* 107). Κόμβος is taken for a knot ἀναδέσματα/*bound* in Exodus 28:39;<sup>2</sup> and in Suidas Χιτῶν κοσσυμβωτὸς is a *tunic drawn tight with knots*, Exodus 28:4<sup>3</sup> (Gerhard). In Hesychius κομβώσασθαι is στολίσασθαι, *to be clothed*; whence κόμβωμα is στόλισμα, *a cloak*; and ἐγκομβοῦσθαι is ἐνειλεῖσθαι, *to be wrapped in*. Hence ἐγκόμβωμα was a *garment* in which one wrapped himself, and which was put on over the rest, and it was also common to both sexes. Longus' *Daphnis and Chloe*<sup>4</sup> 2, concerning Tityrus: so that he might complete his journey more expeditiously, *he, casting aside τὸ ἐγκόμβωμα, naked* (understand as in 1 Samuel 19:24 and Isaiah 20:2), *gave himself to the course*. Varro<sup>5</sup> in Cato,<sup>6</sup> concerning girls, indeed noble ones, *they have among their clothes cloaks, upper garments*<sup>7</sup> (Gataker's *Cinnus* 108).

***Yea, all of you be subject one to another; viz. in those mutual duties which they owe to each other, as husbands to wives, parents to children, etc. Those that are superior to others, yet are not so exempt from subjection as not to owe some duty: see Philippians 2:3. And be clothed with humility; or, wrapt up, or covered, with humility, as with a garment which is put on over other garments; q.d. Adorn yourselves with humility as with a beautiful garment or robe. The metaphor of putting on is frequent, where mention is made of any grace or virtue, Romans 13:12; Ephesians 4:24; Colossians 3:10, 12.***

[*God the proud resists*<sup>8</sup> (or, *places Himself opposite to*, exposing them to mockery [Gataker's *Cinnus* 93]; He abases them and renders them

<sup>1</sup> Apollodorus of Carystus in Eubœa (flourished c. 300 BC) was writer of comic plays. His works survive in fragments.

<sup>2</sup> Exodus 28:39: "And the fringe (οἱ κόσσυμβοι, in the Septuagint) of the coat shall be of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework."

<sup>3</sup> Exodus 28:4a: "And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat (χιτῶνα κοσσυμβωτὸν, in the Septuagint), a mitre, and a girdle..."

<sup>4</sup> Longus (second century AD) was the author of the Greek romance, *Daphnis and Chloe*. Very little is known about his life.

<sup>5</sup> Marcus Terentius Varro, or Varro Reatinus (116-27 BC), was a scholar, called "the most learned of the Romans."

<sup>6</sup> Cato the Elder (234 BC-149 BC) was a Roman statesman.

<sup>7</sup> Preserved in Nonius Marcellus' *De Compensiosa Doctrina*.

<sup>8</sup> Greek: ὁ Θεὸς ὑπερηφάνους ἀντιτάσσεται.

contemptible, by baffling and frustrating their efforts and pursuits [Estius]: Ἀντιτάσσεσθαι in general is *to resist, to oppose*, whether with words, or with deeds, as in Acts 18:6;<sup>1</sup> Romans 13:2;<sup>2</sup> James 5:6;<sup>3</sup> but properly it is *to range in battle against*, as in Plutarch's *Life of Cæsar*: The proud are, as it were, invaders and robbers of the divine glory, to which sort the force of arms is wont to be opposed [Gerhard]), *but to the humble*<sup>4</sup> (or, *to the lowly* [Piscator, thus Beza], that is, in soul [Erasmus, Grotius], as in Matthew 11:29<sup>5</sup> [Grotius]: Ταπεινοῖς here, as often elsewhere, means ταπεινόφροσι<sup>6</sup> [Grotius, Vorstius]) *He gives grace* That is, He holds them dear (Menochius). To the humble, prevented by the grace of God in this very thing that they are already humble, He gives new and greater gifts of grace, and glory in the future age (Estius): He fills them up with the gifts or charisma of grace, and makes those among the others gracious and dear (Gerhard). This is taken from the Greek of Proverbs 3:34<sup>7</sup> (Grotius, Gerhard). Whence it is cited in James 4:6 (Gerhard, Estius) [in which place see what things have been said]. A similar thought in Matthew 23:12; Luke 1:51, 52; 14:11; 18:14 (Grotius).

Verse 6: (**Jam. 4:10**) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time...

[*Be ye humble* (or, *submit ye*, or *stoop ye* [Erasmus, Beza, Piscator]), *therefore, under the mighty hand*<sup>8</sup> (which you have in Exodus 3:19<sup>9</sup> [Grotius,

<sup>1</sup> Acts 18:6: "And when they opposed (ἀντιτάσσομένων) themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

<sup>2</sup> Romans 13:2: "Whosoever therefore resisteth (ἀντιτάσσόμενος) the power, resisteth (ἀνθέστηκεν) the ordinance of God: and they that resist (ἀνθεστηκότες) shall receive to themselves damnation."

<sup>3</sup> James 5:6: "Ye have condemned and killed the just; and he doth not resist (ἀντιτάσσεται) you."

<sup>4</sup> Greek: ταπεινοῖς.

<sup>5</sup> Matthew 11:29: "Take my yoke upon you, and learn of me; for I am meek and lowly (ταπεινός) in heart: and ye shall find rest unto your souls."

<sup>6</sup> 1 Peter 5:5b: "Yea, all of you be subject one to another, and be clothed with humility (ταπεινοφροσύνην): for God resisteth the proud, and giveth grace to the humble (ταπεινοῖς)." Also, 1 Peter 3:8: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous (φιλόφρονες; ταπεινόφρονες, *be humble in spirit*, in Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephraemi Rescriptus)..."

<sup>7</sup> The Septuagint version of Proverbs 3:34: "The Lord resisteth the proud (κύριος ὑπερηφάνους ἀντιτάσσεται), and giveth grace to the humble (ταπεινοῖς δὲ δίδωσιν χάριν)."

<sup>8</sup> Greek: τὴν κραταίαν χεῖρα.

<sup>9</sup> Exodus 3:19: "And I am sure that the king of Egypt will not let you go, no, not by a mighty hand (ἰσχυρῇ χεὶρ; μετὰ χειρὸς κραταιᾶς, in the Septuagint)."

Gerhard], that is, under the omnipotence [Estius, Gerhard]) *of God*] That is, permit yourselves to be ruled by God: which admonition we had in other words in 1 Peter 4:19 (Grotius). Submit yourselves humbly to God, and to men because of God (Estius).

**The mighty hand of God; by this he means God's omnipotence, which sometimes is called a strong hand, Exodus 3:19, a mighty hand, Exodus 32:11; Deuteronomy 3:24, the right hand of power, Matthew 26:64; by which he is able to beat down those that are proud and high, and to defend or exalt those that are humble and lowly.**

[*That He may exalt you in, etc., ἐν καιρῷ*] *In time* (Pagnine). *In His time* (Piscator). *At the predetermined time* (Beza). *Seasonably* (Gataker's Cinnus 93). *In an opportune time* (Estius, thus Erasmus, Gomar, Gerhard). If not before (Grotius), certainly at the time of Judgment (Grotius, thus Castalio, Estius, Menochius). Thus καιροῖς ἰδίους, *in His times*, 1 Timothy 6:15; ἐν καιρῷ ἐσχάτῳ, *in the last time*, 1 Peter 1:5. A thought similar to this in James 4:10. In a manuscript it is ἐν καιρῷ τῆς ἐπισκοπῆς, *in the time of visitation*.<sup>1</sup> The language ἐπισκοπῆς, *of visitation*, is wont to be taken sometimes in a positive sense,<sup>2</sup> sometimes in a negative sense.<sup>3</sup> Here understand *in the time of liberation*, as in Genesis 50:24, 25; Exodus 3:16; 13:19 (Grotius). *In the time of visitation* (Vulgate), or, *of superintendence* (Castalio), that is, of retribution (Menochius).

**In due time; Greek, in season, viz. that which God sees most fit and conducing to his own glory and your real welfare.**

Verse 7: (Ps. 37:5; 55:22; Wisd. 12:13;<sup>4</sup> Matt. 6:25; Luke 12:11, 22; Phil. 4:6; Heb. 13:5) Casting all your care upon him; for he careth for you.

[*All, etc., πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν*] *With all your care* (that is, concerning your affairs [Menochius, Estius], necessities [Estius]) *upon Him cast* (Piscator, Erasmus, Beza, etc.). Ἐπιρρίπτειν, *to cast*, here is the same as ἑλῆξαι, *to roll*, in Psalm 22:8,<sup>5</sup> or ἠλῆψ, *to cast*, in Psalm 55:22.<sup>6</sup> The sense is the same as in Matthew 6:25, etc., in which place see what things were said (Grotius). He commands them to depend totally upon the providence of God, and he prohibits care, that is, inordinate, not refined and well-ordered (Estius).

<sup>1</sup> Thus Codex Alexandrinus.

<sup>2</sup> For example, Luke 19:44.

<sup>3</sup> For example, Isaiah 10:3; Jeremiah 8:12; 10:15.

<sup>4</sup> Wisdom of Solomon 12:13: "For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright."

<sup>5</sup> Psalm 22:8a: "He trusted (ἔλ) on the Lord that he would deliver him..."

<sup>6</sup> Psalm 55:22a: "Cast (ἠλῆψ) thy burden upon the Lord, and he shall sustain thee..."



*Casting, as a burden, all your care upon him; your care for all sorts of things, even which concern this life, that care which will otherwise cut and divide your hearts, (as the Greek word in Matthew<sup>1</sup> imports,) and be grievous and tormenting to you.*

*[To Him is the care of you]* See Matthew 6:26, 30 (Grotius).

*For he careth for you; God concerns himself in the affairs of his servants, and in whatsoever befalls them, and takes diligent care that no good thing be wanting to them, Psalm 84:11; Philippians 4:6.*

Verse 8: (Luke 21:34, 36; 1 Thess. 5:6; 1 Pet. 4:7) Be sober, be vigilant; because (Job 1:7; 2:2; Luke 22:31; Rev. 12:12) your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour...

*[Be sober<sup>2</sup> (or, modest [Vatablus])]* See 1 Peter 1:13; 4:7 (Grotius, Gerhard).

*Be sober:* see 1 Peter 1:13; 4:7: q.d. Ye have to do with a mad enemy, a raging devil; ye had need yourselves be sober; not only in meats and drinks, etc., but as to the cares of this life, and whatsoever it is that is apt to intoxicate your minds, and expose you to him.

*[Be vigilant<sup>3</sup>]* The same admonition is found in Matthew 24:42;<sup>4</sup> 25:13;<sup>5</sup> etc. (Grotius).

*Be vigilant; spiritually watchful and circumspect, careful of your salvation, and aware of Satan's snares and temptations, Matthew 24:42; 25:13; 26:41;<sup>6</sup> 1 Thessalonians 5:6.<sup>7</sup>*

*[The adversary, etc., ὁ ἀντίδικος ὑμῶν διάβολος]* This is properly *an adversary in a trial litigating against another*, as in Matthew 5:25;<sup>1</sup> Luke 12:58;

<sup>1</sup> Matthew 13:22: "He also that received seed among the thorns is he that heareth the word; and the care (ἡ μέριμνα) of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." See also Matthew 12:25, 26: "And Jesus knew their thoughts, and said unto them, Every kingdom divided (μερισθεῖσα) against itself is brought to desolation; and every city or house divided (μερισθεῖσα) against itself shall not stand: And if Satan cast out Satan, he is divided (ἐμερίσθη) against himself; how shall then his kingdom stand?"

<sup>2</sup> Greek: νήψατε. Νήψω signifies *to be sober, to be temperate, to be calm in spirit*.

<sup>3</sup> Greek: γρηγορήσατε.

<sup>4</sup> Matthew 24:42: "Watch (γρηγορεῖτε) therefore: for ye know not what hour your Lord doth come."

<sup>5</sup> Matthew 25:13: "Watch (γρηγορεῖτε) therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

<sup>6</sup> Matthew 26:41: "Watch (γρηγορεῖτε) and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

<sup>7</sup> 1 Thessalonians 5:6: "Therefore let us not sleep, as do others; but let us watch and be sober (γρηγορῶμεν καὶ νήφωμεν)."

18:3.<sup>2</sup> And the *plaintiff* and *defendant* are called ἀντιδικοῦντες/*adversaries* by Plato in his *Laws* 12 (Gerhard). Here the Devil is called the ἀντίδικος/*adversary* of the pious (Grotius), because he is opposite to them in the case and lawsuit (Menochius), for by his accusation he aims at a lawsuit against them (Gomar), and he is their sworn enemy (Estius). He is called the διάβολος/*Devil*, that is, the calumniator (Estius, Tirinus); for he accuses and calumniates, both God in the presence of men, Genesis 3:4, 5, and, men also in the presence of God, Job 1; Revelation 12:10, and among one another, John 8:4, 44 (Gomar out of Chrysostom). He is called an ἐχθρὸς/*enemy* in Matthew 13:39 (Grotius).

**Because your adversary; or, that adversary of yours; he that contends with you, is plaintiff against you, Matthew 5:25; Luke 12:58. It answers to the Hebrew word *Satan*, Zechariah 3:1. The devil; your accuser, he that maligns you, calumniates you, informs against you: he is so called, Matthew 4:1; 13:39, and elsewhere, because of his accusing God to men, Genesis 3:4, 5, and men to God, Job 1:7; 2:2; Revelation 12:10, as well as each to other, John 8:44.**

[As a lion (as the strongest [Estius], and fiercest [Estius, thus Gerhard]) roaring<sup>3</sup>] As in Judges 14:5;<sup>4</sup> Psalm 22:13;<sup>5</sup> Jeremiah 2:15;<sup>6</sup> Ezekiel 22:25;<sup>7</sup> etc. A lion *roars* [either, 1.] when it is angry (Grotius); or, 2. because of hunger (Estius, thus Gerhard), Aristotle's *History of Animals*<sup>8</sup> 44, Pliny's *Natural History* 8:16 (Gerhard).

**As a roaring lion; i.e. strong, fierce, cruel, especially when hungry, and seeking his prey and roaring after it.**

[He goes around, περιπατεῖ] He walks about (Beza, Piscator, Gerhard, Estius), that is, continually (Menochius), as a hungry lion wanders about

<sup>1</sup> Matthew 5:25: "Agree with thine adversary (τῷ ἀντιδίκῳ) quickly, whiles thou art in the way with him; lest at any time the adversary (ὁ ἀντίδικος) deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Similarly Luke 12:58.

<sup>2</sup> Luke 18:3: "And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary (τοῦ ἀντιδίκου)."

<sup>3</sup> Greek: ὠρυόμενος.

<sup>4</sup> Judges 14:5b: "...and, behold, a young lion roared (ἤψ; ὠρυόμενος, in the Septuagint) against him."

<sup>5</sup> Psalm 22:13: "They gaped upon me with their mouths, as a lion, ravening and roaring (ἤψ; καὶ ὠρυόμενος, in the Septuagint)."

<sup>6</sup> Jeremiah 2:15a: "The young lions roared (ἤψ; ὠρύοντο, in the Septuagint) upon him, and yelled, and they made his land waste..."

<sup>7</sup> Ezekiel 22:25a: "There is a conspiracy of her prophets in the midst thereof, like a roaring lion (ἤψ ἡρᾱ; ὡς λέοντες ὠρυόμενοι, in the Septuagint) ravening the prey; they have devoured souls..."

<sup>8</sup> *Historia Animalium*.

(Gerhard). He has regard to the passage in Job 1:7, *וַיִּשָּׁב, to rove about*, in which place it is *ἐμπεριπατήσας* in the Greek.<sup>1</sup> Thus *διέρχεται*, *he walks through*, concerning the same, Matthew 12:43 (Grotius).

[*Seeking*<sup>2</sup> (anxiously and with the greatest industry, which is the emphasis of the verb [Gerhard]) *whom he may devour*] That is, whom he may hurt, Luke 22:31 (Grotius), either of himself, or through his servants (Estius).

***Walketh about; is diligent and restless in his attempts, either by circumventing or assaulting you: see Job 1:7. Seeking whom he may devour; not lightly hurt, but swallow up and utterly destroy, by himself or his instruments.***

Verse 9: (Eph. 6:11, 13; Jam. 4:7) Whom resist stedfast in the faith, (Acts 14:22; 1 Thess. 3:3; 2 Tim. 3:12; 1 Pet. 2:21) knowing that the same afflictions are accomplished in your brethren that are in the world.

[*Whom, etc., ὃ ἀντίστητε*] It is Imperative. Thus *ἀντιστῆναι*, *to resist*, in Ephesians 6:13<sup>3</sup> (Grotius). *To whom resist ye* (Vulgate, Gerhard, etc.).

***Whom resist; by not yielding to his temptations, Ephesians 4:27, and by employing your spiritual armour against him, Ephesians 6:11-13, etc.: see James 4:7.***

[*Strong, etc., στερεοὶ τῇ πίστει*] *Firm* (or, *solid* [Erasmus, Estius], or, *with a firm faith* [Grotius]) *in the faith* (Gerhard, Grotius), or, *through faith* (Beza, Piscator). Which the Devil tries to snatch from us (Menochius): to which the victory, in which we overcome the Devil, is attributed, for faith exhibits the good things to be hoped for, and animates us to grasp them, and whence those things are to be sought by which we might resist the adversary; and it excites confidence in us concerning God's power, grace, and truth of promises (Estius). Thus *τὸ στερέωμα τῆς πίστεως*, *the steadfastness/firmness of faith*<sup>4</sup> (Grotius).

***Stedfast in the faith; either, 1. Hold your faith, persevering in it, which the devil would fain bereave you of, (as soldiers used in war to look to their shields, it being dishonourable to lose them,) and without which ye will never be able to stand out against the***

<sup>1</sup> Job 1:7b: "Then Satan answered the Lord, and said, From going to and fro (וּשְׁבָ; περιελθὼν, in the Septuagint) in the earth, and from walking up and down (וּמֵרָחֵק; καὶ ἐμπεριπατήσας—πάρεμι, *and going about...to be present*, in the Septuagint) in it."

<sup>2</sup> Greek: ζητῶν.

<sup>3</sup> Ephesians 6:13: "Wherefore take unto you the whole armour of God, that ye may be able to withstand (ἀντιστῆναι) in the evil day, and having done all, to stand."

<sup>4</sup> Colossians 2:5: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ (τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν)."

devil: or, 2. Stedfast or strong by faith; intimating, that faith is a Christian's greatest strength, it being by faith that he engageth the power of God and grace of Christ on his side, whereby he comes to be victorious over all his enemies, 1 John 5:4.

[*Knowing that the same, etc.*, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι] *That the same sufferings, or endurings (or, afflictions [Erasmus, Vatablus, Beza], as if it were τὰ αὐτὰ παθήματα [Gerhard]: You have the language of παθήματα/sufferings in 1 Peter 1:11; 4:13; etc. [Grotius]) by your brotherhood which is in the world (that is, your spiritual brotherhood [Gerhard], that is, by the faithful dispersed throughout the whole world [Gerhard, thus Estius, Menochius]: Concerning the language of ἀδελφότητος/brotherhood, see 1 Peter 2:17 [Grotius]) are fulfilled (Piscator), or, are accomplished (Beza), are completed, or consummated (Erasmus, Gerhard, Vatablus). Which is the same as ἀνταναπληροῦν, to fill up, in Colossians 1:24 (Beza). The word is emphatic, having regard unto, both, 1. the utility and brevity of the cross; and, 2. the decree of God concerning the afflicting of all the elect, etc., Acts 14:22; Romans 8:29; and, 3. the sufferings of Christ, concerning which a simple word, τελεῖσθαι, to be finished, is used.<sup>1</sup> For what sufferings began in the personal body of Christ, the same are consummated in His mystical body, Colossians 1:24 (Gerhard). Here I take ἐπιτελεῖσθαι as in Lucian,<sup>2</sup> ἄθλον ἐπιτελεῖν, to finish a contest, and in Herodotus, ἐπιτελεῖν ἀποφορῆν, to pay the tax in full.<sup>3</sup> Ye know that, as many as are the Christian congregations throughout all the World, the same fill up the like labors and adversities (Grotius). Ye know that the brethren have endured many similar things, etc. (Estius). He urges the like and common lot of brethren, which it belongs to the arrogant man to refuse, and to the unworthy man to be unwilling to imitate virtue and constancy (Gomar).*

*Knowing that the same afflictions; either, 1. The devil's temptations, which here he calls afflictions, because believers are passive in them, and count them the greatest afflictions; or rather, 2. Persecutions, which though they come upon them immediately from the men of the world, yet it is by the instigation of the devil, the prince of the world, who hath a principal hand in them, and acts by men as his instruments: so that when men oppress them, they are to resist the devil, who thereby tempts them. They have a*

<sup>1</sup> See, for example, John 19:30: "When Jesus therefore had received the vinegar, he said, It is finished (τετέλεσται): and he bowed his head, and gave up the ghost."

<sup>2</sup> Lucian of Samosata (c. 120-c. 180) was a trained rhetorician, particularly skilled in satire.

<sup>3</sup> *Histories* 2:109.

spiritual enemy to deal with even in temporal afflictions. *Are accomplished in your brethren; or, fulfilled, or perfected: either, 1. Others of your brethren are filling up the measure of sufferings God hath allotted them, for the mortifying of the flesh, and conforming them to Christ their Head, as well as you are filling up yours, Colossians 1:24; or, 2. He speaks of the community of their sufferings: q.d. What afflictions ye endure, others endure too, and therefore ye should not grudge to suffer, when ye have so good company in your sufferings. That are in the world; either this notes the sufferings of the saints to be universal, so as to reach them all, wheresoever they are dispersed throughout the world; or, to be short, as being confined to the time only of their abode in the world.*

Verse 10: But the God of all grace, (1 Cor. 1:9; 1 Tim. 6:12) who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered (2 Cor. 4:17; 1 Pet. 1:6) a while, (Heb. 13:21; Jude 24) make you perfect, (2 Thess. 2:17; 3:3) stablish, strengthen, settle you.

[*But the God of all grace*] That is, of saving good (Estius), the giver and author (Estius, Menochius): or, *most merciful*, רַחוּם, Exodus 34:6;<sup>1</sup> 2 Chronicles 30:9;<sup>2</sup> Nehemiah 9:17,<sup>3</sup> 31;<sup>4</sup> etc. (Grotius).

*But the God of all grace; i.e. the author and giver of all grace, from whom ye have received what you have, and expect what you want. Who hath called us unto his eternal glory; that eternal glory whereof believers at the last day shall be made partakers, which is called God's glory, because it is that which he hath promised to them, and will at last put them in possession of: see 1 Peter 5:1; Romans 5:2; and because they shall after a sort partake of the Divine glory which they behold. By Christ Jesus; for Christ's sake, as the meritorious cause of our effectual calling, and by him as the great Apostle of our profession, Hebrews 3:1. Or, by Christ Jesus may refer to glory, Christ being the cause of their glorification as well as calling.*

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<sup>1</sup> Exodus 34:6: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious (רַחוּם), longsuffering, and abundant in goodness and truth..."

<sup>2</sup> 2 Chronicles 30:9b: "...for the Lord your God is gracious (רַחוּם) and merciful, and will not turn away his face from you, if ye return unto him."

<sup>3</sup> Nehemiah 9:17b: "...but thou art a God ready to pardon, gracious (רַחוּם) and merciful, slow to anger, and of great kindness, and forsookest them not."

<sup>4</sup> Nehemiah 9:31: "Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious (רַחוּם) and merciful God."

[A little while, etc., ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, στηρίζαι, σθενώσαι, θεμελιώσαι] In a manuscript it is καταρτίσει, στηρίζει, σθενώσει, *the same shall make perfect, stablish, strengthen*, with ὑμᾶς/*you* wanting; neither is θεμελιώσει, *He shall settle*, present.<sup>1</sup> Neither does the Latin read otherwise. Καταρτίσει, *He shall perfect*, קַטְרִישׁ, Deuteronomy 32:6.<sup>2</sup> See 1 Corinthians 1:10;<sup>3</sup> 2 Corinthians 13:11;<sup>4</sup> Hebrews 13:21.<sup>5</sup> Στηρίζει, *He shall establish*, שְׁתַּדֵּי, Psalm 51:12;<sup>6</sup> Isaiah 59:16;<sup>7</sup> Romans 16:25;<sup>8</sup> 2 Thessalonians 2:17;<sup>9</sup> 3:3.<sup>10</sup> Σθενώσει, *He shall strengthen*, שְׁתַּדֵּי. *He shall make you perfect, shall sustain, shall strengthen* (Grotius). [They render the words thus:] *For a short time* (or, *for a while* [Beza, Piscator], *understanding something* [Beza]: It denotes not so much the lightness of the afflictions as their brief duration [Estius], that is to say, *for a brief time* [Grotius, similarly Beza], as in 1 Peter 1:6:<sup>11</sup> Certainly the entirety of this life, compared to eternity, is brief [Grotius]) *having suffered*, *He* (understanding, *I say* [Beza, Piscator]; the αὐτὸς/*He* is redundant<sup>12</sup> in accordance with a Hebraism, as in Matthew 2:4;<sup>13</sup>

<sup>1</sup> Thus Codices Alexandrinus and Vaticanus.

<sup>2</sup> Deuteronomy 32:6: “Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee (קַטְרִישׁ)?”

<sup>3</sup> 1 Corinthians 1:10: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together (κατηρτισμένοι) in the same mind and in the same judgment.”

<sup>4</sup> 2 Corinthians 13:11a: “Finally, brethren, farewell. Be perfect (καταρτιζεσθε), be of good comfort, be of one mind, live in peace...”

<sup>5</sup> Hebrews 13:21a: “Make you perfect (καταρτίσαι) in every good work to do his will, working in you that which is wellpleasing in his sight...”

<sup>6</sup> Psalm 51:12: “Restore unto me the joy of thy salvation; and uphold me (שְׁתַּדֵּי; στήριξόν με, in the Septuagint) with thy free spirit.”

<sup>7</sup> Isaiah 59:16b: “...therefore his arm brought salvation unto him; and his righteousness, it sustained him (שְׁתַּדֵּי; ἐστηρίσατο, in the Septuagint).”

<sup>8</sup> Romans 16:25: “Now to him that is of power to stablish (στηρίζαι) you according to my gospel, and the preaching of Jesus Christ...”

<sup>9</sup> 2 Thessalonians 2:17: “Comfort your hearts, and stablish (στηρίζαι) you in every good word and work.”

<sup>10</sup> 2 Thessalonians 3:3: “But the Lord is faithful, who shall stablish (στηρίζει) you, and keep you from evil.”

<sup>11</sup> 1 Peter 1:6: “Wherein ye greatly rejoice, though now for a season (ὀλίγον), if need be, ye are in heaviness through manifold temptations...”

<sup>12</sup> 1 Peter 5:10: “But the God (ὁ—Θεός) of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, He (αὐτὸς) make you perfect, stablish, strengthen, settle you.”

<sup>13</sup> Matthew 2:4: “And when he had gathered all the chief priests and scribes of the people together, of them (*I say*) he demanded where Christ should be born.”

12:36;<sup>1</sup> John 17:2;<sup>2</sup> Romans 16:27<sup>3</sup> [Gerhard]) *make perfect* (or, *renew* [Eramus, Illyricus, Tigurinus, Vatablus], *mend* [Beza], *settle* [Castalio], *render whole*, or *complete* [Pagnine, Piscator]), *confirm* (or, *make firm* [Pagnine, Beza, Piscator]) *you, strengthen, establish* (Montanus, Pagnine, Castalio, etc.), or, *make firm* (Erasmus, Illyricus, Tirinus).

*After that ye have suffered a while; this he adds for their encouragement, that whatsoever they suffered would be but short, as 1 Peter 1:6; 2 Corinthians 4:17. Make you perfect, stablish, strengthen, settle you; either, 1. Perfect that which is begun, Hebrews 13:20, 21, stablish that which is right, 2 Thessalonians 2:16, 17, strengthen that which is weak, settle or found (by a firm union and conjunction unto Christ) that which is already built, Ephesians 3:17, 18; Colossians 1:23: or, 2. These four words may be but different expressions whereby the apostle sets forth the same thing, viz. God's confirming and establishing those saints unto their final perseverance; and his using so much variety of expressions may imply, that it is a matter of very great difficulty to hold on our Christian course, without failing or coming short of the goal, and therefore we need singular assistance from God to enable us to it.*

Verse 11: (1 Pet. 4:11; Rev. 1:6) To him *be* glory and dominion for ever and ever. Amen.

[*To Him* (understanding, *is owed* [Menochius], or, *be* [Piscator]) *glory, etc.*<sup>4</sup>] In a manuscript it is only αὐτῷ τὸ κράτος, *to Him be dominion*.<sup>5</sup> See 1 Peter 4:11<sup>6</sup> (Grotius).

**To him; to God. Be glory and dominion; see 1 Peter 4:11. The verb *be* in the text is not in the Greek, and so it may be read with a supply of a verb either of the imperative mood, and then it is a**

<sup>1</sup> Matthew 12:36: "But I say unto you, That every idle word that men shall speak, concerning the same (*I say*) they shall give account in the day of judgment."

<sup>2</sup> John 17:2: "As thou hast given him power over all flesh, that all which thou hast given to him, to those same ones (*I say*) he should give eternal life."

<sup>3</sup> Romans 16:25-27: "Now to him that is of power (τῷ—δυναμένῳ) to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise (μόνῳ σοφῷ Θεῷ), be glory through Jesus Christ for ever. Amen."

<sup>4</sup> Greek: αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>5</sup> Thus Codices Alexandrinus and Vaticanus.

<sup>6</sup> 1 Peter 4:11b: "...that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen (ὃ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν)."

doxology, as we render it; or of the indicative, he hath glory and dominion; or, to him belongs glory and dominion, or glorious dominion or power; and then it tends to encourage these saints, in that he, whom the apostle prays to stablish and strengthen them, is of power sufficient to do it.

Verse 12: (2 Cor. 1:19) By Silvanus, a faithful brother unto you, as I suppose, I have (Heb. 13:22) written briefly, exhorting, and testifying (Acts 20:24; 1 Cor. 15:1; 2 Pet. 1:12) that this is the true grace of God wherein ye stand.

[By Silvanus] Who also is *Silas* in Acts (Grotius, Gerhard, thus Estius, Menochius), Acts 15:40; 16:19; etc. (Gerhard). It signifies that he either dictated (Menochius), or handed over to be delivered, the Epistle to Silvanus (Menochius, similarly Estius).

[A faithful brother] That is, who furnishes for you a faithful ministry (Estius). The commendation which is here given to Silas is similar to that which is given to Timothy, 1 Corinthians 4:17, and to Tychicus, Colossians 4:7 (Grotius).

**By Silvanus; either Silas, Acts 15, 16, whom Peter therefore here calls a faithful brother to them, that they might the more readily receive him, though a minister of the uncircumcision; or else this Silvanus was some other that had preached to them, and is therefore said to be a faithful brother to them: the former is more probable.**

[As, etc., ὡς λογίζομαι] As I suppose (Beza, similarly Erasmus, Pagnine, Piscator). It is referred, either, 1. to the Epithet of *faithful* (Piscator, thus Camerarius, Lightfoot, Hammond). This does not satisfy, for thus he would have given occasion for doubting of his faithfulness (Estius). But here he does not denote doubt concerning this, but rather a certain persuasion (Lightfoot's *Harmony, Chronicle, and Order of the New Testament* 149, thus Camerarius); that is to say, I regard him as such, and I wish him to be regard as such by you. This commendation was necessary because he was a minister of the gentiles (Lightfoot's *Harmony, Chronicle, and Order of the New Testament* 149). Or, 2. to the brevity of the Epistle (Estius, similarly Beza); that is to say, I suppose that this Epistle is going to appear brief to you, as written by a friend, and concerning the weightiest matters (Beza). Or, 3. to the *by Silvanus*; the ὡς λογίζομαι I interpret as *if I have remembered correctly*. He testifies to his affection, when he says that he *writes to them* not for the first time now, but also *had written previously, although briefly, and that, as far as he remembers, through Silas*. This exposition appears the most suitable, so that Peter might not appear



to doubt of the faithfulness of Silas, nor to be uncertain whether these be few or many things that he now writes (Grotius).

**As I suppose; this doth not signify any doubt, but rather a firm persuasion, of Silvanus's faithfulness; q.d. I reckon him faithful, having hitherto found him so: or, it may relate to the briefness of the Epistle; q.d. I suppose it will seem brief to you, as being from one that loves you, and about matters that so much concern you.**

[*Exhorting, etc., παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἑστήκατε*] *Exhorting* you (namely, that ye continue in the faith received [Estius, thus Menochius], and fulfill in deed what things are here prescribed [Menochius]), *and testifying* (the word is emphatic; that is to say, not only exhorting, but also in addition bearing witness: Thus Nehemiah 9:29, 30<sup>1</sup> [Gerhard]) *that this is the true grace of God* (that is, this is the true faith and religion [Menochius, similarly Estius], which ye received by our preaching [Estius, similarly Menochius]: Here he calls χάριν/*grace* the doctrine originating from the consummate goodness of God [Grotius]; the doctrine of the Gospel, in which the grace of God, promised through Christ, is offered and conferred [Gerhard]) *in which* (εἰς ἣν, *into which*, in the place of ἐν ᾗ, *in which*, as is often the case: Compare Romans 5:2<sup>2</sup> [Grotius]) *ye stand* (Beza, Piscator), that is, in which hitherto ye continue (Estius). The Perfect here [ἑστήκαμεν] is in the place of the Present, and signifies that faith is that which keeps us from falling. In a manuscript it is ἐν ᾗ στήτε, *in which stand ye*, that it might be an Exhortation (Grotius).

**Exhorting; viz. to constancy in the faith, and diligence in duty. And testifying; bearing my testimony to the truth ye have received; this the apostle witnesseth, that being more fully convinced of it, they might more constantly adhere to it. See the like phrase, Nehemiah 9:29, 30; 13:15.<sup>3</sup> That this is the true grace of**

<sup>1</sup> Nehemiah 9:29, 30: "And testifiedst (ἡμαρτύρησας; καὶ ἐπεμαρτύρω, in the Septuagint) against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst (ἡμαρτύρησας; καὶ ἐπεμαρτύρω, in the Septuagint) against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands."

<sup>2</sup> Romans 5:2: "By whom also we have access by faith into this grace wherein (ἐν ᾗ) we stand, and rejoice in hope of the glory of God."

<sup>3</sup> Nehemiah 13:15: "In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I

**God wherein ye stand; the true doctrine of God, wherein he sets forth the grace of Christ: q.d. Ye are in the right way; the doctrine ye have embraced is indeed the truth of God.**

Verse 13: The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* (Acts 12:12, 25) Marcus my son.

[*That is in Babylon*] Question: What does he call Babylon here (Estius)? Concerning this the ancient and recent Interpreters differ. 1. The ancients (with whom I agree) understand Rome, where no Christian has doubted Peter to have been (Grotius). Thus Papias,<sup>1</sup> and from him Eusebius, Jerome, etc. For this is called *Babylon* here, as also in Revelation 17 and 18 [either, 1.] because of the confusion of idolatry, which at that time was thriving in it (Estius); or, 2. because of the similitude of grandeur, of populousness and extent, of rule, and of sins also which were at that time thriving (Menochius, thus Tirinus): [or, 3.] so that, if the Epistle be intercepted, it would not be possible thence to know in what parts he was living: [or, 4.] so that the men of Pontus might consider that, just as now they might be vexed by Imperial Rome, so also formerly their ancestors, and indeed in those very places, were vexed by Imperial Babylon; that nevertheless there were pious men both in the city of Babylon, and now in Rome: but that, just as God exacted punishments of Babylon, so also was He going to exact them from Rome; and that, just as the Jews were formerly liberated from the yoke of Babylon, so also He was going to liberate the Christians from Roman cruelty. See the great many similarities between Babylon and Rome in Orosius' *History against the Pagans*<sup>2</sup> 2:2-4. Hence Babylon is a *figure of the Roman city* in Tertullian.<sup>3</sup> Here is mystically fulfilled what is in Psalm 87:4 (Grotius). [To others this opinion is not satisfactory:] 1. Eusebius himself rejects the authority of Papias, as a man of little talent, credulous, etc.<sup>4</sup> (Erasmus). 2. Why does he enigmatically designate *Babylon* in the place of *Rome* (James Cappel, similarly Erasmus)? Is it because at Rome idols were worshipped? That was done everywhere. Is it so that it might not be known where he was abiding? Whence this so great timidity in him (Erasmus)? 3. Rome in the Apocalypse is called figuratively and spiritually

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testified (ἡμαρτυρήσαντες; καὶ ἐπεμαρτυράμην, in the Septuagint) against them in the day wherein they sold victuals."

<sup>1</sup> Papias (flourished in the first quarter of the second century) was Bishop of Hierapolis in Asia Minor. His *Interpretations of the Sayings of the Lord* was an important early exegetical authority, which now survives only in fragments.

<sup>2</sup> Paulus Orosius (c. 385-420) was a disciple of Augustine and active in the Pelagian controversy. His *Historiæ adversum Paganos* chronicled the calamities that had befallen unbelieving mankind from the fall to his own day.

<sup>3</sup> *Adversus Judæos* 9.

<sup>4</sup> *Ecclesiastical History* 3:39:13.

*Babylon*, for no other reason than on account of the spiritual servitude which the Church of God was going to suffer in it. But the Church had not yet suffered any persecution (Cappel's<sup>1</sup> Appendix to *The Apostolic History*<sup>2</sup> 3904). [This is the first opinion.] 2. By *Babylon* here he understands the castle and heavily fortified city in Egypt, of which mention is made by Ptolemy in his *Geography* 4:5, Strabo in his *Geography* 17, and Josephus in his *Antiquities of the Jews* 2:5, not far from which was the Metropolis of the Nome or Prefecture of Heliopolis,<sup>3</sup> honored with the name of Onius or Onias,<sup>4</sup> in which formerly Jews were dwelling after they had been invited there by Joseph,<sup>5</sup> and by the right of return, as it were, returned and recovered that ancient possession [after many ages], in which also Josephus, *Jewish Wars* 7:37, relates that a Temple was built by Onias. With the result that it is quite likely that Peter, to whom was committed the Apostleship of the Circumcision,<sup>6</sup> entered that region teeming with Jews, where also there was an illustrious Temple, which was about to come to an end with its ceremonies at the same time as the Jerusalem Temple. Nicephorus<sup>7</sup> and others certainly note that Alexandria and to that extent Egypt fell to Peter, and that Peter placed Mark there in charge of the Alexandrian Church: this appears to argue that Peter preached in Egypt (Bertram's<sup>8</sup> *Lucubrations in Frankenthal*<sup>9</sup> 9). This does not satisfy: for the Egyptian Babylon was nothing at that time except an obscure castle, says Strabo, and other Geographers (Tirinus). 3. I would conclude rather that Jerusalem is here called figuratively *Babylon*, because at that time Jerusalem was no longer the *holy city*, but a spiritual Babylon, in which the Church of God was held, as it were, captive, and was oppressed with grievous servitude; concerning which the Apostles were also able to say what was said concerning the Assyrian

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<sup>1</sup> Louis Cappel (1585-1658) was a Huguenot divine of broad and profound learning. He served as a minister of the gospel and Professor of Hebrew and Theology at Saumur. Although his expertise in the Hebrew language was beyond question, his denial of the authority of the vowel points and of the absolute integrity of the Hebrew text was hotly contested.

<sup>2</sup> *Historia Apostolica Illustrata*.

<sup>3</sup> Heliopolis was located about five miles east of the Nile, just as it begins to divide into the many branches of the Nile Delta.

<sup>4</sup> Named after Onias IV, son of Onias III, lawful heir of the legitimate high priest. In 154 BC, with the permission of Ptolemy VI, he built a Jewish temple at Leontopolis.

<sup>5</sup> Genesis 45, 46.

<sup>6</sup> Galatians 2:8.

<sup>7</sup> Nicephorus Callistus Xanthopoulos was a fourteenth century Greek ecclesiastical historian.

<sup>8</sup> Bonaventure Cornelius Bertram (1531-1594) was minister of the gospel and Professor of Hebrew at Geneva, at Frankenthal, and at Lausanne. His revision of the French Bible is used by French Calvinists to the present day.

<sup>9</sup> *Lucubrationes Franktallenses, sive Specimen Expositionum in Difficillima Utriusque Testamenti Loca*.

Babylon, Jeremiah 51:8, 9, *we healed Babylon*, that is, by the preaching of Christ, *but she was unwilling to be healed, etc.* In which place also Procopius,<sup>1</sup> and before him Cyril, maintain that by *Babylon* Jerusalem is to be understood (Cappel's Appendix to *The Apostolic History* 3905). 4. Here he understands *Babylon* properly, that celebrated city of Assyria or Chaldea (Beza, Gerhard, similarly Erasmus, Gomar, Lightfoot's *Harmony, Chronicle, and Order of the New Testament* 148, Drusius, Mede, Vorstius), in which there were many Jews at this time (Gerhard); which was the Metropolis of that dispersion to which Peter writes, namely, of *Pontus, Galatia, etc.*<sup>2</sup> (Mede's *Works* 1:20:99<sup>3</sup>).

[*Gathered, συνεκλεκτή*] Likewise (or, *with you* [Beza, Piscator, Zegers]) *elected* (Erasmus, Drusius, etc.), or, *sharer in election* (Vatablus, thus Erasmus), understanding, *the Church*<sup>4</sup> (Beza, Piscator, Grotius out of the Syriac and Arabic, Vulgate). Rightly: for he also writes to a Church: both this one, and that one, were equally *elected* by God, that is, separated from the World. Thus Paul often calls Christians *συγκληρονόμους*/*joint-heirs*,<sup>5</sup> *συγκοινωνούς*/*fellow-partakers*<sup>6</sup> (Grotius). *Together with you elected by God* unto faith, grace, and salvation (Menochius, similarly Estius, Drusius); equally elected as ye men of Pontus, etc., whom he called elect, 1 Peter 1:1, 2; that is to say, ye are not alone, but others have been elected unto the same afflictions, and unto the same glory with you<sup>7</sup> (Gerhard). There is a sister Church, partaking of the same faith (Hammond).

[*Mark* (the Evangelist [Menochius, a good many interpreters in Estius, thus Grotius, Lightfoot]: concerning whom we spoke on the Inscription of his Gospel as the companion of Peter: To him the Jewish name was *Mardocheus* [Grotius]) *my son*] Thus he calls him, because he imbued him with his own faith, doctrine, and spirit (Menochius, similarly Gerhard); or, because of his painstaking cooperation in the Gospel, he held him as most dear. The Apostles

<sup>1</sup> Procopius (c. 500-c. 560) was a Byzantine historian.

<sup>2</sup> See 1 Peter 1:1.

<sup>3</sup> From Mede's "Dissertation on Acts 2:5".

<sup>4</sup> That is, *the Church* as the sharer in election.

<sup>5</sup> Romans 8:17a: "And if children, then heirs; heirs of God, and joint-heirs (συγκληρονόμοι) with Christ..." Ephesians 3:6: "That the Gentiles should be fellowheirs (συγκληρονόμα), and of the same body, and partakers of his promise in Christ by the gospel..."

<sup>6</sup> Romans 11:17: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest (συγκοινωνός) of the root and fatness of the olive tree..." 1 Corinthians 9:23: "And this I do for the gospel's sake, that I might be partaker thereof with you (συγκοινωνός αὐτοῦ)." Philippians 1:7b: "...inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers (συγκοινωνούς) of my grace."

<sup>7</sup> See also Philippians 1:29.

were wont to call those whom they had taught *sons*, as you see in 1 Corinthians 4:7; 1 Timothy 1:2, 18; 2 Timothy 1:2; 2:1 (Grotius).

*The church that is at Babylon; Babylon in Chaldea, where it is most probable the apostle was at the writing of this Epistle; the Jews being very numerous in those parts, as having settled themselves there ever since the captivity, and Peter being an apostle of the circumcision, his work lay much thereabout. The papists would have Babylon here to be Rome, as Revelation 17, and that Peter gives it that name rather than its own, because, being escaped out of prison at Jerusalem, Acts 12:12, 25, he would not have it known where he was. But how comes he, that had been so bold before, to be so timorous now? Did this become the head of the church, the vicar of Christ, and prince of the apostles? And is it probable he should live twenty-five years at Rome, (as they pretend he did,) and yet not be known to be there? Wherever he was, he had Mark now with him, who is said to have died at Alexandria the eighth year of Nero, and Peter not till six years after. If Mark then did first constitute the church of Alexandria, and govern it (as they say he did) for many years, it will be hard to find him and Peter at Rome together. But if they will needs have Rome be meant by Babylon, let them enjoy their zeal, who rather than not find Peter's chair, would go to hell to seek it; and are more concerned to have Rome be the seat of Peter than the church of Christ.*

Verse 14: (**Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26**) Greet ye one another with a kiss of charity. (**Eph. 6:23**) Peace *be* with you all that are in Christ Jesus. Amen.

[*With a kiss* (after the manner of the East [Grotius, thus Drusius], concerning which we spoke on Luke 7:45; 22:48; Romans 16:16; etc. [Grotius]) *holy*; thus the Syriac reads it, just as frequently in Paul [Grotius]; φιλήματι ἀγάπης] *Of love, or of charity* (Beza, Piscator, Grotius), that is, of sincere (Gerhard) and Christian love (Grotius). Thus he calls it to differentiate it from a kiss unchaste (Gerhard, similarly Estius, Menochius), carnal or civil, flattering and hypocritical (Gerhard).

***Greet ye one another with a kiss of charity: see Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12.***

[*Grace*,<sup>1</sup> etc.] In Greek, *Peace*,<sup>2</sup> etc. (Menochius). A Hebraic manner of salutation (Grotius).

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<sup>1</sup> Vulgate: *gratia*.

<sup>2</sup> Greek: εἰρήνη.

[*That are in Christ*] That is, united to Him by true faith, and living members of His mystical body (Gerhard). They are said *to be in Christ*, who are in His Church, as in Romans 16:7 and elsewhere (Grotius).

***In Christ Jesus; united to him by faith, and members of him.***

[*Amen*] The acclamation of the Church as often as these things might be read (Grotius).

## **Commentary 2 Peter**





# Prolegomena

It is to be asked, 1. concerning the Authority of this Epistle, concerning which it appears that formerly it was doubted by some, as Eusebius testifies<sup>1</sup> (Gerhard). And Didymus rejects it, but out of manifest error, and ignorance of that passage, 2 Peter 3:6, 7, 13 (Gomar). But many more received it as Canonical (Gerhard), among whom were Jerome (Gerhard, Gomar), Origen<sup>2</sup> (Gerhard), Athanasius, Gregory Nazianzus,<sup>3</sup> Augustine, Ruffinus, and also the Council of Laodicea,<sup>4</sup> the Third Council of Carthage,<sup>5</sup> and two Roman Councils<sup>6</sup> (Gomar). There is nothing here adverse to the remaining Canonical books: neither is there alleged any sufficiently weighty reason to doubt of it (Gerhard). This Epistle breathes the same Divine authority and majesty with the other, and manifests itself, 2 Peter 1:1, 14, 16 (Gomar). 2. Concerning the Author. That Peter is the author of this Epistle is proven, 1. by the inscription, 2 Peter 1:1 (Gerhard); if it be false, this Epistle shall not even have a place among the Apocryphal books, on account of the manifest impudence of lying (Gomar). 2. By a comparison with 2 Peter 1:16 (Gerhard, Hammond). For there were only three witnesses of that transfiguration: James, John, and Peter.<sup>7</sup> Now, the author of this Epistle was not James; it is evident that he was already long dead:<sup>8</sup> nor John, to whom no one ever attributed this. Therefore, it was Peter (Gerhard). 3. By a comparison with 2 Peter 3:1, in which mention is made of *his former Epistle*. 4. From the fact that the Ancients attribute it to Peter. Thus the Council of

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<sup>1</sup> *Ecclesiastical History* 3:3.

<sup>2</sup> Origen (c. 185-c. 254) succeeded Clement of Alexandria as the head of the catechetical school in Alexandria. He was perhaps the greatest scholar of his age.

<sup>3</sup> Gregory of Nazianzus (330-389) was Archbishop of Constantinople, and a doctor of the Church, known as the *Trinitarian Theologian*. His *Orations* included two against Julian the Apostate.

<sup>4</sup> The Council of Laodicea (363-364) was a regional synod, composed of about thirty members. This Council restricted the readings in the church to the canonical books of the Old and New Testaments. Although the genuineness of Canon 60 has been questioned by some, it specifies 2 Peter as included in the New Testament.

<sup>5</sup> The Third Council of Carthage (397) issued a canon on the Scripture, which specified 2 Peter as included.

<sup>6</sup> The Council of Rome in 382 met under the authority of Pope Damasus to discuss the succession of the see of Constantinople. This Council has been historically and traditionally associated with a discussion of the Canon of Scripture. What other Roman Council might be in view is difficult to determine.

<sup>7</sup> Matthew 17:1.

<sup>8</sup> See Acts 12:1, 2.

Laodicea's canon 59, the Third Council of Carthage's canon 47, Epiphanius, Jerome, etc. (Gerhard). [Nevertheless, what others object is not wanting:] 1. Already formerly many of the Ancients believed that this Epistle was not Peter's, because at that time many of the Churches did not receive it. [To which a response has already been given.] 2. The language here is quite diverse from the first Epistle, which Eusebius and Jerome acknowledge (Grotius). Responses: 1. A diversity of style does not prove that the Author was different, both, because the style of the same writer is able to be diverse according to the diversity of subject matter or age (Gomar, thus Gerhard); and, because the Holy Spirit is not bound to the style of the Writer (Gomar). 2. In both epistles the style is the same (Gerhard, Gomar), even a mode of expression peculiar to Peter, that is, *πτωτικὸν*, connected to the grammatical cases, by which all things are mutually interconnected in sentences hardly distinct (Gomar). In both there is a skillful brevity conjoined with the highest majesty, as the Magdeburgians<sup>1</sup> observe (Gerhard). [This is the second objection.] 3. In the ancient books of the Syrians this Epistle is wanting (Grotius). Response: But it is present in a Syrian codex, a manuscript held at Oxford, published in the Year 1630.<sup>2</sup> In the next place, Ephrem<sup>3</sup> and Damascenus,<sup>4</sup> Syrians, produce testimonies from this Epistle as genuine (Gerhard). 4. I would add another argument why this Epistle does not appear to belong to Peter. Peter met with death under Nero: But this Epistle, or the Epistle, as we suppose, subjoined to this, which constitutes the third chapter, was written after the destruction of Jerusalem. For no Christian believed that the last day of the World was going to come until after the overthrow of the Jewish state had come. But, that shortly after this the destruction of the World was going to follow, appeared to the judgment of many, as we said on 2 Thessalonians 2 and elsewhere. But this Author wants Christians to be patient

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<sup>1</sup> The *Magdeburg Centuries* is an ecclesiastical history covering the first one thousand and three hundred years of the Church, which was compiled by certain Lutheran scholars in Magdeburg, known as the *Centuriators of Magdeburg*, led by Matthias Flacius Illyricus. It is a pioneering work in ecclesiastical history, which aims to show the substantial uniformity of the faith of God's people throughout the centuries, while tracing the parallel development of Antichristian Romanism.

<sup>2</sup> This manuscript is in the Bodleian Library at Oxford; it was first published by Edward Pococke in 1630.

<sup>3</sup> Ephrem the Syrian (c. 306-373) was a deacon and teacher, and prolific author, composing hymns and works of theology and exegesis in the Syriac language. He was held in universal esteem in the Church, but he is reckoned by many as the most significant of the Syriac-speaking Fathers.

<sup>4</sup> John Damascenus (c. 676-c. 760) was a monk of St. Sabas, near Jerusalem. He is remembered for his piety of life, writings, and compilation of chants in the eastern style. His *Exact Exposition of the Orthodox Faith* is a systematic summary of the teaching of the early Church Fathers, and heavily influential in later Eastern theology.

still in the expectation of that day, if perhaps it might arrive later than hoped for: That this is a sign of the great patience of God, who yet wills that many of the Jews and Gentiles be converted to Himself (Grotius). Response: That single fulcrum of this argument is weak, namely, that it was written after the destruction of Jerusalem, and what is subjoined for the proof of that, that this Author prescribes to them patience in expectation of the last day. He does indeed treat of the end of the world, 2 Peter 3:7, yet not as drawing nigh. But those things concerning the *Advent of the day of the lord as a thief, etc.*, have regard to that judgment against the Jews, as it has often been said (Hammond). I think that the Author of this Epistle is Simeon, or Simon, Bishop of Jerusalem after the death of James, and the successor and imitator of that same James, whose Epistle we have. For it is evident that he had lived after the destruction of Jerusalem unto the times of Trajan,<sup>1</sup> and then was crucified for the name of Christ<sup>2</sup> (Grotius). [These things concerning the author. 3. Concerning the time:] Peter wrote this epistle shortly before his death, as it is gathered from 2 Peter 1:14 (Gerhard, Hammond), and shortly before the War and Destruction of the Jews. Whence it is gathered that this was the occasion for writing, that he might confirm Christians under the cross and groaning over the delay of their liberation, etc. (Hammond). The Argument and Scope of the Epistle is gathered from 2 Peter 1:12, 13, 15; 3:1, 2, and it is, both, that he might for them recall those things into memory which he had preached to them with the living voice; and, that he might rouse them to constancy in the faith (Gerhard).

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<sup>1</sup> Trajan was Emperor from 98 to 117.

<sup>2</sup> Simeon of Jerusalem was the second Bishop of Jerusalem, serving from *circa* 65 to 107.



# The Argument

It cannot be denied, but that some question there hath been, both about the penman and the authority of this Epistle. The former hath been questioned, because of the difference of the style of this from that of the former Epistle. But, to say nothing of a great likeness of style in both, observed by some; why might not the same person see fit on different occasions, and according to the different things he wrote about, to change his way of writing? Or why may not the Holy Ghost use his instruments in what way he please, and not only dictate to them the matter they are to write, but the expression and phrase? Why must an infinite and sovereign Agent be bound up, and confined to the parts and qualifications of the men he inspired? And if we set aside the judgment of several councils and fathers, (which yet might go far,) two great arguments may be drawn from the first chapter, to prove Peter to be the penman of this Epistle. One from the inscription of it, where we have both his names, *Simon* and *Peter*, prefixed to it. Another from verse 16, where he affirms himself to have been present with Christ at his transfiguration; from whence we may well argue, that none having ever ascribed it to John, and James being dead before, (though if he had been alive, it cannot be imagined that he should put Peter's name to any epistle of his own writing,) and there being none but they two present with our Lord at that time besides Peter, Matthew 17:1, none but he could be the writer of it. And indeed, as some observe, if this Epistle be not Peter's, when his name is set to it, it is so far from being canonical, that it is not fit so much as to be reckoned among the apocryphal books, having so great a lie in the front of it. As for the authority of it, there can be no doubt of that if Peter were the writer, when nothing concurs in it repugnant to other parts of Scripture, or unbecoming the grace and style of an apostle. And though some of the ancients have questioned it, yet many more have acknowledged it; nor was it ever numbered among apocryphal writings. And its not being found in the first Syriac version, can but argue its being questioned by some, not its being rejected by all. It seems to be written to the Jews of the dispersion, as the former was, which appears by 2 Peter 3:1, 2, where he mentions the former written to them; and this was written not long before his death, 2 Peter 1:14. The scope of it is, partly to call to

their remembrance the truths he had preached among them, that so, when they should be destitute of the apostles' preaching to them, yet they might remember the pure doctrine they had learned of them, 2 Peter 1:12, 15, and might thereby be fortified against the errors of false teachers, 2 Peter 2:1; and partly to persuade and stir them up to diligence in holiness and constancy in the faith. As in his First Epistle he had exhorted them to patience under the tyranny of persecutors, lest they should yield to them; so in this he exhorts them to perseverance in the truth of the gospel, against the deceptions of heretics, lest they should be seduced by them, 2 Peter 2, and continue in holiness, notwithstanding the profaneness of scoffers, 2 Peter 3.

# Chapter 1

*The apostle, saluting the Christians, admonisheth them of the gifts and promises of the gospel, and their tendency to promote a godly life, 1-4. He exhorteth them to add to their faith such virtues as would make it fruitful, 5-9, and thereby to make their calling and election sure, 10, 11. He is careful to remind them hereof, knowing his dissolution to be near, 12-15, and urgeth the evidence of what he had seen and heard in the holy mount in confirmation of Christ's second coming, together with the word of prophecy, which he recommendeth to their regard, 16-21.*

[AD 66] Verse 1: Simon (**or, Symeon,**<sup>1</sup> **Acts 15:14**<sup>2</sup>) Peter, a servant and an apostle of Jesus Christ, to them that have obtained (**Rom. 1:12; 2 Cor. 4:13; Eph. 4:5; Tit. 1:4**) like precious faith with us through the righteousness of God and our Saviour (**Gr. of our God and Savior,**<sup>3</sup> **Tit. 2:13**<sup>4</sup>) Jesus Christ...

[*Simon, Συμεών*] Other books read Σίμων/*Simon*<sup>5</sup> (Grotius, Beza). But this is just the same. For the latter is the Hebrew name שִׁמְעוֹן/*Shimon*; the former is modified out of the Hebrew into a more Grecian form, as out of יֵשׁוּעַ, *YESHUA* or *JESU*, Ἰάσων/*Jason*. Thus 1 Maccabees 2:65,<sup>6</sup> in Greek Συμεών/*Symeon*, in Latin *Simon* (Grotius).

[*A servant* (in a manner, both common, with respect to the obedience of the faith and love; and particular, with respect to the preaching of the Gospel, as in Romans 1:1; Philippians 1:1 [Gomar]) *and an Apostle, etc.*] That is to say, not just any sort of servant, but an Apostle (Estius). Now, I think that the title of the Epistle was *Simon, a servant, etc.*, just as both James and Jude write; but that those that wished to make this Epistle more noteworthy and marketable added, *Peter* and *an Apostle*, and in 2 Peter 3:15 *our beloved brother* unto the name of Paul. I believe that it is going to be discovered to be so, if anyone should find

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<sup>1</sup> Greek: Συμεών/*Symeon*.

<sup>2</sup> Acts 15:14a: "Simeon (Συμεών) hath declared how God at the first did visit the Gentiles..."

<sup>3</sup> Greek: τοῦ θεοῦ ἡμῶν καὶ σωτῆρος.

<sup>4</sup> Titus 2:13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ)..."

<sup>5</sup> The Textus Receptus reads Σίμων/*Simon*, but the majority of Byzantine manuscripts read Συμεών/*Symeon*.

<sup>6</sup> 1 Maccabees 2:65: "And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you."

exemplars of this Epistle more ancient than we now have (Grotius). But this is a trifling conjecture, supported by not one Codex, etc. (Hammond).

**A servant and an apostle; i.e. such a servant as is likewise an apostle. The former agrees to all gospel ministers generally, the latter is a title of a greater eminency; and so he intimates, that he wrote to them not merely as an ordinary minister, but in the authority of an apostle, an officer of the highest degree in the church.**

[*To those, etc., τοῖς ἰσότημιον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ*] *To them that equally precious* (or, *like, or equal* [Erasmus, Gataker], or, *coequal* [Vulgate]: Thus ἴση δωρεὰ, *a like gift*, Acts 11:17 [Gerhard]: Thus he calls it, not with respect to measure [Gomar, similarly Estius]; for to one it is said in the New Testament, *thy faith is great*,<sup>1</sup> and to another, *it is small*,<sup>2</sup> etc.: but with respect to the object, for the same promises and mysteries have been set forth through faith to all (Estius): or, with respect to God and the fruit of that, or justification and salvation, as the following words demonstrate [Gomar]; for one and the same Christ by this faith is to [all] believers *Wisdom, Righteousness, etc.*, 1 Corinthians 1:30 [Beza]: *The faith of all Christians tends unto the same honor, namely, of eternal life* [Grotius]) *with us* (either, 1. Apostles, who nevertheless are superiors in office [certain interpreters in Gerhard]: or, 2. Jews, born and living in Judea [others in Gerhard, similarly Estius]: Ἰσότημιον, *equally precious, ἰσόμετρον, of like measure, ἰσόπεδον, of an even surface*, are words pleasing to the more elegant Greeks, of which sort there are not a few in the Maccabees<sup>3</sup> [Grotius]) *faith have been appointed* (that is, they obtained by lot, as it were [Piscator, Gerhard], that is, freely and without merit [Gerhard, similarly Estius], as the word is taken in Acts 1:17;<sup>4</sup> Ephesians 1:11;<sup>5</sup> Colossians 1:12,<sup>6</sup> as inheritances fell to the

<sup>1</sup> See, for example, Matthew 8:10; 15:28.

<sup>2</sup> See, for example, Matthew 6:30; 8:26; 14:31.

<sup>3</sup> See, for example, 2 Maccabees 8:3: “And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground (ἰσόπεδον); and hear the blood that cried unto him...” 2 Maccabees 8:30: “Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal (ἰσομοίρους) in spoils with themselves.”

<sup>4</sup> Acts 1:17: “For he was numbered with us, and had obtained part (ἐλαχε τὸν κλῆρον) of this ministry.”

<sup>5</sup> Ephesians 1:11: “In whom also we have obtained an inheritance (ἐκληρώθημεν), being predestinated according to the purpose of him who worketh all things after the counsel of his own will...”

<sup>6</sup> Colossians 1:12: “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance (τοῦ κλήρου) of the saints in light...”



Israelites, Joshua 13, to which place there is an allusion here [Gerhard]: Or, *they obtained*, that is, to whom it has been granted to have faith [Estius]; who profess the same faith, unto which they are called by the favor of God [Menochius]: Λαγχάνειν is in the place of *to receive* also in the Wisdom of Solomon<sup>1</sup> [Grotius]) *through* (or, *unto* [Illyricus]) *the righteousness of God, etc.* (Piscator, Beza, Erasmus, Pagnine, Castalio, most interpreters in Estius, etc.), ἐν/*in* in the place of διὰ/*through* (Piscator), so that the sense might be that Faith was granted to these *through the righteousness, etc.* (Estius), that is, either, 1. *through the merits of Christ* (certain interpreters in Estius, similarly Menochius): or, 2. *through mercy*, which often goes by the name of *righteousness* (certain interpreters in Estius), as in Psalm 40:10; 51:14; 143:1, 2; Isaiah 56:1; Matthew 6:1, 2;<sup>2</sup> 2 Corinthians 9:10 (Gerhard). Or, 3. *through the fidelity and veracity of God in keeping promises* (Vorstius, thus Beza, Piscator). Thus *righteousness* is taken in Romans 3:25, 26 (Piscator). A part of *righteousness*, among other things, is to stand to promises. Christ, and God through Christ, promised eternal life to those believing upon Him, namely, by that faith which has obedience as a companion. Doubtlessly He shall furnish it. Here, before the word σωτήρως/*Savior* the article has been omitted, plainly as in Titus 2:13 (Estius). Others: *with the righteousness, etc.* (Estius, Gerhard, Gomar), ἐν/*in* in the place of σὺν/*with*, as in Acts 7:38;<sup>3</sup> 2 Peter 1:5<sup>4</sup> (Gerhard), so that the sense might be that Faith is given with righteousness, that is, with righteousness accompanying it, for we are justified by faith (Estius). He shows that the Faith of all is ἰσότημον, *equally precious* (Gerhard, Gomar), from the object, which is the *righteousness of Christ*, begotten through the obedience and satisfaction of Christ, but imputed to us by faith (Gerhard); that is to say, And ye have obtained faith, and with it the righteousness of God and Christ unto justification and salvation (Gomar). Moreover, by this circumlocution he understands, either, 1. the Gentiles, as taken in unto the same faith and hope of salvation with the Jews (certain interpreters in Estius), from which they had been previously separated, Ephesians 2:12, 13, whom He

<sup>1</sup> Wisdom of Solomon 8:19: "For I was a witty child, and had (ἐλαχον) a good spirit."

<sup>2</sup> Matthew 6:1, 2: "Take heed that ye do not your alms (ἐλεημοσύνην/*pity*, in the great majority of Byzantine manuscripts; δικαιοσύνην/*righteousness*, in Codices Sinaiticus and Vaticanus) before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms (ἐλεημοσύνην), do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward."

<sup>3</sup> Acts 7:38a: "This is he, that was in (ἐν/*with*) the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers..."

<sup>4</sup> 2 Peter 1:5: "And beside this, giving all diligence, add to (ἐν/*with*) your faith virtue; and to (ἐν/*with*) virtue knowledge..."

also promised are to be called, Ephesians 2:13, 17-19 (certain interpreters in Gomar); or, 2. the dispersed Jews (Gomar, thus Estius), to whom the former Epistle was written, 1 Peter 1:1, and hence the second, 2 Peter 3:1 (Gomar), whom he makes equal in faith and calling to the Apostles and the first believing inhabitants of Judea (Estius, similarly Gomar). Or, 3. all believers in general (others in Estius), primarily indeed the Jews, yet secondarily the Gentiles mixed with them, as it is evident out of 1 Peter 2:10, etc. (Gerhard). There is a manifest testimony of the divinity of Christ in those words, τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος, *of our God and Savior*, which are to be read conjointly, because there is only one article (Beza, similarly Piscator). It does not hinder that ἡμῶν/*our* is repeated:<sup>1</sup> for this is familiar to the Hebrews. Thus John 20:28.<sup>2</sup> Nevertheless, in 2 Peter 1:11<sup>3</sup> and 3:18,<sup>4</sup> in which two names are attributed to Christ, the ἡμῶν/*our* is not repeated (Piscator).

*Like precious faith; not in respect of the degree or strength of it, but in respect of the object, Christ, and the benefits that come by it, justification, sanctification, adoption, etc., in which respect the faith of the weakest believer is as precious as that of the strongest. With us; either with us apostles, or with us Jewish Christians, born or inhabiting in Judea. Through the righteousness of God; the Greek preposition which we render through, may likewise be rendered with, as 2 Peter 1:5; Acts 7:38, in the church, that is, with the church; and so the sense is either, 1. Through the righteousness, i.e. truth and faithfulness, of Christ in his promises, whereof the faith of the saints was an effect: or, 2. Through the righteousness of Christ, as the meritorious cause of their faith: or, 3. With the righteousness of Christ imputed to them, and made theirs upon their believing. They had obtained like precious faith as the apostles themselves and others had, together with the righteousness of Christ, an interest in which always accompanies faith, Romans 4:22. And our Saviour Jesus Christ: there being but one article in the Greek, these words are to be understood conjunctly, the particle and being but*

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<sup>1</sup> 2 Peter 1:1b: "...through the righteousness of our God and our Saviour (τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος ἡμῶν) Jesus Christ..." Although the Textus Receptus has the second ἡμῶν/*our*, it is not found in the overwhelming number of Byzantine manuscripts.

<sup>2</sup> John 20:28: "And Thomas answered and said unto him, My Lord and my God (Ὁ Κύριός μου καὶ ὁ Θεός μου)."

<sup>3</sup> 2 Peter 1:11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ)."

<sup>4</sup> 2 Peter 3:18a: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ)."

**an explicative, and the sense is: Through the righteousness of our God, even our Saviour Jesus Christ, who is God: see the like, 2 Peter 1:11; 3:18; John 20:28; Titus 2:13.**

Verse 2: (**Dan. 4:1; 6:25; 1 Pet. 1:2; Jude 2**) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord...

[*Grace, etc.*] Namely, of God (Zegers), or heavenly (Tirinus).

[*In, etc.*, ἐν ἐπιγνώσει τοῦ Θεοῦ] Ἐπίγνωσις is *knowledge* and *experience*, and it is sometimes called ἐπίγνωσις τοῦ υἱοῦ τοῦ Θεοῦ, *the knowledge of the Son of God*, Ephesians 4:13, sometimes ἐπίγνωσις τοῦ Θεοῦ, *the knowledge of God*, as in Colossians 1:10. In a manuscript ἡμῶν/*our* is wanting (Grotius).

[*In the acknowledgement* (that is, through the acknowledgement [Piscator, Estius]; that is to say, *Grace...be multiplied through faith, by which ye acknowledged Him, etc.* [Estius, similarly Gerhard], or, together with knowledge, so that, with knowledge increasing from day to day, that is, your faith, at the same time with it the other gifts of God might increase in you [certain interpreters in Estius], grace and peace: for the more the goodness of Christ and of God is known, the more also it is adored and honored [Menochius]) *of God*, (namely, the Father [Menochius]) *and of Jesus our Lord* (Beza, etc.)] Faith is the saving acknowledgement of God and of Christ, John 17:3, through which we are both made partakers of divine grace, and remain and are preserved in grace, out of which also peace arises, Romans 5:1 (Gerhard).

**Through the knowledge of God; or acknowledgment, i.e. faith, whereby we are made partakers of all the saving graces of the Spirit; and whereby being justified, we are at peace with God, Romans 5:1. And of Jesus our Lord; there being no saving knowledge of God, or faith in him, but by Christ.**

Verse 3: According as his divine power hath given unto us all things that *pertain* unto life and godliness, (**John 17:3**) through the knowledge of him (**1 Thess. 2:12; 4:7; 2 Thess. 2:14; 2 Tim. 1:9; 1 Pet. 2:9; 3:9**) that hath called us to (**or, by**<sup>1</sup>) glory and virtue...

[*As, etc.*, ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς] This is connected with what precedes, and that, either, with verse 1, that is to say, I said that ye obtained like faith. That is a result of this, that God *gave, etc.* (certain interpreters in Gerhard). Or, with verse 2, in this manner, Doubt not that this my promise shall be efficacious for

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<sup>1</sup> Greek: διὰ.

you, for God has already previously *given, etc.* (others in Gerhard). Grace...be multiplied in the knowledge, etc., as, that is, in the same way as, or just as, through this knowledge those gifts at the first were given to you, which consequently through the same shall be increased by God (Menochius). This he means, that not in vain does he regard that knowledge to be of great value, through which the *Divine power, etc.* (Grotius). Others: With the Salutation concluded in the preceding verse, the Epistle begins here. But the sentence hangs all the way unto verse 5, where it is completed (Estius, Gerhard). [Thus they render the words:] *According as* (or, *inasmuch as* [Pagnine, Erasmus], *as* [Tigurinus, Castalio], *in such a way that* [Erasmus, Illyricus, Vatablus], or, *just as* [Vulgate, Montanus, etc.], that is to say, O how abundantly [Vatablus]! So that it might be a particle of exclamation [certain interpreters in Estius], or of admiration [certain interpreters in Estius, thus Vatablus]; as it is taken in Lamentations 1:1,<sup>1</sup> etc. [Salmasius<sup>2</sup> in Gerhard]: But this is unusual in the beginnings of Epistles [Estius, similarly Gerhard]: Or, *while/as*: For ὥς here denotes, not similitude, but the truth of the matter, as in 1 Peter 1:19;<sup>3</sup> Romans 9:32;<sup>4</sup> 2 Corinthians 2:17<sup>5</sup> [Glassius' "Grammar" 3:5:28:508]: *Just as* [Zegers]: This is a note of similitude [Estius], or rather, of inference: *After, or seeing that*, as ὥς is used in Luke 1:23,<sup>6</sup> 44;<sup>7</sup> 2:15;<sup>8</sup> 5:4:<sup>9</sup> So also the Syriac, *just as indeed*, that is, *seeing that* [Gerhard]: Or, *since* [Grotius], or, *because*: It is the αἰτιολογία/*Etiology*<sup>10</sup> of the completed prayer [Camerarius]: Ὡς here renders the cause of those things that he had said in the preceding verse; that is to say, I desire no other thing for you: *For the Divine power of Jesus Christ, etc.* [Casaubon])

<sup>1</sup> Lamentations 1:1: "How (πῶς, in the Septuagint) doth the city sit solitary, that was full of people! how (ὥς, in the Septuagint) is she become a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!"

<sup>2</sup> Claudius Salmasius, or Claude Saumaise (1588-1653) was a French Protestant scholar of classical antiquity. He succeeded Joseph Scaliger in the professorship at Leiden.

<sup>3</sup> 1 Peter 1:19: "But with the precious blood of Christ, as (ὥς) of a lamb without blemish and without spot..."

<sup>4</sup> Romans 9:32: "Wherefore? Because they sought it not by faith, but as (ὥς) by the works of the law. For they stumbled at that stumblingstone..."

<sup>5</sup> 2 Corinthians 2:17: "For we are not as (ὥς) many, which corrupt the word of God: but as (ὥς) of sincerity, but as (ὥς) of God, in the sight of God speak we in Christ."

<sup>6</sup> Luke 1:23: "And it came to pass, that, as soon as (ὥς) the days of his ministration were accomplished, he departed to his own house."

<sup>7</sup> Luke 1:44: "For, lo, as soon as (ὥς) the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."

<sup>8</sup> Luke 2:15a: "And it came to pass, as (ὥς) the angels were gone away from them into heaven, the shepherds said one to another..."

<sup>9</sup> Luke 5:4: "Now when (ὥς) he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught."

<sup>10</sup> That is, *the giving of the cause of a thing*.

*the Divine might* (or, *virtue* [Erasmus, Illyricus, Tigurinus], *power* [Piscator, Castalio, Grotius, etc.]) *of Him* (that is, either, of God [Gerhard, Vorstius]: or, of Christ [Gerhard, Gomar, Beza], whom he called *our Lord* at the end of the preceding verse [Gerhard], whom he again makes to be God, etc. [Beza]) *all things* (namely, effects, or benefits: But he next restricts these things [Estius]) *to us* (understanding, *through it*, [Grotius] [namely, knowledge]) *has given* (or, *has granted* [Erasmus, Illyricus, Tigurinus, Castalio, thus Grotius]: That *δεδορημένης*, *has given*, here is a middle Verb [Grotius], and is taken with the signification of a middle Verb [Beza], or active<sup>1</sup> [Piscator, Grotius, Gerhard]; as passive Participles are sometimes used by the Greeks, like *ἐπήγγελται*, *has promised*, Hebrews 12:26 [Piscator, Gerhard]; and the Vulgate itself thus takes *δεδωρηται* in the following verse<sup>2</sup> [Gerhard]), *that unto life* (either, 1. temporal [certain interpreters in Estius]: or, 2. spiritual [Estius, Gerhard], which consists in the knowledge and worship of God [Estius]; which is called *the life of God*, or *from God*, Ephesians 4:18 [Gerhard], as *godliness* is added for the sake of explanation [Estius]: or, 3. of the coming age [Grotius], or eternal [Beza, Piscator, Estius, Gerhard, Gomar]) *and godliness* (in this age [Grotius], understanding, *tend*, or *pertain* [Grotius, Beza, Piscator, Estius, etc.]: This is the path by which Christ leads us unto life, for through His own Spirit, freely given, He forms us unto true religion [Beza]), *through the acknowledgement* (*ἐπίγνωσις* does not signify bare knowledge, but knowledge conjoined with assent and trust, that is, justifying and saving faith: See Isaiah 53:11; John 17:3 [Gerhard]) *of Him that hath called* (that is, either, of Christ [Gerhard, Tirinus]: or, of God the Father [Beza, Estius], who calls us in the Son [Beza]: It was sufficient to say *διὰ τῆς ἐπιγνώσεως αὐτοῦ*, *through the knowledge of Him*, but the Hebrews love to put Titles in the place of Pronouns: Neither is this circumscription of God vain: For, from the very manner of *calling* He is found to be full of *glory*, which has shined brightly in Christ, John 1:14, and full of *power*: In a manuscript it is *ἰδίᾳ δόξῃ καὶ ἀρετῇ*, *to/by His own glory and virtue*<sup>3</sup> [Grotius]) *unto*, or *to*, *glory and virtue* (Beza, Piscator, Pagnine, English), *διὰ/through* in the place of *πρὸς/to*, or *εἰς/to*, as in Romans 6:4<sup>4</sup> (Beza, Piscator). This heterosis happens on account of the homonymy of the preposition *ἐν*, which means *ἐν/in*, *εἰς/to*, *πρὸς/to*, *διὰ/through*, *περὶ/near*. As he just now said, *unto life and godliness* (Piscator), so *glory* corresponds to *life*, and *virtue* to

<sup>1</sup> That is, a deponent middle.

<sup>2</sup> 2 Peter 1:4a: “Whereby are given (*δεδωρηται*; *donavit*, *He hath given*, in the Vulgate) unto us exceeding great and precious promises...”

<sup>3</sup> Thus Codices Sinaiticus, Alexandrinus, and Ephræmi Rescriptus.

<sup>4</sup> Romans 6:4: “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by (*διὰ*, or, *unto*) the glory of the Father, even so we also should walk in newness of life.”

*godliness* (Beza, thus Piscator). Ἀρετὴ/*virtue* certainly agrees better with men than with God, as it is evident from verse 5; and it is the same thing here as ἁγιασμός/*holiness* in Romans 6:22; 1 Thessalonians 4:7. In this manner all things would beautifully cohere. To what end are we led to eternal life? So that there glory might shine forth in us. To what end are we imbued with the knowledge of godliness? So that might serve God in holiness (Beza). Others: *with glory and virtue*. Διὰ here is taken as in Romans 14:20.<sup>1</sup> Paul is wont to say ἐν δυνάμει, *in power*,<sup>2</sup> and elsewhere κατὰ δύνανται, *according to power*:<sup>3</sup> that is to say, who called us in such a way that our vocation is conjoined with His glory and the manifestation of His consummate power (Casaubon). Or, *gloriously and powerfully* (Dieu), ἐνδόξως καὶ ἐναρέτως, *gloriously and virtuously* (Camerarius). לְהַלְלֵהוּ בְכָבוֹד, *with glory and power*: for διὰ here means nothing other than the Hebrew ב/ *in/with* (Dieu on 2 Corinthians 3:11<sup>4</sup>). And ἀρετὴ/*virtue*, spoken concerning God, signifies *power and strength* (Dieu on 2 Corinthians 3:11, a great many interpreters in Gerhard, Grotius). But it is not δύναντις/*power* here, as in the preceding part, but ἀρετὴ/*virtue* (Estius). Which is more correctly taken for God's *goodness, or mercy*, as in 1 Peter 2:9<sup>5</sup> (Gerhard, thus Estius, Gomar), which He demonstrated in a gratuitous vocation (Grotius). Others: διὰ here is αἰτιολογικόν/*causal* (Grotius). *Through glory and virtue* (Erasmus, Vatablus, Estius, Gerhard). [But they explain this in a variety of ways:] 1. Through His own glorious virtue (Estius, certain interpreters in Gomar), so that it might be ἐν διὰ δύο, *an hendiadys*<sup>6</sup> (certain interpreters in Gomar). Or, 2. metonymically, through the glorious and efficacious Gospel of God (Vorstius), which is called the *glory and virtue of God*, Romans 1:16; 2 Corinthians 3:8; 1 Timothy 1:11 (Gerhard). But I would prefer that *glory* be taken Metonymically in the place of *power*, as in John 2:11

<sup>1</sup> Romans 14:20: "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with (διὰ) offence."

<sup>2</sup> See, for example, Romans 1:4: "And declared to be the Son of God with power (ἐν δυνάμει), according to the spirit of holiness, by the resurrection from the dead..." And, 2 Thessalonians 1:11: "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power (ἐν δυνάμει)..."

<sup>3</sup> For example, Ephesians 3:20: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power (κατὰ τὴν δύνανται) that worketh in us..."

<sup>4</sup> 2 Corinthians 3:11: "For if that which is done away was glorious (διὰ δόξης), much more that which remaineth is glorious (ἐν δόξῃ)."

<sup>5</sup> 1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises (τὰς ἀρετὰς) of him who hath called you out of darkness into his marvellous light..."

<sup>6</sup> That is, two words used to express one concept.

and Romans 6:4, compared with Ephesians 1:19, 20 (Gomar). Others: By *glory* here he understands, either, 1. the divinity of Christ, and that majesty concerning which he treats in verse 17 and following (certain interpreters in Gerhard): or, 2. the glory which He displayed in the doctrine and works of Christ; or, 3. that glorious descent of the Holy Spirit upon Christ and the Apostles, who is wont to be called *the Shechinah* and *glory* (Hammond). By *virtue* he understands the miraculous power revealed both in actions and in words (Hammond, thus certain interpreters in Gerhard): *by His own glory and virtue* (Vulgate). But the word *ἰδίας*, *His own*, is not in the Greek text (Gerhard, similarly Beza). God is never said to have called us *by His own glory*, but *unto His own glory*, as in Romans 9:23; 15:7; 1 Corinthians 2:7; etc. (Beza).

*According as; this may refer either, 1. To what goes before: Grace and peace be multiplied unto you, etc., according as his divine power hath given unto us, etc.; and then in these words the apostle shows what reason there was to hope, that grace and peace should be multiplied to them, and perfected in them, viz. because God hath already given them all things pertaining to life and godliness; q.d. He that hath done thus much for you, will do more, and finish his work in you. Or, 2. To what follows; and then the Greek phrase rendered according as, is not a note of similitude, but of illation, and may be rendered, since, or seeing that, and so the words are not a part of the salutation, but the beginning of the body of the Epistle, and relate to verse 5: Seeing that his Divine power hath given unto us all things that pertain, etc., add to your faith virtue, etc.; as God hath done his part, so do you yours in the diligent performance of what he hath enabled you unto. Divine power may relate either to God, or rather to Christ, immediately going before; and then it tends to the confirming their hope of the multiplication of grace and peace to them, not only from God, but from Christ, in that they had already experienced his Divine power in giving them all things pertaining to life and godliness, i.e. whatever may be helpful to it, the Spirit, faith, repentance, etc., John 7:39; 2 Corinthians 4:6; 2 Timothy 2:25. Unto life; either, 1. Spiritual life, and then godliness may be added by way of explication, that life which consists in godliness, or a godly life; or, by life may be meant the inward, permanent principle of spiritual acts, and the exercise of them may be called godliness, as the perfection of that principle is called glory. Or, 2. Eternal life, to which we attain through godliness, as the way; and then likewise they are understood distinctly, life as the end, and godliness as the means; and so life in this verse is the same as peace in the former, and godliness the same as grace. To glory and virtue: according to our*

translation, *glory* may be the same as *life* before, and *virtue* the same with *godliness*; and then the words set forth the end of God's calling us, viz. unto *glory* or *life* hereafter, as well as *virtue* or *godliness* now. But the Greek preposition διὰ is no where (as some observe) in the New Testament found to signify *to*; for in Romans 6:4 (which some allege) it is best rendered *by*, *glory* being there put for God's power; and therefore our margin here reads it *by* glory and virtue; which may either be, by an hendiadys, for glorious virtue, taking virtue for power, that glorious power of God which is put forth in calling us, Ephesians 1:18, 19, or his goodness and mercy which appear in the same calling, in which sense the word may be understood; see Titus 3:4, 5; 1 Peter 2:9; or, (which comes to the same,) glory being often taken for power, John 2:11, by *glory and virtue* may be meant God's power and goodness, or mercy.

Verse 4: (2 Cor. 7:1) Whereby are given unto us exceeding great and precious promises: that by these ye might be (2 Cor. 3:18; Eph. 4:24; Heb. 12:10; 1 John 3:2) partakers of the divine nature, (2 Pet. 2:18, 20) having escaped the corruption that is in the world through lust.

[Through which, etc., δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδωρηται] Through (or, because of [Castalio]) which (that is, glory and virtue [Estius, Gerhard, thus Gomar, Grotius], shining brightly in Christ [Grotius]; or, whom [Vulgate, Castalio], namely, Christ [Estius, Menochius, Castalio]: or, which, namely, knowledge [certain interpreters in Estius]: Others: for the very reason that [Piscator]; from this, that; verbatim, through this, that: This phrase was used by the Greeks, just as also ἀνθ' ὧν, wherefore, ὅφ' ὧν, whereby, ἐξ ὧν, from which, ἐν οἷς, by which [Beza]) precious to us and exceeding great promises (that is, benefits [Estius], or the goods promised, as in Hebrews 10:36, that is, gifts spiritual and heavenly [Gerhard], promised of old by the Prophets: Those are faith, repentance, righteousness, adoption [Estius, thus Gerhard, Gomar], eternal life [Estius, Gerhard, Grotius, Gomar]: which he calls *precious*, etc., compared to temporal things [Gerhard], that is to say, than which promises nothing is greater or more highly esteemed [Grotius]) are given (Erasmus, etc.), or, He gave (Vulgate, Piscator), as in the preceding verse (Piscator). Now, they were given with great testimonies, both of the Divine voice, and of the glorification of Christ in His death, which things are related to *glory*; and, through a great many miracles, which are related to *power* (Grotius).

**Whereby:** this word may be rendered, in that, for that, inasmuch as, and then this is an explication of the things that pertain to life and godliness, to glory and virtue, all those things being contained in the promises; or *whereby* may be understood of



the glory and virtue last mentioned, taking them in the latter sense explained, verse 3; q.d. By which glorious goodness and mercy to us. *Are given unto us exceeding great and precious promises:* by promises we may understand either the matter of the promises, the things promised, Hebrews 10:36, such as redemption by Christ, reconciliation, adoption, etc., and then they are called *exceeding great and precious*, in comparison of all temporal and worldly things; or else the promises themselves, which are called *great* because of the excellency of the things contained in them, and *precious* in relation to us; great things being not only contained in the promises, but by them secured to us.

[*That by these* (namely, promises [Grotius, Gerhard], gifts and grace [Menochius], having been stirred [Grotius]) *ye might be made* (he suddenly changes the person; that is to say, Therefore the Lord gave to us, Jews and His own disciples, these promises, so that through these also ye Gentiles *might be made* to us, that is, as those teaching you [Gerhard out of Bede]) *sharers* (or, *partakers* [Grotius]) *of the divine nature*] Not essentially (Tirinus, thus Gomar), nor hypostatically or personally, like Christ; but accidentally (Tirinus), not only by the consanguinity of human nature, by which to Christ, who is also God, we are joined, for this is common to all men; but in a manner proper to believers, by reason, both, 1. of the spiritual and mystical union with Christ, 1 Corinthians 6:15; Ephesians 3:17; 5:30: and, 2. of the adoption unto the children of God, John 1:12, 13; thus 1 John 4:7: and, 3. of the indwelling of the Holy Spirit, 1 Corinthians 3:16, 17, who also is God (Gerhard): and, 4. of communion with God: Θεῖα φύσις, *the divine nature*, is *God*, just as φύσις ἀνθρωπίνη, *the human nature*, is *man*, and φύσις θηρίων, *the nature of beasts*, is *beasts*, James 3:7<sup>1</sup> (Dieu): and, 5. of similar qualities, or of the image of God (Gomar, similarly Gerhard, Beza, Piscator); that is to say, imitators of the Divine goodness. For the language here of φύσεως/*nature* pertains to the Proper Qualities of God, like that of ὑποστάσεως/*person*, Hebrews 1:3. In the *Glossa*, φύσις is *nature*. Φύσεις ζώων, *the natures of living things*, Wisdom of Solomon 7:20.<sup>2</sup> See Hierocles<sup>3</sup> (in Grotius). Through grace we are made like unto God, and indeed perfectly so in the future life (Estius): reflecting

<sup>1</sup> James 3:7: “For every kind of beasts (φύσις θηρίων), and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind (τῇ φύσει τῇ ἀνθρωπίνῃ). . .”

<sup>2</sup> Wisdom of Solomon 7:20: “The natures of living creatures (φύσεις ζώων), and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots. . .”

<sup>3</sup> Hierocles (fifth century AD) was a Platonic philosopher of Alexandria. He wrote *Commentarius in Aurea Pythagoreorum Carmina* (*Commentaries on the Golden Verses of Pythagoras*).

God's nature (Piscator), wisdom, holiness, etc. (Piscator, similarly Beza). This is the same thing as is found in Romans 6:5. With Christ σύμφυτοι, *planted together*, that is to say, *born with*, or *of joint origin with*, which indicates a communion of nature. Now, in the human nature of Christ God impressed, not a transient and frail image, as in Adam, but a firm and stable image, both of His holiness, and of His blessedness (Cameron).

***That by these ye might be partakers of the Divine nature: we are said to be partakers of the Divine nature, not by any communication of the Divine essence to us, but by God's impressing upon us, and infusing into us, those divine qualities and dispositions (knowledge, righteousness, and true holiness) which do express and resemble the perfections of God, and are called his image, Ephesians 4:24; Colossians 3:10. And we are said to be made partakers of this Divine nature by the promises of the gospel, because they are the effectual means of our regeneration, (in which that Divine nature is communicated to us,) by reason of that quickening Spirit which accompanieth them, 2 Corinthians 3:6, works by them, and forms in us the image of that wisdom, righteousness, and holiness of God, which appear in them; or of that glory of the Lord, which when by faith we behold in the glass of gospel promises, we are changed into the same image, even as by the Spirit of the Lord, 2 Corinthians 3:18. Or, the Divine nature may be understood of the glory and immortality of the other life, wherein we shall be conformed to God, and whereof by the promises we are made partakers.***

[*Fleeing, etc., ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς*] Ἀποφεύγων, *one escaping*, is able to govern, either an Accusative, as in 2 Peter 2:20,<sup>1</sup> because of the verb φεύγειν, *to flee*; or a Genitive, because of the force of the Preposition ἀπὸ/*from*, as if it had been written φυγόντες ἀπὸ τῆς φθορᾶς, *having fled from the corruption*. By φθορᾶν here, as also in 2 Peter 2:12,<sup>2</sup> 19,<sup>3</sup> he understands (Grotius), either, 1. ruin or destruction, as in 2

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<sup>1</sup> 2 Peter 2:20: "For if after they have escaped (ἀποφυγόντες) the pollutions (τὰ μιάσματα) of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

<sup>2</sup> 2 Peter 2:12: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption (ἐν τῇ φθορᾷ αὐτῶν)..."

<sup>3</sup> 2 Peter 2:19: "While they promise them liberty, they themselves are the servants of corruption (τῆς φθορᾶς): for of whom a man is overcome, of the same is he brought in bondage."

Peter 2:12, so that φθορά might be opposed to *life* and *glory*, ἐπιθυμία/*lust* to *godliness* and *virtue* (Piscator); or, 2. turpitude, by which, through illicit and filthy lusts, human nature is dishonored (Estius, thus Hammond); or, 3. the depravity of human nature (certain interpreters in Piscator), the entire class of perverse concupiscence (certain interpreters in Estius, Gerhard), as the added word ἐπιθυμίας/*lust* shows: or, 4. corrupt manners, to which is opposed ἀδιαφθορία/*uncorruptness* in Titus 2:7, which is also ἀφθαρσία/*incorruption* in Ephesians 6:24.<sup>1</sup> This *corruption of manners* is said to be *in the World*, because the greatest part of the World labors in it, 1 John 5:19. And it is said to be ἐν ἐπιθυμίας, *in lust*, that is, διὰ ἐπιθυμίας, *through lust*, because it is born out of concupiscence, James 1:15 (Grotius). Φθορά/*corruption*, conjoined with ἐν ἐπιθυμίας, *in lust*, is taken, either, 1. Passively, for *corruptible and rapidly changing concupiscence* (certain interpreters in Gerhard); or, 2. Actively, for *the concupiscence corrupting and destroying a man* (Gerhard). [Thus they render the words:] *Having escaped* (or, *fleeing*, or *fleeing from* [Vulgate, Montanus, Valla, Erasmus]: *If, having escaped, ye flee away* [Illyricus]): He reminds that those are finally made partakers of the divine nature who remove themselves from these: Now, he calls them *men fleeing*, because the victory, by which *the corruptions of the flesh* are overcome, is especially found in flight [Estius]) *from the corruption that is* (that is, *rules* [Estius, Gerhard]) *in the world* (that is, *in men* [Beza, Piscator, Estius, Gerhard], addicted to this world [Piscator, similarly Gerhard], concerning whom he here treats [Beza]: He has regard unto that, *he called*, in the preceding verse, for pious men are called out of the world, John 15:19, and therefore no longer pursue worldly lusts [Gerhard]) *through cupidity*, or *concupiscence* (Pagnine, Beza, Erasmus); or, *in cupidity* (Montanus), *in concupiscence*, so that φθορά ἐν ἐπιθυμίας, *corruption in lust*, is corrupt and depraved concupiscence, from a comparison with 2 Peter 2:19, 20 (Gerhard); or, *of lusts* (Syriac), from the corruption of carnal lusts (Estius). He shows that the seat of the corruption of the world is found in our viscera (Beza). Since the divine nature is altogether free from all impurity, unto a participation in that are not able to be admitted those that yet cleave to the corruption of the flesh (Estius, similarly Menochius).

***Having escaped the corruption that is in the world through lust; either by corruption here we are to understand, 1. Destruction, to which the greatest part of the world is obnoxious through lust, and then corruption must be opposed to life and peace before, and lust to virtue and godliness: or rather, 2. All the pravity or wickedness of human nature, which is here said to be, i.e. to reign and prevail, in***

<sup>1</sup> Ephesians 6:24: “Grace be with all them that love our Lord Jesus Christ in sincerity (ἐν ἀφθαρσίᾳ). Amen.”

*the world, or worldly men, through lust, or habitual concupiscence, which is the spring and root from which it proceeds; and then the sense is the same as Galatians 5:24. This corruption through lust is opposed to the Divine nature before, and escaping this corruption agrees with being partakers of that Divine nature: see Ephesians 4:22-24; Colossians 3:9, 10.*

Verse 5: And beside this, (2 Pet. 3:18) giving all diligence, add to your faith virtue; and to virtue (1 Pet. 3:7) knowledge...

[Ye, etc., καὶ αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγκαντες]

In a manuscript it is καὶ αὐτοὶ δέ, σπουδὴν πᾶσαν παρεισενέγκαντες, but also ye, giving all diligence,<sup>1</sup> that is, Since ye have received such benefits of God, add ye in the improvement of them all diligence. Neither does the Latin appear to have read it otherwise. God has done His part; do ye also your part (Grotius). Hitherto the sentence is incomplete, so that the sense and connection might be this, that just as God has conferred upon you the greatest benefits, even to such an extent that He has exalted you unto a certain fellowship with His own nature; so also ye in turn for this very thing, namely, that the gifts of God might endure and grow in you, with all care employed are obliged to do what things follow (Estius). [Thus they render the words:] And this (or, for this [Beza]; and unto this [Valla, thus Erasmus, Tigurinus]: Or, there is an Ellipsis of the preposition κατὰ, for the purpose of, or πρὸς, for the purpose of, or περὶ, with respect to [Piscator, Gerhard, thus Beza, Vorstius], which nevertheless is harsh; or, in the place of καὶ/and, κατὰ, for the purpose of, is to be read [Beza, Piscator], with the error arising from the quick writing of κατὰ [Beza]) very thing, however (namely, so that ye might make a worthy use of, and cooperate with, etc. the gifts of God mentioned, with ye understood [Beza, Pagnine, Piscator]), all diligence (or, all care [Vulgate, Valla]) adinferentes, bringing in besides<sup>2</sup> (Montanus), or, subinferentes, bringing in under (Vulgate), conferentes/confering (Valla, Menochius), expending (Valla), on the way, or in addition, inferentes, bringing in (Erasmus), or, with all diligence conferred in addition (Pagnine, Beza, Piscator). He teaches that it is not sufficient to boast of faith, but that it is to be demonstrated by good works (Gerhard). Others: Παρὰ/ beside in παρεισενέγκαντες has regard unto that gift of God in verses 3 and 4 (Piscator); that is to say, lest we should fail of the grace of God (Beza), let our zeal be added to the gifts of God (Erasmus, similarly Piscator), gifts to be preserved and augmented (Piscator): for we are not posts or tree trunks, etc.

<sup>1</sup> Thus Codex Alexandrinus.

<sup>2</sup> Παρεισφέρω is a compound, composed of παρὰ, alongside of or beside, and εἰσφέρω, to bring in.

(Beza). *And this very thing with all diligence advancing, or, bringing in, that is, endeavoring to bring in* (Beza).

**And beside this, giving all diligence: here the apostle begins his exhortation, that since God had done so much for them, verses 3 and 4, they would likewise do their duty; and that their care and diligence in improving the grace they had received, might be added to his bounty in giving it them.**

[*Minister, etc.*, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν] *Subminister ye* (or, *in addition supply ye*: And this expresses a certain increase [Erasmus]: that is to say, in addition provide and furnish [Beza]: Or, *join ye mutually*: properly, *lead ye a chorus*:<sup>1</sup> It has regard to the ancient manner of leading choruses, in which they were dancing, mutually joined with their hands brought together, some attending or ministering to others, and supporting one another mutually: Now, here faith leads the chorus, and to it the remaining graces, joined together, attend, mutually sustaining one another [Knatchbull]: Or, *add ye* [Illyricus, Pagnine, Beza, Piscator, Grotius]: Thus ἐπιχορήγημα in Athenæus was *the addition of a course at supper*<sup>2</sup> [Grotius]: See this word in 2 Corinthians 9:10;<sup>3</sup> Galatians 3:5<sup>4</sup> [Gerhard]) *in your faith* (or, *to your faith* [Illyricus, Beza, Piscator, Vatablus]: It is a Hebraism [Vatablus]: But he proves this with no examples [Estius, similarly Gerhard]: But ἐν/*in* here is superfluous [Grotius], and it is wanting in certain codices, as Stephanus testifies: But the more approved codices have it [Gerhard]: Or, *unto faith* [Gerhard, Syriac, Beza], ἐν/*in* in the place of ἐπὶ/*upon*: or, it answers to the Hebrew לְ/*to*, which is wont to be set before Datives [Beza]: Or, *with faith* [Pagnine, Estius, Beza], that is, at the same time with faith, *in* in the place of *with* according to the Hebraism, as in Genesis 32:1;<sup>5</sup> Psalm 2:11;<sup>6</sup> Matthew 25:16<sup>7</sup> [Estius, Gerhard]) *virtue, etc.* There is in

<sup>1</sup> A χορηγὸς was *the leader of a chorus*; χορηγέω signifies *to lead a chorus, to furnish the expenses of a chorus*, or simply *to furnish or supply*.

<sup>2</sup> *Banquet of the Learned* 140c.

<sup>3</sup> 2 Corinthians 9:10: “Now he that ministereth (ἐπιχορηγῶν) seed to the sower both minister (χορηγῆσαι) bread for your food, and multiply your seed sown, and increase the fruits of your righteousness...”

<sup>4</sup> Galatians 3:5: “He therefore that ministereth (ἐπιχορηγῶν) to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?”

<sup>5</sup> Genesis 32:1: “And Jacob went on his way, and the angels of God met him (בְּ, *in* or *with him*).”

<sup>6</sup> Psalm 2:11: “Serve the Lord with fear, and rejoice with trembling (בְּרָעָה, *in trembling*).”

<sup>7</sup> Matthew 25:16: “Then he that had received the five talents went and traded with (ἐν) the same, and made them other five talents.”

this sentence a remarkable gradation (Grotius, similarly Estius), consisting of seven degrees; or, there is a certain heaping up of virtues, so that concerning the order vigorous labor is not to be expended (Estius). He teaches that faith ought not to be naked, but adorned with other virtues (Calvin). All these virtues are reduced to three in Titus 2:12 (Piscator). The word ἀρετῆς/*virtue* is not able to be taken thus generally here, as in Philippians 4:8<sup>1</sup> and in the Philosophers. For many names of virtues follow (Grotius, similarly Hammond). But this does not hinder, that by ἀρετὴν/*virtue* he here indicates virtues of every sort, in such a way that progress might be made from the genus unto particular species (Gerhard). Ἀρετὴ/*virtue* is used here as contrary to vice (Vatablus), and denotes goodness of manners (Erasmus, Vatablus, similarly Beza, Calvin), or, the works of the virtues (Estius); or, the vigor of virtue (Menochius); or, fortitude (Zegers, Menochius, Grotius, Hammond), in faith (Grotius); or, heroically to overcome all difficulties (Grotius): just as we noted that ἀρετὰς is used in the place of *power* in 2 Peter 1:3;<sup>2</sup> 1 Peter 2:9<sup>3</sup> (Grotius). Thus ἀρετὴ is taken in Euripides in *Bellerophon*, Θάρσος δὲ πρὸς τὰς συμφορὰς μέγα σθένει· Ἔστι καὶ πταίσαν τ' ἀρετὴν ἐπιδείξεσθαι θανάτῳ, *but courage has great strength toward misfortunes: and there is a thing that has caused to stumble, that virtue shows itself in death*, in which courage and virtue are the same. Thus *virtue* is taken also by the Latins. He desires that we should ἀνδρίζεσθαι, *act like men*, according to 1 Corinthians 16:13 (Hammond). Others: Ἀρετὴ here is used, either, 1. of justice toward one's neighbor, according to which *men* are called *good* (certain interpreters in Gerhard); or, 2. of beneficence (Gomar).

**Add to; or, minister unto; or it may be a metaphor taken from the ancient way of dancing, in which they joined hands one with another, thereby helping and holding up one another. Faith is here set forth as the first grace, and which (as it were) leads up, the rest following it, and attending upon it, yet all in conjunction one with another. Faith is set in the first place as the prime grace of a Christian, the foundation and root of all other, as being that without which nothing else can be pleasing to God, Hebrews 11:6. By *virtue* he seems to understand universal righteousness, or a**

<sup>1</sup> Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue (ἀρετὴ), and if there be any praise, think on these things."

<sup>2</sup> 2 Peter 1:3b: "...through the knowledge of him that hath called us to glory and virtue (ἀρετῆς)..."

<sup>3</sup> 1 Peter 2:9b: "...that ye should shew forth the praises (τὰς ἀρετὰς) of him who hath called you out of darkness into his marvellous light..."

**complication of all those graces by which faith is wont to work; and this being more general, he proceeds from it to others that are more special.**

[*Knowledge*] That is, true and Christian (Hammond), of the will of God (Beza), or, of the mysteries of the faith (Œcumenius in Estius, Hammond): for γνῶσις/*knowledge* is a peculiar gift of the Holy Spirit, 1 Corinthians 12:8.<sup>1</sup> He here touches upon the Gnostics, and their ψευδώνυμον γνῶσιν, *knowledge falsely so called*, as it is called in 1 Timothy 6:20, etc. (Hammond). Others: Γνῶσις here is prudence (Estius, thus Menochius, Gerhard, Calvin, Gomar), which guides and directs all the virtues and all their actions (Estius, thus Gerhard), lest we sin in excess, or in defect (Gerhard, similarly Estius), or stray from the appropriate goal, as γνῶσις/*knowledge* is taken in 1 Corinthians 8:; 2 Corinthians 6:6; 1 Peter 3:7 (Gerhard). Now, *discretion* arises out of *fortitude*, because the latter causes it to be that a man judge rightly concerning actions, since an effeminate spirit, because it is excessively inclined unto its own lusts, feels and pronounces incorrectly concerning actions (Menochius).

***Knowledge; by this may be meant spiritual prudence, which governs and directs other virtues in their actings; and it is called knowledge, because it consists in the practical knowledge of the will of God: see 2 Corinthians 6:6; 1 Peter 3:7.***

Verse 6: And to knowledge temperance; and to temperance patience; and to patience godliness...

[*Moderation, ἐγκράτειαν*] *Continence, or temperance* (Erasmus, Pagnine, Vatablus, Beza, Piscator). Namely, in food and drink, and the pleasures of the flesh (Menochius, thus Gerhard): which checks pleasures (Estius), lusts, and other vicious affections, like anger, ambition, etc. (Gerhard). A strict moderation of all pleasures. See Acts 24:25; Galatians 5:22, 23 (Grotius). *Knowledge*, or Christian ethics, and *discretion*, teach this (Menochius).

***Temperance; a grace which represseth, and curbs in, not only sensual lusts, but all inordinate appetites, Galatians 5:22, 23; Titus 1:8.***

[*Patience* (thus Erasmus), τὴν ὑπομονήν] *Fortitude* (Beza, Piscator). By which they might bear injuries and afflictions with calmness (Gerhard). *The steadfast enduring of evils*, Luke 21:19; Romans 5:3; 8:25; 15:4; etc. ἡλπίς/*hope*<sup>2</sup> (Grotius).

<sup>1</sup> 1 Corinthians 12:8: “For to one is given by the Spirit the word of wisdom; to another the word of knowledge (γνῶσεως) by the same Spirit...”

<sup>2</sup> For example, Psalm 62:5: “My soul, wait thou only upon God; for my expectation (ἡλπίς; ἡ ὑπομονή μου, in the Septuagint) is from him.” And, Psalm 71:5: “For thou art my hope (ἡλπίς; ἡ ὑπομονή μου, in the Septuagint), O Lord God: thou art my trust

***Patience; that Christian fortitude whereby we bear afflictions and injuries, so as to persevere in our duty without being moved by the evils that attend us in the doing of it.***

[*Piety*<sup>1</sup>] Either, 1. toward man (Zegers), that is, mercy and beneficence (certain interpreters in Gerhard); or, 2. toward God (Estius): so that we, worshipping God, and hoping in Him, confidently look for liberation from adversities (Gerhard). Without respect to God, and His promises, there is no true patience (Estius).

[*Τὴν εὐσέβειαν*] *The worship of God* (Menochius, thus Hammond), in public assemblies (Hammond). *A vast increase in piety*: how this is to be understood and what things will follow, see 1 Timothy 2:2; 3:16; 4:7, 8; 6:3, 6, 11; etc. (Grotius).

***Godliness; which respects our immediate duty to God, and comprehends all the duties of the first table. This is joined to patience, as being that which teacheth us, in all we suffer, to acknowledge God's providence, and promises of deliverance and recompence.***

Verse 7: And to godliness brotherly kindness; and (**Gal. 6:10; 1 Thess. 3:12; 5:15; 1 John 4:21**) to brotherly kindness charity.

[*Love of the brotherhood, etc., φιλαδελφίαν*] *Love of brethren* (Erasmus, Beza, etc.). Without which piety does not please God (Menochius, thus Estius). A delight in those who are likewise Christians (Grotius, similarly Erasmus), Romans 12:10; 1 Thessalonians 4:9; Hebrews 13:1; etc. (Grotius)

***Brotherly kindness; a love to those that are of the household of faith. This is joined to godliness, to show that it is in vain to pretend to true religion and yet be destitute of brotherly love.***

[*Charity, τὴν ἀγάπην*] Which he here adds, either, 1. saying the same thing twice; or, 2. as something more emphatic than φιλαδελφία, *brotherly love* (Erasmus): or, 3. because φιλαδελφία is referred to the effect, ἀγάπη to the execution (Erasmus, similarly Beza), or duties thence arising (Beza); or, 4. as more general and broader, so that φιλαδελφία has regard to Christians (Erasmus); ἀγάπη to all, even Pagans (Erasmus, similarly Grotius, Gerhard), and enemies (Hammond, Clario): or, 5. so that he might teach that brethren and neighbors are to be loved (Estius, Menochius), not with a carnal or worldly love (Estius), because of our interests, or because of human reasons (Menochius); but with a spiritual love (Estius), out of charity (Menochius), that

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from my youth.”

<sup>1</sup> 2 Peter 1:6: “And to knowledge temperance; and to temperance patience; and to patience godliness (τὴν εὐσέβειαν; *pietatem*, in the Vulgate)...”



is, because of God (Estius, Menochius). Now, this crown of virtues, as Peter begins in *faith*, which is the foundation and basis of the remaining Christian virtues (Estius on verse 5), so he concludes in *charity*, which is the form and perfection of all virtues (Estius).

**Charity; this is more general than the former, and relates to all men, even our enemies themselves.**

Verse 8: For if these things be in you, and abound, they make *you that ye shall* neither be barren (Gr. *idle*<sup>1</sup>) (John 15:2; Tit. 3:14) nor unfruitful in the knowledge of our Lord Jesus Christ.

[*These things, etc.*, ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν] For these things (just now enumerated [Menochius, thus Camerarius], the kinds of virtues [Tirinus]), if they be present with you (in a manuscript, in the place of ὑπάρχοντα, *being present*, is παρόντα, *being near or present*<sup>2</sup> [Grotius]) and abound (or, increase from day to day [Grotius]: It denotes an increase, both internal, or intensive, and external, so that they might stretch themselves abroad, and go forth to work [Gerhard out of Œcumenius]: If these things shall be present to you abundantly [Gerhard]), neither inert (or, idle [Erasmus, Pagnine, etc.], אִי־לִפְנֵי, those idle<sup>3</sup> [Grotius]) nor unfruitful (that is, lacking in good works [Tirinus out of Lapide, etc.], which are compared to fruits [Piscator, Gerhard], as in Matthew 3:10; 7:17-19 [Gerhard]; Galatians 5:22 [Piscator]), shall make (or, establish and render [Estius, Gomar], and reveal [Gomar]; but on the contrary understand, laborious, fruitful, and useful [Estius, thus Gerhard]) you in...the knowledge of Christ (Beza), that is, in the faith (Estius, Gomar), which is often called ἐπίγνωσις/knowledge (Estius). Εἰς/into/unto is in the place of ἐν/in (Grotius, Gerhard). [The sense:] Those things shall bring it to pass, that the knowledge of Christ, that is, of the Gospel, which ye have obtained, is neither useless to others, nor unfruitful for you (Grotius). Only then, says he, will ye glory in the knowledge of Christ not falsely and inanelly, but ye shall demonstrate that He is truly known by you (Calvin). Or, to the knowledge, etc. (Erasmus, Piscator, etc.). Εἰς/into/unto here is to be taken as πρὸς, to or in comparison with, in Romans 8:18,<sup>4</sup> and denotes comparison; that is to say, If your life be compared to the knowledge of Christ, with which ye

<sup>1</sup> Greek: ἀργοὺς.

<sup>2</sup> Thus Codex Alexandrinus.

<sup>3</sup> Ecclesiastes 12:3: “In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease (וְכַפְּלֵי הַטְּחָנִית) because they are few, and those that look out of the windows be darkened...”

<sup>4</sup> Romans 8:18: “For I reckon that the sufferings of this present time are not worthy to be compared with (πρὸς) the glory which shall be revealed in us.”

have been furnished (Piscator). But this is able to be proven with hardly any example (Gerhard).

*For if these things be in you, and abound; if ye not only have these graces in you, but abound or grow in them, both as to the inward degree and outward exercise of them. They make you; either they make you, or declare you, not to be barren, or both; they will be both the causes and evidences of your not being barren. Barren; or, slothful, idle, unactive. Nor unfruitful; void of good works, which are frequently compared to fruits, Matthew 3:10; 7:17-19; Galatians 5:22. In the knowledge of our Lord Jesus Christ; i.e. the faith of Christ. But more is implied here than expressed; q.d. They will make you be active and fruitful in the knowledge of Christ, and declare you to be so, and thereby make it appear that ye have not in vain learned Christ.*

Verse 9: But he that lacketh these things (1 John 2:9, 11) is blind, and cannot see afar off, and hath forgotten that he was (Eph. 5:26; Heb. 9:14; 1 John 1:7) purged from his old sins.

***But he that lacketh these things; he that doth not live in the exercise of the forementioned graces.***

[*Blind, etc., τυφλός ἐστι, μυωπάζων*] *He is blind, dim-sighted* (Piscator), or, *seeing poorly* (Tigurinus), or, *not, or nothing, discerning afar off* (Montanus, Beza, similarly Pagnine). Question: Who here is μυωπάζων, *not seeing afar off*? Responses: 1. He is the same that is τυφλός/*blind, or τυφλώτων, being blind*. Thus he is named ἀπὸ τῶν μυῶν, *etc., after mice, etc.*, that is, *after blind mice that live under ground* (Ecumenius in Bochart's *Sacred Catalogue of Animals*): by which it is certainly possible that *moles* are signified, which are called *mice* by the Scholiast on Aristophanes, Hesychius, Albert,<sup>1</sup> and the Arabs in Damir<sup>2</sup> (Bochart's *Sacred Catalogue of Animals* 1:1:4:31). 2. He is after the likeness of one purblind seeing very little, or blinking, as if μύων τὰς ὄπας, *closing the eyes* (Vorstius out of Piscator). The sense: As if with bleary eyes he sees most obscurely in the business of salvation (Vorstius). It is a correction, that is to say, He is blind, or at least he sees poorly, after the

<sup>1</sup> This is likely a reference to Albert the Great's *De Animalibus* (c. 1260), a compendium of natural history studies. Albert (c. 1193-1280) was a German Dominican friar and bishop, a noted Aristotelian philosopher, and teacher of Thomas Aquinas.

<sup>2</sup> Ad-Damir (Mohammed Ibn Mura Iban Ita Ibn Abdi-l-kadir), an Arabian naturalist, was born at Demir, near Damiatta, in Egypt. He flourished during the middle part of the fourteenth century. He wrote several works of natural history, and a history of the khalifs.

likeness of one purblind (Piscator). But thus he would have said τυφλὸς ἢ μωπάζων, *blind or dim-sighted* (Gerhard). 3. He is the same as μύωψ, *one shortsighted* (certain interpreters in Bochart's *Sacred Catalogue of Animals*, thus Piscator, Vorstius). But μύωψ is neither μείωψ, *one seeing less*, as Varro maintains, nor *one dim-sighted*, or who sees very little in the evening, as Gellius; but who *only sees things near, not remote* (Bochart's *Sacred Catalogue of Animals* 1:1:4:31), as Aristotle defines it (Beza, Grotius), *Problems* 31 (Bochart's *Sacred Catalogue of Animals*). It is ἐπανόρθωσις, *a correction*, or an explanation of the other word. There is something similar in Revelation 17:18 (Grotius). It means this, *I say that he is blind, that is, because with the mind he does not see things placed afar off*, that is, in heaven (Grotius, thus Beza), but only terrestrial things (Beza). But these things are not sufficiently coherent, that *one who sees things near* might be called *blind* (Bochart's *Sacred Catalogue of Animals* 1:1:4:31, thus Gerhard); or, one who is *dim-sighted*, or, *sees poorly*, or, *sees with eyes blinking* (Gerhard). 4. He is *with the hand feeling*, or *groping* (Vulgate, the Æthiopic in Bochart's *Sacred Catalogue of Animals*, Erasmus), understanding, *the way* (Erasmus), after the manner of the blind (Gerhard). A Metaphor taken from mice, which are wont to follow the wall or panel, until they have found their hole (Erasmus): so that it might a word ἀπὸ τῆς ὀπῆς μύων, *from the hole of mice* (certain interpreters in Bochart's *Sacred Catalogue of Animals* 1:1:4:31). But these, against the reliability of the Codices, write μωπάζων, with a μικρον/short o (Bochart's *Sacred Catalogue of Animals* 1:1:4:31). But Robert Stephanus, who says that Erasmus was deceived in this, acknowledges that μωπιάν/ *myopia* is taken from the small hollow of mice, so called from μῦς/mouse and ὀπή/hole, with the o/o changed into ω/ō (Gerhard). 5. He is μύων τὰς ὀπας, *one closing, blinking the eyes*; Hebrew: מַצֵּץ, *setting*, as it is used in Isaiah 29:10;<sup>1</sup> 33:15.<sup>2</sup> Hence μωπάζων to Hesychius is παρακαμύων, *one giving a side wink*, to Suida καμύων, *one closing the eyes*, that is, by a Poetic Syncope,<sup>3</sup> καταμύων, as in Matthew 13:15;<sup>4</sup> Acts 28:27: who also is called μύων, *one*

<sup>1</sup> Isaiah 29:10: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes (מַצֵּץ מַצֵּץ מַצֵּץ): the prophets and your rulers, the seers hath he covered."

<sup>2</sup> Isaiah 33:15: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil (מַצֵּץ מַצֵּץ מַצֵּץ)..."

<sup>3</sup> That is, the loss of a sound from the interior of a word.

<sup>4</sup> Matthew 13:15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed (καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν); lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Thus

*closing*, in Alexander of Aphrodisias's<sup>1</sup> *Problems* 1. Therefore, one is called τυφλός μωπάζων, who is blind because he closes his eyes to the light presenting itself, lest he should see; or who conceals the fact that he sees what he is actually unwilling to see; who *hates the light*, John 3:20, who *is a rebel against the light*, Job 24:13 (Bochart's *Sacred Catalogue of Animals* 1:1:4:32). And thus μωπάζειν in the works of Dionysius the Areopagite<sup>2</sup> (Bochart's *Sacred Catalogue of Animals* out of Budæus and Stephanus), in *Ecclesiastical Hierarchy* 2. There he says that *God lavishly diffuses the rays of His light unto all...but the evil do not see, because μωπάζουσιν, they willingly close their eyes*. And on account of that very thing, they are in Greek called μύωπες, *who, since they are infirm in vision, constrict the eyelids, so that they might see better* (Bochart's *Sacred Catalogue of Animals* 1:1:4:32). The sense is that he is blind in mind, not in such a way that he sees nothing; but in such a way that he applies himself only to things near, that is, to the things of this world, not being able to view heavenly things (Estius).

***Is blind; spiritually blind, as being destitute of saving knowledge. And cannot see afar off:*** the Greek word is variously translated; the most probable account of it is either, 1. That it signifies to feel the way, or grope, as blind men do; and then the meaning is, he that lacketh these things is blind, and, as a blind man, gropes, not knowing which way to go; he is really destitute of the knowledge he pretends to: or, 2. To be purblind, or shortsighted, so as to see things near hand, but not *afar off*, as our translation hath it; and then the sense is, That such a one sees only the things of the world, but cannot look so far as heaven to discern things there, which if he did, he would walk in the way that leads thither, viz. in the practice of the duties before prescribed.

[*Forgetfulness, etc.*, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν] *Having forgotten* (or, *incurring forgetfulness* [Montanus]) *that he from his old* (that is, prior [Gerhard]) *sins* (which had been committed [either] before Baptism [Estius, thus Gerhard], or, after it [Gerhard]) *was cleansed* (Beza, Piscator, etc.). Either, in Baptism (Estius); or, through the blood of Christ, in justification and sanctification, 1 Corinthians 6:11 (Gomar). He is not mindful, says he, of his Baptism (Grotius, thus Menochius), and of his Christianity (Menochius), in which he professed that he desired to depart from all vices

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also Acts 28:27.

<sup>1</sup> Alexander of Aphrodisias (fl. 200 AD) was a Peripatetic philosopher and celebrated commentator on Aristotle.

<sup>2</sup> Pseudo-Dionysius was a Christian philosopher and theologian, flourishing *circa* 500. He takes the name of Dionysius the Areopagite, Paul's Athenian convert in Acts 17:34. Aspects of his thought, including his Angelology, became heavily influential.

(Grotius), and he promised that he was going to live in holiness (Tirinus). See Acts 15:9; 1 Corinthians 7:1; Titus 2:14; Hebrews 9:23; James 4:8; 1 John 1:7; but especially Ephesians 5:26 (Grotius). He calls those *forgetful, etc.*, who suffer themselves to be involved again in their former sins (Gerhard, similarly Calvin); because they do not heed, do not fulfill, the end of that purgation, etc., which is damnable ignorance and ἀχαριστία/*ingratitude* (Gerhard).

**And hath forgotten that he was purged from his old sins: he is judged in the sight of God to forget a benefit received, that is not effectually mindful of it, in living suitably to it. And so here, he that professeth himself to have been purged from his old sins, in justification and sanctification, by the blood and Spirit of Christ, 1 Corinthians 6:11; Ephesians 5:25-27, and yet still lives in sin, and in the neglect of the duty he is engaged to, practically declares his forgetfulness of the mercy he professeth to have been vouchsafed him; and accordingly may be interpreted to have forgotten it, in that he acts like one that had. Or, if this be understood of one that is really purged from his old sins, yet he may be said to forget that so far as he returns again to them, or lives not up to the ends of his purgation, Luke 1:74, 75.**

Verse 10: Wherefore the rather, brethren, give diligence (1 John 3:19) to make your calling and election sure: for if ye do these things, (2 Pet. 3:17) ye shall never fall...

[*To a greater extent, etc.*, διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι] *Rather* (μᾶλλον here is not of enlargement, but of correction [Erasmus, Gerhard]; that is to say, *Rather* than that these things should be wanting to you, take pains that ye might attain them [Erasmus]: Or, *to a greater extent* [Vulgate], and to a greater extent from day to day [Menochius, Tirinus]; or, further, more diligently [Estius]) *apply yourselves* (or, *busy yourselves* [Vulgate, Erasmus], *strive* [Erasmus], *take pains* [Erasmus, Vatablus]) *to make* (Beza, Piscator, etc.) *your* (or, *of you* [Erasmus]) *calling and election* (eternal [Gomar, Estius], unto life or glory [Vatablus, Gerhard, similarly Estius, Gomar]) *secure* (or, *certain* [Erasmus]). That is, through good works, or the virtues previously enumerated (Estius, similarly Beza), the study of which in its own way is a certain sign of election; or by which a man is confirmed a Christian, that he might not fall from his vocation and election, that is, from that unto which he was called and elected: this is properly βέβαιον/*firm/sure*, to which also falling is opposed in the following member (Estius). *Take pains that both the calling which comes to you* through the Gospel (Grotius), that is, the mercy of God that made you Christians (Hammond), *and the election* following it, by which ye were made the people of God (Grotius, similarly Hammond),

unto which the promised liberation was pertaining (Hammond), *might be sure*, that is, might attain the hoped for event. For that is βέβαιον γίνεσθαι, *to become sure*, or βεβαιοῦσθαι, *to be made sure*. See Romans 4:16;<sup>1</sup> 15:8;<sup>2</sup> Hebrews 2:2;<sup>3</sup> 9:17<sup>4</sup> (Grotius, thus Hammond): so that we, furnishing conditions which God requires, and removing impediments on our part, might be fit for the promises and benefits of God. This phrase is not able to be referred, either, 1. to the promises of God, to be made sure by us, for they are already certainly and immutably such; neither does it belong to us to do that, but to God, by the fulfillment of them: or, 2. to our certain persuasion concerning our calling and election; for there is no mention here of our faith or hope, but only of divine acts outside of us and concerning us (Hammond). The confirmation of election here is understood, not with respect to God, whose counsel is eternal and stable, Romans 11:29; 2 Timothy 2:19 (Gomar, similarly Vorstius, Calvin), but with respect to human conscience, both, 1. our own (Gomar, similarly Gerhard, Calvin), or in our minds (Piscator, Vorstius); which from good works, as the proper effects, proves the procreating cause, namely, calling and election (Piscator, similarly Gomar). There is a parallel passage in 2 Corinthians 13:5 (Gerhard). And, 2. another's (Gomar, similarly Calvin), so that by [your] good works others might be persuaded that ye are elect (Vatablus, similarly Gomar). He rightly subjoins *election* to *calling*, because the former is of greater moment, and the latter is the effect and evidence of the former (Calvin).

[*Not, etc.*, οὐ μὴ πταίσητέ ποτε] *Ye shall never trip* (Beza, Piscator), or, *stumble* (Piscator, Camerarius), or, *slip* (Vatablus). That is, by a more grievous fall; for, with respect to lesser faults, *in many things we offend all*, James 3:2 (Estius). It is a Metaphor from those that strike the foot (Piscator), while running in the stadium, to which the life of the Christian is compared, 1 Corinthians 9:24 (Vorstius out of Piscator). *Ye shall not be deprived of the things hoped for*. See Romans 11:11; Psalm 15:5; 119:165 (Grotius). Ye shall not stray from the way of truth, nor be deprived of that unto which ye are called (Estius).

***Give diligence; viz. in the exercise of the forementioned graces. To make your calling, your effectual calling to the faith of Christ, and election, your eternal election to grace and glory, sure,***

<sup>1</sup> Romans 4:16a: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure (εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν) to all the seed..."

<sup>2</sup> Romans 15:8: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm (εἰς τὸ βεβαιῶσαι) the promises made unto the fathers..."

<sup>3</sup> Hebrews 2:2: "For if the word spoken by angels was stedfast (ἐγένετο βέβαιος), and every transgression and disobedience received a just recompence of reward..."

<sup>4</sup> Hebrews 9:17: "For a testament is of force (βεβαία) after men are dead: otherwise it is of no strength at all while the testator liveth..."

not in respect of God, whose counsel is in itself sure and stable, Romans 11:29; 2 Timothy 2:19; but in respect of yourselves, who may best discern the cause by its effects, and so your election by your good works to which you were chosen, Ephesians 1:4, and which prove your calling, (as being the proper genuine fruits of it, Ephesians 4:1, 2, etc.,) as that doth election, from whence it proceeds, Acts 13:48; Romans 8:30. *For if ye do these things, the things prescribed, 2 Peter 1:5-7, ye shall never fall; not wholly apostatize from God's ways, nor so fall through temptation into any sin, as not to recover out of it.*

Verse 11: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

[*Thus, etc., οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἵσοδος, etc.*] *For thus* (that is, if ye make your calling and election sure, and diligently guard against more grievous lapses, but, when overtaken by a fall, quickly rise again, Galatians 6:1 [Gerhard]) *abundantly* (as πλουσίως is taken in Colossians 3:16;<sup>1</sup> 1 Timothy 6:17;<sup>2</sup> Titus 3:6;<sup>3</sup> but here by Metonymy it signifies *by the most manifest performance of God* [Grotius]) *shall be ministered* (as in verse 5<sup>4</sup> [Estius], to which he here has regard [Gerhard]: or, *shall be granted*, as in 2 Corinthians 9:10;<sup>5</sup> Galatians 3:5<sup>6</sup> [Grotius]) *to you an entrance, etc.* (Piscator, etc.). Namely, by Christ, the King and agonothetes<sup>7</sup> (Estius). The sense: God, by lavishly furnishing new graces continually, shall sufficiently and more than sufficiently meet our needs, until He brings you unto His kingdom (Calvin).

***Abundantly; or richly: while ye minister, or add one grace to another, one good work to another, verse 5, etc., God likewise will***

<sup>1</sup> Colossians 3:16a: "Let the word of Christ dwell in you richly (πλουσίως) in all wisdom..."

<sup>2</sup> 1 Timothy 6:17: "Charge them that are rich (τοῖς πλουσίοις) in this world, that they be not highminded, nor trust in uncertain riches (πλούτου), but in the living God, who giveth us richly (πλουσίως) all things to enjoy..."

<sup>3</sup> Titus 3:6: "Which he shed on us abundantly (πλουσίως) through Jesus Christ our Saviour..."

<sup>4</sup> 2 Peter 1:5: "And beside this, giving all diligence, add (ἐπιχορηγήσατε) to your faith virtue; and to virtue knowledge..."

<sup>5</sup> 2 Corinthians 9:10: "Now he that ministereth (ἐπιχορηγῶν) seed to the sower both minister (χορηγῆσαι) bread for your food, and multiply your seed sown, and increase the fruits of your righteousness..."

<sup>6</sup> Galatians 3:5: "He therefore that ministereth (ἐπιχορηγῶν) to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

<sup>7</sup> In ancient Greece, an agonothetes was a superintendent of sacred games.

minister, (the same word is here used as verse 5,) or add largely or richly, the supplies of the Spirit, in grace, and strength, and consolation, and whatsoever is needful for you in the way, whereby your faith may be increased, your joy promoted, and your perseverance secured, till ye come into the possession of the everlasting kingdom.

Verse 12: Wherefore (**Rom. 15:14, 15; Phil. 3:1; 2 Pet. 3:1; 1 John 2:21; Jude 5**) I will not be negligent to put you always in remembrance of these things, (**1 Pet. 5:12; 2 Pet. 3:17**) though ye know *them*, and be established in the present truth.

[Wherefore (since these things are of such moment [Grotius]) *I will undertake, etc.*, διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομνήσκειν περὶ τούτων] *I will not neglect* (or, *omit* [Valla, Erasmus, Zegers], that is, I will take diligent care: For negative words often affirm the contrary, not without emphasis, as in Exodus 20:7; Leviticus 10:1; 1 Samuel 12:21; etc. [Gerhard]: or, *I do not cease*, that is, *on account of slothfulness, or weariness* [Gerhard out of the Syriac]) *always to remind you concerning these things* (Beza, Piscator). תִּזְכֹּר, *thou shalt cause to remember*, 2 Timothy 2:14; Titus 3:1. It is also useful to advise them to be mindful, Philippians 3:1 (Grotius), or, *to recall into memory* (Menochius). For things written upon the reserve of memory are called ὑπομνήματα (Gerhard).

***I will not be negligent; i.e. I will be diligent and careful.***

[And indeed, etc., καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ] Thus Hesiod: Νῦν δ' αἶνον βασιλεῦς' ἐρέω φρονέουσι καὶ αὐτοῖς, *but now I will tell a fable for princes, who themselves are mindful*<sup>1</sup> (Grotius). He softens the blow of the admonition (Estius), and he meets this objection, that we are familiar, etc. (Gomar, Gerhard). [Thus they translate it:] *Although familiar* (or, *knowing* [Gerhard out of the Syriac], understanding, *ye be* [Syriac]) *and confirmed* (כִּי מְצֻק/braced [Grotius]: See 1 Peter 5:10<sup>2</sup> [Grotius, Gerhard]: This pertains, not to all, but to the greater, certainly the better, part of them, to whom he writes [Grotius]) *in the present truth* (Piscator, etc.). That is, the present Evangelical truth (Grotius, Gerhard), concerning which I now write to you (Estius, Gerhard); which ye profess at this time and hitherto (Vorstius, Grotius); which was formerly promised, but now fully revealed through Christ (Vorstius); that is to say, into the possession of which truth ye have now entered by a settled faith (Calvin). Consult Colossians 1:5, 6 (Grotius).

<sup>1</sup> *Works and Days* 202.

<sup>2</sup> 1 Peter 5:10: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish (στηρίξει), strengthen, settle you."



**Though ye know them:** he prevents an objection; q.d. Though ye know these things already, yet being things of great moment, and you being beset with temptations, encompassed about with infirmities, and, while you are on the earth, being in a land of forgetfulness, it is necessary to put you in mind of what you know, that ye may remember to do it. See the like, Romans 15:14, 15; 1 John 2:21. **The present truth;** the truth of the gospel now revealed to you; that which was the great subject of the apostles' preaching and writings, that Jesus Christ was the Christ; that redemption was wrought by him; that he was risen from the dead; that whosoever believeth on him, should receive remission of sins, etc.; the promise made to the fathers being now fulfilled, Acts 13:32, 33, and what was future under the Old Testament being present under the New.

Verse 13: Yea, I think it meet, (2 Cor. 5:1, 4) as long as I am in this tabernacle, (2 Pet. 3:1) to stir you up by putting *you* in remembrance...

[*Proper, etc.*] By reason of duty owed (Estius, similarly Menochius, Tirinus, Gerhard), for I am an Apostle and pastor (Estius).

[*As long as, etc.*, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι] Understand, χρόνον/*time*<sup>1</sup> (Gerhard, Piscator). *As long as I am in this tabernacle* (Vulgate, Piscator, Beza, etc.), that is, in this body (Camerarius, Castalio, Beza, Drusius, Piscator, Grotius): which to the Hebrews is called תְּבִינָה, *a tabernacle*, to the Greeks σκῆνος, *a tabernacle*, as in Wisdom of Solomon 9:15<sup>2</sup> and the Pythagoreans (Grotius), and in 2 Corinthians 5:1, 4<sup>3</sup> (Gerhard); or σκῆνωμα, as here and a little afterwards<sup>4</sup> (Grotius).

**In this tabernacle; in the body; q.d. Having not long to live, I would live to the best purpose, and so as I may do the most good. He calls his body a tabernacle both in respect of its short continuance, its mean structure, and his laborious life in it.**

<sup>1</sup> For this construction, see Romans 7:1: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man for so long a time as (ἐφ' ὅσον χρόνον) he liveth?"

<sup>2</sup> Wisdom of Solomon 9:15: "For the corruptible body presseth down the soul, and the earthy tabernacle (σκῆνος) weigheth down the mind that museth upon many things."

<sup>3</sup> 2 Corinthians 5:1, 4: "For we know that if our earthly house of this tabernacle (τοῦ σκηνώματος) were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.... For we that are in this tabernacle (τῷ σκηνῷ) do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

<sup>4</sup> 2 Peter 1:14: "Knowing that shortly I must put off this my tabernacle (τοῦ σκηνώματός μου), even as our Lord Jesus Christ hath shewed me."

[*To stir up, etc.*, διεγείρειν ὑμᾶς ἐν ὑπομνήσει] That is, διὰ ὑπομνήσεως, *by remembrance*, according to a common Hebraism (Gerhard, Piscator). *To excite (or to arouse [Beza]) you* (that is, your minds [Piscator], as becoming sleepy and growing numb [Gerhard], to duty [Grotius], to constancy in faith and the study of good works [Gerhard]) *by earnest reminding* (Erasmus, Pagnine, Vatablus, etc.), or, *by reminding often* (Grotius).

**To stir you up; to awaken and rouse you up, as ye have need, the flesh being slothful; and lest ye should by security and slightriness lose the benefit of what ye have learned: where knowledge is not wanting, yet admonitions may be useful.**

Verse 14: (See Deut. 4:21, 22; 31:14; 2 Tim. 4:6) Knowing that shortly I must put off *this* my tabernacle, even as (John 21:18, 19) our Lord Jesus Christ hath shewed me.

[*Being certain, etc.*, εἰδὼς ὅτι ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου] *Since I know that it is going to be shortly that I will put off, etc.* (Piscator, Beza, etc.); verbatim, *that quick, or swift, is the putting off, etc.* (Piscator), that is, my death (Piscator, Camerarius). He uses *to put off*, so that he might signify that he is going to meet death willingly for Christ (Estius). *To put off* is used properly of garments, as in Acts 7:58,<sup>1</sup> through a certain similitude of a Tabernacle, or of the Body as a tabernacle; just as also they are called γυμνοὶ/*naked*, who are without the body, 2 Corinthians 5:3 (Grotius).

**I must put off; a metaphor taken from garments; the soul, while in the body, is clothed with flesh, and death to the godly is but the putting off their clothes, and going to bed, Isaiah 57:2. This my tabernacle: see 2 Corinthians 5:1.**

[*Christ signified (or, declared [Beza, Piscator]) to me*] Either, in John 21:19 (Estius, Piscator). But there the martyrdom only is indicated, not its time (Gomar, similarly Gerhard). Or, at another time and place, in which this was revealed to Peter. But of what sort this vision was, or when it was made, nothing certain is able to be affirmed (Gerhard). There is a similar prediction of Paul concerning himself in 2 Timothy 4:6. To Cyprian<sup>2</sup> also, and Chrysostom,<sup>3</sup> something not dissimilar happened. And, that the gift of Prophecy was common at that time at the Church in Jerusalem, we shall see in

<sup>1</sup> Acts 7:58b: "...and the witnesses laid down (ἀπέθεντο) their clothes at a young man's feet, whose name was Saul."

<sup>2</sup> Pontius the Deacon's *Life and Passion of St. Cyprian* 12, 13.

<sup>3</sup> It is said that, in the midst of his forced march into exile, while sleeping, Chrysostom beheld a martyred bishop standing near him, and telling him to "be of good cheer, for tomorrow they should be together."

the Apocalypse. Now, I believe that this Epistle was written, with Trajan ruling (Grotius).

*Even as our Lord Jesus Christ hath showed me: John 21:18, 19, Christ tells Peter of the kind of his death, that it should be violent, but speaks nothing there of the circumstance of the time; and therefore either this apostle had a twofold revelation of his death, the former as to the manner of it, and this latter concerning the time; or, if this here were no other but that, John 21, it may be said, that, John 21:18, 22, Christ intimates that Peter's death should be before John's, who should live till he came, viz. in judgment against Jerusalem to destroy it, which Peter now (observing the affairs of the Jews, and considering his Master's words, Matthew 24) perceived to be nigh at hand; and thence infers, that his own death was not far off.*

Verse 15: Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

[*I will take pains, etc.*, σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι] *But also (or, therefore [Piscator]) I will stive (or, will take pains [Erasmus, Tigurinus, etc.]) constantly (or, continually [Piscator], always [Erasmus, Tigurinus, Vatablus, Camerarius], that is, as long as I live [Erasmus]: or, on every occasion offered [Piscator]: This is referred, either, 1. to the preceding σπουδάσω, I will endeavor [Erasmus in Gerhard, Piscator]: Or rather, 2. to the following ἔχειν, to have; for he, being about to die in a short time, was not able to say properly, I will take care on every occasion [Gerhard out of Estius]: Or, frequently [Vulgate], or, one by one, [Montanus], that is, each one of you [Menochius]) that ye might be able (or, capable [Castalio]; ἔχειν, to have, is often taken by the Greeks for δύνασθαι, to be able [Gerhard, thus Erasmus, Zegers, Cappel, Estius]; as it is proven out of Matthew 18:25;<sup>1</sup> Luke 7:42;<sup>2</sup> 14:14;<sup>3</sup> Acts 4:14,<sup>4</sup> but especially out of Mark 14:8;<sup>5</sup> Hebrews 6:13<sup>1</sup> [Cappel], and out of Lucian, οὐ γὰρ εἴχον*

<sup>1</sup> Matthew 18:25: "But forasmuch as he had (ἔχοντος) not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made."

<sup>2</sup> Luke 7:42a: "And when they had (ἐχόντων) not to pay, he frankly forgave them both."

<sup>3</sup> Luke 14:14: "And thou shalt be blessed; for they cannot (ἔχουσιν) recompense thee: for thou shalt be recompensed at the resurrection of the just."

<sup>4</sup> Acts 4:14: "And beholding the man which was healed standing with them, they could (εἴχον) say nothing against it."

<sup>5</sup> Mark 14:8: "She hath done what she could (εἴχεν): she is come aforehand to anoint my body to the burying."

εὐρεῖν, *for they could not find* [Zegers]: Which also the Latins imitate, as in Gellius' *Attic Nights* 17:20, *Habesne nobis dicere, etc., art thou not able to say to us, etc.* [Cappel]: And in Cicero's *Epistles to Friends*,<sup>2</sup> *De...causa regia habeo polliceri, etc., because of royalty I am able to promise, etc.* [Zegers]: That is, what things we have and possess, they are in our power [Cappel]) *after my departure* (that is, change of abode [Gomar], from this tabernacle [Erasmus, Drusius, Piscator, etc.], from this life [Gomar]: *Death* is called ἔξοδος [Grotius, thus Erasmus, etc.], as we noted on Luke 9:31:<sup>3</sup> This *exodus* was represented by that out of Egypt [Grotius]) *to make of these things* (concerning which I now write [Estius]) *mention* (Beza, Piscator, etc.). For the use of the Church in faith and holiness of life (Gomar): or, *to commemorate those things*. This is more than *to remember*. For often *we remember* those things for which we are not greatly concerned; *we commemorate* and *celebrate* only those things that for us are on the heart (Cappel). Since I perceive that I am going to die shortly, I will this to be fixed so deeply in your souls that *ye are not able, not even after my death, not to recall these things often* (Grotius). For it belongs to a good Pastor to look after, as far as it is in him, that his flock might have it good even after his death. Just as Lælius,<sup>4</sup> in Cicero's *Concerning Friendship*,<sup>5</sup> says, *To me it is of no less concern of what sort the Republic is going to be after my death, than of what sort it is today* (Cappel).

***These things; the doctrine before delivered concerning faith in Christ, the practice of good works, and their continuance in both. Always; this may be joined either to endeavour, and so relate to the apostle himself; he would always be diligent, and do his part, that they might have these things in remembrance: or rather, (according to our translation,) to having in remembrance, Peter being now near his end; and therefore this always may better refer to them that were to live after him, than to himself that was so soon to die. In remembrance; or, to commemorate them, viz. to the benefit and edification of the church; and this includes their having them in remembrance, but implies something more.***

Verse 16: For we have not followed (1 Cor. 1:17; 2:1, 2; 2 Cor. 2:17; 4:2) cunningly devised fables, when we made known unto you the power

<sup>1</sup> Hebrews 6:13: "For when God made promise to Abraham, because he could (εἴχε) swear by no greater, he swore by himself..."

<sup>2</sup> *Epistulae ad Familiares*.

<sup>3</sup> Luke 9:31: "Who appeared in glory, and spake of his decease (ἔξοδον) which he should accomplish at Jerusalem."

<sup>4</sup> Gaius Lælius (born c. 188 BC) was a Roman statesman. He is remembered for his friendship with Scipio Æmilianus, the Roman general.

<sup>5</sup> *Lælius de Amicitia*.

and coming of our Lord Jesus Christ, but (**Matt. 17:1, 2; Mark 9:2; John 1:14; 1 John 1:1; 4:14**) were eyewitnesses of his majesty.

[*Not, etc., οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν*] *For not following fables* (of which sort are the fables of the Poets concerning the gods and the exploits of the ancients; and are the inventions of the heretics, especially the Simonians, concerning God, Angels, and the creation of the world<sup>1</sup> [Estius, thus Gerhard]; and are the fables of the Jews, by comparison with 1 Timothy 1:4; Titus 1:14 [Gerhard]: of which sort also are the witty, more than salutary, disputations of the Philosophers [Erasmus]) *composed by art* (or, *clever* [Erasmus, Vatablus, Vulgate], *sciolous* [Castalio], *sophistical* [Montanus], *witty* [Vatablus], or, *fabricated by art* [Erasmus, Vatablus, Grotius], *composed to deceive* [Vatablus], *artificial* [Zegers], ingeniously fabricated [Menochius]; having a false appearance of wisdom and truth [Beza]: Thus *πλαστοῖς λόγοις*, *with feigned words*, in 2 Peter 2:3: *Σοφίζομαι*, *to use sophistry, to fabricate*, in the *Glossa* [Grotius]: *Σοφίζω* and *σοφίζομαι* are taken sometimes in a good sense; sometimes in a bad sense, as in Ecclesiastes 7:16;<sup>2</sup> Ecclesiasticus 7:5;<sup>3</sup> 10:26;<sup>4</sup> 32:4.<sup>5</sup> Thus Demosthenes, *εἶθα σοφίζεται*, *he contrives craftily and fraudulently*<sup>6</sup> [Gerhard]), *we made known to you...Christ's power and coming* (Piscator, Erasmus, etc.), that is, His coming undertaken to put forth His power (Piscator). It is *ἐν διὰ δυοῖν*, *hendiadys* (Grotius, Piscator), in the place of *δύνατην παρουσίαν*, *His powerful coming*. Now, every operation is called *παρουσία*, *a coming*. See 2 Thessalonians 2:9<sup>7</sup> (Grotius). He understands the divine efficacy of Christ, which put itself forth in His advent (Vorstius, thus Piscator). *Παρουσία* signifies *advent/coming*, as in Matthew 24:3,<sup>8</sup> 27;<sup>1</sup> 1 Corinthians 15:23;<sup>2</sup> 16:17<sup>3</sup> (Gerhard), namely, Christ's; and that

<sup>1</sup> The Simonians were a second century Gnostic sect; they claimed to be followers of Simon Magus.

<sup>2</sup> Ecclesiastes 7:16: "Be not righteous over much; neither make thyself over wise (ἢ ὑπερσοφίζῃ) καὶ μὴ σοφίζου περισσά, in the Septuagint): why shouldst thou destroy thyself?"

<sup>3</sup> Ecclesiasticus 7:5: "Justify not thyself before the Lord; and boast not of thy wisdom (μὴ σοφίζου) before the king."

<sup>4</sup> Ecclesiasticus 10:26: "Be not overwise (μὴ σοφίζου) in doing thy business; and boast not thyself in the time of thy distress."

<sup>5</sup> Ecclesiasticus 32:4: "Pour not out words where there is a musician, and shew not forth wisdom (μὴ σοφίζου) out of time."

<sup>6</sup> *On the Crown* 18:227.

<sup>7</sup> 2 Thessalonians 2:9: "Even him, whose coming (ἡ παρουσία) is after the working (κατ' ἐνέργειαν; *secundum operationem*, in the Vulgate) of Satan with all power and signs and lying wonders..."

<sup>8</sup> Matthew 24:3b: "Tell us, when shall these things be? and what shall be the sign of

that either, 1. the first through incarnation (Cajetan, Salmasius, etc. in Gerhard), in which δύναμις/*power*, that is, *that divine power*, of Christ put itself forth (certain interpreters in Gerhard), both efficaciously by persuading of what things He taught; and by confirming His doctrine by miracles, and especially by the resurrection from the dead (Piscator, thus Vorstius): or, 2. the second, by comparison with chapter 3, since it alone shall be in glory and power (Gerhard, thus Estius), while on the other hand the first advent was of infirmity and humility; of which also that transfiguration, which here follows, was a prelude. And the word παρουσία/*coming* in the New Testament is never used of the first advent of Christ, but always of the second (Gerhard). Others: Παρουσία here denotes the Royal advent of Christ to destroy the Jews, and to liberate the faithful, as it has often been shown (Hammond).

*Cunningly devised fables; human figments artificially contrived, either to please and gratify men's fancies, or to deceive and pervert their judgment: q.d. The things we have preached unto you (the sum of which is the power and coming of our Lord Jesus Christ) are the true sayings of God, not the fictions of men: and so he may have respect both to heathenish and Jewish fables. See 1 Timothy 1:4; 4:7; 2 Timothy 4:4; Titus 1:14. The power; this relates to the Divine nature of Christ with its glorious effects, the efficacy of his doctrine, the miracles whereby he confirmed it, and especially his resurrection from the dead, Romans 1:4. And coming of our Lord Jesus Christ; this respects his human nature, his coming in the flesh, in which he manifested the power before mentioned; both together contain the sum of the whole gospel, viz. that Christ, the promised Messiah, is come in the flesh, and that he was furnished with power sufficient and ability to save sinners to the utmost. Or, Christ's coming here may be his second coming, to which the word here used is for the most part applied in the New Testament, and whereof his transfiguration, in the following verse, was a representation and a forerunner; and in the belief of which the apostle would confirm these saints against those that scoffed at it, 2 Peter 3:3, 4.*

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thy coming (τῆς σῆς παρουσίας), and of the end of the world?"

<sup>1</sup> Matthew 24:27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming (ἡ παρουσία) of the Son of man be."

<sup>2</sup> 1 Corinthians 15:23: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming (ἐν τῇ παρουσίᾳ αὐτοῦ)."

<sup>3</sup> 1 Corinthians 16:17a: "I am glad of the coming (τῇ παρουσίᾳ) of Stephanas and Fortunatus and Achaicus..."

[*But, etc., ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος*] *But having been made spectators (or, observers, or contemplators [Valla]), etc. (Montanus), that is, αὐτοπταῖ/eyewitnesses, namely, I with James and John, Matthew 17:1, which he sets against those who were calling his preaching concerning the second coming of Christ into doubt (Gerhard). But as those who have observed with our own eyes (which sort of witnesses are called αὐτοπταῖ in Luke Preface;<sup>1</sup> who testify of their own, not another's, sight [Grotius]) His (that is, Christ's [Valla, Erasmus]) majesty (Beza, Piscator, etc.), either, His miracles. For it is Metonymy, of which sort is found in Luke 9:43. The same miracles are called the wonderful works of God, Acts 2:11 (Grotius). Or, His glorious appearance on the mount (Estius, similarly Menochius). Christ frequently made His majesty known by the power of divine works, in His life, death, resurrection, and afterwards (Gomar).*

***But were eyewitnesses of his majesty: by Christ's majesty may be understood all that glory which did shine out in him during the whole time of his abode upon earth, John 1:14, but especially that more eminent manifestation of it in his transfiguration, in the next verse.***

Verse 17: For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, (**Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35**) This is my beloved Son, in whom I am well pleased.

[*Receiving, etc., understanding, was [Vatablus], λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν*] Supply ἦν/*was* (Grotius), or ἐτύγχανε, *happened to be* (Beza, Piscator, Vorstius), that is, ἔλαβε/*received*. An Hebraic Ellipsis (Piscator, similarly Beza, Grotius). Or, λαβὼν<sup>2</sup> in the place of λαβόντες<sup>3</sup> (Beza, Hammond), after the Attic manner, as in Mark 9:20, ἰδὼν<sup>4</sup> in the place of ἴδοντες<sup>5</sup> (Beza). A Genitive Absolute (Hammond). *For He had received (or, He is the one that received [Camerarius])...honor and glory* (Beza, Piscator, etc.), that is, honor exceedingly glorious (Grotius), both from the splendor of His face (Menochius, similarly Estius), and from the vocal testimony of the Father (Estius); or, Royal honor bestowed upon Christ in that vision, Matthew 17:1,

<sup>1</sup> Luke 1:2: "Even as they delivered them unto us, which from the beginning were eyewitnesses (αὐτόπται), and ministers of the word..."

<sup>2</sup> In the Nominative Case.

<sup>3</sup> In the Genitive Case.

<sup>4</sup> In the Nominative Case. Mark 9:20: "And they brought him unto him: and when he saw him (Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν), straightway the spirit tare him; and he fell on the ground, and wallowed foaming."

<sup>5</sup> In the Genitive Case.

2, so that Christ's Kingdom and glorious coming for the destruction of the Jews might be adumbrated to Peter and John, etc. (Hammond).

[*With a voice, etc.*, φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα] *With a voice of that sort brought down (or, brought [Gerhard]) to Him from the excellent glory, etc.* (Beza, Piscator, etc.), that is, either, 1. From the luminous cloud, in which God gloriously appeared (Estius, similarly Menochius). Or, 2. from the glorious place or throne of God, that is, from heaven (Vorstius). Or, 3. from God Himself (Grotius, thus Vorstius, Castalio, Gerhard), who is often called כְּבוֹד/*glory* by the Hebrews (Grotius); who demonstrated His own presence magnificently and gloriously by that word (Gerhard). These words are wont commonly to be referred to that word heard on a certain mount of Galilee, of which Peter was a witness with John and James. Whose opinion we also were following when we wrote our notes on Matthew 17. Now, not only does our opinion recently set forth concerning the Writer of this Epistle cause me to think otherwise, but also that the *holy mountain* among the Hebrews signifies no other mount than mount Moriah,<sup>1</sup> on which the Temple was (Grotius). But this argument is weak, for also other places, in which God appeared, are called *holy*, Acts 7:33 (Hammond in the preface). [But let us hear Grotius as he proceeds:] I refer these words to John 12:28. For a great number were present for this event; among whom we would not think it strange to find this Simeon, who by Eusebius is called αὐτόπτης καὶ αὐτήκοος τοῦ Κυρίου, *an eye- and ear-witness of the Lord*, who died, as Hegesippus<sup>2</sup> testifies, when he was one hundred and twenty years old. Neither is this incredible, since this most eloquent writer relates to us that some that had seen Cæsar the Dictator<sup>3</sup> lived unto the age of Vespasian,<sup>4</sup> which writer, because of his manifold eloquence, is wont to be joined with Tacitus.<sup>5</sup> Now, that word, mentioned by John, happened, as far as it is able to be gathered from the text, when Jesus was passing through the porch of the Gentiles, which is part of Mount Moriah. One thing hinders, that John relates that voice in other words, namely, ἐδόξασα, καὶ πάλιν δοξάσω, *I have both glorified it, and will glorify it again*. Whence the suspicion has occurred to me, that these words, τοιαῦδε—Οὗτός ἐστιν, etc., *of this sort... This is, etc.*, and

<sup>1</sup> Genesis 22:2; 2 Chronicles 3:1.

<sup>2</sup> Hegesippus (d. 180) was a Jewish convert to Christianity. He wrote an ecclesiastical history, which survives only in fragments, and *De Bello Judaico et Urbis Hierosolymitanæ Excidio Libri Quique*.

<sup>3</sup> Cæsar was Dictator from 48 to 44 BC.

<sup>4</sup> Vespasian reigned from 69 to 79 AD.

<sup>5</sup> Cornelius Tacitus (c. 56-c. 117) was a Roman historian. The information that he preserves about his era and its emperors is invaluable.



certain others, were added by those that intended for it to be believed that this Epistle was entirely of the Apostle Peter. Let also the more ancient exemplars be consulted here, if any are able to be found (Grotius). But these are unfortunate conjectures supported by no Codex, and unworthy of such a man, etc. (Hammond in the preface).

**Either *honour and glory* for glorious honour; or *glory* may relate to that lustre which appeared in the body of Christ at his transfiguration, Matthew 17:2, and *honour* to the voice which came to him from his Father, and the honourable testimony thereby given him. *From the excellent glory*; either from heaven, or from the glorious God, the Father of Christ, who, by this voice, did in a special manner manifest his glorious presence. *This is my beloved Son*; i.e. This is the Messiah so often promised, and therefore all that was spoken of the Messiah in the law and the prophets centres in him. *In whom I am well pleased*: this implies not only that Christ is peculiarly the Beloved of the Father, but that all they that are adopted to God by faith in Christ, are beloved, and graciously accepted, in and through him, Matthew 3:17; John 17:26; Ephesians 1:6.**

Verse 18: And this voice which came from heaven we heard, when we were with him in (see Ex. 3:5; Josh. 5:15; Matt. 17:6) the holy mount.

[*We heard, etc.*] I, James, and John (Menochius, thus Estius, Gerhard). Therefore, he makes use of the Plural (Gerhard).

***We*; I, and James, and John. *Heard*: the apostle avoucheth himself to have been an ear-witness, as well as eye-witness, of Christ's glory, hereby intimating that there was as much certainty of the gospel, even in a human way, as could possibly be obtained of any thing that is done in the world, seeing men can be humanly certain of nothing more than of what they perceive by their senses: compare 1 John 1:1, 3. *The holy mount*; so called, not because of any inherent holiness in it, but because of the extraordinary manifestation of God's presence there; in the same sense as the *ground* is called *holy* where God appeared to Moses and to Joshua, Exodus 3:5; Joshua 5:15.**

Verse 19: We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto (Ps. 119:105; John 5:35) a light that shineth in a dark place, until the day dawn, and (Rev. 2:28; 22:16; see 2 Cor. 4:4, 6) the day star arise in your hearts...

[And (or, *add that* [Castalio]) *we have a prophetic word*<sup>1</sup>] These things he says in the person of the faithful, to which he joins himself for the sake of modesty. But, since the testimony of God the Father is most firm, and the reliability of the Apostles is not less than that of the Prophets, it is asked, How might the word of the Prophets be firmer than either of these (Estius)? Responses: 1. It is called and was *firmer*, not in itself, but only by circumstance (Gomar, similarly Gerhard); according to the opinion of the Jews to whom he writes (Gomar, similarly Estius, Menochius, Gerhard, Beza), to whom the authority of the Prophets, by the long duration of time and consent of ancestors, has already been established and confirmed; but the authority of the Apostles was yet new (Estius). Thus it is explained by Augustine, Aquinas, Cajetan, Salmasius, etc. (Gerhard). Consult John 5:47 (Gomar). Hence the Apostles were confirming their doctrine from the Prophets of the Old Testament, Acts 17:11; etc.; and Christ prefers the word of the Prophets to miracles, Luke 16:29, 31. Moreover, this word was consigned to books, and frequently confirmed by a succession of Prophets, while that word was heard only by the three Apostles, and it passed by (Gomar). Now, it is to be observed that it is not here said to be *firmer* than the voice of the Father, which among the Jews had supreme authority; but the testimony of the Apostles, which immediately preceded (Estius). 2. This might now be able to be called firmer even than itself, that is, because it was confirmed by the majesty of Christ and the testimony of the Father (Gomar). That is to say, the Word of the Prophets always had authority among us indeed: But now it has much greater authority, according to which we see that concerning the Messiah the event so beautifully agrees with the words. Thus we have βεβαιούν, *to make firm/sure*, also in Mark 16:20;<sup>2</sup> 1 Corinthians 1:6;<sup>3</sup> Hebrews 6:16;<sup>4</sup> and it answers to the Hebrew דִּקְוָה/*confirmation* (Grotius). But, if he had meant this, he would have said, *firmer than previously* (Estius). 3. The comparative, *firmer*, is able to be taken here, either, 1. for the Positive, *firm* (Erasmus, Vatablus, Gagnæus, etc. in Gerhard). But of this no or few examples are given, as in Acts 17:21, καινότερον/*newer* is in the place of καινόν/*new* (Gerhard). Or, 2. for the Superlative, *firmest* (Gerhard, thus Beza, Piscator), as in Matthew 11:11; 22:13; 1 Corinthians 13:13;<sup>5</sup> 15:19.<sup>1</sup> But it is preferable that the Comparative be taken properly, as said above (Gerhard).

<sup>1</sup> Greek: καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον.

<sup>2</sup> Mark 16:20: "And they went forth, and preached every where, the Lord working with them, and confirming (βεβαιούντος) the word with signs following. Amen."

<sup>3</sup> 1 Corinthians 1:6: "Even as the testimony of Christ was confirmed (ἐβεβαιώθη) in you..."

<sup>4</sup> Hebrews 6:16: "For men verily swear by the greater: and an oath for confirmation (εἰς βεβαίωσιν) is to them an end of all strife."

<sup>5</sup> 1 Corinthians 13:13: "And now abideth faith, hope, charity, these three; but the

Peter having proved the certainty of the evangelical doctrine, by their testimony that had seen Christ's glory in his transfiguration, and heard the Father's testimony of him, now proves the same by the testimony of the prophets under the Old Testament, and calls the *word of prophecy a more sure word*, comparing it either, 1. With the voice from heaven, than which he calls the word of prophecy more firm or sure, not in respect of truth, (which was equal in both,) but in respect of the manner of its revelation; the voice from heaven being transient, and heard only by three apostles; whereas the word of prophecy was not only received by the prophets from God, but by his command committed to writing, confirmed by a succession of their fellow prophets in their several generations, and approved by Christ himself, and by him preferred before miracles themselves, Luke 16:29, 31. Or, 2. With the testimony of Peter and the other two apostles concerning that voice which came to Christ, than which testimony the word of prophecy is said to be more sure; not simply and in itself, but in respect of those to whom the apostle wrote; it was more firm in their minds who had received it; or, more sure as to them that were Jews, and had so fully entertained the writings of the prophets, and had them in so great veneration, being confirmed by the consent of so many ages; whereas the testimony of these apostles did not so fully appear to them to be Divine, as not being heretofore expressed in Scripture.

[Whereunto, etc., ὃ καλῶς ποιεῖτε προσέχοντες] It is a Trajection, of which sort is found in 1 Peter 3:21 (Piscator). *Whereunto* is to be construed with *taking heed* (Estius). *Whereunto ye do well taking heed* (Montanus, Vulgate), or, *that ye take heed* (Piscator). That ye turn the books of the Prophets with a nocturnal and diurnal hand (Grotius, similarly Gerhard), and from these ye carefully search out the truth (Estius, Gerhard). Προσέχειν, *to take heed*, denotes diligent and attentive study, as in Matthew 7:15;<sup>2</sup> 10:17<sup>3</sup> (Gerhard). He commends their reverence for the Prophets (Cameron on verse 20, similarly Estius, Gerhard, Gomar), both, so that he might confirm the pious in their duty and love toward the Scripture of the Prophets; and, so that he might

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greatest (μειζον/greater) of these is charity."

<sup>1</sup> 1 Corinthians 15:19: "If in this life only we have hope in Christ, we are of all men most miserable (ἐλλεινότεροι, *more miserable*)."

<sup>2</sup> Matthew 7:15: "Beware (προσέχετε) of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

<sup>3</sup> Matthew 10:17: "But beware (προσέχετε) of men: for they will deliver you up to the councils, and they will scourge you in their synagogues..."

meet the calumnies of those that were traducing them as adversaries of the Prophets (Gomar). He exhorts them to read the Prophetic writings. Thus also Acts 17:11 (Estius). And first he treats of the reading, then of the interpretation, of the Prophets (Gomar).

**Whereunto ye do well that ye take heed; i.e. that ye search and study it, subject your consciences to the power of it, and order your conversations according to it.**

[As unto a lamp (that is, a candle, torch, lantern lighted [Estius]) *shining in a gloomy* (or, *dark/obscure* [Erasmus, Pagnine, Castalio, Beza, etc.]: *Αὐχμηρὸς* properly signifies *squalid*, for squalor cleaves to dark places [Gerhard]: or, *dry*: now, man, having not the gift of Prophecy, is a *dry place*; in Micah 4:8, *ἰνὴν*/stronghold/mound is translated *αὐχμώδης*, *looking dry*, *squalid*<sup>1</sup> [Grotius]) *place*<sup>2</sup>] To this it is compared, either, 1. because the whole time of this life is a night of error and ignorance, in which the Scripture shatters the darkness, and guides us (most interpreters in Estius). Or, 2. because the light of the Prophetic Scripture is slight and restricted (Estius out of Hassel., Adam., Lorinus, etc.). It indicates a difference between the Old Testament and the New. The former is after the likeness of a lamp shining in the darkness; the latter after the likeness of the sun fully illuminating all things with its brightness (Vorstius).

**A light; or, lamp, to which the word is often compared, Psalm 119:105; Proverbs 6:23; because, as a lamp or candle lighted dispels the darkness, and gives light to those that are in the house or room where it is; so the word gives light to all that are in God's house, as the church is called, 1 Timothy 3:15. A dark place; or, dirty, squalid, because places that have no light are usually filthy; the dirt which is not seen is not removed.**

[Until, etc., ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν] *All the way until the day dawn* (understanding, *for you*: or, by Syllepsis,<sup>3</sup> from the following part, *in your hearts* [Estius]), *and the day star* (which is the morning star, hastening before the Sun, and, with its own light appearing suddenly with the Sun, it makes a certain beginning of the Day: which the Gentiles call the *star of Venus* [Estius]: Others: *the Sun* [Syriac]; *φωσφόρος/phosphoros* also denotes the Sun, as Suidas testifies, since it belongs to it *φῶς φορεῖν*, *to bear light*, *to illuminate and bring in the day* [Gerhard]) *arise*

<sup>1</sup> Micah 4:8a: “And thou, O tower of the flock, the strong hold (ἰνὴν; αὐχμώδης, in the Septuagint) of the daughter of Zion, unto thee shall it come, even the first dominion...”

<sup>2</sup> Greek: ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ.

<sup>3</sup> That is, a construction in which one word governs two or more others words, but agrees in gender, case, and number with only one of them.

in your hearts (Erasmus, Pagnine, Piscator, etc.). By *day*, etc., and *Phosphorus*, etc., here he understands, either, 1. the full day in the case of the Church triumphant (Gomar); or, the Future age (a great many interpreters in Estius, Augustine, Bede, and Cajetan in Gerhard, Calvin); when we shall see God face to face,<sup>1</sup> as in a clear light, when these supports shall no longer be necessary (certain interpreters in Estius). To which it is objected, 1. that to this agrees not at all the comparison to the Day Star, since in that Christ, coming in His own glory, shall surpass even all the splendor of the Sun (Estius, similarly Gerhard). Neither is the solid knowledge of the Future life able to be called the *beginning of the day* (certain interpreters in Calvin). Response: He does not here compare the parts of the day to each other, but he opposes the whole day with its parts to darkness (Calvin). 2. That at that time there shall be no more need of the Apostolic Scripture than of the Prophetic (Gerhard). Or, 2. the time of the advent of Christ to destroy the Jews, and to liberate the Christians, etc. (Hammond): or, 3. the progress and increase of faith (Estius); or, a clearer and more perfect knowledge of Christ and divine mysteries (Gerhard out of Estius), through the word of the Gospel and operation of the Holy Spirit [by degrees] arising in their hearts (Gerhard). The sense: until ye be illuminated by the light of faith in such a way that your souls be no longer troubled by any scruples of doubts. For unto this perfection of faith many of the faithful Jews had not yet come, like those in Acts 17:11 (Estius). But the word *until* hinders, by which the use of the Prophecies is restricted to a short time, as if, with the light of the Gospel seen, they would now be unnecessary (Calvin). Responses: 1. *Until* always includes the antecedent time, but it does not necessarily exclude the consequent time, as in Matthew 28:20 and elsewhere. 2. The day has not yet fully dawned to the faithful, on account of the darkness yet remaining in this life, from which by degrees we are liberated by the illumination of the divine word and Spirit (Gomar). [Others: The sense:] Until ye yourselves obtain the Prophetic gift from God. Prophecy is also called a *dripping*, Micah 2:6;<sup>2</sup> Ezekiel 21:2;<sup>3</sup> and φωτισμός/*illumination*, as in Judges 13:8;<sup>4</sup> Daniel 5:14; and the *Day Star*, Isaiah 9:2,<sup>5</sup> for נֹגֶה is properly

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<sup>1</sup> 1 Corinthians 13:12.

<sup>2</sup> Micah 2:6: “Prophesy ye not, say they to them that prophesy (אֲלֹהֵי תַּחַת): they shall not prophesy (לֹא יִנָּבֵא) to them, that they shall not take shame.” נֶטַף signifies *to drip* or *drop*.

<sup>3</sup> Ezekiel 21:2: “Son of man, set thy face toward Jerusalem, and drop (וְהִטָּר) thy word toward the holy places, and prophesy (וְהִנָּבֵא) against the land of Israel...”

<sup>4</sup> Judges 13:8b: “O my Lord, let the man of God which thou didst send come again unto us, and teach (פּוֹטִיאוּנוּ, in Alexandrinus) us what we shall do unto the child that shall be born.”

<sup>5</sup> Isaiah 9:2: “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined (נֶגַה).”

the *Day Star* to the Hebrews. He that does not yet have its light upon him, for the present must borrow it from another. It is not necessary to carry firewood into the forest. Philo, Προφήτη δὲ οὐδὲν ἄγνωστον, ἔχοντι νοητὸν ἥλιον ἐν ἑαυτῷ, *but to the Prophet nothing is unknown, having a mental sun in himself*<sup>1</sup> (Grotius).

*Until the day dawn, and the day star arise in your hearts; either,*  
 1. The last day, called *the day* by way of excellency, because when it once begins it will never end, and will be all light without any darkness: and then what is said of the word of prophecy is to be understood of the whole Scripture; and the sense is, that whereas the whole time of this life is but a kind of night of error and ignorance, God hath set up his candle, given us the light of the Scripture to guide us and lead us, till we come to the glorious light of the future life, in which we shall have no need of the light of the Scripture to direct us, but shall see God as he is, and face to face, 1 Corinthians 13:12. According to this exposition, the dawning of the day, and the daystar arising, do not signify different parts of the same day, but rather the whole day, as opposed to that darkness which would totally overspread us, were it not for the light the word affords us: our minds of themselves are dark, in them the light of the word shines, and dispels the darkness by degrees, according as the Spirit gives us more understanding of it; but yet the darkness will not be wholly removed, till the day of eternal life dawn upon us, and the daystar of the perfect knowledge of God in the beatifical vision arise in our hearts. Or, 2. By the day dawning, and the daystar arising, may be understood a more full, clear, and explicit knowledge of Christ, and the mysteries of the gospel; and then this relates particularly to the prophecies of The Old Testament; and, as Paul calls the times of the Old Testament a *night*, Romans 13:12, as being a time of darkness and shadows, in comparison of the light and knowledge of Christ under the New Testament; so Peter here compares the writings of the prophets to a candle, which gives some, but less light, and the preaching of the gospel to the dawning day, and daystar arising; and commends these Christian Jews to whom he wrote, for making use of and attending to even this lesser light, till they attained to greater degrees of illumination, and the daystar of a more full and clear knowledge of Christ, as revealed in the gospel, did arise in their hearts. This exposition is favoured by Acts 17:11; they there, and so the Jewish converts here, did search the Scriptures, to see if the

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<sup>1</sup> *Special Laws* 4:36.

things spoken by the apostles did agree with what was before written by the prophets; and as they there, so these here, are commended for their diligence in so doing, and intimation given them, that they must attend to the light of the Old Testament prophecies, till they were thereby led into a greater knowledge and understanding of the gospel revelation.

Verse 20: Knowing this first, that (**Rom. 12:6**) no prophecy of the scripture is of any private interpretation.

[*Knowing this first* (that is, principally [Grotius, Gerhard]; or, before all things, so that the necessity for this admonition might be signified: Πρῶτον/*first* here is not so much of order, as of dignity and pre-eminence [Gerhard])] Or, *if ye know* (Beza, Piscator), and have certainly persuaded yourselves (Tirinus).

**Knowing this first; either, principally and above other things, as being most worthy to be known; or, knowing this as the first principle of faith, or the first thing to be believed.**

[*That, etc.,* ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται] *That every prophecy of scripture* (that is, either, 1. prophecy [Beza, Gerhard], or prophetic prediction [Estius], recorded in the writings of the Prophets [Gerhard], or in Sacred Scripture [Beza]: in which sense προφητεία/*prophecy* is taken in Matthew 13:14; Revelation 1:3; 22:7, 10, 18, 19, which signification agrees with the following verse [Gerhard]: Or, 2. Interpretation of Scripture, as προφητεία/*prophecy* is taken in Romans 12:6; 1 Corinthians 13:2, 8; 1 Thessalonians 5:20; Revelation 11:6 [Gerhard, thus Estius]: Or, 3. Prophetic Scripture, by Hypallage<sup>1</sup> [Gerhard out of Lapide], as the word is taken in the following verse [Gerhard]) *is not done by private interpretation* (Montanus), or, *is not of one's own, or private, interpretation* (Erasmus, Tigurinus, Vatablus, etc.). *That no prophecy of Scripture is of one's own* (or, *private* [Castalio]) *explanation* (Beza, Piscator). [They explain this in a variety of ways:] *It is not done*, that is, brought to pass, *by proper*, that is, literal, *interpretation*, or *solution*. For generally prophecies have a sense typical and mystical. He admonishes them, lest they should stick excessively in the bare letter, or proper interpretation of the Prophecies concerning Christ, which are, as it were, *a lamp shining in a dark place*, that is, are obscure and enveloped in fog; but they should rather pay attention to the mind of the Prophet, to the mystery that was veiled in the letter, until the light of the Gospel might disclose the type and mystery in their hearts (Knatchbull). Others: Scripture is not to be explained at one's own will (Gerhard, thus Gomar), or according to one's own

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<sup>1</sup> That is, an interchange of cases.

disposition (Gerhard, thus Beza, Vorstius, Estius, Tirinus, Gomar); but according to the Scripture itself (Vorstius); and its interpretation is to be sought from God (Beza, Gomar). *One's own interpretation* he does not here oppose to common or public (Beza, thus Vorstius), but rather the adventitious gift of the Holy Spirit to the natural skillfulness of men. Ἐπίλυσις/*interpretation* is derived from ἐπιλύειν, which is *to unloose* and *unfold* (Beza); and it signifies *interpretation*, or *exposition*. Thus Mark 4:34;<sup>1</sup> Acts 19:39<sup>2</sup> (Estius, Gerhard). It is derived from the unloosing of bands, since exposition is, as it were, the unloosing of some knot (Gerhard). Ἐπιλύειν is the same thing as רָחַץ, which is *to interpret hidden things*, and it found in the place of this in the Septuagint of Genesis 41:12, where the dream explained by Joseph is treated.<sup>3</sup> Now, that interpretation of Joseph, accomplished, not by natural acumen, by revelation, was *revelation*. Wherefore ἐπίλυσις is רִנְיָהּ, *an interpretation*,<sup>4</sup> namely, of that which otherwise would be hidden in the mystery of the Divine counsel. Whence also Prophets are able to be called *interpreters of the Divine will*. And the Chaldean Paraphrase of Song of Solomon 1:1 says that *Isaiah explained*, in the place of *prophesied*.<sup>5</sup> Therefore, this Prophetic revelation of the Divine will could rightly be called ἐπίλυσις, *explication*, or *interpretation* (Cameron). Ἐπίλυσις properly is *unloosing*. There are two species of this: for either I explain my mind concerning that, and then ἐπίλυσις properly is *interpretation*; or of another, but then it is *unloosing*, or *incitement* (James Cappel). Moreover, ἐπίλυσις in this place does not pertain to the office of the Interpreter (James Cappel, similarly Cameron), the hearer or reader of Scripture; but to the force or impetus of Prophesying (Cameron), or to that motion by which a Prophet is impelled to speak or write (James Cappel). To which it is a support, 1. that

<sup>1</sup> Mark 4:34: "But without a parable spake he not unto them: and when they were alone, he expounded (ἐπέλυε) all things to his disciples."

<sup>2</sup> Acts 19:39: "But if ye enquire any thing concerning other matters, it shall be determined (ἐπιλυθήσεται) in a lawful assembly."

<sup>3</sup> Genesis 41:12: "And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted (פָּתַר) to us our dreams; to each man according to his dream he did interpret (פָּתַר)." Aquila uses ἐπιλύειν to translate פָּתַר.

<sup>4</sup> For example, Genesis 41:11: "And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation (פְּתָרוֹן) of his dream."

<sup>5</sup> Chaldean Paraphrase of Song of Solomon 1:1a, c: "The songs and hymns which Solomon the prophet, king of Israel, delivered by the Spirit of prophecy, before Jehovah, the Lord of the whole world. Ten songs are sung in this world; but this is the most excellent of them all. The first song Adam sung, at the time when his sins were forgiven him, and when the Sabbath-day came he put a covering upon his lips, as sung a psalm or song of the Sabbath day.... The tenth song, the children of the captivity shall sing, at the time when they shall come out of captivity, as it is written and explained by Isaiah the prophet (כְּתִיב וּמִפֶּרֶשׁ עַל יְדֵי יִשְׁעִיָּה)..."



ἐπίλυσις appears to be an agonistic term, and could here be rendered *sending* (Cameron, similarly Hammond). Runners in the stadium, with the restraints released, which were called ἀφετήρια, *the starting barriers of a race-course*, were bursting onto the course, which thence was beginning; now, Prophets were said *to run*, Jeremiah 23:21; Ezekiel 13:6, 7, like Couriers and Runners sent from heaven. Ἐπίλυσις in this place, therefore, appears to be nothing other than God's sending of the Prophets to prophesy, by which He opens to them, as it were, the starting barriers of a race-course, so that they might run. Furthermore, God is said *to open the mouth* of His Ministers, Ephesians 6:19. Compare Ezekiel 3:15, 16. And *to give a mouth*, Luke 21:15. But this is a certain ἐπίλυσις/*loosing*. Mouths are frequently said *to be loosened* for the Soothsayers in Virgil also. And Lycophron<sup>1</sup> in *Cassandra*, Ἔλυσσε χρησμῶν, ὥς πρὶν, αἰόλον στόμα, *he loosed the nimble mouth of the oracles, as before*. 2. The verb γίνεται, *is or becomes*,<sup>2</sup> which denotes emergence, and shows whence the Scripture is. It is a harsh and inept expression, and without example, that the Scripture or any book might be said γίνεται, *to become*, by interpretation, if someone interpret it: obviously interpretation does not make the Scripture to be Prophetic (Cameron). 3. A comparison of the verses preceding and succeeding (James Cappel, Cameron, similarly Calvin). In which it is not asked, Who has the right to interpret the Prophecies? but rather, By whose impulse, by what right, do the Prophets dare to publish their Prophecies and to consign them to writing? In what place ought we to hold their Prophecies (James Cappel)? What reverence is due to them, and why is so much to be attributed to the Prophetic word? (Cameron). [The sense of the passage, therefore:] It is to be firmly held as a principle of belief, and as pre-eminently trustworthy (Dickson), that they are not of human invention (Dickson, similarly Calvin, James Cappel, Cameron, Hammond), but of Divine revelation (Dickson, thus Cameron); that they do not proceed from the Writer's own mind, sense, or explication, but from the mind, sense, and explication of God (Dickson), or from the Divine command, law, motion, impulse (James Cappel); that the Prophets set forth to men, not their own mind, but God's, not human inventions, but Divine commandments (Cameron); and that therefore the Scriptures are to be understood by explication, not which men, whether few or many, devise, but of which the Spirit of God Himself is the author (Dickson). Peter especially commands that faith be had in the Prophecies as the indubitable oracles of God, because they did not proceed from man's own motion (Calvin). Others: In the place of ἐπιλύσεως,

<sup>1</sup> Lycophron was a Greek poet of the third century BC.

<sup>2</sup> 2 Peter 1:20: "Knowing this first, that no prophecy of the scripture is (γίνεται) of any private interpretation."

*interpretation* or *unloosing*, here is to be read ἐπιλύσεως (certain interpreters in Cameron), or ἐπιλυσίας, *an approach* or *assault*. Now, ἐπήλυσις is *an impulse*, or *inspiration* (certain interpreters in Beza, *a certain extraordinary one of the Spirit* (certain interpreters in Cameron). For also Hesychius interpreters ἐπιλυσία as ἐπωδὴν, *a song sung over* or *a spell*, when it is used of Magicians (Beza). And perhaps that, *the Spirit of God rushed upon me*,<sup>1</sup> could be expressed, ἐπῆλθεν ἐπ' ἐμὲ, just as also the Latins say that something *came into mind*: this is a certain sort of ἐπήλυσις. But to this opinion it is objected, 1. that Hesychius does not say ἐπήλυσιν, but ἐπιλυσίαν; 2. that ἐπιλυσία in Hesychius is not *inspiration*, but *the efficacy, which follows the words of enchanters*; 3. that it is not credible Peter chose to make use of a word brought into disrepute by Magicians (Cameron); 4. that those words are Poetic (Beza); 5. that it consistently appears in all (Cameron) Greek Codices as ἐπιλύσεως (Beza, Cameron). Others: I completely agree with those that think ἐπιλύσεως is to be read here. *Prophecy is not a thing of our impetus*. One does not have it by willing. *The Spirit blows where He will*.<sup>2</sup> I am not ignorant that ῥηξ, *to interpret hidden things*, is translated ἐπιλύειν, and that by Philo in *Concerning the Contemplative Life*, ἐπίλυσιν is used of *the explication of Scripture*. But what I have now said is simpler, and coheres better with what follows (Grotius).

***That no prophecy of the Scripture is of any private interpretation:*** the Greek word here used may be rendered, either, 1. As our translators do, *interpretation*, or *explication*; and then the meaning is, not that private men are not to interpret the Scripture, only refer all to the church; but that no man nor company of men, no church nor public officers, are to interpret the Scripture of their own heads, according to their own minds, so as to make their private sense be the sense of the Scripture, but to seek the understanding of it from God, who shows them the meaning of the word in the word itself, (the more obscure places being expounded by the more clear,) and by his Spirit leads believers, in their searching the Scripture, into the understanding of his mind in it: God himself being the author of the word, as verse 21, is the best interpreter of it. Or, 2. *Mission* or *dismissal*; a metaphor taken from races, where they that ran were let loose from the stage where the race began, that they might run their course. The prophets in the Old

<sup>1</sup> For example, 1 Samuel 10:10: “And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him ( וַיָּבֹאוּ עָלָיו רוּחַ יְהוָה ), and he prophesied among them.”

<sup>2</sup> John 3:8.

Testament are said to *run*, as being God's messengers, Jeremiah 23:21, and God is said to *send* them, Ezekiel 13:6, 7. And then this doth not immediately concern the interpretation of the Scripture, but the first revelation of it, spoken of in the next verse; and the question is not, Who hath authority to interpret the Scripture now written? but, What authority the penmen had to write it? and consequently, what respect is due to it? and why believers are so carefully to take heed to it? And then the meaning is, that it is the first principle of our faith, that the Scripture is not of human invention, but Divine inspiration; that the prophets wrote not their own private sense in it, but the mind of God; and at his command, not their own pleasure.

Verse 21: For (2 Tim. 3:16; 1 Pet. 1:11) the prophecy came not in old time (or, *at any time*<sup>1</sup>) by the will of man: (2 Sam. 23:2; Luke 1:70; Acts 1:16; 3:18) but holy men of God spake *as they were* moved by the Holy Ghost.

[*Not, etc., οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία*] For not by the will (or, *pleasure* [Piscator, Beza, Gerhard], *desire* [Pagnine], *choice* [Menochius, Gerhard]) of man (or, *human* [Gerhard], that is, by human work [certain interpreters in Gerhard]: or, by the institution of any man [Estius]; or, by human procuration, that is to say, it is not a human invention [Tirinus, thus Estius]: not by human choice devised [Gerhard]: not by the impulse of their own will, as they do who make public the thoughts of their own mind [Cameron]) *was brought* (that is, *from heaven*, as in verse 18, to which place there is regard here [Gerhard], unto the earth [Tirinus]: Others: This word properly agrees with Messengers, who are the same as Couriers and *bearers* of letters, of which sort were the Prophets [Cameron]: Or, *came* [Syriac, thus Estius], *was published* [Castalio], was introduced [Estius]) *at any time* (or, *formerly* [Beza, Piscator]) *prophecy* (Montanus). By the name of *prophecy* he understands (Gerhard), either, 1. the use and function of prophesying, that is, of predicting future events, and of discovering to men the hidden things of God (Estius); or, 2. the Prophetic word (Gerhard, similarly Menochius), of which mention is made in verse 19, or the Scripture (Estius, Tirinus, Gerhard, Gomar), the Prophetic Scripture (Estius, Gerhard, Gomar); for already the Prophetic word was not had except in the writings of the Prophets (Gerhard).

***The prophecy; the prophetic writings, or word of prophecy, verse 19. Came not in old time by the will of man; the prophets spake not of themselves what and when they pleased.***

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<sup>1</sup> Greek: ποτὲ.

[*But, etc., ἀλλ' ὑπὸ Πνεύματος Ἁγίου φερόμενοι ἐλάλησαν ἄγιοι Θεοῦ ἄνθρωποι*] *But, urged (or, inspired [Vulgate], seized, or, as they were led [Syriac in Gerhard], or, stirred up [Erasmus, Vatablus], or, impelled [Erasmus, Vatablus, Estius, Gerhard]:* The proper expression of the matter: for to the Greeks also such were *Θεοφορητοὶ*, *those possessed or borne by God*: Concerning the force of this word, see Hebrews 1:3:<sup>1</sup> That very thing is what is expressed by *נִצְּחַ*, *to impel*, in Judges 13:25:<sup>2</sup> The sense is the same here as in Daniel 2:27, 28 [Grotius]: And this word pertains to Couriers, as is able to be proven from Hebrews 6:1, *ἀφέντες—φερώμεθα*, *leaving behind...let us press on*: That *ἀφέντες* alludes to *ἀφετήρια* or *the starting point of races*, whence they were beginning to run [Cameron]) *by the Holy Spirit* (not as the profane soothsayers, who are everywhere described as furious [Beza]; not as those possessed by an evil spirit, who neither understand what they say, nor have it in their power not to speak; but being elevated above natural ability, that is, with prophetic light infused, and with the knowledge of mysteries instilled; which then by the free motion of the will they speak or write [Estius]: This *φορὰ*/*bearing* includes, 1. the illumination of the mind with the knowledge of mysteries, etc.; 2. the gift of infallibility; 3. the gift of Prophecy, or prediction of future things; 4. a peculiar motion and instinct unto preaching and writing, as in Acts 17:16; Revelation 1:10; 5. *δύναμιν ἑρμηνευτικὴν*, *a gift of expression*, by which they were able to set forth clearly the divine mysteries [Gerhard]), *spoke* (understand, divine mysteries: The language of *speaking* also comprehends writing [Estius, Gerhard], of which *λαλεῖν*, *to speak*, is often used, as in Acts 2:31; 3:22, 23; Romans 3:19; James 5:10 [Gerhard]: [The sense of the passage:] They spoke future things, not as they themselves were willing, but as the Spirit of God was urging them [Grotius]) *holy men of God* (Beza, Piscator), that is, the Prophets (Estius, Menochius, Tirinus, Drusus, Piscator, Gerhard, Grotius): who elsewhere are called *men of God* (Gerhard, thus Estius, Grotius), as in 1 Samuel 2:27; 9:6; 1 Kings 17:18; 2 Kings 4:7 (Grotius). See on 1 Timothy 6:11; 2 Timothy 3:17 (Estius, Gerhard). He calls these *holy*, both, because God sanctified and consecrated them to this ministry, and, because they were outshining others with respect to holiness of life (Gerhard); and, lest anyone should doubt of their holiness (Estius). And this is the reason for the former, why the writings of the Prophets are not to be held as human writings, namely, because those men, Divinely inspired, and carried beyond themselves,

<sup>1</sup> Hebrews 1:3: “Who being the brightness of his glory, and the express image of his person, and upholding (φέρων) all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high...”

<sup>2</sup> Judges 13:25: “And the Spirit of the Lord began to move him (נִצְּחַ) at times in the camp of Dan between Zorah and Eshtaol.”

prophesied (Cameron). It is fitting, therefore, that the Holy Spirit be the interpreter of His own words through other passages of His Scripture (Dickson, similarly Gomar); and that the faithful attend to the Scriptures, and compare them among themselves, so that they might perceive the sense of the Holy Spirit (Dickson). Hence it is gathered, that the whole Scripture is the word of God, neither is it to be received by us in any other way than if God had immediately brought it forth (Estius).

***But holy men of God; prophets, called men of God, 1 Samuel 2:27; 9:6; 1 Kings 17:18, and elsewhere. They are here called holy, not only because of their lives, wherein they were examples to others, but because they were the special instruments of the Holy Ghost, who sanctified them to the work of preaching, and penning what he dictated to them. Spake as they were moved; or, carried out, or acted, i.e. elevated above their own natural abilities. This may imply the illumination of their minds with the knowledge of Divine mysteries, the gift of infallibility, that they might not err, of prophecy, to foretell things to come, and a peculiar instinct of the Holy Ghost, whereby they were moved to preach or write.***



## Chapter 2

*The apostle foretelleth the appearance of false teachers, the impiety of them and their followers, and the judgments that would overtake them, 1-6. The godly shall be delivered, as Lot was out of Sodom, 7-9. The wicked principles and manners of these seducers described, 10-19. The mischief of relapsing into sin, 20-22.*

Verse 1: But (**Deut. 13:1**) there were false prophets also among the people, even as (**Matt. 24:11; Acts 20:30; 1 Cor. 11:19; 1 Tim. 4:1; 2 Tim. 3:1, 5; 1 John 4:1; Jude 18**) there shall be false teachers among you, who privily shall bring in damnable heresies, even (**Jude 4**) denying the Lord (**1 Cor. 6:20; Gal. 3:13; Eph. 1:7; Heb. 10:29; 1 Pet. 1:18; Rev. 5:9**) that bought them, (**Phil. 3:19**) and bring upon themselves swift destruction.

[*But there were also False Prophets*<sup>1</sup>] It coheres well with what precedes. For not all are Prophets of God who say that they are such. Many falsely take to themselves that title. Many are stirred by a Devilish Spirit (Grotius). Καὶ/*also* here has regard to the preceding; that is to say, With those Prophets sent by God also arose False Prophets, who, says he, were not sent, but *were*, or *arose*. He had commended the reading of the Sacred Scripture; here he shows the use of it, namely, lest they be seduced, etc. (Gerhard). From the mention of the Prophets he opportunely transitions to the principal argument of this Epistle, which concerns the avoidance of False Prophets, whose pursuits and character he describes in general (Estius).

***But there were false prophets also:*** the apostle having been exhorting them to continuance and progress in faith, admonishes them here of such as might labour to draw them from it; and having made mention of the Old Testament prophets, holy men of God, he hereby takes occasion to tell them of, and caution them against, false teachers which would be among themselves. This *also* in the text plainly relates to what went before: q.d. Together with those prophets which were sent by God, there were likewise false prophets, such as were not sent of him.

[*Among, etc., ἐν τῷ λαῷ*] *Among the people* (Beza, Piscator), κατ' ἐξοχὴν, *par excellence*, namely, of God (Gomar, thus Piscator, Gerhard), or Israelite (Grotius, Gomar, thus Estius, Gerhard), as the article indicates

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<sup>1</sup> Greek: ἐγένοντο δὲ καὶ ψευδοπροφῆται.

(Piscator, Gerhard). See 1 Kings 22:6; Jeremiah 28; Ezekiel 13:2; 22:25, 28; Zephaniah 3:4 (Grotius).

***Among the people; the people of Israel.***

[*Even as* (or, *similarly also* [Gerhard]) *in you* (or, *among you* [Beza, Piscator, Gerhard]), according to a Hebraism: Nevertheless, thus also Cicero, *Friendship*, says he, *is only in the good*,<sup>1</sup> that is, among the good [Gerhard]: *Among you*, namely, Christians [Estius, Gerhard], in the New Testament [Gerhard], as they were among the ancient people [Estius]) *shall be lying teachers*, ὧς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι] *Teachers false* (Beza, Piscator), or, *lying* (Drusius), that is, inventors of lies (Gerhard). He principally understand Carpocrates<sup>2</sup> and his associates, who were in the times of Hadrian<sup>3</sup> (Grotius); the Gnostics (Hammond, certain interpreters in Gerhard), who arose either at that time, or immediately after that (certain interpreters in Gerhard); or, Simon Magus with his disciples, even Cerinthus,<sup>4</sup> and the Nicolaitans<sup>5</sup> (Estius), of whom mention is made in Revelation 2:6 (Gerhard). Paul also,<sup>6</sup> and Jude, made mention of such prowling about in their time. Whence in what follows concerning them he often speaks in the present tense. But he says *there shall be*, because those were few in comparison with those who yet were going to arise (Estius). Here, the future verbs indicate that here all heretics of all times are treated (Gerhard).

***Even as there shall be false teachers; teachers of false doctrine, Matthew 7:15; Acts 20:29. Among you; among you Jewish, as well as among the Gentile Christians; or, among you as Christians and God's people under the New Testament, in opposition to the people of God under the Old.***

[*Who, etc.*, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας] *Who shall introduce* (or, *shall bring in covertly* [Erasmus, Illyricus], *shall introduce secretly* [Grotius], *stealthily and slyly* [Gerhard], under the appearance of piety creeping into the flock [Beza, similarly Gerhard]; or, beside Christian doctrine [Gerhard,

<sup>1</sup> *De Amicitia* 18.

<sup>2</sup> Carpocrates of Alexandria was the founder of a libertine Gnostic sect in the early second century.

<sup>3</sup> Hadrian was Roman Emperor from 117 to 138.

<sup>4</sup> Cerinthus (c. 100) was a heretic: He taught his followers to keep the Jewish law for salvation, and denied the divinity of Jesus (believing that the Christ came to Him at His baptism); like some Gnostics, he denied that the Supreme God made the world, and believed that the bodyless, spiritual Christ inhabited the man Jesus. He also anticipated a millennium of earthly pleasures after the Second Coming but before the general resurrection.

<sup>5</sup> Although the Nicolaitans are mentioned by the early Church Fathers, little is known with certainty about them beyond what is mentioned in John's Apocalypse, that they ate things sacrificed to idols, and committed fornication. See Revelation 2:6, 14, 15.

<sup>6</sup> For example, 2 Thessalonians 2:7; Titus 1:10.



similarly Beza], which they shall not deny, but shall corrupt [Gerhard]; by adding, or subtracting, or changing [Beza], which the preposition *παρὰ*<sup>1</sup> indicates [Piscator, Gerhard, Beza]: Or, beyond notice, or with no one observing; that is to say, *παρὰ παρατήρησιν εισέρχοντες*, *coming in beyond observation* [Gerhard]: Hence *παρεΐσακτοι*, *men secretly brought in*,<sup>2</sup> Galatians 2:4<sup>3</sup> [Estius, Gerhard]: Hence *παρεισέδυσαν*, *they crept in unawares*, Jude 4 [Gerhard]) *heresies* (or, *sects* [Grotius, Camerarius, Vulgate]: For the word *αἰρέσεως* is neutral in its own nature [Grotius, thus Estius]; but it is distinguished by an addition [Grotius], and by the use of the Church is now received in a negative sense [Estius]: Now, heresy is false doctrine concerning the foundation of religion, with contumacy toward the confutation of the Church, and repeated admonitions, Titus 3:10 [Gomar]) *destructive* (Beza, Piscator, etc.), or, *pernicious* (Vorstius, Grotius), or, *of perdition* (Vulgate), *of destruction* (Piscator). Ruined (Gerhard, Vatablus), and bringing ruin (Estius, Gerhard), on account of the shipwreck of the faith.<sup>4</sup> It is a Genitive denoting effect, added either for the sake of restriction, because *αἵρεσις* is a neutral word (Estius), or rather, for the sake of description (Estius).

**Who shall privily bring in: the Greek word signifies either to bring in slyly and craftily, under specious pretences, and without being observed, Galatians 2:4; Jude 4; or, to bring in over and above, or beside the doctrine of the gospel, which they did not renounce; or both may be implied. Damnable heresies; Greek, heresies of destruction, i.e. destructive, such as lead to destruction, viz. eternal, or damnation.**

[Even, etc., καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἄρνούμενοι] *Even denying the Lord that bought* (or, *acquired* [Vulgate]) *them* (Erasmus, Pagnine, Beza, Piscator, etc.). By *δεσπότην*/*Lord* here they understand, either, 1. Jesus Christ (Estius, Menochius, Drusius, Piscator, Grotius), who is commonly called *Κύριος*/*Lord* in the New Testament (Vorstius); but also *δεσπότης*/*Lord* sometimes, as in Acts 4:24;<sup>5</sup> Revelation 6:10;<sup>6</sup> who also redeemed them,

<sup>1</sup> Παρεισάγω is a compound of *παρὰ* and *εἰσάγω*, *to bring in*.

<sup>2</sup> From *παρεισάγω*.

<sup>3</sup> Galatians 2:4: “And that because of false brethren unawares brought in (*παρεισάκτους*), who came in privily (*παρεισῆλθον*) to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage...”

<sup>4</sup> 1 Timothy 1:19.

<sup>5</sup> Acts 4:24: “And when they heard that, they lifted up their voice to God with one accord, and said, Lord (*Δέσποτα*), thou art God, which hast made heaven, and earth, and the sea, and all that in them is...”

<sup>6</sup> Revelation 6:10: “And they cried with a loud voice, saying, How long, O Lord (*ὁ δεσπότης*), holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

inasmuch as He died for all (Grotius, thus Gerhard); even for reprobates, who were made partakers of that redemption according to some effects (Estius). [But] such words do not always signify the Effect, especially the final Effect, but often Efficacy. Thus σώζειν, *to save*, is taken in 2 Timothy 1:9 (Grotius). Others: He calls those *bought* by the blood of Christ κατὰ δόξαν, *with respect to external appearance*, because to others they appeared to be truly faithful (Piscator). Now, they were denying this Jesus, [either, 1. directly and expressly] because they were withdrawing their honor from Him, saying that *He was born of His father Joseph*, and that *many of the flock of Carpocrates are equal to Him, some even superior*, Irenæus' *Against Heresies* 1:24 (Grotius); or, denying that Christ is God, like the Arians<sup>1</sup> (Menochius): [or, 2.] if not in word, certainly in deeds, and in depravity of doctrine (Estius, thus Gerhard), or in those things which follow upon their doctrine (Gerhard). Or, 2. God the Father (Gomar, Lightfoot's *Harmony, Chronicle, and Order of the New Testament* 51, Vorstius), who without controversy is called δεσπότης/*Lord*, Luke 2:29;<sup>2</sup> Acts 4:24; 2 Timothy 2:21,<sup>3</sup> moreover, (as I think) Jude 4<sup>4</sup> and Revelation 6:10 [concerning which see Gomar]. The Son is never so called. *To buy* here is the same thing as *to acquire*, and to make His own, as in Isaiah 55:1; Revelation 3:18 (Gomar). This is taken out of Deuteronomy 32:6, *Is He not thy Father that hath bought thee?* namely, from Egypt, so that He might make thee a people peculiar to Himself (Lightfoot's *Harmony, Chronicle, and Order of the New Testament* 51). God the Father everywhere is said to have redeemed us, just as also Christ. Consult Acts 20:28; 1 Corinthians 6:20; Ephesians 5:25; Revelation 1:5 (Vorstius).

***Even denying; either in their words or their practices, either directly, or by consequence of their doctrines or actions; they that profess they know God, but contradict that profession in their lives, are said to deny him, Titus 1:16. The Lord; either, 1. God the Father, so called, Luke 2:29; Acts 4:24, etc., and probably Revelation 6:10; nor is there any necessity, but, Jude 4, the word may be understood***

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<sup>1</sup> Arius (c. 250-336) was a presbyter in Alexandria, Egypt. He became embroiled in controversy when he asserted that the Son of God was a subordinate being, created by the Father. His teaching was condemned at Nicea in 325, but the heresy has endured.

<sup>2</sup> Luke 2:29: "Lord (δέσποτα), now lettest thou thy servant depart in peace, according to thy word..."

<sup>3</sup> 2 Timothy 2:21: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and useful to the master (τῷ δεσπότη), and prepared unto every good work."

<sup>4</sup> Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ (τὸν μόνον δεσπότην Θεόν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστόν)."

of God the Father. Or rather, 2. Christ. *That bought them:* if we understand it of God the Father, the sense is, either, 1. Denying God that bought them, or acquired them and made them his, viz. by calling them out of the darkness and gross wickedness of the world, to the knowledge of Christ and the gospel, and the fellowship of his church. In this general sense the word buying is sometimes taken, Isaiah 55:1; Revelation 3:18. Or, 2. Denying God that bought the people of Israel (whereof these false teachers that should be among the Christian Jews were to be a part) out of Egypt, to make them his peculiar people, whereof they would boast themselves, and yet by their wicked practices deny that God that bought them; the words seem to be taken out of Deuteronomy 32:6: *Is not he thy Father that hath bought thee?* as likewise from verse 5 of that chapter. Peter calls them *spots*, verse 13 of this chapter. But if we understand it of Christ, which seems most probable, the sense is, either, 1. That Christ bought or redeemed them, (in which sense the word is sometimes taken,) in that by his death he purchased the continuance of their lives, and the staying of their execution, and rescued them from that present destruction which, without Christ's interposition, had seized on them, as it had likewise on the whole visible creation immediately upon the apostacy of mankind. Or, 2. This is spoken not only of their pretences, that they should profess themselves redeemed by Christ, but in the style of the visible church, which should judge them to be so till they declared the contrary by their wicked actions; and it likewise holds true in a forensical or judicial style, according to which whosoever professeth himself to be redeemed by Christ, and yet denies him in his deeds, is said to deny the Lord that bought him; it being alike as to the greatness of the crime, whether he be really redeemed, or, professing himself to be so, denies his Redeemer.

[*Bringing instead, etc., ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν*] *Fetch*ing (or, *bringing upon* [Piscator]) *themselves swift* (that is, unexpected: for that which is such appears to happen swiftly and suddenly [Estius]) *destruction* (Piscator, similarly Beza, Gerhard). By the war of Bar Kokhba, to whom they adhered, as worldly men (Grotius). *Swift*, that is, more quickly than their expectation, since they were promising themselves life, long in this life, and eternal in heaven (Gerhard); that is to say, they shall perish forever (Gerhard, similarly Estius).

*And bring upon themselves swift destruction; shall hasten their own destruction, it may be temporal in this world; to be sure,*

**eternal in the other. It may be called *swift*, as coming upon them unawares, and when they think least of it, as 1 Thessalonians 5:3.**

Verse 2: And many shall follow their pernicious ways (**or, *lascivious ways, as some copies read***<sup>1</sup>); by reason of whom the way of truth shall be evil spoken of.

[*And many, etc.*, καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπωλείαις] Ἀσελγείαις, *lascivious ways*, is read by the Complutensian edition and six other Codices (Beza). [They thus render the words:] *Many shall follow their destructions* (Erasmus, Illyricus, Tirinus, Pagnine, Beza, Piscator, similarly Castalio, Montanus, Zegers, Menochius), that is, destructive doctrines (Piscator, Vorstius, Gerhard, thus Beza, Gomar). Metonymy of effect (Piscator, Gomar). By this expression he removes the scandal of the Apostasy and of the multitude, and deters from the contagion of heresies (Gomar). Or, *luxuries* (Vulgate, Zegers), *lewdnesses* (Arabic, similarly the Syriac, Æthiopic). For they were granting *love-potions*, and works of lewdness they were reckoning among *thing indifferent*: Irenæus and Epiphanius. Theodoret says of them, νόμον τὴν ἀκολασίαν ποιούμενοι, *they make licentiousness their law*. The same calls Carpocrates and his associates τῆς ἀσελγείας καὶ τῆς παρανομίας διδασκάλους, *teachers of lasciviousness and loose living*. Augustine says of Carpocrates, *He was teaching every shameful work, and all invention of sin*. (Grotius).

***And many shall follow their pernicious ways; Greek, their destructions, i.e. those ways of error which are attended with destruction (the effect being put for the cause by a metonymy;) and the sense is, that as these false teachers shall bring destruction upon themselves by their heresies; so others, running with them into the same errors, shall fall into the same destruction.***

[*Through whom* (that is, by whose vice and wickedness [Menochius]; because of whose doctrine and manners [Grotius]) *the way of truth* (that is, either, 1. Christ, who is both the *way* and the *truth*, John 14:6 [certain interpreters in Estius]: or, 2. Christianity [Estius, Menochius, Drusius], or Evangelical doctrine, which is called *the way*, Acts 19:9 [Grotius, thus Gomar, Gerhard], likewise Acts 9:2; 22:4; 24:14, and *the way of salvation*, Acts 16:17, and *the way of the Lord*, Acts 18:25, 26 [Gerhard]: On the other hand, evil habits also go by the name of *way*, 2 Peter 2:15; Jude 11 [Grotius]: Now, the Gospel is called *the way of truth*, because it is the doctrine of saving truth [Gomar]; or, that is to say, that heavenly truth, which is the particular way to

<sup>1</sup> In the Textus Receptus, ἀπωλείαις, *destructions* or *destructive ways*; in the overwhelming number of Byzantine manuscripts, ἀσελγείαις, *licentious ways*.

true happiness: Syntax of which sort is found in Romans 4:12, *the footsteps of the faith* [Piscator]) *shall be blasphemed*<sup>1</sup>] That is, it shall be harassed with curses (Estius), shall be regarded in an ill manner (Grotius), by occasion of them (Gomar); because they also were wanting to be called Christians, as Irenæus notes “Concerning the Carpocratians”.<sup>2</sup> [See the words in Grotius.] Thus also Epiphanius’ *Against Heresies* 27. A similar thing in Romans 2:24; 1 Timothy 6:1; Titus 2:5 (Grotius).

**By reason of whom; or, by whom, viz. these false teachers, or their followers, or both. The way of truth; the gospel, so called, as being the doctrine of saving truth. It is called the way, Acts 9:2; 19:9; 22:4; the way of salvation, Acts 16:17; the way of God, Acts 18:26. Shall be evil spoken of; blasphemed, whether by false teachers themselves and their followers, or by others taking occasion by them: see Romans 2:24; 1 Timothy 6:1; Titus 2:5.**

Verse 3: And (Rom. 16:18; 2 Cor. 12:17, 18; 1 Tim. 6:5; Tit. 1:11) through covetousness shall they with feigned words (2 Cor. 2:17; 2 Pet. 1:16) make merchandise of you: (Deut. 32:35; Jude 4, 15) whose judgment now of a long time lingereth not, and their damnation slumbereth not.

[*And, etc., καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται*] *And through avarice* (that is, on account of their own profit [Estius]; ἐν/in in the place of διὰ, *through* or *on account of* [Piscator, Grotius]) *with feigned* (or, *fabricated* [Erasmus, Illyricus, Tigurinus], skillfully composed in order to deceive [Gerhard, thus Estius, Menochius]) *words* (for they set forth as a pretext the terms *faith* and *love*, as Irenæus teaches<sup>3</sup> [Grotius]) *you* (or, *concerning you* [Erasmus, Illyricus, Tigurinus]) *they shall make merchandise* (Pagnine, Beza, Piscator, Erasmus, etc.), or, *they shall trade* (Erasmus, Vatablus), *they shall traffic* (Grotius), or, *they shall abuse for profit* (Erasmus, Vatablus, Zegers, Estius), that is, as cattle, or slaves, they shall abuse unto trafficking (Beza, Gomar); just as Pliny said that unskilled physicians *do business in souls*<sup>4</sup> (Beza). [The sense:] Under the appearance of piety they shall deceive you and cheat you of your money, and from your disadvantage they shall obtain their advantage (Gerhard). Those who promise salvation to those not correcting their lives attract many disciples to themselves, and from them amass many things whence they might live pleasantly (Grotius). A Metaphor from avaricious merchants, who commend their own merchandise with all craft of words, even through lies (Estius, thus Gerhard, Menochius). Thus heretics

<sup>1</sup> Greek: δι’ οὗς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.

<sup>2</sup> *Against Heresies* 1:25.

<sup>3</sup> *Against Heresies* 1:25.

<sup>4</sup> *Natural History* 29:5:11.

adorn their false doctrines with words, so that they might more easily deceive those insufficiently attentive (Menochius). We have the word ἐμπορεύεσθαι also in James 4:13<sup>1</sup> (Grotius, Gerhard): either, with the genitive and the preposition ἐπὶ, as in Genesis 42:34;<sup>2</sup> or, with the accusative and the preposition εἰς, as in Hosea 12:1;<sup>3</sup> or, with the Accusative of the thing, as in Proverbs 3:14;<sup>4</sup> Ezekiel 27:21;<sup>5</sup> but here with the Accusative of the person, which is done rarely (Gerhard). It answers to the Hebrew רָחַץ, *to go about*, as it appears in Genesis 34:10,<sup>6</sup> 21;<sup>7</sup> Proverbs 31:14;<sup>8</sup> etc. In this sense Cicero<sup>9</sup> and others often use *nundinari*, *to traffic* (Grotius).

**With feigned words; deceitful speeches, which have a show of truth to hide their errors. Make merchandise of you; as of slaves or beasts: it seems to be a metaphor taken from merchants that speak great things of bad wares, the better to vend them; the sense is, with specious words, and pious pretences, they shall deceive you to make a gain of you.**

[*To whom, etc.*, οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει] *To whom condemnation* (or, *punishment* [Castalio]) *for a long time past* (or, *of old* [Gerhard]); that is to say, determined from eternity, and predicted in the Scriptures [Estius, similarly Gerhard]) *is not at ease* (or, *does not delay* [Erasmus, Pagnine, Vatablus, etc.], *does not rest* [Vulgate, Montanus, Syriac, Arabic]; that is, it is not idle, does not become slothful, but stenuously advances, and hastens, so that it might overtake them [Menochius]; and it hangs

<sup>1</sup> James 4:13: “Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and trade (ἐμπορευσόμεθα), and get gain...”

<sup>2</sup> Genesis 42:34b: “...so will I deliver you your brother, and ye shall traffick in the land (ἐπὶ τῆς γῆς ἐμπορεύεσθε, in the Septuagint).”

<sup>3</sup> Hosea 12:1: “Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt (εἰς Αἴγυπτον ἐνεπορεύετο, in the Septuagint).”

<sup>4</sup> Proverbs 3:14: “For the merchandise of it (αὐτήν ἐμπορεύεσθαι, in the Septuagint) is better than the merchandise of silver, and the gain thereof than fine gold.”

<sup>5</sup> Ezekiel 27:21: “Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these they traded with thee (ἐν οἷς ἐμπορεύονται σε, in the Septuagint).”

<sup>6</sup> Genesis 34:10: “And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein (וָיָסְדֻרְוּ; καὶ ἐμπορεύεσθε ἐπ’ αὐτῆς, in the Septuagint), and get you possessions therein.”

<sup>7</sup> Genesis 34:21a: “These men are peaceable with us; therefore let them dwell in the land, and trade therein (וָיָסְדֻרְוּ; καὶ ἐμπορεύεσθωσαν αὐτήν, in the Septuagint); for the land, behold, it is large enough for them...”

<sup>8</sup> Proverbs 31:14: “She is like the ships of a merchant (וָיָסְדֻרְוּ; καὶ ἐμπορευομένη, a ship engaged in business, in the Septuagint); she bringeth her food from afar.”

<sup>9</sup> For example, *Phillipicæ* 3:10; *In Verrem* 1:119.

over them [Grotius, similarly Gerhard], in belief and expectation it will fall upon them quite speedily [Estius]: A Metaphor from a traveler, as in Proverbs 6:11 [Gomar]), *and whose destruction does not fall asleep* (Beza, Piscator, etc.), but remains awake, these things in their own time most certainly being about to overtake them (Estius). Long ago God determined to send imposters, having been deceived by which, such men might perish in the worst way, Matthew 24; John 5:43. Now, not obscurely considered are the words of Moses, Deuteronomy 32:35. Thus Jude, who copied many things from this Epistle, so that he might show that those things that are here predicted now have happened (Grotius).

***Whose judgment; or, condemnation. Now of a long time; being of old determined by God, and foretold in the Scripture, and so nearer than they themselves imagine. Lingereth not; i.e. goes on apace, and hastens on them. And their damnation; or, destruction. Slumbereth not: i.e. watcheth, as ready to overtake them in its time: it may be a metaphor taken from a traveller, as Proverbs 6:11; or the apostle alludes to Deuteronomy 32:35, where the like expression is found: see 2 Peter 2:1.***

Verse 4: For if God spared not (**Job 4:18; Jude 6**) the angels (**John 8:44; 1 John 3:8**) that sinned, but (**Luke 8:31; Rev. 20:2, 3**) cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment...

[*For if God*] An imperfect speech, for nothing follows which answers to the word *if* (Castalio). Here is a Hyperbaton,<sup>1</sup> resumed in verse 9 (Erasmus). He illustrates and confirms the certitude of predicted destruction by induction and similitude, the antecedent of which is in verses 4-8, the consequent in verse 9 (Gomar). Others: It is ἀνανταπόδοτον/*anantapodoton* (Piscator, Gomar), or an Ellipsis of the consequent in the connected assertion (Piscator), which sort is found in Romans 9:22 (Piscator, Gerhard). For *neither shall He spare them* is to be understood (Piscator, thus Castalio, Gerhard). Unless perhaps εἰ/*if* has crept in in the place of καὶ/*and* (Piscator).

[*The angels that sinned* (he treats of those Angels whom Jude calls those μὴ τηρήσαντας, etc., *not keeping, etc.*: Whose leader *abode not in the truth*, John 8:44, and drew many others with him, of whom that one in Genesis 3:1 was indicated [Grotius]) *He spared not*] That is, He punished most grievously. For the negative is put in the contrary affirmative (Gerhard).

[*But, etc., ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους*] That σειραῖς/*chains* is a Dative, either, 1. of *instrument*, so

<sup>1</sup> That is, a change in the normal word order.

that it might be referred to *those dragged down*, as if it should be said that they were dragged down into hell with strong cords, or chains (certain interpreters in Estius); or, 2. of acquisition (Mede, Estius), or end: and it is governed, either, 1. by *τετηρημένους*, *having been reserved*, as *δεσμοῖς*, *chains*, in Jude 6 is governed by *τετήρηκεν*, *He hath reserved*, so that *σειραῖς*, *for chains*, might be in the place of *εἰς σειράς*, *unto chains*, and *δεσμοῖς*, *for chains*, in the place of *εἰς δέσμους*, *unto chains*, as the Hebrew ל both serves the Dative, and signifies the preposition *εἰς/unto*: just as also the Greeks use *τῇ πόλει*, in the place of *εἰς πόλιν*, *unto the city* (Mede's *Works* 1:4<sup>1</sup>): or, 2. by *παρέδωκεν*, *He delivered* (Piscator, Estius), with the result that the words are out of order (Piscator); just as we say that someone is delivered to custody, prison, chains, namely, to be detained and punished (Estius). *Ταρταρώσας* is a *ἁπαξ λεγόμενον*, *hapax legomenon*, only occurring here (Mede's *Works* 1:4, thus Gerhard); and it is the same as *εἰς τάρταρον ῥίψας*, *having been cast unto Tartarus* (Piscator). It is derived from the name *τάρταρος/Tartarus*, which is the same as *ὁ ᾗδης*, *hell*, in Luke 16:23, and the *abyss* in Luke 8:31<sup>2</sup> (Piscator, Vorstius), when they are taken generally, both as the *place of torment*, Luke 16:28, and *prison*, Revelation 20:7; 1 Peter 3:19 (Piscator). *Ταρταροῦν* is nothing other than *to cast down*. For what is the lowest in whatever matter is called *τάρταρα*, whether in the earth, or in the water, or, as here, in the air. Evidently from the Syriac ܬܪܬܪܐ. Homer said *Τάρταρον ἡρόοντα*, *murky Tartarus*, in *Iliad* Θ, and in the same book, —*Βαθὺς δὲ τε Τάρταρος ἄμφις*, *but Tartarus is deep all around*. Likewise *ζόφον ἡρόοντα*, *murky darkness*, *Iliad* Μ and Φ (Grotius). The Scholiast in *Æschylus*'<sup>3</sup> *Eumenides* says, *Pindar*<sup>4</sup> *relates that Apollo overcame Pytho by force: on account of which the earth desired that he ταρταρῶσαι*, *cast it down to Tartarus*. And Tzetzes<sup>5</sup> in *Allegories* 109, *Πῶς ταρταροῖ Ζεὺς τὸν Κρόνον μοι φασκέτω*, *let him affirm for me how Zeus casts Kronos down to Tartarus*; and *Allegories* 259, *Καὶ ταρτάρωσιν τοῦ τεκνοβρῶτος Κρόνου*, *and a casting down to Tartarus of child-devouring Kronos*. And the word *καταταρταροῦν*, *to hurl down to Tartarus*, occurs in Apollodorus<sup>6</sup> *Library*,<sup>7</sup> in the history of the Hekatonkheires and the Titans,<sup>1</sup> and

<sup>1</sup> On 2 Peter 2:4.

<sup>2</sup> Luke 8:31: "And they besought him that he would not command them to go out into the deep (εἰς τὴν ἄβυσσον)."

<sup>3</sup> *Æschylus* (525-456 BC) was perhaps the earliest of the Greek tragedians.

<sup>4</sup> *Pindar* (c. 522-443 BC) is the best preserved of the nine canonical lyric poets of ancient Greece.

<sup>5</sup> John Tzetzes was a twelfth century poet and grammarian, living in Constantinople.

<sup>6</sup> Apollodorus of Athens was a second century BC Greek poet and historian.

<sup>7</sup> *Bibliotheca*. Although attributed to Apollodorus, the *Bibliotheca*, an encyclopedia



in the Notes of Didymus upon Homer,<sup>2</sup> in the book of Pharnuthus concerning the nature of the gods, and in a book *περὶ ποταμῶν*, *Concerning Rivers*, which is found in the works of Plutarch.<sup>3</sup> Now, whom Apollodorus calls *καταταρταρωθέντας*, *those hurled down to Tartarus*, the same he also calls *ἀπνευστί* [*by the same spirit, or breath*] *ῥιφθέντας εἰς τάρταρον*, *those hurled unto Tartarus*. [These things, with many others, has the Most Illustrious Jacobus Windet, celebrated not so long ago as a Doctor of Medicine in London, whose untimely death all, with whom the liberal arts are in favor, will lament with me, in his most learned little book *Concerning the State of the Dead*.<sup>4</sup>] Moreover, by *tartarus* he understands, either, 1. this gloomy atmosphere, in which the demons are detained until the final judgment (Augustine and Bede and a great many in Estius, similarly Mede's *Works* 1:4). Those rebel Angels, although they had a seat in the highest heaven, domicile of purest light, thence were thrust down below all the starry region, unto the regions of the atmosphere nearest to the earth, whence their leader is called *ἄρχων τῆς ἐξουσίας τοῦ ἀέρος*, *the prince of the power of the air*, Ephesians 2:2 (Grotius). But I do not think that any Writer, sacred or profane, has made use of *tartarus* in this sense (Estius). Or, 2. the hell of the damned (Estius, Gerhard, Gomar), which is called *the abyss*, Luke 8:31;<sup>5</sup> Revelation 9:1;<sup>6</sup> 11:7;<sup>7</sup> etc. (Estius, Gerhard). There demons are detained, yet in such a way that, with God permitting to whom He will, in this atmosphere, as if assigned to them as a temporary prison, they might delay, ready to tempt or to vex men. Therefore, many demons dwell in this atmosphere, and many also are detained by the bars of hell (Estius). [Thus they render the words:] *But those into tartarus having been thrust down* (or, *having been*

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of Greek mythology, cites authors who wrote centuries later.

<sup>1</sup> Hesiod's *Theogony*. In Hesiod's presentation of the mythology, the Hekatonkheires, *the Hundred-handed*, were three monstrous giants of incredible strength and ferocity. Soon after their birth, Uranus cast them down to Tartarus, where they remained until Zeus rescued them, enlisting their help to overthrow the Titans.

<sup>2</sup> Didymus Chalcenterus (c. 63 BC-10 AD) was a Greek scholar and grammarian. He wrote commentaries upon many Greek authors, including Aristarchus' edition of Homer.

<sup>3</sup> *Concerning Rivers*, although formerly ascribed to Plutarch, was probably written during the second century AD. Its author is unknown.

<sup>4</sup> *De Vita Functorum Statu*.

<sup>5</sup> Luke 8:31: "And they besought him that he would not command them to go out into the deep (τὴν ἄβυσσον, *the abyss*)."

<sup>6</sup> Revelation 9:1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit (τοῦ φρέατος τῆς ἄβυσσου, *the well of the abyss*)."

<sup>7</sup> Revelation 11:7: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit (τῆς ἄβυσσου, *the abyss*) shall make war against them, and shall overcome them, and kill them."

cast down [Erasmus, Illyricus, Tigurinus], *having thrown down* [Vatablus], *having been plunged* [Zegers], or rather, *when He had condemned unto the punishment of tartarus* [Mede]) *with chains* (or, *with bonds* [Erasmus, Vatablus, Zegers], *with cords* [Drusius], *with ropes* [Vulgate], or, *unto chains* [Mede]: Now, they are called *σειραὶ*/cords, or [as it is in Jude 6] *δεσμοὶ*/bonds, just as also by Pindar speaking of the souls of the impious, *ζεῦγλαι ἄφυκτοι*, *yokes from which there is no escape*, even that Law of God which forbids Demons to wander beyond their assigned places, indeed [perhaps, or], to act, except by permission, Revelation 20:2 [Grotius]) *of darkness* (or, *of night* [Erasmus], *dark*<sup>1</sup> [Vatablus]: He understands the very darkness that receives the damned [Vatablus]; that is to say, He bound in darkness as chains: Now, he calls that condition of life, the most miserable and full of terrible horror, *darkness* [Beza]: Now, to understand these things Philo brings light to us; *Light*, says he, *in heaven is pure, but here mixed with murky air*: Thus also Plutarch says that *Ἅδην*/Hades is *ἄερα*/air/haze, adding that by Homer it is called *ζόφον ἠερόεντα*, *the murky nether darkness*, etc.<sup>2</sup> [see Grotius]) *He delivered to damnation* (or, *unto damnation* [Pagnine], *to*, or *unto*, *judgment* [Piscator, Erasmus, Vatablus, Tigurinus], or, *to the day of judgment*, from a comparison with Jude 6 and Matthew 12:42 [Mede's Works 1:4]) *as ones kept* (Piscator, Beza, Erasmus, Pagnine), or, *to be kept* (Erasmus, Vatablus, Zegers), or, *who are kept* (certain interpreters in Estius). A Metaphor from condemned criminals, who are held fast in the mire of prison, confined, until he is forcibly dragged unto the ultimate punishment (Beza). Now, both this Writer and Jude say that *those deserter Angels are kept in that air, as in a prison, unto the day of Judgment* (Grotius, Mede), when they shall bear punishments appropriate for their crimes, which is indicated also in Matthew 8:29 (Grotius). But do not thus understand this, as if in the meantime the demons bear no punishments; but on the last day they are said to be judged and condemned, both, because at that time all power of hurting shall be taken from them, and, especially because at that time their weakness and wickedness shall be displayed before the whole world; which to their most haughty spirits shall be the most distressing punishment by far (Estius). With respect to us, at that time they shall undergo their first judgment and punishment, because what now lies hidden from us at that time will be made to known to us and to the whole world; although in themselves, and with respect to God and others who see them, they have for a long time endured it (Tirinus).

***For if God spared not the angels that sinned, but cast them down to hell: elsewhere called the deep, Luke 8:31, and the bottomless pit, Revelation 9:1; 11:7; 17:8; 20:1, 3. This implies a change, 1. Of the***

<sup>1</sup> Here, the Genitive ζόφον, *of darkness*, is taken adjectivally, *with dark chains*.

<sup>2</sup> *Iliad* 15:191.

state of those sinning angels, that whereas before it was the highest among the creatures, now it is the lowest. 2. Of their place, that whereas they were before the throne of God with the rest of the angels, they are now thrust down into a lower place, agreeable to their sin and misery. What place that is we find not expressed in Scripture, and therefore we are not to be over curious in our inquiries after it; but may rest satisfied, that they are excluded from the place of their primitive happiness, and are in a place where they are afflicted with the pain both of loss and sense. *And delivered them into chains of darkness:* either to be bound, or held with darkness as with chains; or kept in *chains under darkness*, as Jude 6; where *darkness* may imply the misery and horror of their condition, and *chains*, their obduracy in their wickedness, their despair of deliverance, their expectation of future judgment, Hebrews 10:27, together with the providence and power of God, watching over and holding them in that condition, till final vengeance come upon them. It is a metaphor taken from malefactors condemned, who are bound in chains, and kept in the dungeon till execution. *To be reserved;* so kept that they cannot escape. *Unto judgment;* viz. that of the last day, the time of their full torment, in which the wrath of God, which they feel in a great measure now, will come upon them to the utmost.

Verse 5: And spared not the old world, but saved (Gen. 7:1, 7, 23; Heb. 11:7; 1 Pet. 3:20) Noah the eighth *person*, (1 Pet. 3:19) a preacher of righteousness, (2 Pet. 3:6) bringing in the flood upon the world of the ungodly...

[*And, etc., καὶ ἀρχαίου κόσμου*] *And the ancient, or old, world, etc.* (Beza, Piscator, Erasmus, Vatablus). Thus he calls mankind (Grotius, Estius, similarly Piscator, Vorstius), before the Flood (Grotius, thus Beza, Vorstius, Estius, Menochius).

***And spared not the old world: the world, for men in the world, viz. those that lived in it before the flood.***

[*The eighth person, Noah*] Either, 1. among the descendants of Adam (certain interpreters in Beza): But Noah was the tenth in the line of human generation.<sup>1</sup> Or, 2. among the followers of righteousness; inasmuch as Adam might be excluded on account of the transgression, and Lamech on account of the double homicide (Zegers). Or, 3. because he was one of the eight saved, 1 Peter 3:20 (Grotius, similarly Estius, Menochius, Zegers, Beza, Piscator, Drusius, Gerhard, Hammond). An expression of which sort is found in

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<sup>1</sup> See Genesis 5; 1 Chronicles 1:1-4; Luke 3:36-38.

Martial, *Tell me how many*,<sup>1</sup> and at what price thou wouldst like to dine<sup>2</sup> (Grotius). Thus Plutarch “Concerning Pelopidas”,<sup>3</sup> εἰς οἰκίαν δωδέκατος κατελθὼν, *the twelfth entering into the house*, that is, with eleven companions. Polybius’ *The Rise of the Roman Empire* 16, Διονησιδωρος τρίτος ἀπενήξατο, *Dionysodorus, the third, swam away*, that is, with two others he swam away (Gerhard). Fewness of number is here indicated, that it might be placed over against the scandal of the multitude of the impious (concerning which he treated in verse 2) (Gomar). [4. Perhaps this could be joined with what follows, in this manner, *Noah, the eighth preacher of righteousness*, whether you begin the computation from Enos, under whom the public worship of God was instituted, Genesis 4:26, from whom Noah is enumerated the eighth; or you begin from Adam, and subtract whatever two, who, although it may be that they were pious men, did not deserve to be called preachers of righteousness; which Peter was able to have either from tradition, or from the instinct of the Holy Spirit (Poole).]

***But saved Noah the eighth person; viz. together with the other seven, his wife, three sons, and their wives, 1 Peter 3:20. Noah may be particularly named, because God had a special respect to him, and for his sake spared others.***

[*A preacher of righteousness* (not civil or human, but that which pleases God [Estius]; or, of the just vengeance of sins, which was overhanging the world [Menochius, similarly Piscator, Estius])] Both by word (Estius, Menochius), exhorting them to righteousness and holiness (Estius, thus Menochius, Piscator); and by deed, namely, the very fabrication of the Ark through so many years (Estius), and by example of his life (Estius, Menochius): because he took all pains that he might convert the men of his age to *righteousness*, that is, to a more honest life, Matthew 24:37; 1 Peter 3:20; whence also it is said that he *condemned* that *World*, Hebrews 11:7 (Grotius). The word κήρυξ/*preacher* is emphatic, for it signifies *a public crier*, namely, who, having been sent with public authority, announces something with a clear voice (Gerhard).

***A preacher: constituted to be so by Divine authority and commission. Of righteousness: i.e. not only, 1. Of the righteousness of God, who had threatened to destroy the world for its wickedness; but, 2. Of the righteousness of Christ upon all them that should believe. It is not to be doubted but he preached the same righteousness whereof he himself was heir, and that was the righteousness of faith, Hebrews 11:7; and this he did not in words only, but in his actions; in that he built the ark for the saving***

<sup>1</sup> Quotus is able to signify *how many*, or *what position in a numerical series*.

<sup>2</sup> *Epigrams* 14:217.

<sup>3</sup> In *Parallel Lives*. Pelopidas (died 364 BC) was a Theban statesman and general.

himself and his household, which was a type of the salvation of believers by Christ. And, 3. Of the righteousness of sanctification, in his exhorting the men that then were to repentance and holiness, if possibly thereby they might prevent the approaching deluge.

[*The flood, etc.*, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας] We have this word, κατακλυσμός/*flood*, in Matthew 24:38, 39; Luke 17:27. Plato often makes use of it;<sup>1</sup> but also Varro in Censorinus.<sup>2</sup> And ἐπάξας, *bringing upon*, accurately expressed: thence ἐπαγωγὰι/*introductions/miseries* in Sirach, *all evils sent in from heaven*<sup>3</sup> (Grotius). *With the Flood* (or, *Deluge* [Grotius]) *upon the world* (that is, that infinite multitude [Vorstius, thus Gerhard]) *of the impious* (that is, upon the world, full of impious men [Menochius, Piscator]; upon the human race of that time, which all, with few exceptions, had receded from true piety: Thus he with reason calls the men of the first age, thinking nothing good, which sort are described in Genesis 6 [Grotius]) *brought* (Beza). *Bringing the flood* (Vulgate), or, *when He had brought in*, that is, He had begun to bring in (Estius).

***Bringing in the flood upon the world of the ungodly; the whole multitude of wicked men then living in the world.***

Verse 6: And (Gen. 19:24; Deut. 29:23; Jude 7) turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, (Num. 26:10) making *them* an ensample unto those that after should live ungodly...

[*And, etc.*, καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν] *And the cities Sodomorum, of Sodom* (it is the custom of the Septuagint Translators to make use of the plural Σόδομα, as they do with Ἱεροσόλυμα/*Jerusalem*, whom Matthew follows, Matthew 10:15; 11:23, 24; etc. Neither is it otherwise in Strabo [Grotius]) *and Gomorrha* (with two other cities, Admah and Zeboim [Estius, thus Piscator]) *reduced to ash* (Strabo says that that whole land is τεφρώδη, *like ashes*;<sup>4</sup> Solinus<sup>5</sup> says that *it gave way into shifting dust*:<sup>6</sup> Consult Amos 4:11 [Grotius]) *with an overthrow* (or, *destruction* [Grotius out of the Glossa]: It answers to the word הָרָסָה, *an*

<sup>1</sup> For example, *Laws* 679d.

<sup>2</sup> Censorinus was a Roman grammarian and author of the third century AD. His *De Die Natali* is extant, covering a wide variety of subjects, and relying heavily upon Varro and Suetonius.

<sup>3</sup> Sirach 23:11: "A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities (ἐπαγωγῶν)."

<sup>4</sup> *Geography* 16:2:44.

<sup>5</sup> Gaius Julius Solinus (third century) was a compiler of antiquarian curiosities.

<sup>6</sup> *Polyhistor* 48.

overthrow, in this very history, Genesis 19:29<sup>1</sup> [Grotius, thus Gerhard]) *He condemned* (Beza, Piscator), that is, He punished by utterly overthrowing (Gerhard, Estius); He thoroughly overturned and destroyed (Menochius).

*The cities of Sodom and Gomorrha; which being the chief of the five, include Admah and Zeboim, Zoar, the fifth, being spared for Lot's sake, Genesis 14:8, compared with Genesis 19:22-25. Condemned them with an overthrow; i.e. punished them with a total subversion, or brought that destruction upon them to which he had condemned them.*

[*An example, etc., ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς*] *And He caused* (or, *and He constituted* [Beza]) *that they might be an example to those who are going to live impiously* (Piscator, etc.). Take ὑπόδειγμα here as *example*, as in James 5:10<sup>2</sup> (Grotius), not *what you would imitate* (which is παράδειγμα, an *example* or *model* [Gerhard]), but *which might advise what is to be avoided* (Estius); or, as a *typical example* prefiguring the punishment of hell-fire, which awaits all the impious, from a comparison with Jude 7. Ὑπόδειγμα signifies a *type*, Hebrews 8:5;<sup>3</sup> 9:23<sup>4</sup> (Gerhard). The impious are able to see in this what punishment awaits them. Δεῖγμα/*example* is in Jude 7 (Grotius). *An example*, namely, of wrath and of punishment most certainly prepared (Gerhard).

*Making them an ensample unto those that after should live ungodly; of his wrath and vengeance ready to be poured out upon others that should live ungodly, to deter them from the imitation of the sins of those that had so miserably perished. The word may be rendered a type, (as it is, Hebrews 8:5, and 9:23,) viz. of hellfire, which is to be the punishment of wicked men at the last day: Jude 7 implies as much. As the deliverance of the Israelites out of Egypt was a kind of type of the deliverance of all God's people to the end of the world; so the subversion of these cities was so memorable an instance of Divine vengeance, that the Scripture frequently alludes*

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<sup>1</sup> Genesis 19:29: "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow (הַהֲרָגָה), when he overthrew (הִפְּסֵהוּ) the cities in the which Lot dwelt."

<sup>2</sup> James 5:10: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example (ὑπόδειγμα) of suffering affliction, and of patience."

<sup>3</sup> Hebrews 8:5: "Who serve unto the example (ὑποδείγματι) and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

<sup>4</sup> Hebrews 9:23: "It was therefore necessary that the patterns (ὑποδείγματα) of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

to it, as a type or pattern, when it speaks of the general destruction of the wicked of the world.

Verse 7: And (**Gen. 19:16**) delivered just Lot, vexed with the filthy conversation of the wicked...

[*Just Lot*] Thus he calls him compared with those among whom he was dwelling, *καίτοι γ' οὐκ ἐπ' ἄκρον ἦκε σοφίας*, *for indeed he had not reached the height of wisdom*, as Philo says concerning him (Grotius). Rabbi Salomon on Genesis 13:14 impiously calls Lot *impious*, who he also says *chose for himself a domicile among the Sodomites*, because they were so wicked (Dieu).

[*Oppressed, etc.*, *καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο*] *Worn out* (or, *oppressed* [Æthiopic, thus Erasmus, Tigurinus]; *who was vexed* [Castalio]; *who was grievously afflicted*, as in Acts 7:24<sup>1</sup> [Gerhard]; *who was beaten*, or *smitten with blows* [Gerhard out of the Syriac]) *by the wicked's* (or, *the nefarious'* [Beza, Piscator], either, 1. in the neuter gender, that is, the deeds which they perpetrated [certain interpreters in Gerhard]; or, 2. in the masculine gender, that is, nefarious men, who acknowledge neither law nor right, violators of law [Gerhard]: whom he calls *ἀθέσμους*/*lawless*, because they were not living according to that primeval Law, a Law partly of Nature, partly of Tradition: Thus also *ἄνομα ἔργα*, *lawless deeds*, in the following member<sup>2</sup> [Grotius]) *in luxury conversation*<sup>3</sup> (or, *by wanton*, or *lascivious, conversation* [Erasmus, Tigurinus, thus Beza, Piscator, etc.]): From their nefarious behavior [Gomar]: It was wearying him to live among those so inhospitable and dissolute [Grotius]) *He rescued* (Montanus, etc.). Lest they be involved with them in the conflagration (Estius).

**Vexed; grievously afflicted or wearied. The wicked; unjust, lawless, (understand men,) such as had no respect to law or justice, in opposition to Lot, whom he calls just and righteous.**

Verse 8: ([**Wisd. 19:17**]<sup>4</sup>) For that righteous man dwelling among them, [**Ps. 119:139, 158; Ezek. 9:4**] in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)...

<sup>1</sup> Acts 7:24: "And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed (τῷ καταπονούμενῳ), and smote the Egyptian..."

<sup>2</sup> 2 Peter 2:8: "(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds [ἀνόμους ἔργους];)..."

<sup>3</sup> A woodenly literalistic rendering, preserving the Greek word order.

<sup>4</sup> Wisdom of Solomon 19:17: "Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors."

[In seeing, etc., βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν] Those words, βλέμματι καὶ ἀκοῇ, in seeing and hearing, are to be referred (Grotius), either, 1. to ὁ δίκαιος, that righteous man, that there might be no Hyperbaton<sup>1</sup> here; so that the sense might be that Lot, [since] he in seeing and hearing was righteous (Gerhard), and endured to drink in no indecent thing with his ears or eyes (Menochius, similarly Vatablus), was grievously tormented; because he, living among them, was forced daily to see and to hear what he would not (Vatablus out of Erasmus, similarly Menochius, Estius). The verse in the Greek runs thus, *for in seeing and hearing the righteous man, dwelling* (or, *for with respect to eyes and ears that righteous man, while he dwelt* [Calvin]) *among them, from day to day his righteous soul with iniquitous works (their iniquitous works* [Calvin]) *was tormenting* (Estius, thus Calvin, Vatablus), that is, his soul was tormented (Castalio). [But] this Active verb is taken for a Reflexive (Grotius). It signifies that these sufferings were voluntary (Calvin). Or, 2. to ἐγκατοικῶν ἐν αὐτοῖς, *dwelling among them*, in this manner, *Because he was righteous and dwelling among them, that he was forced to see and to hear their crimes, thence his righteous soul was tormented* (Gerhard). Or, 3. to ἐβασάνιζεν, *he vexed* (Grotius, Gerhard), in this manner (Gerhard), *for that righteous man, while he dwelt, or lived, among them, daily* (namely, for sixteen years, since the time he had departed from Abraham [Grotius]) *his righteous soul* (that is, himself [Estius, Gerhard], as in Matthew 12:18; etc.; or, it signifies that the sword of sorrow had passed through his soul, as in Luke 2:35 [Gerhard]) *by their iniquitous, or criminal, deeds both in seeing and hearing* (understanding, *those things* [Estius], that is to say, they were sinning openly, to the extent that not only *was he hearing*, but also *was compelled to see their shameful acts*, as it is said in Genesis 13:13; Isaiah 3:9 [Grotius]) *was tormenting* (Piscator, Beza, Estius). Whatever he might see, or hear, was miserably tormenting him (Gerhard).

**Seeing and hearing: their wickedness was so open and shameless, that he not only heard the report of it, but saw them commit it, Isaiah 3:9. Vexed; Greek, ἐβασάνιζεν/tormented, i.e. extremely afflicted and troubled his own soul, provoking himself to godly sorrow at the sight and fame of their unlawful deeds. His grief was voluntary, and he active in it; the like is said of Christ, on occasion of Lazarus's death, John 11:33, where the margin reads, he troubled himself.<sup>2</sup>**

<sup>1</sup> That is, a change in the normal word order.

<sup>2</sup> John 11:33: "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled (ἐτάραξεν ἑαυτόν, *troubled himself*)..."



Verse 9: (Ps. 34:17, 19; 1 Cor. 10:13) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished...

[*He knows, etc.*] That is, by long practice He is exercised (Beza). He knows, He is able, and He wills (Menochius). He now concludes this oration hitherto pending (Estius). A Hyperbaton<sup>1</sup> (Vatablus): that is to say, If God spared not sinners, but freed the upright, then *He knows how to rescue the pious, etc.* (Vatablus, Estius). From one famous example he infers a general maxim (Grotius).

***The Lord knoweth; according to the common rule, that words of knowledge in Scripture connote affections, as Psalm 1:6. God's knowing here implies not only his infinite wisdom, whereby he is never at a loss, but knows all the various ways whereby the godly may be delivered; but likewise his love and good will to them, whereby he is ready to do it, hath a heart for it: so the word is taken, Ecclesiastes 4:13;<sup>2</sup> Amos 3:10; the text reads, will no more be admonished, the margin, knows not, etc. How to deliver the godly; those that walk in the steps of just Lot and Noah, who was perfect in his generation. This concludes what the apostle began, verse 4: the sum is: If God spared neither wicked angels nor wicked men, destroying the old world and Sodom, but delivered Lot and Noah, righteous persons; he still hath wisdom, power, and will to deliver other godly men, and punish other wicked men.***

[*From temptation, etc.*] That is, from dangers and enemies (Gerhard, similarly Piscator).

***Out of temptations; afflictions, James 1:2, 12.***

[*Unto, etc., εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν*] *Unto the day of judgment* (namely, the last day [Estius]) *those to be tormented* (it is a Present in the place of a Future [Grotius, Vorstius], *κολαζομένους, those punished*, in the place of *κολασθησομένους* [Grotius], *those to be punished* [Erasmus, Vorstius, Estius]: Not only in soul, as now, but also in body [Menochius, similarly Estius]: or rather, *those punished* [Piscator], or, *those paying penalties* [Beza, Piscator]: Which especially agrees with the examples recited [Piscator], of which those are set forth concerning which, while yet living, God exacted punishments, although He also prepared others far more severe to be declared afterwards: Therefore, the sense is that those are thus punished by God, either, by deprivation of this life [Beza], and that by some horrible judgment [Piscator];

<sup>1</sup> That is, a change in the normal word order.

<sup>2</sup> Ecclesiastes 4:13: “Better is a poor and a wise child than an old and foolish king, who knoweth no longer to be admonished (τις ἄνθρωπος πτωχὸς καὶ σοφὸς ἢ βασιλεὺς ἡλικίᾳ καὶ ἡλικίᾳ οὐκ ἔγνω τοῦ προσέχειν ἐτι, in the Septuagint).”

or, by other punishments, so that they might be kept also for a more grievous judgment [Beza]: or, *those paying penalties*, that is, even now in soul in the midst of hell [Piscator]) *to reserve* (Montanus, etc.).

*And to reserve the unjust unto the day of judgment to be punished:* the Greek word is in the present tense, which may be understood, either, 1. As put for the future, and then the sense is as in our translation, that though God many times lets the wicked alone in this world, so that they escape present punishment, yet they shall not escape future torment; they are a while spared, but never pardoned; and when free from temporal evils, are reserved for eternal vengeance. Or, 2. It may be understood as in the present tense, which agrees well with the instances of God's vengeance before mentioned, which was executed on wicked men in this world; and then the sense is: The Lord knows how to deliver the godly out of temptations when he sees fit, even in this life, and how to reserve those wicked men, whom he punisheth with temporal judgments here, to a much more severe and dreadful punishment at the day of judgment hereafter.

Verse 10: But chiefly (Jude 4, 7, 8, 10, 16) them that walk after the flesh in the lust of uncleanness, and despise government (**or, dominion**<sup>1</sup>). (Jude 8) Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

[To a greater extent, etc., μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους] Πορεύεσθαι ὀπίσω is *to follow after*, Luke 21:8<sup>2</sup> (Grotius). *But especially* (and chiefly to keep those to be punished [Estius]) *those that after the flesh* (by the word σαρκὸς/*flesh* he understands all flesh whether of our, or of another, sex, which is not ours, that is, outside of marriage: All such are μiasμοί/*uncleannesses*: For only in marriage is κοίτη ἁμίαντος, *the bed undefiled*, Hebrews 13:4 [Grotius]: He calls *flesh* the depraved desires of the flesh, but especially abominable lusts [Gerhard]) *in concupiscence*, or *the lust of uncleanness*, or *of pollution* (or, *impure lust* [Illyricus, Pagnine], that is, by which they are polluted [Gerhard, Piscator]; or, *on account of polluted desire* [Vatablus], or, *through impure lust*: The preposition ἐν/*in* does not denote the way or place where one walks, but the producing cause, which urges the walking [Piscator]) *walking* (Montanus, etc.); that is to say, who with false doctrine join an impure life (Gerhard). For here he returns to the false teachers (Estius, Gerhard),

<sup>1</sup> Greek: κυριότητος.

<sup>2</sup> Luke 21:8: "And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them (μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν)."

whom in this verse he describes by their wantonness and pride (Gerhard). Here he denotes the Gnostics (Hammond). Irenæus, “Concerning the Carpocratians”, *They say that they have power of doing all things, even impious things. For by human opinion alone activities are considered good and evil.*<sup>1</sup> Epiphanius explains, *πᾶσαν ἀρρήτουρίαν καὶ ἀθέμιτον πράξιν—οὗτοι πράττουσι· καὶ πᾶν εἶδος ἀνδροβασιῶν καὶ λαγνιστέρων ὁμιλιῶν πρὸς γυναῖκας ἐν ἐκάστῳ μέλει σώματος, all lewdness and unlawful practice...these practices: and every kind of homosexual act and carnal intercourse with women with every member of the body*<sup>2</sup> (Grotius).

**But chiefly them:** the apostle here applies the general doctrine delivered to false teachers, whose character he gives in several particulars; the sense is, that God reserves all wicked men to the day of judgment, but those especially that second their corrupt doctrine with a wicked conversation. The verb *reserve* is to be repeated from the former verse. *That walk after the flesh*; to walk after the flesh is either, 1. To follow the conduct of the sensual appetite, like brute beasts, which are led by sense, not by reason or judgment: or, 2. More especially it implies their giving up themselves to filthy lusts, probably unnatural ones, Jude 7, *going after strange flesh. In the lust of*; i.e. through, or out of, implying the cause or spring from whence their actual uncleanness came, viz. their own lust. *Uncleanness*; or, pollution; q.d. In the lust whereby they are polluted, or in their impure lusts.

[*And dominion, etc., καὶ κυριότητος καταφρονοῦντας*] It is an abstract in the place of a concrete, as in Ephesians 1:21;<sup>3</sup> Colossians 1:16.<sup>4</sup> But there Angels are treated, here Men (Grotius). *And they despise rule* (Beza, etc.), or, *authority* (Erasmus, Vatablus), that is, public power and laws (certain interpreters in Menochius); or, *ἐξουσία*/powers, Romans 13:1<sup>5</sup> (Grotius), all placed in authority (Grotius, similarly Erasmus, Vatablus, Beza, Hammond, most interpreters in Estius). So also the Latins use *potestates*/powers (Grotius). But it is read that these heretics despised magistracy (Estius). Others:

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<sup>1</sup> *Against Heresies* 1:25.

<sup>2</sup> *Against Heresies* 27.

<sup>3</sup> Ephesians 1:21: “Far above all principality, and power, and might, and dominion (κυριότητος), and every name that is named, not only in this world, but also in that which is to come...”

<sup>4</sup> Colossians 1:16a: “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions (κυριότητες), or principalities, or powers...”

<sup>5</sup> Romans 13:1: “Let every soul be subject unto the higher powers (ἐξουσία). For there is no power (ἐξουσία) but of God: the powers (ἐξουσίαι) that be are ordained of God.”

*dominion*, that is, of Christ, inasmuch as they substitute in His place Angels as mediators toward God (certain interpreters in Estius). Others: He understands the universal dominion of God, by which He established and governs the world, which those despised and spurned by their fables devised concerning the creation and government of the world (Estius); that is to say, they despise God, the Lord of all, and avenger of sins (Menochius). The Royal and Complutensian Codices read κυριότητας/*dominions*.<sup>1</sup> But it is more correctly κυριότητος/*dominion*,<sup>2</sup> 1. because thus the more and better approved codices have it; 2. because καταφρονεῖν, *to despise*, takes the Genitive; 3. because in Jude 8 it is κυριότητα/*dominion* in the Singular (Gerhard).

**And despise government; i.e. governors, or magistrates; as brotherhood for brethren, 1 Peter 2:17.**

[*Audacious, etc.,* τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες] Either it is an exclamation of complaint or indignation, which is tied to the preceding abruptly because of πάθος/*pathos/passion* (Piscator). Or, it is an Ellipsis (Piscator, thus Beza, Estius). Something is to be understood here, either, *who are* (Ecumenius in Estius); or, *while they are*, so that this part adheres with what follows (Estius); or, *who, I say, as they are* (Beza, Piscator). *Audacious* (to undertake those things by which they might advance their establishment [Estius, Gerhard]; or, to curse [Estius]: there is nothing that they will not dare: Thus in Tacitus a certain man attacks the arrogance of the Stoics, with this added, that *the men of this sect become disorderly* [Grotius]), *stern* (or, *willful* [Grotius], or, *pleasing themselves* [Beza, Piscator], *impudent*, or, *brash* [Menochius]: Tenacious of their own sense and judgment [Menochius, thus Erasmus, Vatablus, Estius]), *excelling glory* (or, *glories* [Zegers, Estius], *dignities* [Beza, Piscator, Revius<sup>3</sup>]; δόξας, that is, τοὺς ἐν δόξῃ, *those in glory* [Grotius], those enjoying honor, that is, the highest honor, Romans 13:1 [Grotius, similarly Erasmus, Beza, Piscator, Estius]; or, *reputations* [Valla, Erasmus]), *they do not fear* (or, *tremble* [Valla, Erasmus], *dread* [Beza, Piscator]) *to assail with reproaches* (Tigurinus, Erasmus, Piscator, etc.), or, *to curse* (Erasmus). Βλασφημοῦντες/*blaspheming* in the place of βλασφημεῖν, *to blaspheme*: a Grecism (Piscator). [The sense:] Not revering those placed in the highest

<sup>1</sup> Accusative plural.

<sup>2</sup> Genitive singular.

<sup>3</sup> James Revius (1586-1658) was a Dutch Calvinist scholar. He was the First Professor of Theology at Leiden. He contributed to the translation of the Old Testament portions of the *Statenvertaling*, published a revised edition of the Danthenus Psalter, composed *Notæ in Laurentium Vallam de Collationibus Novi Testamenti*, and engaged in polemics with the Cartesians of his day. He wrote *Analectorum Theologicorum Disputationes CCCXXX*.

offices, to such an extent that they harshly curse them, contrary to Exodus 22:28. Τρέμειν, *to tremble*, here by Metonymy is *to fear/revere*, as in Daniel 5:19;<sup>1</sup> 6:26<sup>2</sup> (Grotius).

**Presumptuous; Greek, bold, or daring, viz. because they are not afraid to speak evil of dignities. Self-willed; stubborn, refractory, addicted to their own ways, and therefore will not be ruled by others. Dignities; or, glories, viz. rulers and magistrates, whom God hath made glorious, or on whom he hath put the honour of being above others, and made them his own lieutenants and vicegerents upon earth.**

Verse 11: Whereas (**Jude 9**) angels, which are greater in power and might, bring not railing accusation against them (**some read, against themselves**) before the Lord.

[*When, etc., ὅπου ἄγγελοι, ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν*] Or, as it is in Jude, κρίσιν βλασφημίας, *an accusation of railing*. But that παρὰ Κυρίῳ, *before the Lord*, is wanting in a Manuscript,<sup>3</sup> and that rightly (Grotius). *Wherein* (or, *when* [Erasmus, Pagnine, Beza, Piscator, etc.], as ὅπου is taken in Mark 4:15;<sup>4</sup> 1 Corinthians 3:3,<sup>5</sup> and in the Septuagint of Proverbs 26:20,<sup>6</sup> and in Plutarch, Isocrates, and Demosthenes, as Stephanus proves by examples [Gerhard]) *angels, in fortitude and virtue* (or, *strength and power* [Beza, Piscator], both the strength of nature, and the power of position [Gomar]) *being greater* (that is, who are more capable and influential than Kings [Grotius], or men established in magistracy [Gomar], as it appeared in Egypt,<sup>7</sup> and the in the case of Sennacherib:<sup>8</sup> See Psalm 103:20 [Grotius]: or, than those false Teachers

<sup>1</sup> Daniel 5:19: "And for the majesty that he gave him, all people, nations, and languages, trembled and feared (ἰσχυρίῳ καὶ δυνάμει; τρέμοντες καὶ φοβούμενοι, in Theodotion) before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down."

<sup>2</sup> Daniel 6:26a: "I make a decree, That in every dominion of my kingdom men tremble and fear (ἰσχυρίῳ καὶ δυνάμει; τρέμοντας καὶ φοβούμενους, in Theodotion) before the God of Daniel..."

<sup>3</sup> Thus Codex Alexandrinus.

<sup>4</sup> Mark 4:15: "And these are they by the way side, where (ὅπου/when) the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."

<sup>5</sup> 1 Corinthians 3:3: "For ye are yet carnal: for whereas (ὅπου/when) there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

<sup>6</sup> Proverbs 26:20: "Where no wood is, there the fire goeth out: so where there is no (ἰσχυρία; ὅπου δὲ οὐκ ἔστιν, in the Septuagint) talebearer, the strife ceaseth."

<sup>7</sup> Exodus 14:19.

<sup>8</sup> 2 Kings 19:35.

[Gerhard]) *do not bring* (or, *bear* [Erasmus, Vatablus, Zegers, Camerarius], *bring forward* [Zegers]; they do not bring in, do not hurl [Menochius]) *against themselves* (that is, mutually, one against another [Estius, Gerhard], associates of their own nature and kind [Estius]: *κατ' αὐτῶν*, *against them*, is here put in the place of *καθ' ἑαυτῶν*, *against themselves* [Gerhard], as certain codices have it<sup>1</sup> [Gerhard, similarly Beza]: or, *against themselves*, so that the sense might be that Angels, although they are most pure, do not dare to name a blasphemy, lest by it they should defile themselves, etc. [Estius]: or, *against them*, that is, demons [Estius, similarly Gerhard, Hammond], as it is gathered out of the parallel passage, Jude 9 [Gerhard, similarly Hammond]: or, *against those* [Beza, Piscator, Pagnine, Castalio], namely, the authorities [Beza, Vorstius, Zegers, thus Gomar], Kings, even impious Kings [Beza, Gomar]: Angels, when they speak of Kings and Princes, even the impious or vicious, never speak except with modesty, not with curses; as it appears both in another passage,<sup>2</sup> and in 1 Kings 22:20; Daniel 4; 12; Zechariah 3: Indeed, Angels also show reverence for the power that God has granted to them by His special providence [Grotius], and they are in charge of the protection of the kingdoms even of the impious, Daniel 10 and 11: Thus also the Prophets had honor for the Kings that they were bravely accusing, as was suitable; they were not cursing them, but only foretelling, etc. [Beza]) *by the Lord* (or, *before the Lord* [Erasmus, Beza, Piscator], in the sight of the Lord [Gomar]: or, in the presence of the tribunal of God [Gerhard], if at any time they should have a dispute with them before the Lord [Estius]) *a railing* (or, *abusive* [Erasmus, Tigurinus, Pagnine, Piscator], *reproachful* [Camerarius], *execrable* [Vulgate], *of cursing* [Beza], *of blasphemy* [Syriac]) *judgment* (Montanus, Erasmus, Beza, Piscator, etc.); or, *an abusive sentence* (Castalio), that is, that they might curse them (Menochius, similarly Estius): or, *vengeance that is exercised by cursing*. For *κρίσις*/*judgment* is put in the place of *δική*/*vengeance*, Proverbs 6:34;<sup>3</sup> Isaiah 34:8;<sup>4</sup> 35:4;<sup>5</sup> they reserve that vengeance for God alone, just as also against the Devil, since to him also a certain power has been given by God, Michael did: which argument from the greater Jude adds (Grotius).

**Angels; good angels, Jude 9. Greater; either greater than these audacious false teachers, or else greater than the**

<sup>1</sup> Thus Codex Athous Lavrensis.

<sup>2</sup> Jude 8, 9.

<sup>3</sup> Proverbs 6:34: "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance (*δική*; *κρίσεως*, in the Septuagint)."

<sup>4</sup> Isaiah 34:8: "For it is the day of the Lord's vengeance (*δική*; *κρίσεως*, in the Septuagint), and the year of recompences for the controversy of Zion."

<sup>5</sup> Isaiah 35:4: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance (*δική*; *κρίσιν*, in the Septuagint), even God with a recompence; he will come and save you."

forementioned dignities. *In power and might*; i.e. greater in their natural strength, and in their dignity. *Bring not railing accusation*; use not reviling, reproachful language; the same with speaking evil in the former verse. *Against them*; either, 1. Against dignities, 2 Peter 2:10; and then the meaning is, that good angels, great and powerful as they are, yet bring not a railing accusation before the Lord against magistrates and princes, but when they have had any thing against them, yet have carried themselves with modesty, and due respect to that dignity in which God had placed such, having a regard to civil government as God's constitution, and being themselves, at God's appointment, guardians and keepers, even of wicked kingdoms, as Daniel 10 and 11. Or, 2. Against themselves, as in the margin; and then the sense is, that angels do not reproach nor revile each other, nay, not the devil himself as appears, Jude 9, which place may explain this; and therefore it did ill become these false teachers, who were so much below angels, to contemn, revile, or rail on princes and civil magistrates, who were so much above themselves, and had their authority from God.

Verse 12: But these, (Jer. 12:3; Jude 10) as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption...

[*These, etc.*, οὔτοι δέ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα εἰς ἄλωσιν καὶ φθοράν] *But these* (lying Teachers, concerning which verse 2 [Menochius, similarly Estius]), *as brute animals* (by which he indicates their stupidity and ignorance [Estius]) *by nature* [or, *by their own nature* [Zegers]; or, *naturally* [Calvin, Vorstius, Castalio]; or, *natural* [Montanus, Calvin]; φυσικὰ/*natural* in the place of φυσικῶς/*naturally* [certain interpreters in Gerhard]), *begotten* (or, *made* [Montanus], *born* [Erasmus, Vatablus, Piscator], *procreated* [Vorstius]) *for capture and for destruction* (Erasmus, Illyricus, Tigurinus, Vatablus). And certainly brute animals were created with this end, that they, having been taken and killed, might fall to their consumption and use (Gerhard, similarly Estius, Beza). But it is a harsh and unusual expression, φυσικὰ γεγεννημένα, *natural born*, in the place of φυσικῶς/*naturally*, or, φύσει, *by nature*, γεγεννημένα/*born*, whence also Erasmus suspected that that γεγεννημένα/*born* crept into the context from the margin of the Book (Gerhard). Others [therefore] take φυσικὰ/*natural* separately, so that it might be a clarification of the preceding ἄλογα/*brute*, which is more fitting (Estius, similarly Gerhard). *Those*, says he, *as brute animals, natural* (Gerhard), that is, which are not governed by reason (Estius, Gerhard), but by sense (Estius); or

by nature, or natural motions and desires (Gerhard); *born unto capture, etc.* (Gerhard), either, 1. actively, that they might capture and destroy the lives of others, after the likeness of rapacious animals, which are intent upon the destruction of others (certain interpreters in Estius, similarly Hammond); or rather, 2. passively (Gerhard), that finally at the day of judgment they, having been captured in a snare, as it were, might be dragged to destruction (Estius). The sense of the passage: Which were made for destruction, which, while they pursue food with irrational vigor, unaided rush into snares and their own destruction (Gomar). [Thus they translate it:] *But those, as animals devoid of reason, which are driven by natural impetus*, that is, which are driven, not by counsel, still less by the Spirit of God, but by the blind impetus of nature devoid of reason, unto lusts proper to beasts, from a comparison with Jude 10. For, by the name of *nature*, speaking of brutes, he understands *sensuality, made unto this end that they, having been captured, might perish*; that is to say, they willingly step into the snares of the Devil and of death, namely, as vessels fitted for destruction, according to Romans 9:22; Jude 4 (Beza).

***But these; the false teachers before mentioned. As natural brute beasts; beasts which are void of reason, and follow only their sensual inclination. Made to be taken and destroyed; being made for men's use, and so to be a prey to them; while they hasten after their food, they are taken in nets and snares, and being taken are destroyed.***

[*In, etc.*, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρῆσονται] *In these things* (or, *these things* [Beza, Piscator], ἐν/*in*, just like the Hebrew ב/*in*, gives the Accusative in a circumlocutory expression, Psalm 20:7,<sup>1</sup> *we shall invoke in the name* [that is, the name] *of the Lord* [certain interpreters in Gerhard]: ἐν οἷς, *in which*, in the place of ἐν ἐκείνοις ᾧ, *in those things which*; a Grecism: And ἐν/*in* here is in the place of περί/*concerning* (Piscator, Vorstius): For thus speaks Isocrates, βλασφημεῖν περὶ τῆς ἐμῆς διατριβῆς, *to speak ill of my occupation*<sup>2</sup> [Piscator]: Or, *on account of these things* [Vatablus]; or, *against these things*, by a Hebraism, in which ב/*in* is used in the place of כ/*against*, as in Genesis 16:12;<sup>3</sup> Numbers 12:1<sup>4</sup> [Gerhard]; or, ἐν οἷς, *in which*, is in the place of εἰς ᾧ, *unto or with respect to which*: See 2 Kings 19:6<sup>5</sup>

<sup>1</sup> Psalm 20:7: "Some trust in chariots (כַּרְכַּב), and some in horses (בַּסּוּסִים): but we will remember the name (שְׁמִי) of the Lord our God."

<sup>2</sup> *Antidosis* 15:2.

<sup>3</sup> Genesis 16:12a: "And he will be a wild man; his hand will be against every man (בְּכָל), and every man's hand against him (בּוֹ)..."

<sup>4</sup> Numbers 12:1a: "And Miriam and Aaron spake against Moses (בְּמֹשֶׁה) because of the Ethiopian woman whom he had married..."

<sup>5</sup> 2 Kings 19:6b: "Be not afraid of the words which thou hast heard, with which the



[Grotius]) *which they do not know* (that is, the Christian religion [Castalio, thus Gerhard]: or, the way of truth, of which he had spoken above;<sup>1</sup> or, in ignorance [Zegers]: Learn from this that blasphemy before God is not excused by ignorance [Beza]) *blaspheming* (or, *reproaching* [Beza, Piscator]; that is to say, With curses they castigate those things that they do not understand [Estius, Menochius], which surpass their capacity [Tirinus]; namely, the mysteries of our faith [Estius], which they reject, and believe errors, in their vice and pride, with which they are swollen [Menochius], *in corruption* (or, *destruction* [Erasmus, Vatablus]) *their own* (or, *in their own ruin*, namely, spiritual; *their own*, that is, determined for them by God: And ἐν/in here is superfluous [Piscator]; or, *by their own corruption of themselves* [Beza, Gomar]: He understands *corruption*, not of *nature*, as in Galatians 6:8 and the beginning of this verse [Gomar], but of *manners* [Beza, Gomar], as in verse 19 below, to which, as a cause, he subjoins destruction, as an effect, in the word following<sup>2</sup> [Gomar]; that is to say, By that destruction which they bring upon themselves by those their degenerate and corrupt manners [Beza, Gerhard]; or, by that destruction which they deserve [Menochius]: The language of φθορᾶς/*corruption* here denotes filthy lusts, as in verse 19<sup>3</sup> and 2 Peter 1:4<sup>4</sup> [certain interpreters in Gerhard]) *they shall be destroyed* (Montanus), or, *they shall perish* (Beza, Piscator, etc.); that is to say, they shall die badly (Menochius); while they deliver themselves completely to their lusts, by which their own nature they dishonor, vitiate, and corrupt, in the end they shall be cast headlong into eternal corruption, that is, perdition (Estius). [The sense of the verse:] *Thus they shall perish, just as dumb animals perish, which by nature were destined unto this, to be captured and killed by men.* He foretells the end of the war of Bar Kokhba. You have similar comparisons in Psalm 141:10; Jeremiah 10:18; Habakkuk 1:15. Now, with good reason he says that this is going to happen to them, because *with curses they pursued those things that they do not understand*. For they do not understand just how great is the usefulness Governments. Ἐν τῇ φθορᾷ αὐτῶν, *in their own corruption*, that is, *when the time of their destruction arrives*. Metonymy (Grotius).

***Speak evil of the things that they understand not; either the great mysteries of religion, whereof they are stupidly ignorant; or rather, dignities, before mentioned, which they, (not knowing, or not considering, them to be of God, and of so great use to men,)***

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servants of the king of Assyria have blasphemed me (אֲשֶׁר גָּדְפוּ בַּעֲרֵי מֶלֶךְ-אַשּׁוּר אֵתִי).”

<sup>1</sup> Verse 2.

<sup>2</sup> Greek: ἐν τῇ φθορᾷ αὐτῶν καταφθαρῆσονται.

<sup>3</sup> 2 Peter 2:19: “While they promise them liberty, they themselves are the servants of corruption (τῆς φθορᾶς): for of whom a man is overcome, of the same is he brought in bondage.”

<sup>4</sup> 2 Peter 1:4b: “...that by these ye might be partakers of the divine nature, having escaped the corruption (τῆς—φθορᾶς) that is in the world through lust.”

following the inclination of their own corrupt natures, speak against. *And shall utterly perish in their own corruption; or, shall be corrupted in their own corruption, i.e. shall be utterly destroyed by their own fault and folly; penal corruption (or perdition) following upon sinful.* The sum is: That as brute beasts, which have no reason, follow their brutish appetite, till it lead them into destruction, and where they sought their meat they find their death, Proverbs 7:23; so these false teachers, not being guided by reason, much less by the light of the Spirit, but merely by sway of their natural inclinations, in speaking evil of that ordinance which God hath honoured, shall bring upon themselves that destruction they have deserved.

Verse 13: (**Phil. 3:19**) And shall receive the reward of unrighteousness, *as they that count it pleasure (see Rom. 13:13) to riot in the day time. (Jude 12) Spots they are and blemishes, sporting themselves with their own deceivings while (1 Cor. 11:20, 21) they feast with you...*

[*Reaping, etc., κομιούμενοι μισθὸν ἀδικίας*] *Being about to carry off* (concerning this signification of the word κομίζεσθαι, see 1 Peter 5:4<sup>1</sup> [Grotius, thus Gerhard]) *the reward* (that is, that punishment, namely, corruption, in the place of a reward [Estius]) *of unrighteousness* (Beza, Piscator, etc.), that is, generally taken (Estius, Gerhard), as in Luke 13:27; Romans 1:18 (Gerhard), that is, of sins, even carnal sins, as it is evident from the following (Estius, similarly Gerhard). *Ἀδικία/unrighteousness* here signifies *life outside of the laws* (Grotius).

***And shall receive the reward of unrighteousness: under this general term, all the several sins they are charged with are comprehended.***

[*Pleasure, etc., ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν*] *Esteeming a pleasure* (or, *considering as a pleasure* [Erasmus, Tigurinus, thus Grotius]: *As those who consider as a pleasure* [Illyricus, Pagnine, Piscator], that is, to whom it is in fact a life pleasant and agreeable [Beza]) *those<sup>2</sup> in the day<sup>3</sup>* (or, *of the day* [Erasmus]: He distinguishes *day* from night; that is to say, with all modesty laid aside, even in the daytime they feasted and indulged their lust, although these things are wont to be done by the wicked at night, according to 1 Thessalonians

<sup>1</sup> 1 Peter 5:4: “And when the chief Shepherd shall appear, ye shall receive (κομεισθε) a crown of glory that fadeth not away.”

<sup>2</sup> *Those* is a demonstrative adjective, modifying the following *luxuries*.

<sup>3</sup> In spite of the awkwardness, the Greek word-order is here followed. The interpreters wrestle with whether ἐν ἡμέρᾳ is to be taken adverbially (*in the day, daily*) or adjectivally, modifying *luxuries* (*daily, of the day*).

5:7 [certain interpreters in Estius, thus Erasmus]: or, he signifies that those live for the day as those sure of the future [Erasmus]: *of each day* [Erasmus, Vatablus, Zegers, thus Beza], *daily* [Pagnine, Piscator], so that ἡμέρα might be the same as καθ' ἡμέραν, *daily*, Luke 16:19<sup>1</sup> [certain interpreters in Gerhard]: But then he would have said ἡμέραν εἰς ἡμέραν, *day unto day* [Gerhard]: Or, *for a brief time* [Grotius, thus Gerhard], *of a short time* [Gerhard, certain interpreters in Estius]) *luxuries* (Montanus, Pagnine, Piscator, etc.); or, *if daily they enjoy luxuries* (Erasmus, Tigurinus, Illyricus, Menochius), or, *to be fed lavishly daily*: they do not see that this is done for them just as for sheep that are soon to be slaughtered (Grotius); that is to say, They put happiness in the present delights of the flesh and senses, after the manner of the Epicureans, sure of time and safe from the judgment following after this life (Estius).

**As they that count it pleasure to riot in the day time; this is said to aggravate their sin, and signifies either their impudence in it, that they had cast off all shame, and practised their luxury by day light, whereas ordinary sinners are wont to choose the night for such works of darkness, Romans 13:12, 13; 1 Thessalonians 5:7; or their security, that they spent the day of their life in their pleasures, placing their happiness in present enjoyments, unmindful of a future reckoning and an eternal state.**

[*Pollutions* (or, *impurities* [Erasmus, Vatablus], *blots* [Beza, Piscator]) and *blemishes*<sup>2</sup> (thus Erasmus, etc.)] Or, *detractions* (Estius, Gerhard), that is, Blemishes upon Christianity (Grotius, similarly Estius, Menochius, Gerhard): or, polluted and liable to blame (Camerarius). But he makes use of the abstractions emphatically, as when we call a criminal man *a crime*<sup>3</sup> (Gerhard): that is to say, Who are wholly polluted in soul and body, and befoul others with their filthiness, and were practicing shameful things at feasts and things worthy of censure (Estius), shamelessly indulging drunkenness and sumptuousness (Drusius' *Classes of Proverbs*<sup>4</sup> 2:4:9). These are the σπιλάδες/*spots* of Jude 12. Σπίλος/*filth*, as we said on Ephesians 5:27,<sup>5</sup> whence σπιλοῦν, *to defile*, James 3:6;<sup>6</sup> Jude 23<sup>1</sup> (Grotius). Among the profane authors it is a *spot on a garment*,

<sup>1</sup> Luke 16:19: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day (καθ' ἡμέραν)..."

<sup>2</sup> Greek: σπῖλοι καὶ μῶμοι.

<sup>3</sup> One whose very existence is a crime.

<sup>4</sup> *Proverbiorum Classes*.

<sup>5</sup> Ephesians 5:27: "That he might present it to himself a glorious church, not having spot (σπίλον), or wrinkle, or any such thing; but that it should be holy and without blemish."

<sup>6</sup> James 3:6: "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth (σπιλοῦσα) the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

or, a *mole on the face* (Gerhard). Μῶμος/*blemish*, מום, is a defect of the Body, as it appears in Numbers 19:2;<sup>2</sup> Deuteronomy 15:21;<sup>3</sup> 17:1;<sup>4</sup> etc. But also it is transferred unto the Soul, as it appears in Deuteronomy 32:5,<sup>5</sup> as also ἄμωμος/*unblemished* in Ephesians 1:4;<sup>6</sup> 5:27;<sup>7</sup> Colossians 1:22;<sup>8</sup> etc. (Grotius).

**Spots they are and blemishes; not only altogether polluted themselves, but such as defile others, and are blemishes to the church whereof they profess themselves members.**

[*With pleasures, etc., ἐντροφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν*] *Who are enticed (or, please themselves [Pagnine, thus Beza, Syriac], enter with a leap [Erasmus, Tigurinus], luxuriate [Montanus]) in deceits (or, seductions [Beza], deceptions [Erasmus], errors [Erasmus, Tigurinus]) their own (or, through their own deceptions [Vatablus], that is, by which they have prepared for themselves riches [Vatablus, thus Gerhard], which they afterwards misuse unto luxury [Gerhard]: Impudently, says he, in these feasts they boast that they have deceived the Church so easily [Beza], feigning communion with her, and yet serving their own lusts [Gomar]; deceiving others with their hypocrisy, while feigning themselves to be true teachers [Gerhard]) in feasting (or, while they feast [Pagnine, Beza]; feasting together [Montanus]) with you (Piscator), that is, participating in the sacred feasts of the Church (Gomar, similarly Beza). Εὐωχία is a feast. Hence εὐωχοῦμαι is to feast, and συνευωχοῦμαι is to feast together (Gerhard). [Others render the passage otherwise:] *Who concerning you, feasting together in their errors, jest.* Thinking you*

<sup>1</sup> Jude 23: “And others save with fear, pulling them out of the fire; hating even the garment spotted (ἐπιλωμένον) by the flesh.”

<sup>2</sup> Numbers 19:2b: “Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish (מום; מֹדֶמוֹן, in the Septuagint), and upon which never came yoke...”

<sup>3</sup> Deuteronomy 15:21: “And if there be any blemish (מום; מֹדֶמוֹס, in the Septuagint) therein, as if it be lame, or blind, or have any ill blemish (מום; מֹדֶמוֹס, in the Septuagint), thou shalt not sacrifice it unto the Lord thy God.”

<sup>4</sup> Deuteronomy 17:1a: “Thou shalt not sacrifice unto the Lord thy God any bullock, or sheep, wherein is blemish (מום; מֹדֶמוֹס, in the Septuagint), or any evilfavouredness...”

<sup>5</sup> Deuteronomy 32:5a: “They have corrupted themselves, their spot is not the spot of his children (בְּנֵי מִצְרָיִם, *His children, their spots*; τέκνα μωμητά, *spotted children*, in the Septuagint)...”

<sup>6</sup> Ephesians 1:4: “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame (ἀμόμους) before him in love...”

<sup>7</sup> Ephesians 5:27: “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (ἄμωμος).”

<sup>8</sup> Colossians 1:22: “In the body of his flesh through death, to present you holy and unblameable (ἀμόμους) and unreprieveable in his sight...”

to err, while they themselves err (Castalio). *With pleasures abounding in their feasts, luxuriating with you* (Vulgate). The sense: They wholly wallow in luxury in their feasts, veiled by the specious name of *agape feasts*, which they practice with you (Estius). The Vulgate, in the place of ἀπάταις/*deceivings*, reads ἀγάπαις, *feasts of charity* (Grotius, Erasmus, Vatablus, Piscator), and rightly (Grotius, thus Hammond), as it is in the parallel passage, Jude 12<sup>1</sup> (Gerhard). [Now] those feasts, in which Christians, rich and poor, were enjoying equal provision, were called ἀγάπαι, *agape feasts*: for at the expense of the rich the poor were refreshed by that cooling, as it were, and therefore it was called *love* among the Greeks, as Tertullian testifies.<sup>2</sup> And those feasts were wont to be concluded by the Sacrament of the Lord's passion, as it appears in Acts 2:42, 46, which custom, [from] the very day on which the Supper was instituted by the Lord, continued in Africa, as we learn from the Councils<sup>3</sup> and Augustine.<sup>4</sup> And therefore formerly *however much the hungry might grasp was eaten, however much was useful to the pure was drunk*, says Tertullian. But Socrates the Historian<sup>5</sup> relates that in Egypt ἀκρασίαν, *an unwholesome mixture*, was first introduced into those Agape feasts, which was the reason why afterwards it was instituted that the Sacrament be not taken except by those fasting. That very ἀκρασία, *unwholesome mixture*, is here denoted, and its origin is seen to be from the Carpocratians (Grotius). But this reading is hindered by the pronoun αὐτῶν, *their own*. For the ἀγάπαι, *agape feasts*, were not proper to those men, but common to the whole Church, which the following member also shows (Gerhard). That αὐτῶν, *their own*, is to be removed, which the Arabic does not read (Grotius).

*Sporting themselves with their own deceivings: some read ἀγαπαῖς, feasts of charity, instead of ἀπάταις/deceivings, leaving out the pronoun, rendered their own; and understand this of the love feasts, in which they luxuriously gorged themselves. This might well agree with Jude 12, but that the generality of Greek copies read ἀπάταις, which we turn deceivings, i.e. either errors, taking the word passively; q.d. They do but make a sport of sin, and please themselves with it; and this agrees too with Jude 12, feeding*

<sup>1</sup> Jude 12a: "These are spots in your feasts of charity, when they feast with you (οὗτοι εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι), feeding themselves without fear..."

<sup>2</sup> *Apology* 39.

<sup>3</sup> For example, the Third Council of Carthage (393).

<sup>4</sup> *Letters* 22:1:3; *Confessions* 6:2:2.

<sup>5</sup> Socrates of Constantinople, sometimes called Socrates Scholasticus (born c. 380), was an historian from Constantinople who wrote *Historia Ecclesiastica*, covering the years 305-439, as a continuation of Eusebius' history.

*themselves without fear: or cheatings, or imposings upon others, taking deceivings actively; q.d. They sport themselves while they so finely deceive you, pretending love in their feasting with you, when they do it only to gratify their appetites; or sporting themselves, and making merry, with what they have cheated you of. While they feast with you; viz. in your feasts of charity, with the specious pretence of which they covered their naughtiness.*

Verse 14: Having eyes full of adultery (**Gr. an adulteress**<sup>1</sup>), and that cannot cease from sin; beguiling unstable souls: (**Jude 11**) an heart they have exercised with covetous practices; cursed children...

[*Having eyes full, etc., ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας*] *Full of adultery* (that is, eyes cast upon women [Menochius], to be filled for the sake of lust [Estius, similarly Menochius]; doing nothing other than enticing women to adulteries [Grotius]: or, *of an adulteress* [Erasmus, Beza, Vatablus, Gataker], whom they are said *to bear in their eyes* in a Proverb [Gataker's *Pfochenius* 173]: A saying in Plutarch concerning the unchaste man, *in his eyes he has οὐ κόρας, not girls* [which is ambiguous, and signifies either the *pupil of the eye*, or a *girl*], *ἀλλὰ πόρνας, but harlots* [Hammond]: Here an epithet is put in the place of a Substantive, like *prophet* in the place of *prophecy*, Daniel 9:24,<sup>2</sup> and, as I suppose, Deuteronomy 29:19, *in order to add the drunken to the thirsty*, that is, drunkenness to thirst<sup>3</sup> [Beza, Gerhard]: So here, *adulteress* in the place of adultery, or the lust of committing adultery [Gerhard]: The *μοιχαλὶς/adulteress* is used *ἐπιθετικῶς/adjectively*, Matthew 12:39;<sup>4</sup> Mark 8:38<sup>5</sup> [Gataker's *Pfochenius* 173]: Or, he asserts that the adulteress dwells, as it were, in their eyes [Camerarius, similarly Estius]: In a manuscript it is *μοιχαλία, of adultery*,<sup>6</sup> which I think to be correct; as *μοιχαλία/adultery* is formed from *μοιχαλὶς/adulteress*, so also *μοιχεία/*

<sup>1</sup> Greek: μοιχαλίδος.

<sup>2</sup> Daniel 9:24: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy (וְלִסְגֹּר הַנְּבִיאִים, *and prophet*), and to anoint the most Holy."

<sup>3</sup> Deuteronomy 29:19: "And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst (וְהָיָה כִּי יִשְׁכַּח הָאָדָם לְהוֹסִיף שִׁכְרָה עַל צָמְאוֹ, *the drunken to the thirsty*)..."

<sup>4</sup> Matthew 12:39a: "But he answered and said unto them, An evil and adulterous generation (γενεὰ πονηρὰ καὶ μοιχαλὶς) seeketh after a sign..."

<sup>5</sup> Mark 8:38a: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation (ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῇ)..."

<sup>6</sup> Thus Codices Sinaiticus and Alexandrinus.

*adultery* is formed from *μοιχὸς/adulterer*: And thus the Latin reads its [Grotius]: Here he makes mention of the *eyes* [Gerhard], because here lust especially appears [Beza]; great is the power of these in love, as we said on Matthew 5:28: Add Proverbs 6:25; Ecclesiasticus 26:9<sup>1</sup> [Grotius]: The Hebrews say, *The eyes and the heart are the agents of love*; the Greeks, ἐκ τοῦ ὁρᾶν γίγνεται τὸ ἐρᾶν, *From seeing love is born*; the Latins, *The eyes are leaders in love* [Gerhard]: Add Job 31:1; Psalm 119:37 [Estius, Gerhard]) and *unceasing* (or, *incessabilis, of unceasing*<sup>2</sup> [Vulgate]: It reads ἀκαταπαύστου, which is better [Grotius]: But in certain codices it is yet read *incessabiles/unceasing*,<sup>3</sup> which is superior [Estius]) *from sin* (Montanus), or, *who is unwilling to cease from sinning* (Erasmus, Illyricus, Tigurinus, Pagnine, Beza, Piscator, Estius, Gomar). *With insatiable lust* (Tirinus out of Jerome): *made restless by sin*, that is, of the lustful gaze of women; that is to say, They have insatiable eyes for seeing that which provokes lust (Estius). Their eyes pursue, not only adulteries, but also other obscenities, and that assiduously. In the *Glossa*, ἀκατάπαυστος is *inaccessible, unending*. It is the same as לֹא יָרָחָהּ, *it cannot rest*, Isaiah 57:20 (Grotius).

**Having eyes; he mentions the eyes, both because they let in the objects of lust into the heart, Job 31:1; Matthew 5:28, and because the signs of lust in the heart appear especially in the eyes, Genesis 39:7; Proverbs 6:25. Full of adultery; full of an adulteress, which either may be a Hebraism, the concrete being put for the abstract, as drunken for drunkenness, and thirsty for thirst, Deuteronomy 29:19; or it may be a proverbial expression of the wretchedness of such men's hearts, when they still carried an adulteress in their eyes. That cannot cease from sin; never satisfied with looking upon, or still looking about for, such objects as might inflame their lusts; or still seeking with wanton looks to entice others to folly.**

[Promising, etc., δελεάζοντες ψυχὰς ἀστηρίκτους] The word δελεάζειν, *to entice*, is quite specific to this matter, which is found in verse 18<sup>4</sup> and in James 1:14.<sup>5</sup> So also ἀστηρίκτους/*unstable*, 2 Peter 3:16 (Grotius).

<sup>1</sup> Ecclesiasticus 26:9: "The whoredom of a woman may be known in her haughty looks and eyelids."

<sup>2</sup> Referring in this case, not to *eyes*, but to *sin*.

<sup>3</sup> Referring to *eyes*.

<sup>4</sup> 2 Peter 2:18: "For when they speak great swelling words of vanity, they allure (δελεάζουσιν) through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error."

<sup>5</sup> James 1:14: "But every man is tempted, when he is drawn away of his own lust, and enticed (δελεαζόμενος)."

*Enticing* (both, 1. through false doctrine [Gerhard]: and, 2. through the pleasures of the flesh, which they both promise, and practice amply [Estius, similarly Gerhard]) *souls unstable* (Beza, Piscator, etc), or, *inconstant* (Grotius), that is, men in faith (Gerard, Estius, Menochius), and chastity (Menochius), and the study of piety (Gerhard), changing, and not yet sufficiently confirmed (Gerhard, thus Estius, Menochius).

***Beguiling; either alluring them by their wantonness to embrace their false doctrines, promising them pleasures and carnal liberties, 2 Peter 2:18; or enticing them to lewdness, by instilling false doctrines into them, which tend to licentiousness. Unstable souls; those that were not well grounded in the faith and doctrine of holiness, who might therefore easily be drawn aside.***

[*An heart, etc.*, καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες] But a manuscript has πλεονεξίας, *of covetousness*<sup>1</sup> (Grotius). *An heart exercised by lusts* (Montanus), either, 1. of sexual impurity, as the word is taken in Ephesians 4:19.<sup>2</sup> Which is favored by what precedes (Estius out of Œcumenius). Or, 2. of possessions (the majority of interpreters in Estius): which best coheres with the following example of Balaam, and with what precedes. For unto this were they enticing their hearers with allurements, that they might swindle property (Estius, thus Gerhard). Or, *with rapine* (Erasmus, Illyricus, Tigurinus, Castalio); *in order to extort* (Pagnine); *unto avarice* (Beza, Castalio, Piscator). He often repeats the external appearances, so that they might be better known. And it is a Participle in the place of a Verbal, after the manner of the Hebrews; that is to say, a Heart experienced in avarice (Grotius), long accustomed to, and uncommonly intent upon, seizing gain (Gerhard). Teachers that give leave to sin; it is not strange if they attract many disciples, and thence make a profit, as we have already previously said (Grotius).

***An heart they have exercised with covetous practices; a heart wholly intent upon getting gain, accustomed to it, and skilful in it. Practices; the word is in the plural number, to show that the seducers had several arts and ways of exercising their covetousness.***

[*Children of the curse*<sup>3</sup>] That is, upon whom that curse remains, Matthew 25:41, as *children of destruction*,<sup>4</sup> *of wrath*,<sup>5</sup> *of hell*,<sup>6</sup> for whom these things are destined and prepared: or, it is a Hebraism (Estius), that is to say, Accursed,

<sup>1</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus, and the overwhelming majority of Byzantine manuscripts.

<sup>2</sup> Ephesians 4:19: “Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness (ἐν πλεονεξίᾳ).”

<sup>3</sup> Greek: κατάρας τέκνα.

<sup>4</sup> John 17:12.

<sup>5</sup> Ephesians 2:3.

<sup>6</sup> Matthew 23:15.



that is, worthy of the imprecation and curse of all (Estius, Menochius, Gerhard). It is an expression of which sort is found in Matthew 11:19; John 17:12; Ephesians 2:2, 3; 1 Peter 1:14.<sup>1</sup> Thus תִּנְזֶה בֶן, *a son of stripes*, is translated ἄξιος πληγῆς, *one worthy of a stripe* (Grotius).

**Cursed children; Greek, children of the curse. It may be taken either actively, for such as were causes of a curse, brought a curse with them; or passively, for such as were worthy of a curse, or obnoxious to it; as children of wrath, Ephesians 2:3.**

Verse 15: Which have forsaken the right way, and are gone astray, following the way of (Num. 22:5, 7, 21, 23, 28; Jude 11) Balaam the son of Bosor, who loved the wages of unrighteousness...

[*Forsaking* (or, *after they have forsaken* [Gerhard]) *the right way* (thus Acts 13:10, that is, which the Apostles had pointed out [Grotius]; the way of truth, and of faith, and of holiness [Menochius]; the true and sound doctrine of Christ [Estius, Gerhard]: It is an introduction to the comparison following: For to Balaam it was said, *thy way is perverse, etc.*, Numbers 22:32 [Grotius]), *they have erred*, καταλιπόντες τὴν εὐθεῖαν ὁδὸν ἐπλανήθησαν] *They have gone astray* (Beza, Piscator), into the pathless region of errors, drawing others there after themselves, 2 Timothy 3:13. *After the likeness of clouds which are driven about by winds*, Jude 12 (Gerhard). Now, they do not stand on any one dogma, but they wander through various errors of doctrine; saying this now, that tomorrow (Estius, similarly Gerhard), as they see it advantageous for gain, like Balaam, etc. (Estius).

[*Following the way* (that is, both the false doctrine [Gerhard]; and manners [Menochius], avarice, and impious life [Gerhard]) *of Balaam* (instead of the Prophets and Apostles they followed a False Prophet: Now, the comparison is quite pertinent, as what follows shows [Grotius]: Balaam, although he was a Prophet of the true God, joined himself to the enemies of the people of God, even in their idolatrous worship, Numbers 22:41; 23:2, 14, 29; and he gave counsel by which the Israelites, wickedly enticed into sexual impurity, might perish, but in the end he was cut off with the enemies of the people of God:<sup>2</sup> In like manner also the Gnostics were mixing Judeo-pagan with Christian doctrine, were joining themselves with idolaters and persecutors of Christians, and were contaminating Christians with their impure doctrines and manners: And in the end, as they were like them in sin, so also in destruction, having been cut off with the Jews by the Romans [Hammond]) *of Bosor*, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ] Namely,

<sup>1</sup> 1 Peter 1:14: "As obedient children (τέκνα ὑπακοῆς, *children of obedience*), not fashioning yourselves according to the former lusts in your ignorance..."

<sup>2</sup> Numbers 31:8.

χωρίου, *a town* (Grotius); that is to say, born in a place of which the name is *Bosor* (certain interpreters in Estius). Indeed, we have the name Βοσόρ/*Bosor* in the Greek for בֶּשׂוֹר/*Besor*, 1 Samuel 30:9;<sup>1</sup> likewise for בֶּצֶר/*Bezer*, Deuteronomy 4:43<sup>2</sup> and 1 Maccabees 5:26.<sup>3</sup> But here a place is designated named פֶּתוֹר/*Pethor*, Numbers 22:5. Which by the Syrians is changed into בֶּשׂוֹר/*Besor*, because among them it is common for the פ/*p* to be changed into a ב/*b*, as in Joel 1:1, פֶּתוּאֵל/*Pethuel* in Greek is Βαθουήλ/*Bathuel*. No less common is the change of ת/*th* into ש/*s*, just as תוֹר/*bullock* and שוֹר/*bullock* are the same, and many others (Grotius). [The rest take it otherwise:] *Of that Bosor* (Estius). *Who was of Bosor* (Gerhard), namely, a son (Estius out of Cajetan, Gagnæus, etc., Menochius, Gomar, Gerhard out of the Syriac, the Arabic in Grotius). For the article τοῦ more commonly designate a parent than a place of nativity (Estius). Therefore, *Bosor* is the same name as *Beor* (Menochius, Estius), who was the father of Balaam, Numbers 22:5 (Grotius, thus Estius, Menochius, Gerhard), unless perchance he had two names (Estius, Gomar), of which sort there are many in the Old Testament. Perhaps the Apostle by a certain paronomasia changed the name *Beor* or *Boor*, and in the place of that called him *the son of Bosor*, that is, *of the flesh* from בֶּשָׂר/*basar/flesh*; that is to say, one addicted to the flesh: just as *Bethel*, *house of God*, the Jews called *Beth-aven*, *house of iniquity*, Hosea 4:15; and *Beelzebub*, *God of flies*, they called *Beelzebul*, *God of manure*, Matthew 10:25;<sup>4</sup> etc. (Gomar).

[*Who the recompense of iniquity* (or, *of unrighteousness* [Estius, Menochius], that is, the gifts of Balak [Estius, Menochius], for an unrighteous act [Estius]; that is, because he presented himself as ready and prepared to curse [Gerhard]) *loved*<sup>5</sup>] That is, he desired and hoped for (Estius). See how well the similitude corresponds. Balaam urged illicit sex, and that for the sake of lucre: so also these. Tradition in this place supplied what is kept back in Scripture. See what

<sup>1</sup> 1 Samuel 30:9: “So David went, he and the six hundred men that were with him, and came to the brook Besor (בְּעֶשְׂרֵי הַבְּשָׂרִים; ἕως τοῦ χειμάρρου Βοσόρ, in the Septuagint), where those that were left behind stayed.” Context makes it clear that this *brook Besor* was in Philistine territory.

<sup>2</sup> Deuteronomy 4:43a: “Namely, Bezer (בֶּצֶר; Βοσόρ, in the Septuagint) in the wilderness, in the plain country, of the Reubenites...”

<sup>3</sup> 1 Maccabees 5:26: “And how that many of them were shut up in Bosora, and Bosor (Βοσόρ), and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great...”

<sup>4</sup> Matthew 10:25b: “If they have called the master of the house Beelzebub (Βεελζεβοῦβ/*Beelzebub*, in the Textus Receptus, from בַּעַל זְבוֹיב, *lord of the flies*; Βεελζεβοῦλ/*Beelzebul*, in the overwhelming majority of Byzantine manuscripts, from בַּעַל זְבוֹי, *lord of manure*), how much more shall they call them of his household?”

<sup>5</sup> Greek: ὃς μισθὸν ἀδικίας ἠγάπησεν.

things we said on Numbers 24:25; 31:8. Balaam, having received his reward, perished shortly afterwards: so also these shall perish (Grotius).

*The right way; the way of truth, verse 2, i.e. the way of faith and holiness, which is the only right way to happiness. Are gone astray; into the bypaths of error. There is but one right way, and many wrong, in which they wander that leave the right. He seems to allude to Balaam, Numbers 22, who left the way of God, which was, to be obedient to God, and not go beyond his word, Numbers 22:18, and ran into the way of sin, when he went with Balak's messengers to curse God's people; and therefore his way is said to be perverse, Numbers 22:32. Following the way of Balaam; 1. In respect of their false doctrine: for, as Balaam was disobedient to God, and, against his command, went to Balak; so these men forsook the way of truth prescribed by God in his word. 2. In respect of their wicked lives: Balaam taught Balak to entice the children of Israel to commit fornication, and eat things sacrificed unto idols, Revelation 2:14; and these taught men to commit lewdness, and indulge themselves in their sensualities. 3. Chiefly in respect of their covetousness, as follows. Of Bosor; either this is the name of his country, called Pethor, Numbers 22:5, and by change of two letters, פ/P into ב/B, and ת/th into ש/s, (frequent in the Syriac language,) Besor, or Bosor: or, the name of his father, called Beor, in Numbers, having two names; unless the apostle call him Bosor in allusion to Basar, flesh, as being of a fleshly mind, as the false teachers here were. Thus Bethel was called Beth-aven, Hosea 4:15; and Beelzebub called Beelzebul, the god of dung, Matthew 10:25. Who loved the wages of unrighteousness; the reward which Balak offered him for an unrighteous act, viz. the cursing of God's people.*

Verse 16: But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

[*A rebuke, etc., ἐλέγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν*] Note the history from Numbers 22:28. Now, the comparison best appears. The ass complains of him: nearly all dumb animals complain of these, because they observe the laws of sex; some animals even observe conjugal chastity. The sense is the same in Jude 10 (Grotius). *But a refutation he had* (or, *he sustained* [Piscator]) *of his transgression* (Gerhard, Estius, Beza) (or, *but he was refuted concerning his iniquity* [Erasmus, Illyricus, Tigurinus], that is, because he did not despise the gifts, nor the purpose of the one giving; but he, having been enticed by avarice, proceeded with the purpose of cursing; as it

evident from Numbers 24:14; 25:1-3; 31:16; Joshua 24:9, 10; Revelation 2:14 [Gomar]; because, with the will of God known concerning not cursing the people, he nonetheless strove unto the contrary, Numbers 22:19; 23:13, 29 [Gerhard]: or, *of his madness* [Vulgate]: It reads *παρανοίας/madness*, which word is found in Aristophanes,<sup>1</sup> Plato,<sup>2</sup> etc.: *Γὰρ/for* is wanting here, as in verse 9, just as *ἔ/for* is often wanting among the Hebrews [Grotius]; understand *for* [Vatablus, Beza, Piscator, etc.], *the beast-of-burden* (or, *mule* [Castalio], or, *yoke-accustomed animal*<sup>3</sup> [Erasmus, Illyricus, Tigurinus]), *the mute* (*ζῶον, living thing*, or *κτηῖνος, domesticated animal*: Now, he understands synecdochically an *ass* [Vorstius out of Piscator]: *the yoked, mute ass* [Beza, Piscator]: *ῥυπόζυγιον* is by itself a general Noun, like the Latin *jumentum, beast of burden*: But among the Greek Translators of Sacred Scripture it is always taken of an Ass or Mule, as in Exodus 4:20;<sup>4</sup> 9:3;<sup>5</sup> 20:17;<sup>6</sup> Job 24:3;<sup>7</sup> Zechariah 9:9;<sup>8</sup> etc.: Not otherwise in Matthew 21:5:<sup>9</sup> This happens because Judea was not producing horses: And *ἄφωνον/mute* is here used of that *which is without speech*, with a more excellent Species signified through the name of the Genus [Grotius] *in* (but *ἐν/in* here is superfluous [Piscator, thus Camerarius]) *a man's* (or, *human* [Beza, Piscator], that is, similar to the voice of a man: The Genitive sometimes denotes a comparison of things similar, as in Isaiah 1:10, *Rulers of Sodom*, that is, like unto Sodomites: Thus Jude 11, *in the way of Cain...and after the error of Balaam, etc.* [Glassius' "Grammar" 3:1:30:112]) *voice speaking* (*if men be silent, the stones would speak*, Luke 19:40: Thus, when men are brutish, brute animals speak for God [Grotius]: An example altogether appropriate, because he compared these men in verse 12 with beasts [Beza]) *forbad* (or, *restrained*, or *checked* [Gerhard out of the Syriac]) *the Prophet's folly* (Montanus), or, *madness*

<sup>1</sup> *Clouds* 1476.

<sup>2</sup> *Laws* 928e.

<sup>3</sup> *ῥυπόζυγιον, beast of burden*, is a compound of *ὑπό ζυγόν, under the yoke*.

<sup>4</sup> Exodus 4:20a: "And Moses took his wife and his sons, and set them upon an ass (מִרְמָר; τὰ ῥυπόζυγια, in the Septuagint), and he returned to the land of Egypt..."

<sup>5</sup> Exodus 9:3a: "Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses (בְּמִרְיָם; ἐν τοῖς ῥυπόζυγίοις, in the Septuagint), upon the camels, upon the oxen, and upon the sheep..."

<sup>6</sup> Exodus 20:17: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox (וְחֶמְלִי; οὐτε τοῦ ῥυπόζυγιου αὐτοῦ, in the Septuagint), nor his ass, nor any thing that is thy neighbour's."

<sup>7</sup> Job 24:3: "They drive away the ass (מִרְמָר; ῥυπόζυγιον, in the Septuagint) of the fatherless, they take the widow's ox for a pledge."

<sup>8</sup> Zechariah 9:9b: "...he is just, and having salvation; lowly, and riding upon an ass (מִרְמָר; ῥυπόζυγιον, in the Septuagint), and upon a colt the foal of an ass."

<sup>9</sup> Matthew 21:5b: "...Behold, thy King cometh unto thee, meek, and sitting upon an ass (ὄνον), and a colt the foal of an ass (ῥυπόζυγιον)."

(Beza, Piscator, Erasmus). For verily it was madness to oppose himself to God (Gerhard). Παραφρονία is an unusual word. The Greeks use either παραφροσύνη/*derangement*, as in an epistle of Plato, or παραφρόνησις, as in Zechariah 12:4<sup>1</sup> (Grotius). Now, the reprimand for the just mentioned fault was not manifest in the words of the ass, but from them it was evident that his way was perverse (Estius). Here, the ἔλεγχις/*rebuke* is not attributed to the ass, but it is posited absolutely, and ought to be understood of the Angel (Gerhard). Question: How does Peter call him a *Prophet*, whom Moses calls a *diviner* (Estius)? for thus the Vulgate renders הַתְּוֹרָה, *to Pethor*, Numbers 22:5;<sup>2</sup> and, in Joshua 13:22, he is called הַתְּוֹרָה, *the soothsayer*, which means *diviner*<sup>3</sup> (Gerhard). Responses: 1. He is called a *Prophet*, not because he was such, but because he was claiming to be such. For the name נָבִי/*Prophet* in the Sacred Scripture is often used according to that which is thought to be, not what is. And in this sense the Interpreters sometimes translate it προφήτην/*prophet*, but often ψευδοπροφήτην, *false prophet*, as in Jeremiah 6:13;<sup>4</sup> 26:7, 8, 11, etc. (Grotius). 2. That he was a *Prophet* of God, but avaricious and wicked, is evident, both, because Peter calls him a *Prophet* absolutely, neither does he reprove idolatry in him, but avarice; and, from the Mosaic description, Numbers 22:5, 8, 13, 18, 19; and, from that oracle in Numbers 24:16, 17, which is acknowledge to be θεόπνευστον/*inspired* (Gerhard, similarly Estius). Now, that הַתְּוֹרָה in Numbers 22:5 the Targum translates *in Petor of Syria*,<sup>5</sup> and רֶפְתוֹרָה, *from Pethor*, where the Vulgate acknowledges it to be the name of a place.<sup>6</sup> Now, that הַתְּוֹרָה sometimes is taken in a good way for *one having foreknowledge of future things*, as in Isaiah 3:2,<sup>7</sup> just as also הַתְּוֹרָה in Micah 3:11<sup>8</sup> (Gerhard). 3. Perhaps Balaam, urged by avarice, sometimes made use of illicit

<sup>1</sup> Zechariah 12:4a: “In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness (וְכָל־הָרֶכֶשׁ יִפְּזֶה; ἐν παραφρονήσει, in the Septuagint).”

<sup>2</sup> Numbers 22:5a: “He sent messengers therefore unto Balaam the son of Beor to Pethor (הַתְּוֹרָה; *ariolum, a diviner*, in the Vulgate).”

<sup>3</sup> הַתְּוֹרָה signifies *to practice divination*.

<sup>4</sup> Jeremiah 6:13b: “...and from the prophet (וּמִנְּבִיא; καὶ ἕως ψευδοπροφήτου, in the Septuagint) even unto the priest every one dealeth falsely.” So also in Jeremiah 26:7, 8, 11.

<sup>5</sup> Chaldean: רֶפְתוֹרָה.

<sup>6</sup> Deuteronomy 23:4b: “...and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia (וּמִפְּתוֹר אֶרֶץ מִסּוּפּוֹתָמָא; מִפְּתוֹר אֶרֶץ מִסּוּפּוֹתָמָא, in the Targum; *de Mesopotamia Syriae*, in the Vulgate), to curse thee.”

<sup>7</sup> Isaiah 3:2: “The mighty man, and the man of war, the judge, and the prophet, and the prudent (וְהַחֲכָמִים), and the ancient...”

<sup>8</sup> Micah 3:11a: “The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine (וְהַנְּבִיאִים) for money...”

divinations, at least among infidels, as in Numbers 23:1; 24:1 (Gerhard, similarly Estius).

*But was rebuked; not only by the angel's speaking to him, but by the ass's, as follows. The dumb ass speaking with man's voice, forbade; not in express words, that we read of, but the ass's speaking with human voice, discerning the angel before Balaam did, and going back, when he, carried out by the power of his covetousness, would needs go forward, were so prodigious things as might sufficiently convince him of his sin, in going to Balak contrary to God's command at first given; and it was no small dishonour put upon him, that he who would not hearken to God, should have an ass for his teacher. The madness; in going against God's command, and to curse those who, God had told him, were blessed. Objection. Balaam had leave given him to go with Balak's messengers, Numbers 22:20, and refused Balak's offers, verse 18. Answer 1. Balaam did not condemn the gifts offered, but had a desire after them, as appears by his inquiring of God the second time, verse 19, though God had fully revealed his will to him before, verse 12. 2. God bade him go that he might bless the people, verse 12, compared with verse 20, whereas he went not out of a respect to God's answer, but out of a covetous mind, and a desire to curse Israel, as appears by Joshua 24:9, 10, and by the cursed counsel he gave, Numbers 25:1, compared with Numbers 31:16, and Revelation 2:14. Of the prophet: Balaam is called a prophet here, either, 1. Because he pretended to be so: thus the false prophets are sometimes called absolutely *prophets*, Jeremiah 6:13; 26:7, 8, 11. Or, 2. Because he really was a prophet, though a wicked and covetous one; for he inquired of God, and had answers from him, Numbers 6:22; 8:9, 10, 18, 19; and Moses says expressly, that *the Lord put a word in Balaam's mouth*, Numbers 23:5, 16; and that prophecy concerning the Messiah, Numbers 24:17, could not but be of God, yet it is probable that Balaam, out of covetousness, might sometimes use divination, nay, it is plain in some cases he did, Numbers 24:1.*

Verse 17: (**Jude 12, 13**) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

[*These are* (by many similitudes he depicts the character of these men [Grotius]) *wells without water*] Or, *dry* (Estius). Which invite those coming from a distance to drink (Estius), but they deceive those thirsting and approaching (Gomar, similarly Estius). Thus they are without life-giving water, that is, sound doctrine (Menochius), and piety, 2 Timothy 3:5 (Gerhard): they

promise to their hearers truth, piety, salvation, and assurance of salvation; but they actually furnish none of these (Estius, similarly Gerhard). *Wells without water* are called *wells*, but they are not: just as an eye that does not see is not an eye to Aristotle. Thus those are *Christians* only in name (Grotius). The receptacles of wells he calls *wells* (Estius). They boast of knowledge, says he, while they have none (Drusius out of Beza).

[*Clouds, etc., νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι*] Both *clouds* and *mists*, which themselves are a certain abortion in the genus of clouds, dark but not rainy, are called *νεφέλαι*. Thence he, and Juvenal,<sup>1</sup> indicated the *mists of error*. And a manuscript here in the place of *νεφέλαι/clouds* has *ὀμίχλαι/mists*.<sup>2</sup> See Wisdom of Solomon 2:4;<sup>3</sup> Ecclesiasticus 24:3;<sup>4</sup> 43:15.<sup>5</sup> Thus the Hebrew לְחֹלֶם is wont to be translated, as in Job 38:9;<sup>6</sup> Joel 2:2;<sup>7</sup> Zephaniah 1:15.<sup>8</sup> And Jude, mingling this comparison with the preceding, says, *νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων παραφερόμεναι*, *clouds are they without water, carried about of winds*. That which is light is more easily agitated; a mist by winds, scoundrels by their own lusts. In this manner Cicero often compares the motions of the soul to Winds and Storms (Grotius). [Thus they translate it:] *Clouds* (or rather, *mists* [Drusius, thus Erasmus, Pagnine, Beza, Piscator, Gomar], which properly, according to Natural Philosophers, are sterile clouds [Drusius]) *by a storm* (or, *a whirlwind* [Erasmus, Vatablus, Beza, Piscator]: *Λαῖλαψ* is a *violent wind* [Phavorinus, Hesychius], *with darkness* [Phavorinus], which aptly expresses dark errors, and pagan manners, by which they were carried away [Hammond]) *driven, or impelled* (Estius). Which occasion the hope of rain, but are swollen

<sup>1</sup> *Satire* 10:4. Decimus Junius Juvenalis was a Roman poet, flourishing at the turn of the second century.

<sup>2</sup> Thus Codices Sinaiticus, Alexandrinus, Vaticanus, and Ephræmi Rescriptus.

<sup>3</sup> Wisdom of Solomon 2:4: “And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud (νεφέλης), and shall be dispersed as a mist (ὀμίχλη), that is driven away with the beams of the sun, and overcome with the heat thereof.”

<sup>4</sup> Ecclesiasticus 24:3: “I came out of the mouth of the most High, and covered the earth as a cloud (ὀμίχλη).”

<sup>5</sup> Ecclesiasticus 43:15: “By his great power he maketh the clouds (νεφέλας) firm, and the hailstones are broken small.”

<sup>6</sup> Job 38:9: “When I made the cloud (ἰῶν; νέφος, in the Septuagint) the garment thereof, and thick darkness (לְחֹלֶם; ὀμίχλη δὲ, in the Septuagint) a swaddlingband for it...”

<sup>7</sup> Joel 2:2a: “A day of darkness and of gloominess, a day of clouds and of thick darkness (לְחֹלֶם וְיָמָּה; νεφέλης καὶ ὀμίχλης, in the Septuagint), as the morning spread upon the mountains...”

<sup>8</sup> Zephaniah 1:15b: “...a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness (לְחֹלֶם וְיָמָּה; νεφέλης καὶ ὀμίχλης, in the Septuagint)...”

only with the wind (Beza), neither do they send forth the rain that they promise (Menochius, thus Gomar). It donotes those teachers' vanity and deceitfulness (Gerhard), and inconstancy and instability in their doctrine and principles (Estius, similarly Gerhard), which they change and reverse as it is convenient (Estius).

***These are wells without water:*** he compares seducers, 1. ***To wells without water;*** because as a well invites a traveller to it in hope of quenching his thirst, but being without water, mocks his expectation; so false teachers, making a show of true wisdom and saving knowledge, draw men to them, but being destitute of it, delude them, and make them no wiser than they were. ***Clouds that are carried with a tempest;*** 2. ***To clouds,*** etc.; because as clouds many times, promising rain and refreshment, either are scattered by the wind, or break out into a tempest; so these, when they promise to refresh their hearers' souls with the truth of God, being themselves destitute of it, do them no good, or with their pernicious errors, or corrupt manners, do them much harm. By this comparison he sets forth: (1.) Their inconstancy, that, like clouds driven with the wind, they are tossed to and fro, from one doctrine to another, Ephesians 4:14. And, (2.) Their deceitfulness, that they make a show of what they have not, as clouds do of rain, when yet they are scattered, without yielding any.

[*To whom, etc.*, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται] The masculine gender of οἷς, *to whom*, shows that this is not to be referred to what is nearer, namely, πηγαις/*wells/springs*, or νεφέλαις/*clouds*,<sup>1</sup> but to what is more remote, οὗτοί, *these men*, namely, the false teachers (Gerhard, thus Estius). *To whom the mist of darkness* (that is, mist completely dark [Piscator, thus Gerhard, Estius], that is, the altogether miserable torment of hell [Gomar, similarly Menochius, Estius, Gerhard]: The punishments of the next world are described sometimes under the figure of Fire, sometimes under the figure of Darkness, as in Matthew 8:12; 22:13; 25:30: Now, the signification is augmented when ὁ ζόφος τοῦ σκότους, *the mist of darkness*, is used, as also in Jude 13:<sup>2</sup> χθονὸς πέδον, *the mire of clay*,<sup>3</sup> σύμφορα πάθους, *a misfortune of calamity*,<sup>4</sup> and similar expressions [Grotius]) *is reserved*. The end and punishment that awaits them is signified (Estius). The punishment answers the crime. A dark life is punished with darkness. Τετήρηται, *it is reserved*, is used of Reward

<sup>1</sup> Both of which are feminine.

<sup>2</sup> Jude 13b: "...wandering stars, to whom is reserved the blackness of darkness (ὁ ζόφος τοῦ σκότους) for ever."

<sup>3</sup> Æschylus' *Prometheus Bound* 1.

<sup>4</sup> Æschylus' *Persians* 436.



in 1 Peter 1:4,<sup>1</sup> but here of Punishment (Grotius); and it has regard to the punishment of the evil Angels, 2 Peter 2:4, which these have in common with those (Gerhard).

**The mist of darkness; i.e. the darkest darkness, called outer darkness, Matthew 8:12; 22:13; 25:30; by which the torments of hell are sometimes set forth, as well as sometimes by fire.**

Verse 18: For when (**Jude 16**) they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much wantonness*, those that (**Acts 2:40; 2 Pet. 1:4**) were clean (**or, for a little while, or, a while, as some read**<sup>2</sup>) escaped from them who live in error.

[*Haughty things, etc.*, ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις σαρκός, ἐν ἀσελγείαις] For (or, *inasmuch as* [Illyricus, Erasmus, Vatablus, Tigurinus]) *swollen vanity* (or, *haughty, or, swollen, things of vanity* [Montanus, Piscator, Gerhard, Vulgate]: An expression of which sort is ἔσχατον τῶν ἡμερῶν, *the last of days*, 2 Peter 3:3, *lubricum ætatis, the precarious situation of the age*, in the place of *lubrica ætate, the precarious age*:<sup>3</sup> And ὑπὲρ/*over/beyond* augments the signification [Gerhard]: or, *things inflated and vain* [Grotius]; *things haughty and inane* [Vatablus]; *things exceedingly proud* [Erasmus, Illyricus, Tigurinus, Vatablus, Gerhard]: The same word is found in the Greek of Daniel 11:36, where in the Hebrew it is מִשְׁתַּבָּחִים, *marvelous things*;<sup>4</sup> also in Deuteronomy 30:11;<sup>5</sup> 2 Samuel 13:2<sup>6</sup> [Grotius]; Jude 16<sup>7</sup> [Gerhard, thus Grotius]: In the same sense, στόμα λαλοῦν μέγала, *a mouth speaking great things*, Daniel 7:8:<sup>8</sup> In the *Glossa Ordinaria* ὑπέρογκος is *inflated* [Grotius]: Words swollen and full of pride, yet vane and inane [Gerhard]; namely, those sent from virtue unto themselves, whereby they might be able to escape the

<sup>1</sup> 1 Peter 1:4: “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved (τετηρημένην) in heaven for you...”

<sup>2</sup> Greek: ὄντως.

<sup>3</sup> Pliny's *Epistulæ* 3:3.

<sup>4</sup> Daniel 11:36b: “...and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things (מִשְׁתַּבָּחִים; ὑπέρογκα, in the Theodotion) against the God of gods, and shall prosper till the indignation be accomplished...”

<sup>5</sup> Deuteronomy 30:11: “For this commandment which I command thee this day, it is not hidden (מִסְתָּרִים, *too wonderful*; ὑπέρογκός, *excessively inflated*, in the Septuagint) from thee, neither is it far off.”

<sup>6</sup> 2 Samuel 13:2: “And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and it was too hard (סָרִיִּי; καὶ ὑπέρογκον, in the Septuagint) in the eyes of Amnon for him to do any thing to her.”

<sup>7</sup> Jude 16: “These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words (ὑπέρογκα), having men's persons in admiration because of advantage.”

<sup>8</sup> In Theodotion.

makers of the world: Tertullian says, *They were saying that their souls were conceived of sublime virtue, which looks down upon the World of powerful principalities*<sup>1</sup> [Grotius]) *loquendo/speaking*<sup>2</sup> (or, *loquentes/speaking*<sup>3</sup> [Montanus, Vulgate], or, *uttering* [Illyricus], *when they utter* [Erasmus, Tigurinus]; φθέγγεσθαι is *to emit sound* [Gerhard]: This agrees with the Gnostics, who, claiming knowledge for themselves alone, most vainly speak nonsense concerning lofty and abstruse matters with great pride [Estius]), *they entice* (and by enticing they capture, as in verse 14 [Gerhard], or, *they allure* [Vulgate]) *through the lusts of the flesh*, and *through much lasciviousness* (Piscator), or, *in the desires, or longings, of the flesh, luxuries* (Montanus, Estius), or rather, *much lasciviousness* (Estius, Erasmus, Zegers). The copula is missing in a manuscript.<sup>4</sup> This is not unusual, when one is an exposition of the other, as in Luke 2:14.<sup>5</sup> Concerning the substance, see 2 Peter 2:7,<sup>6</sup> 10;<sup>7</sup> ἐν/in here is *through* (Grotius). Or, *through the desire of the flesh for pleasures* (Vatablus), or, *by the lusts of wanton flesh*: for I think that it is to be read σαρκὸς ἀσελγείας, *of the flesh of wantonness* (Castalio). Ἐν ἐπιθυμίαις, *in lusts*, is in the place of εἰς ἐπιθυμίαις, *unto lusts*, and ἐν ἀσελγείαις, *in debaucheries*, is in the place of δι' ἀσελγειῶν, *through lusts* (Gerhard).

**Great swelling words of vanity; i.e. big words, full of sound, and void of sense, at least of truth. He seems to tax the affected, vain speech of seducers, who were wont to clothe their erroneous doctrines (if not disguise the truths of God) with strange, uncouth phrases, which made a show of some rare discoveries, or deep mysteries, whereas indeed they were empty of any thing solid, or tending to edification. They allure: as with a bait; a metaphor taken from the manner of taking fish. Through the lusts of the flesh; to which they give liberty, as a bait to draw men after them. Through much wantonness; this explains the former, and shows what lusts they indulge men in, viz. wantonness and uncleanness.**

[Those, etc., τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους] Most Codices read ὄντως/clean/indeed (Estius,

<sup>1</sup> *De Anima* 23.

<sup>2</sup> That is, *in speaking great swelling words of vanity*.

<sup>3</sup> That is, *speaking great swelling words of vanity*.

<sup>4</sup> The Textus Receptus reads ἐν ἐπιθυμίαις σαρκὸς, ἐν ἀσελγείαις, *through the lusts of the flesh, through debaucheries*. The vast majority of Byzantine manuscripts read ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείαις, *through the lusts of the flesh, debaucheries*.

<sup>5</sup> Luke 2:14: "Glory to God in the highest, and on earth peace, (the copula *and* is wanting here) good will toward men."

<sup>6</sup> 2 Peter 2:7: "And delivered just Lot, vexed through the licentiousness (ἐν ἀσελγείᾳ) of conduct of the wicked..."

<sup>7</sup> 2 Peter 2:10a: "But chiefly them that walk after the flesh in the lust (ἐν ἐπιθυμίᾳ) of uncleanness, and despise government."

Gerhard). Others read ὀλίγον, *a while*, like the Complutensian (Estius, Beza) and Royal Codices (Estius). Others read ὀλίγως, *a little*, like a manuscript (Grotius) and two codices<sup>1</sup> (Beza), which is poorly attested (Grotius). [Hence they vary:] *Those that truly* (or, *indubitably, certainly, entirely, or, completely* [Valla], *altogether* [Camerarius], that is, actually, not feignedly [Beza]; that is to say, who have resigned themselves to Christ, not hypocritically, but from the heart [Vorstius]: or, *just about* [Castalio, the Syriac and Arabic in Gerhard], *for a short while* [certain interpreters in Estius], *for a time*: Thus we had ὀλίγον also in 1 Peter 1:6:<sup>2</sup> *They had escaped* in actuality, not in appearance: They had been set right, but they relapsed into their old ways; as the following things clearly indicate [Grotius]: *to some extent* [Vulgate], that is, either, incompletely, with a faith not sufficiently steadfast: or rather, not much before, but very recently, were they converted to Christ [Estius]) *had escaped them* (or, *had fled from these* [Erasmus, Illyricus, Tigurinus, Pagnine]) *who in error* (that is, the error of infidelity and of a carnal life [Estius, similarly Gerhard]) *live, or are conversant* (Beza, Piscator, Erasmus, etc.), Jews, Gentiles (Menochius, similarly Estius, Gerhard), or rather, the Gnostics (Menochius): or, *who, having now been deceived, fall back*, namely, unto those things from which they had fled. Ἀναστρέφεσθαι is *to return*, Matthew 17:22;<sup>3</sup> Acts 5:22;<sup>4</sup> 15:16;<sup>5</sup> etc. And in a great many passages of the Old Testament חָשַׁב, *to return*, is thus translated.<sup>6</sup> For the same purpose is ἐπιστρέψας below<sup>7</sup> (Grotius). The sense: Them that had truly left the error of their former conversation, they deceive with a new sort of error (Estius, similarly Gerhard). Those that had recently been converted from the heresy of the Gnostics unto the orthodox faith, the Gnostics entice again unto their heresy, by exciting again and presenting to them the bait of former pleasures and lusts, to which they had yielded in the heresy (Menochius).

<sup>1</sup> Thus Codices Alexandrinus and Vaticanus.

<sup>2</sup> 1 Peter 1:6: “Wherein ye greatly rejoice, though now for a season (ὀλίγον), if need be, ye are in heaviness through manifold temptations...”

<sup>3</sup> Matthew 17:22: “And while they abode (ἀναστρεφομένων) in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men...”

<sup>4</sup> Acts 5:22: “But when the officers came, and found them not in the prison, they returned (ἀναστρέψαντες), and told...”

<sup>5</sup> Acts 15:16a: “After this I will return (ἀναστρέψω), and will build again the tabernacle of David, which is fallen down...”

<sup>6</sup> For example, Genesis 14:7: “And they returned (חָשַׁבוּ; καὶ ἀναστρέψαντες, in the Septuagint), and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.” There are scores of other instances.

<sup>7</sup> 2 Peter 2:22: “But it is happened unto them according to the true proverb, The dog is turned again (ἐπιστρέψας) to his own vomit; and the sow that was washed to her wallowing in the mire.”

*Those that were clean escaped; truly, or really, which seems the better reading than that in the margin: and this is said of them,* 1. In respect of the profession they made of a real conversion. 2. In respect of the assent they gave to the word by which they were called. 3. In respect of the change that appeared in their outward conversation. *From them who live in error: whether the error of Judaism, or heathenism, wherein they had been formerly involved, and others still were. This might be the case of some in whom yet there was no saving change wrought; that they might be brought off from these more foul ways of sin and error in which they had walked and yet might afterward return to the same, or as bad, Matthew 12:43; 13:21.*

Verse 19: While they promise them (Gal. 5:13; 1 Pet. 2:16) liberty, they themselves are (John 8:34; Rom. 6:16) the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

[*Liberty, etc.*] That is, carnal (Gerhard, Estius); or, of doing all things (Grotius), or unto every sort of base pleasure (Estius); or, from sin (Menochius, Tirinus), and the punishment of sin (Tirinus), and laws divine (Gomar, thus Tirinus), and human (Gomar); and from subjection to masters and Princes, that they might freely do whatever is pleasing: For they say that luxury is not a sin, but the work of God and of nature (Menochius). They were saying that their souls were freed from all, as Irenæus testifies (Grotius). By the promise of liberty, than which nothing more desirable and agreeable is wont to be heard, men entice unto their doctrine (Estius).

***While they promise them liberty; liberty for their lusts, and so from the yoke of the Divine law. They abused the name of Christian liberty, and extended it to licentiousness.***

[*While they themselves are the servants of corruption,*<sup>1</sup> αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς] *Of corruption*<sup>2</sup> (Beza, Piscator, etc.). *Of the most corrupt manners;* for φθορὰ is here taken as in 2 Peter 1:4<sup>3</sup> (Grotius). *Of lust and pleasure, which corrupt body and soul* (Menochius, similarly Estius). How [therefore] might they liberate others (Grotius, thus Estius), who themselves are servants, and indeed in the worst servitude (Estius).

***They themselves are the servants of corruption; under the power and dominion of sin.***

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<sup>1</sup> Latin: *corruptionis*.

<sup>2</sup> Latin: *corruptelæ*.

<sup>3</sup> 2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption (φθορᾶς) that is in the world through lust."

[*Of whom, etc., ὃ γὰρ τις ἡττηται, τούτῳ καὶ δεδούλωται*] The sense is same as Romans 6:16 and John 8:36, in which places we have alleged some things from the Philosophers of like sense (Grotius). *In that by whom one is overcome* (or, *is conquered* [Castalio, Æthiopic, Menochius, Gomar]: Not imperfectly and partially, like that one in Romans 7, who yet fights back, and in the end proves to be superior, verse 23; but perfectly, inasmuch as, with his strength shattered, and having been taken captive, he does not fight back [Gomar]) *to this one also he is sold* (Beza), or, *delivered into slavery* (Piscator), or, *made a slave* (Estius). What he said, that they are the servants of corruption, he proves from the law of war, by which the conquered becomes to the conqueror a slave and possession (Estius, similarly Gerhard).

***For of whom a man is overcome, of the same is he brought in bondage: he alludes to the law of war, according to which, he that is overcome, and taken captive by his enemy, becomes his servant. These false teachers, that talked so much of Christian liberty, yet being overcome by their own lusts, and kept under by them, were the worst of slaves.***

Verse 20: For (Matt. 12:45; Luke 11:26; Heb. 6:4, etc.; 10:26, 27) if after they (2 Pet. 1:4; 2:18) have escaped the pollutions of the world (2 Pet. 1:2) through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

[*If, etc., εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ*] But the true reading is οἱ γὰρ, etc., *for those, etc.*, as the sequence of what follows indicates (Grotius). *For if fleeing* (or, *after they have escaped* [Beza, Piscator]) *the impurities* (this word does not occur elsewhere in the New Testament,<sup>1</sup> but *μιασμός/uncleanness* occurs in verse 10:<sup>2</sup> *The breeding grounds of the pestilential scourge in corrupt air* are called *μιάσματα* by Physicians, which creep in stealthily, and infect many: So also the breeding grounds of vices easily contaminate men prone to them [Gerhard]) *of the world* (namely, pleasures and lusts [Menochius], the errors and sins with which the world swarms [Tirinus], that is, impious men in the world [Gerhard]: See verse 10 [Grotius]) *in the knowledge, etc.* (Montanus). That is, in approaching the knowledge, or faith of Christ (Tirinus); or, those having recourse to the knowledge, that is, the faith and worship, of Christ (Menochius): or, *through the knowledge, etc.* (Beza, Piscator,

<sup>1</sup> Μίασμα does, however, appear in the Septuagint several times, Leviticus 7:18; Jeremiah 32:34 (39:34 in the Septuagint); Judith 9:2; 1 Maccabees 13:50.

<sup>2</sup> 2 Peter 2:10a: “But chiefly them that walk after the flesh in the lust of uncleanness (μιασμοῦ), and despise government.”

Estius), that is, through the purifying faith of Christ, Acts 15:9. It signifies the time when they were first made Christians (Estius). The knowledge of the Gospel has the power to liberate us from sins, John 8:36 (Grotius).

***The pollutions of the world; those more gross wickednesses in which most of the world still lieth, 1 John 5:19. Through the knowledge of the Lord and Saviour Jesus Christ; such a knowledge of Christ as brings with it an outward reformation of life, though it do not purify the heart. For that the apostle doth not here speak of those that were rooted in Christ by a saving and heart purifying faith, appears by 2 Peter 2:14, where he calls them unstable souls.***

[By these, etc., τοῦτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται] The δὲ/*but* is superfluous (Grotius, Estius), as it also is elsewhere (Grotius): or rather, it is to be translated *nevertheless* (Estius), or, *and indeed* (Gerhard). The word ἐμπλέκεσθαι is found in the Septuagint of Proverbs 28:18<sup>1</sup> (Grotius, Gerhard), and in 2 Timothy 2:4<sup>2</sup> (Gerhard), and in Plato<sup>3</sup> and Polybius<sup>4</sup> (Grotius); and is very emphatic, and signifies *to be entwined in tangles and snares*. The word ἡττῶνται, *they are overcome*, has regard unto the preceding verse (Gerhard). *Having been entangled by these again* (that is, enticed and wrongly persuaded by those seducers [Estius]), *they are overcome* (Gerhard). That is, they are brought back to the servitude of sin (Estius, Gerhard).

***They are again entangled therein, and overcome; return to their old sins, yield up themselves to them, and continue in them.***

[The latter (or, final [Valla], last [Erasmus]) things are worse than the former<sup>5</sup>] You have the same words, Matthew 12:45;<sup>6</sup> Luke 11:26 (Grotius, thus Gerhard); similar words in Matthew 27:64; John 5:14 (Grotius). For the evil of recidivism is more grievous; and they plunge themselves more deeply in their former vices, and introduce a more powerful habit (Menochius, similarly Tirinus); and they, being ungrateful, put a bar to the grace of God (Menochius), and therefore are deserted by it, and are bound more tightly by

<sup>1</sup> Proverbs 28:18: “Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once (ⲉⲙⲡⲗⲁⲕⲉⲥⲉⲧⲁⲓ; ἐμπλακίησεται, *shall be entangled*, in the Septuagint).”

<sup>2</sup> 2 Timothy 2:4: “No man that warreth entangleth himself (ἐμπλέκεται) with the affairs of this life; that he may please him who hath chosen him to be a soldier.”

<sup>3</sup> Laws 814e.

<sup>4</sup> *The Rise of the Roman Empire* 1:17:3.

<sup>5</sup> Greek: γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

<sup>6</sup> Matthew 12:45a: “Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first (καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων).” The same in Luke 11:26.

[*Than, etc.*, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς] That is, εἰς τὰ ὀπίσω ἀνακάμψαι, *to turn back again*, as it is in one old codex<sup>3</sup> (Beza, thus Grotius). Thus you have ἀνακάμψαι, *to return*, in the place of וָשׁוּב in Exodus 32:27;<sup>4</sup> Judges 11:39;<sup>5</sup> Ezekiel 1:14;<sup>6</sup> 7:13;<sup>7</sup> etc.:

<sup>7</sup> Ezekiel 7:13b: "...for the vision is touching the whole multitude thereof, which shall not return (יָשׁוּב; ἀνακάμψει, in Codex Alexandrinus); neither shall any strengthen himself in the iniquity of his life."

εἰς τὰ ὀπίσω means *backwards*, as in Luke 9:62;<sup>1</sup> 17:31;<sup>2</sup> etc. (Grotius). *Than with that known* (or, *with them acknowledging* [Montanus]) *to go back* (namely, by falling from the faith and way of righteousness [Menochius]) *from the holy commandment* (which he just now called the *way of righteousness* [Estius, thus Grotius], that is, from the Gospel [Grotius, similarly Estius, Menochius, Gerhard]; which is ἁγία ἐντολή, *the holy commandment*, par excellence, 1 Timothy 6:14 [Grotius]; which is called *holy* by way of Antithesis to impurities of the world [Estius, Gerhard]) *delivered unto them* (Piscator, thus Beza, etc.). Namely, through the Apostles, as it will be said in 2 Peter 3:2. Thus Jude calls it παραδοθεῖσαν πίστιν, *the faith delivered*, Jude 3. Now, there are thoughts similar to this in Ecclesiasticus 34:25, 26,<sup>3</sup> and in the works of Philo [whose words seek in Grotius]. See on Luke 12:48 (Grotius). Now, the latter is worse than the former (Estius); because he sins, 1. knowingly, Luke 12:47: 2. through ingratitude, casting aside the gifts of the Holy Spirit received from God: 3. with the most grievous sin, either of heresy, or of apostasy (Estius, similarly Gerhard).

***It had been better for them not to have known; their sin had been less if they had not known the truth, but now they sin against knowledge, and therein their apostacy is much worse than their ignorance would have been. The way of righteousness; the way of obtaining righteousness by Christ, and of living godly in Christ, 2 Timothy 3:12, prescribed in the gospel; the same which is called the right way, 2 Peter 2:15, and the way of truth, 2 Peter 2:2. The holy commandment; the same in other words. It is called holy, not only as proceeding from God, who is holy, but as teaching nothing but what is holy, and being the means God useth in making men holy, and as being opposed to the pollutions of the world before mentioned.***

Verse 22: But it is happened unto them according to the true proverb, (**Prov. 26:11**) The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

<sup>1</sup> Luke 9:62: "And Jesus said unto him, No man, having put his hand to the plough, and looking back (καὶ βλέπων εἰς τὰ ὀπίσω), is fit for the kingdom of God."

<sup>2</sup> Luke 17:31: "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back (μὴ ἐπιστρέψάτω εἰς τὰ ὀπίσω)."

<sup>3</sup> Ecclesiasticus 34:25, 26: "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?"



[For (or, but [Estius]) *has happened to them that, etc.*, συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας] *That (or, the substance [Estius]) of the true proverb (Montanus, Estius). What is wont to be said in the true proverb (Erasmus, Pagnine, Beza, Piscator, Estius, etc.). It is in the Greek of Proverbs 26:11<sup>1</sup> (Grotius). The sense: Not only in the protasis, but also in the apodosis, this proverbial expression is altogether true (Vorstius).*

[*The dog is turned again unto, etc.*, κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα] *Unto its own (or, its characteristic [Montanus]) vomit (James Cappel, Piscator, etc.), that is, to swallow down that which it had vomited up, which is most disgusting and abominable (Estius, similarly Menochius, Bochart's Sacred Catalogue of Animals out of Ibn Ezra<sup>2</sup>), not made use of by anyone, not even in the extremity of famine (Menochius). This was said by Solomon of him who repeats his folly (Drusius). In the Greek of Proverbs 26:11 it is ἔμετον/vomit (Gerhard, Gataker), which is the most common word, in the place of which here is ἐξέραμα/vomit, which is a less common word (Gataker's Adversaria Miscellanea Posthuma 41:411); which I do not remember having read elsewhere (Bochart's Sacred Catalogue of Animals 1:2:55:672). But from its parts it is gathered that it was not altogether unknown to the ancients. Ἐρᾶν or ἐράσαι, says Salmasius following Hesychius, is κενῶσαι, to make empty. Thence, adds Salmasius, ἐνερᾶν is to pour in; similarly κατερᾶν, to pour out, which word occurs in Dioscorides' Concerning Medicinal Materials 2:87; 5:100, and in Pollux's Onomasticon 7:33, to which one might have added διερᾶν, to pour from one vessel to another, or to filter through, out of Plutarch against Epicurus;<sup>3</sup> and finally ἐξερᾶν, to pour out or vomit (Gataker's Adversaria Miscellanea Posthuma 41:412). Which word occurs here and there (Bochart's Sacred Catalogue of Animals 1:2:55:672), and means to draw out, to bring out or to pull out (Gataker, Bochart's Sacred Catalogue of Animals), to evacuate (Bochart's Sacred Catalogue of Animals), or, to vomit out, as in Dioscorides' Concerning Medicinal Materials 6:19, where he treats of those that took the Pharicon poison, μετὰ τὸ ἐξεράσαι αὐτοῦς (Gataker's Adversaria Miscellanea Posthuma 41:412), that is, after they were*

<sup>1</sup> The Greek of Proverbs 26:11: ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μισητὸς γένηται, οὕτως ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας ἐπὶ τὴν ἑαυτοῦ ἁμαρτίαν· ἔστιν αἰσχὺνὴ ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχὺνὴ δόξα καὶ χάρις, *as when a dog goes to its own vomit, and becomes abominable, so is a fool who returns in his wickedness to his own sin: there is a shame that brings sin; and there is a shame that is glory and grace.*

<sup>2</sup> Abraham Ibn Ezra (c. 1089-1164) was a renowned Spanish Rabbi. At the heart of his work is his commentary on the Hebrew Bible. He commented on all of the books, with the exception of Chronicles, and his exegesis manifests a commitment to the literal sense of the text.

<sup>3</sup> *Moralia* 14:75.

evacuated (Bochart's *Sacred Catalogue of Animals*), or rather, *after they vomited*: for it is not probable that he desired to await *evacuation*, which is done by ejection, in the case of a poison so fast acting (Gataker's *Adversaria Miscellanea Posthuma* 41:412). Thus in Lærtius<sup>1</sup> Heraclitus<sup>2</sup> asks, *Whether anyone is able from pressed intestines ἐξερᾶσαι, to draw out, the damp?* (Bochart's *Sacred Catalogue of Animals* 1:2:55:672). Thus in Hippocrates<sup>3</sup> *Concerning Diseases*<sup>4</sup> 4, καὶ ἐξερᾶ, καὶ πυρετταίνει, *he both vomits, and is feverish*. Hence κατεξερᾶν in Arrianus' *Epictetus*<sup>5</sup> 3:13, μὴ κατεξέρα, etc., *Refuse to vomit out, to cough up, to discharge thy mucus upon them*. Ἀπερᾶν is also the same as ἐξερᾶν, as in Strabo's *Geography* 1, where he says of the Black Sea, βιάζεσθαι, καὶ ἀπεράσαι τὸ πλεονάζον, *it burst with force, and what was abounding in it vomited out* (Gataker's *Adversaria Miscellanea Posthuma* 41:412). Moreover, the dog, just as also the sow, is an unclean animal according to the Law of Moses; and that, among other things, by reason of its diet, which is altogether impure in both. The dog feeds upon the most foul-smelling things, even the putrid flesh of cadavers: he licks up the discharge of ulcers (Bochart's *Sacred Catalogue of Animals* 1:2:55:690), whether of others, as in Luke 16:21, or its own, Ælian's<sup>6</sup> *History of Animals*<sup>7</sup> 8:9 (Bochart's *Sacred Catalogue of Animals* 1:2:55:672).

[The sow (named from this quality in Hebrew, רִיבָּ, from רָוַב, *to return* [Hammond]), *having been washed* (understanding *is returned* [Erasmus, Vatablus, Estius, etc.], or, *understanding is rolled back* [Camerarius]) *in, etc.*, εἰς κύλισμα<sup>8</sup> (in the place of which Theodotion used κυλισμὸν/*wallowing*<sup>9</sup> in Proverbs 2:18 [Grotius]) βορβόρου] *Into, or unto, the wallowing hole* (or, *wallowing* [Erasmus]) *of the mire* (Erasmus, Pagnine, Castalio, Piscator, etc.). In which she especially rejoices, and grows fat by wallowing in muddy places, as note Aristotle in his *History of Animals* 8:6, Ælian in his *History of Animals* 5:45, etc. Whence also Aratus in his *On Weather Signs*<sup>10</sup> 1123, —σύες φορυτῶ ἐπιμαργαίνουσαι, *swine are mad for rubbish* (Bochart's *Sacred Catalogue of*

<sup>1</sup> Diogenes Lærtius was a biographer of Greek philosophers, writing his *Lives and Opinions of Eminent Philosophers* probably sometime during the third century AD.

<sup>2</sup> Heraclitus of Ephesus (c. 535-c. 475 BC) was a pre-Socratic Greek philosopher.

<sup>3</sup> Hippocrates (c. 460-370 BC) was a Greek physician, known as "The Father of Medicine".

<sup>4</sup> *De Morbis*.

<sup>5</sup> Lucius Flavius Arrianus of Nicomedia was a second century Greek historian and a Roman senator. His *Discourses of Epictetus* preserve the latter's fatalistic Stoicism.

<sup>6</sup> Claudius Ælianus (c. 175-c. 235) was a Roman rhetorician and teacher.

<sup>7</sup> *De Natura Animalium*.

<sup>8</sup> In the Neuter.

<sup>9</sup> In the Masculine.

<sup>10</sup> *Diosemeia*. Aratus (c. 315-240 BC) was a Greek didactic poet. He is cited in Acts 17:28.

*Animals* 1:2:57:706). This he maintains, that sinners, especially those that, having once been cleansed, are fallen back into their former vices, make themselves like unto these animals, which on account of their notable uncleanness have given place to adages (Estius). Terence<sup>1</sup> in *The Mother-in-Law*,<sup>2</sup> *I see that thou hast rolled over again into the same vice* (Grotius).

*But it is happened unto them according to the true proverb: this is added, to prevent the scandal that might arise from their apostacy; q.d. It is not to be wondered at that they are again entangled in and overcome by their former pollutions, when there never was a thorough change wrought in their hearts. Dogs and swine (beasts unclean by the law) they still were, under the greatest appearances of reformation, and such they now show themselves to be by their vile apostacy. The dog is turned to his own vomit again: as dogs vomit up what is burdensome to them, but, still being dogs, and not having changed their natures by easing their stomachs, lick up their own vomit again; so these, under a fit of conviction, through the power of the word, disgorge those sins which burdened their consciences, but having thereby gotten some ease, and their old nature and love to their former lusts still remaining, they again return to the same sins they had for a time forsaken. The sow that was washed to her wallowing in the mire: as swine, that naturally love the dirt and mire, if sometimes they be washed from it, yet, still retaining their former disposition, return again to it; so likewise these here mentioned, however they may be washed from the pollutions of the world, and by the preaching of the gospel brought off from their former ways of sin, and brought into a profession of holiness, yet, still retaining their old nature and corrupt dispositions, they are easily prevailed over by them, and so relapse into their former abominations.*

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<sup>1</sup> Publius Terentius Afer (d. 159 BC) was a Roman playwright.

<sup>2</sup> *Hecyra*.



## Chapter 3

*The apostle declareth it to be the design of both his Epistles to remind the brethren of Christ's coming to judgment, in opposition to scoffers, 1-7. No argument can be drawn against it from the delay, which is designed to leave men room for repentance, 8, 9. He describeth the day of the Lord, and exhorteth to holiness of life in expectation of it, 10-14. He sheweth that Paul had taught the like in his Epistles, 15, 16, and concludeth with advice to beware of seduction, and to grow in Christian grace and knowledge, 17, 18.*

Verse 1: This second epistle, beloved, I now write unto you; in *both* which (2 **Pet. 1:13**) I stir up your pure minds by way of remembrance...

[*This...second epistle I write*<sup>1</sup>] From this place, and from 2 Peter 1:13, it is proven that Peter wrote this Epistle (Beza), and that he sent to the same, not more, but one Epistle (Estius). Others: This is the beginning of a new Epistle of the same Simeon unto those Jews in Egypt, professing the discipline of Christ (Grotius).

***This second epistle: this confirms what has been said, that this Epistle was written by Peter, as well as the former.***

[*In, etc., ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ διάνοιαν*] *By which* (or, *in which* [Montanus, Piscator], namely, two Epistles [Estius, thus Erasmus, Vatablus, Grotius, Beza]: otherwise he would have said ἐν ᾧ, *in which*<sup>2</sup> [Beza]: The construction refers to the sense, not to the words [Gerhard, similarly Estius]: Something is here presupposed and understood, in this manner, *This now second*, after and in addition to the form, *to you I write, etc.* [Gerhard]: Others: *through which* [Vatablus]) *your sincere* (that is, pure and simple, not colored [Tirinus]) *mind* (this is the language of one coaxing and hoping good things [Grotius, similarly Gerhard]; or, of one anticipating, that is to say, I do not write these so that I might render your mind sincere, but so that according to my office and love I might confirm you in sincerity [Gomar, similarly Gerhard]: Paul commends εἰλικρίνειαν/*sincerity* to us, 1 Corinthians 5:8, even indeed by his own example, 2 Corinthians 1:12; 2:17: Διάνοια/*mind*, Matthew 22:37; Mark 12:30; Hebrews 8:10; 10:16; etc. [Grotius]) *through reminder* (Beza), or, *in reminding* (Montanus), ἐν/*in* in the place of διὰ/*through*. He teaches that they require, not so much a greater abundance of

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<sup>1</sup> Greek: ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν.

<sup>2</sup> In the singular.

information, as a grave reminder (Gerhard), lest they forget (Gomar): or, *by recalling to mind*. It is the same expression as in 2 Peter 1:13.<sup>1</sup> Thus we have ὑπομνήσκειν, *to bring to remembrance*, in the place of זָכַר,<sup>2</sup> John 14:26;<sup>3</sup> 2 Timothy 2:14;<sup>4</sup> 2 Peter 1:13 (Grotius).

*I stir up your pure minds; or, sincere minds: the sense is either, 1. I stir up your minds, that they may be pure and sincere; and then he doth not so much commend them for what they were, as direct and exhort them to what they should be, that they might receive benefit by what he wrote, there being nothing that contributes more to the fruitful entertaining of the word, than sincerity and honesty of heart, when men lay aside those things which are contrary to it, and might hinder its efficacy, 1 Peter 2:1, 2. Or, 2. I stir up your minds, though pure and sincere, to continuance and constancy in that pure doctrine ye have received. By way of remembrance: see 2 Peter 1:13.*

Verse 2: That ye may be mindful of the words which were spoken before by the holy prophets, (**Jude 17**) and of the commandment of us the apostles of the Lord and Saviour...

[*That, etc., μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος*] Some (indeed, all the Greek codices except the Complutensian [Gerhard]) have ὑμῶν/*your*,<sup>5</sup> that is, as if one of the Apostles was speaking. I think that both [ἡμῶν/*our*, and ὑμῶν/*your*, which Grotius reads with the Vulgate] were inserted [but Grotius asserts this without argument, without any Codex, so that he might make for his singular opinion concerning the author of this Epistle], and that there is a Trajection in the place of τῆς ἐντολῆς τῶν ἀποστόλων, *the commandment of the apostles, etc.* Thus Jude, who frequently follows this Author, ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου, *by the apostles of the Lord, etc.* (Grotius). [Thus they translate:] *To be mindful* (μνησθῆναι, in the

<sup>1</sup> 2 Peter 1:13: “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance (διεγείρειν ὑμᾶς ἐν ὑπομνήσει)...”

<sup>2</sup> זָכַר, *to remember*, in the Hiphil conjugation, which frequently conveys a causative sense.

<sup>3</sup> John 14:26b: “...he shall teach you all things, and bring all things to your remembrance (ὑπομνήσει ὑμᾶς), whatsoever I have said unto you.”

<sup>4</sup> 2 Timothy 2:14: “Of these things put them in remembrance (ὑπομίνηςκε), charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.”

<sup>5</sup> 2 Peter 3:2b: “...by the holy prophets, and of the commandment of your (ὑμῶν) apostles of the Lord and Saviour...” Thus the majority of Byzantine manuscripts.

place of εἰς τὸ μνησθῆναι, *in order to be mindful* [Vorstius], or, *so they ye might be mindful* [Beza, Piscator, etc.]) *of the words spoken before* (concerning the coming of Christ to judgment, and the renewal promised at that time [Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter*]) *by the holy Prophets* (frequently in the Old Testament, as twice by Joel [Hammond]; by Isaiah, Daniel, and Malachi [Mede]), *and of our commandment of the apostles of the Lord, etc.* (Montanus), or, *and of our commandment, who are Apostles, etc.* (Erasmus, Vatablus, thus Piscator, most interpreters in Estius), or, *of that precept, given to us by the Apostles, etc.* (Beza), or, *which ye received from us Apostles* (Gerhard, thus Estius). The pronoun ἡμῶν, *of us*, is not here possessive (Vorstius), in the place of ἡμετέρων/*our* (Piscator), but primitive, or exegetical (Vorstius); and it coheres with the noun ἀποστόλων/*apostles*, not by a syntax of government, but of agreement (Piscator, thus Vorstius). For there is a Trajection here (Vorstius, thus Piscator), which is common in Peter (Piscator, Gerhard). This exposition harmonizes, both with the prior member, and with the parallel passage in Jude 17. Now, unto this most closely agrees that in which ἡμῶν/*our* is conjoined with Κυρίου/*Lord*, etc., in this manner, *of the commandment which ye received from the Apostles of our Lord and Savior* (Gerhard). The name of *Savior* indicates the worth of this doctrine (Beza). Now, the commandment in this place is said to be both, of the Apostles, by whom it was commanded; and, of Christ as Lord and preceptor, as it appears from the placement of the word ἐντολῆς/*commandment*, so that here there might be no place for a Trajection (Beza). Now, by ἐντολὴν/*commandment* here he understands, either, 1. the precepts concerning the love of God and the neighbor, unto which all the rest are referred (Salmasius in Gerhard); or, 2. the entire Christian doctrine (Gerhard, thus Beza), confirmed by the testimony of the Prophets and Apostles, which, having previously been preached with the living voice by them, he recalls into memory for them. For ἐντολὴ/*commandment* corresponds to the Hebrew word תּוֹרָה,<sup>1</sup> which signifies *doctrine* (Gerhard). Or, 3. the precept that Peter in the preceding inculcated concerning the tenacious retaining of the doctrine delivered in the beginning, especially as far as the promises and glorious advent of Christ are concerned; and concerning the avoidance of False Teachers. For concerning these Jude expressly explains, and concerning the same Peter subjoins (Estius).

**The words which were spoken before by the holy prophets; the word of prophecy, 2 Peter 1:19:** he joins the prophets and apostles together, as concurring in their doctrine, and so useth it as an argument to persuade them to constancy in the faith of the gospel, that what the apostles preached to them was confirmed by what the

<sup>1</sup> The Septuagint frequently renders תּוֹרָה by ἐντολὴ.

prophets under the Old Testament had taught before, Acts 26:22; Ephesians 2:20. *And of the commandment of us*; by this he means the whole doctrine of the gospel preached by him and the other apostles: see 2 Peter 2:21; 1 John 3:23. *The apostles of the Lord and Saviour*; who was the author of this commandment, and the principal in giving it, and from whom the apostles received it, who were but ministers and instruments in delivering it to others.

Verse 3: (1 Tim. 4:1; 2 Tim. 3:1; Jude 18) Knowing this first, that there shall come in the last days scoffers, (2 Pet. 2:10) walking after their own lusts...

[*Knowing this first*<sup>1</sup> (that is, especially, as in 2 Peter 1:20<sup>2</sup> [Grotius], as a principal matter, and therefore especially necessary for caution [Gerhard])] Ἔσπε, *be ye*, is understood (Camerarius). *Know ye* (Estius).

[*They shall come in, etc.*, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται] *In the final, or latest, or last, days* (verbatim: *in the final of days* [Piscator], understanding *time*<sup>3</sup> [Camerarius]: It does not designate a certain time, but signifies *in the end* or *hereafter*, as in Numbers 24:14:<sup>4</sup> Jude on the same matter said ἐν ἐσχάτῳ χρόνῳ, *in the last time*<sup>5</sup> [Grotius]: This phrase, after the fashion of the Hebrews, designates future times, whether far distant, or even at hand, as we taught on 1 Timothy 4:1: For it is evident that Peter speaks here of seducers who were going to arise a little afterwards [Estius]: Others: He designates in this place the time of the Apostasy of the Church under Antichrist, according to 1 Timothy 4:1 [Mede] [see the *Synopsis* there]) *mockers* (Beza, Piscator, Pagnine, Montanus), or, *scoffers* (Erasmus, Illyricus, Tigurinus, Castalio). Which in Hebrew is סְנַיִם/*scorners*<sup>6</sup> (Hammond, thus Grotius). Thus men are called, who mock piety (Grotius, similarly Hammond), who want to appear clever by contempt of God and sacrilegious audacity (Beza). Others: They are here called *scoffers*, not because they hold the religion of Christ as sport and jest, since they themselves very much want to be held as Christians, but because they were skilled in the art of deception;

<sup>1</sup> Greek: τοῦτο πρῶτον γινώσκοντες.

<sup>2</sup> 2 Peter 1:20: "Knowing this first (τοῦτο πρῶτον γινώσκοντες), that no prophecy of the scripture is of any private interpretation."

<sup>3</sup> That is, *in the final time of days*.

<sup>4</sup> Numbers 24:14: "And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days (בְּאַחֲרֵית הַיָּמִים; ἐπ' ἐσχάτου τῶν ἡμερῶν, in the Septuagint)."

<sup>5</sup> Jude 18.

<sup>6</sup> For example, Psalm 1:1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful (לְצַיִם)."



because, while they deceive men, those they both deride in their hearts, and expose to the mockery of others (Estius). In a manuscript it is ἐν ἐμπαιγμονῇ ἐμπαῖκται, *in scoffing scoffers*,<sup>1</sup> in the place of ἐν ἐμπαιγμῇ, *in scoffing*, for it is called ἐμπαιγμὴ, ἐμπαιγμος, and ἐμπαιγμα. Now, it is the custom of the Hebrews, for the sake of emphasis, to add Substantives to Adjectives. And thus the Latin reads, translating, *in deception scoffers*; Augustine cites in a manner more closely modeled upon the Greek, *by mocking mockers*. Those ἐμπαῖκται/*scoffers* that were going to be, I interpret as the Carpocratians as before, who were denying that the resurrection of the body was going to come, as Augustine relates, and even more audaciously that, with Jerusalem now destroyed, they were yet understanding that this scheme of the World would remain, contrary to the way that most Christians, even the Apostles, had thought that it was going to be; for they had received nothing certain concerning this matter from the Lord, except that Jerusalem would be destroyed before the World. Although I said Apostles here, I understand them before the time of the Revelation made to John (Grotius).

**Knowing this first; especially, as being very necessary to be known. The apostle having in the former chapter cautioned these saints against the more close enemies of the gospel, seducers and false teachers, here he foretells them of more open enemies, profane scoffers. In the last days: see 1 Corinthians 10:11; 2 Timothy 3:1. Scoffers; profane contemners of God, and deriders of his truth, Psalm 1:1; 119:51; Isaiah 28:14, 22.**

[*After their own* (that is, innate in them by nature [Beza]) *lusts, etc.*<sup>2</sup>] The same words are found in Jude 16.<sup>3</sup> See also 2 Peter 2:10<sup>4</sup> (Grotius); that is to say, as lusts lead or drive them (Piscator). Those indulging the appetite, wantonness, etc. (Menochius, thus Estius). Now, that it is not strange that those who do not believe in the resurrection would indulge the flesh in every way, Paul teaches us, 1 Corinthians 15:32 (Grotius).

***Walking after their own lusts; such as are natural to them; lusts of ungodliness, Jude 18.***

Verse 4: And saying, (Is. 5:19; Jer. 17:15; Ezek. 12:22, 27; Matt. 24:48; Luke 12:45) Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

<sup>1</sup> Thus Codices Sinaiticus, Alexandrinus, and Vaticanus.

<sup>2</sup> Greek: κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι.

<sup>3</sup> Jude 16a: “These are murmurers, complainers, walking after their own lusts (κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι).”

<sup>4</sup> 2 Peter 2:10a: “But chiefly them that walk after the flesh in the lust of uncleanness (τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους), and despise government.”

[*Saying, Where, etc.,* ποῦ ἔστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ] *Where is the guarantee, or promise (that is, the thing promised [Mede]) of the coming (that is, the promised coming: An expression of which sort is found in the preceding verse and in 2 Peter 2:18 [Gerhard]) of Him?* (Erasmus, Beza, Piscator, Montanus), that is, of Christ, whose name preceded a little before, and, if that had not been, nevertheless it was sufficiently able to be understood from the matter itself (Grotius, similarly Gerhard), as in Hebrews 13:5 (Grotius), whose name those were unwilling to express out of ἐξουθενισμόν/*contempt* (Gerhard). He here understands His glorious *coming*, to judgment (Gomar, thus Estius, Menochius, Gerhard, Mede, Tirinus), so many times promised and impressed (Tirinus). It is the interrogation, either, 1. of one doubting, that is to say, The Lord is slow, etc. (certain interpreters in Estius); or, 2. of one denying (Estius, Vorstius, Gerhard, Gomar), that is to say, The promise of the coming of Christ is vain, and of the ruin and renovation of the world (Gomar, thus Mede). Thus they were eager to remove from their followers the fear and hope of future things, so that they might immerse themselves completely in pleasures (Estius, similarly Gerhard). In a similar way, the impious were eluding the Prophecies of Ezekiel, Ezekiel 12:27. And it was said to Malachi, *Where is that God of judgment*, that is, who is coming to judge? Malachi 2:17 (Grotius).

***And saying, Where is the promise? Questioning or denying the great truths of the gospel, thereby to encourage themselves in walking after their own lusts. Of his coming; viz. Christ's, mentioned verse 2. Possibly these scoffers might drop the name of Christ by way of contempt, not vouchsafing to mention it, as the Jews did, John 9:29; q.d. Where is the promise of his coming whom you expect? His coming, to judge the world; q.d. His promised coming doth not appear, the promise of it is not fulfilled.***

[*Since, etc.,* ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως] *Ἀφ' ἧς, from which: Understand ἡμέρας/day* (Grotius, Piscator, Estius, Gerhard). And take ἡμέραν/*day* for *time* (Grotius). [Thus they translate it:] *For from which* (understanding, *day* [Piscator, Beza], so that it might be the Epoch from which it takes its beginning, excluding previous things, and including subsequent things [certain interpreters in Hammond]): But this opinion does not satisfy; 1. for the Epoch here is set down as far older than that, namely, from the creation; 2. it is difficult to know which Fathers he has in view: If you should say Abraham, Isaac, and Jacob, it could be opposed to this, that he takes the probation from the time of the flood, which was long before them: Therefore, I would prefer to translate ἀφ' ἧς as *apart from the fact that*, or, *with this excepted*, that is, that the fathers fell asleep, and their sons succeeded them, and men are not immortal, which does not pertain to the

present arrangement [Hammond]) *the Fathers* (that is, the ancients, the Patriarchs and Prophets; you say that they believed in and proclaimed this coming [Estius, thus Gerhard]; or, the first and early Fathers, from whom the race of men was propagated [Menochius]) *fell asleep* (that is, died [Piscator, Estius, Menochius]; that is to say, they were not so much dead as asleep, or resting in the grave, as you say, so that this might be said mockingly, just as also the following word *κτίσεως*/creation [Gerhard, Beza], which they seize upon from the assumption of the Christians [Gerhard]), *all things thus continue from the beginning of creation* (Beza, Piscator, etc.), that is to say, Hitherto the world without mutation has endured. Therefore, hereafter also it shall endure (Gomar, thus Estius). As if He that is the author of nature could change nothing in it, or as if long continuance of time allows nothing in it for change (Estius). Concerning the duration of the world, it is to be assessed in accordance with the power of God, as the preserving cause, and the will of God revealed in the word through the Prophets and Apostles (Gomar). Manilius,<sup>1</sup> *At that time, when the Greek ships devastated Pergama,*<sup>2</sup> *Arctos*<sup>3</sup> *and Orion were coming head on.* Consult Ecclesiastes 1:9 (Grotius). Among the Hebrews Maimonides, excessively imbued with Aristotelian Philosophy,<sup>4</sup> disputes against the renovation of the World coming in the days of Messiah by this argument, *that the world retains and follows its own custom.* But his opinion is refuted by Ibn Ezra and Abarbanel<sup>5</sup> (Mede).

***For since the fathers, who died in the faith of Christ's coming, and had the promise of it, fell asleep; i.e. died; the usual phrase of Scripture, which these scoffers seem to speak in derision; q.d. It is so long since the fathers fell asleep, (as you call it,) that it were more than time for them to be awakened, whereas we see the contrary. All things continue as they were from the beginning of the creation; i.e. the world continues to be the same it was, and hath the same parts it had; we see nothing changed, nothing abolished, but still nature keeps its old course. Thus they argue, that because there had been no such great change, therefore there should be***

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<sup>1</sup> Marcus Manilius (first century AD) was a Roman astrologer, who wrote a long poem of five books entitled *Astronomica*.

<sup>2</sup> *Pergama* was the citadel of Troy.

<sup>3</sup> *Arctos* is the Great or Little Bear constellation.

<sup>4</sup> Moses Maimonides, or Rambam (1135-1204), is reckoned by many to be the greatest Jewish scholar of his age. Maimonides' command of the Hebrew Scriptures, Rabbinic tradition, natural science, and Aristotelian philosophy is staggering.

<sup>5</sup> Isaac Abarbanel (1437-1508) was one of the great Spanish rabbis of his age and a stalwart opponent of Christianity, in spite of the danger. He held fast to a literal interpretation of the Scripture, over against Maimonides' philosophical allegorizing. He commented on all of the Law and the Prophets.

none; because Christ was not yet come to judgment, therefore he should not come at all; not considering the power of God, who is as able to destroy the world as to make it, nor the will of God revealed in his word concerning the end of it.

Verse 5: For this they willingly are ignorant of, that (**Gen. 1:6, 9; Ps. 33:6; Heb. 11:3**) by the word of God the heavens were of old, and the earth (**Ps. 24:2; 136:6; Col. 1:17**) standing (**Gr. *consisting***<sup>1</sup>) out of the water and in the water...

[*It escapes notice, etc., λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας*] For that, being willing (or, willingly [Pagnine, Piscator, Erasmus, Vatablus, Estius, Æthiopic], or, because they will [Syriac]) they do not know (Erasmus, Illyricus, Tigurinus), or, it escapes notice (Castalio), or, it escapes them (Beza), it escapes their notice (Pagnine, Piscator). They take pains that they might not know, being unwilling to turn to the Scriptures, out of which they were able to learn the truth (Estius); they are unwilling to know (Menochius, thus Gerhard), what they ought and are able to know (Gerhard). Their ignorance was crass and affected (Estius). There is a certain ignorance deriving much from the will. Therefore, concerning certain ones it is said, *they were unwilling to understand*. If they read Moses, they are able to understand that this World consists of corruptible things, and consequently it is not strange if it is going to come to pass that the World itself is ruined (Grotius). Others: *It escapes the notice of those that will this*, that is, who think in this way (Heinsius,<sup>2</sup> similarly Mede, Hammond). For θέλειν to the Greeks, and *velle* to the Latins, is often the same as *to esteem*, or *to think*. Herodianus, σεβίζουσι δὲ ὑπερφυῶς, Απόλλωνα εἶναι ἐθέλοντες, but they exceedingly fear, because they will Apollo to be, that is, they think. Cicero, For the four natures, of which he thinks all things to consist, he wills to be from heaven.<sup>3</sup> And we are wont to say, *Those that will this*, that is, think. Thus 2 Corinthians 1:17, *the things that I will*, that is, I teach, or affirm. So here θέλοντας means *those affirming*, that is, with authority, without any reason beyond *Thus I will*, etc. (Hammond). The pronoun *this* points to what follows (Estius).

[*That, etc., ὅτι οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ*] That συνεστῶσα/*standing* is

<sup>1</sup> Greek: συνεστῶσα.

<sup>2</sup> Daniel Heinsius (1580-1655) was a classical scholar, serving for almost sixty years at the University of Leiden. During the Synod of Dort, he acted as secretary on behalf of the States-General. He contributed to the Elzeviers edition of the New Testament, and wrote *Exercitationes ad Novum Testamentum*.

<sup>3</sup> *De Natura Deorum* 1.

referred, either, 1. as much to the heaven as to the earth, by a Zeugma<sup>1</sup> (Grotius, Cæcumenius and Lapide and Lessius<sup>2</sup> in Gerhard). *The earth out of the water emerged*, and the same *stands firm δι' ὕδατος*, *through the water*. *The heaven also of water consists*. For the entire *heaven*, as much what we call *aerial* as what we call *ethereal*, to the Hebrews is called by one name, and is thought to be vapor of waters, as we have shown on Genesis. The same heaven also *stands δι' ὕδατος*, *through the water*, on account of the clouds which are in heaven, and partly above heaven, as it is seen in Genesis 1:7; 7:11; Psalm 148:4 (Grotius). Or, 2. to the earth alone (Beza, thus Estius, Gerhard), a description of which is here added, on account of the mention of the flood, which did not touch the heaven (Beza). [Thus they render the words:] *That the heavens* (he set down *heavens* in the place of heaven, because the Hebrews do not have the singular number [of this word]: *Heaven*, namely, the aerial, and the lowest region of this: for to this point, but not higher, the waters of the flood reached [Estius, similarly Piscator]: Thus it is taken by Augustine, Bede, and nearly all Theologians [Estius]) *were* (or, *existed* [Beza, thus Piscator, Gerhard], understanding, *created* [Piscator, Gerhard]) *already of old* (that is, in the time of Noah, from a comparison with the following verse, in which it is said, ὁ τότε κόσμος, *the world that then was*, namely, in the time of Noah [Piscator]: But the destruction of the world by the flood is not yet treated, but rather the primeval creation of the world [Gerhard]: *from ancient times* [Gerhard out of the Syriac], from the very beginning of the world [Estius, similarly Gerhard, Beza, Hammond]: for ἐκ<sup>3</sup> has the force of intensification, as in 2 Peter 2:3<sup>4</sup> [Gerhard]; ἐξ ἡμερῶν ἀρχαίων, *of ancient days*, Isaiah 37:26<sup>5</sup> [Grotius]), *and the earth* (that is, ἦν/*was, stood forth* [Piscator, Vorstius, Gerhard], or, *emerged* [Grotius]: Here he calls the terrestrial globe, composed of earth and water, *the earth*, so that the atmosphere might be included under *heaven* [Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 758]) *of, or out of, the water* (as of a part of itself, enclosed in its cavities [Piscator]: *out of the water*, that is, out of that wet mass, which the Greeks call ὕλην, *matter or mud/slime*, out of the

<sup>1</sup> A *Zeugma* is a figure of speech, in which two subjects are used jointly with the same predicate, although the predicate belongs properly only to one.

<sup>2</sup> Lenært Lays, or Leonard Lessius (1554-1623), was a Belgian Jesuit theologian.

<sup>3</sup> 2 Peter 3:5b: "...that by the word of God the heavens were of old (ἐκπαλαι)..." Πάλαι signifies *of old*.

<sup>4</sup> 2 Peter 2:3: "And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time (ἐκπαλαι) lingereth not, and their damnation slumbereth not."

<sup>5</sup> Isaiah 37:26: "Hast thou not heard long ago (רִיחַ מְרִיחַ; πάλαι, in the Septuagint), how I have done it; and of ancient times (מִתְּחִלָּה; ἐξ ἀρχαίων ἡμερῶν, in the Septuagint), that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps."

Books of the Phoenicians [Grotius]; out of that great *deep*, Genesis 1:1, 2 [Hammond, Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 755]; out of the immense abundance of waters, which formerly covered the earth, but now is in the Ocean, rivers, and subterranean places [Hammond]; *out of the water* it emerged, by which *in the beginning* it was covered [Drusius, thus Beza, James Cappel, Estius, Menochius, Gerhard]: or, *outside of the water* [Vorstius, thus Gerhard], or, *separated from the waters* [Gerhard]: In this place he does not understand some material cause, not even an efficient cause; but only the place containing [Vorstius]) *and through the water* (as through a foundation upon which it leans: See Genesis 7:11; Psalm 24:2 [Piscator]: or, *in the water* [Pagnine, Beza, Piscator], as floating in that [Piscator]: Δι' ὕδατος, *through the water*, is in the place of ἐν ὕδατι, *in the water* [Piscator, Vorstius, Castalio], as in 1 Peter 3:20<sup>1</sup> [Piscator]; or, *among the waters*, or *in the midst of the waters* [Mede, Hammond, thus Beza, Grotius], that is, surrounded by waters, that is, the upper waters, or the clouds overhanging it [Hammond], as if it were διὰ μέσου, *through the midst* [Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 755]: Διὰ/*through* is put in the place of ἡντᾶ, *in the midst of* [Grotius, Mede, Hammond], as in 1 Peter 3:20 [Grotius, Hammond]; and in 1 Corinthians 3:15, διὰ πυρός, *by fire*, that is, *in the midst of fire* [Hammond]; and in 2 Timothy 2:2, διὰ πολλῶν μαρτύρων, *by many witnesses*, that is, *among many witnesses*: Thus Herodotus, διὰ νήσων, *through the islands*, that is, *among the islands* [Mede]: Thus *through the mountains* to the Latins is the same as *in/ among the mountains* [Castalio]) *consisting* (or, *subsisting*, for by water, as it were, it is aerated [James Cappel], compacted, and stuck together [Menochius, thus Estius], so that one part of it might adhere to the other [Menochius], lest it disintegrate into dust [Estius, thus Menochius]; and so that it might be apt for the production and preservation of mixed bodies [Estius, thus Gerhard], otherwise it is going to be too crumbly, too dusty, and is going to give way to the feet of those walking upon it [James Cappel]: Others: συνεστῶσα, *to stand forth* or *to consist*, is put in the place of *to be*, as *constare*, *to be sure* or *to consist*, is in the works of Cicero, *whatsoever things in nature and in the whole world constant, are or stand forth, are united by friendship, and scattered by discord*<sup>2</sup> [Castalio]: Others: συνεστῶσα, that is, *having its own σύστασιν* (*consistency*), just as also the Natural Scientists speak, as we said on Colossians 1:17:<sup>3</sup> Thus you also have σύστασιν κόσμου, *the composition of the world*, in Wisdom of

<sup>1</sup> 1 Peter 3:20b: "...while the ark was a preparing, wherein few, that is, eight souls were saved by water (δι' ὕδατος)."

<sup>2</sup> *De Amicitia* 24.

<sup>3</sup> Colossians 1:17: "And he is before all things, and by him all things consist (συνέστηκε)."

Solomon 7:17:<sup>1</sup> For the Earth, together with the Water, make up one globe, and under the earth there are vast reservoirs of waters, into which entire seas insinuate themselves, and whence all arise, and often hide themselves again in them: See Psalm 24:2; Ecclesiastes 1:7, and what things were said there [Grotius]) *by the word of God* (Montanus, Erasmus, Illyricus, etc.). That is, whereby He said, *Let there be light, etc.* (Hammond). By the commandment of God, who separates the waters from the dry ground (Menochius). By the commandment of God conjoined with His power, since by it the earth, standing in waters, is perpetually preserved (Vorstius). But this is to be referred to the *earth* and the *heavens*, as it is evident from a comparison with the following verse and Genesis 1; Psalm 33:9; 148:5 (Gerhard, thus Estius). He here refutes the argument of the mockers brought in the preceding verse. The long-lasting, says he, and unchanging state of the world does not prevent God, who created the world, from being able to destroy it (Gerhard). See what things are on John 1:1. Philo, λόγῳ γὰρ αἱ τροπαὶ καὶ ἐτήσιοι ὥραι τεταγμένῳ καὶ παγίῳ συνίστανται, *for by the settled and fixed word the solstices and annual seasons are joined together*. He means this, that those waters, which are in heaven and on earth, by the command and power of God both are shut up and are loosed, just as also the Fire (Grotius). This verse is preparatory to the following Atheistical aphorism, that no punishments are reserved for the impious, no rewards for the pious, which he refutes by the example of the flood, verse 6. So that he might prepare the way to this, he here describes the state of the lower world, which was constituted by God in such a way that, when it pleased Him, He was able to flood it. For He set the earth in the waters, etc. (Hammond). The sense of the verse: It escapes their notice that the heavens and earth stand by the word of God, and hence that by the same word of God they are able to perish and be destroyed (Menochius). All things do not always continue in the same manner, as those mockers feign, etc. (Tirinus).

***For this they willingly are ignorant of; they will not know what they ought to know, and, if they would search the Scripture, might know. That by the word of God; the command of God, or word of his power, as it is called, Hebrews 1:3: see Genesis 1:6, 9; Psalm 33:6; 148:5. The heavens were; were created, or had a being given them, Genesis 1:6. Of old; from the beginning of the world. And the earth; the globe of the earth, which comprehends likewise the seas and rivers, as parts of the whole. Standing out of the water and in the water: according to our translation, the sense of these words may***

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<sup>1</sup> Wisdom of Solomon 7:17: “For he hath given me certain knowledge of the things that are, namely, to know the composition of the world (σύστασιν κόσμου), and the operation of the elements...”

be plainly this, that the earth, standing partly out of the water, (as all the dry land doth, whose surface is higher than the water,) and partly in the water, (as those parts do which are under it,) or in the midst of the water, as being covered and encompassed by seas and rivers. But most expositors follow the marginal reading, and render the Greek word by consisting; and then the meaning may be, either, 1. That the earth consisting of water, as the matter out of which it was formed, (Moses calling the chaos which was that matter, *waters*, Genesis 1:2,) and by water, from which it hath its compactness and solidity, and without which it would be wholly dry, mere useless dust, unfit for the generation and production of natural things. If we understand the words thus, the argument lies against the scoffers; for the earth thus consists of and by water, yet God made use of the water for the destroying of the world; and so natural causes are not sufficient for its preservation without the power of God sustaining it in its being; and whenever he withdraws that power, in spite of all inferior causes, it must perish. Or, 2. The words may thus be read, the heavens were of old, and the earth (supply from the former clause) was out of the water, and consisting by, or in, the water; and the meaning is, that the earth did emerge, or appear out of, or above, the water, viz. when God gathered the waters together, and made the dry land appear; and doth consist by, or among, or in, the midst of the waters, as was before explained.

Verse 6: (Gen. 7:11, 21-23; 2 Pet. 2:5) Whereby the world that then was, being overflowed with water, perished...

[By which, etc., δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο] *Through which* (or, *by which things*, that is, by which inundation [Castalio]: *By which* [Vatablus]; Namely, by the heavens [Estius, Bede and the *Glossa Ordinaria*, etc., in Gerhard, Menochius, Beza], that is, rains poured out from heaven, Genesis 7:11 [Estius], and by the earth [Menochius, Bede, etc., in Gerhard, Beza, Vatablus], which together discharged that immense force of water as if by common consent, Genesis 7:11 [Beza, similarly Menochius, Gagnæus in Gerhard], and by the water [certain interpreters in Estius, Gerhard, Mede], and the word of God, of both which mention is made in the preceding verse [Gerhard]: Others: δι' ὧν, *whereby*, is to be translated illatively,<sup>1</sup> and the Genitive is here put in the place of the Accusative: now, διὰ with the

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<sup>1</sup> That is, *inferentially*.



Accusative signifies *because of*, as in John 6:57, δι' ἐμέ, *because of me*;<sup>1</sup> in Romans 3:25, διὰ τὴν πᾶρεσιν, *because of the remission*<sup>2</sup> [certain interpreters in Gerhard]: *Wherefore* [Pagnine, Piscator, Beza, Knatchbull]; δι' ὧν is the same as ἀνθ' ὧν, *because of which, etc.*; that is, That former world perished by the flood because of those very things, because of which the world that now is *is kept and reserved for fire unto the day of judgment*: Namely, because there were in those days, as there shall be in the last, *mockers, etc.*, who were unwilling to believe the preaching of Noah [Knatchbull]: *For which cause*: For thus the Greeks use ἀνθ' ὧν and ἐξ ὧν, denoting, not something in particular, but the entire matter that has been treated: *For which cause*, that is, Because there was such a constitution, of which sort we spoke, of the Earth and Heaven [Grotius]: But this was not properly the cause of the flood, but rather the sins of men, etc.: And an example, in which δι' ὧν is thus taken, is not yet given [Gerhard]) *the, which then* was (or, *of that time* [Castalio], that is, former, original [Estius, Grotius], in the times of Noah [Grotius]), *world* (that is, either, 1. the heaven and the earth [most interpreters in Estius]; or, 2. the men that then were [Grotius, thus Beza, Castalio, Piscator], and the other animals [Castalio, similarly Beza, Piscator], and the whole surface of the earth [Vorstius, similarly Gerhard]), *being overflowed with water (overwhelmed with waters, erupting both from the earth, and from the heaven, as the history of Moses shows [Grotius]), perished* (Beza, etc.), Genesis 7:11 (Mede). Wherefore the world was not always so, neither shall it always be the same (Castalio). Therefore, it is not incredible that there is going to be a mutation of heaven and earth, etc. (Estius). The world shall be destroyed, not indeed with water, which was able to be cited here, but with fire, etc. (Gomar).

**Whereby; by which heavens and water, mentioned in the former verse, the fountains of the great deep being broken up, and the windows of heaven opened, Genesis 7:11. Or, by the word of God, as the principal cause, and the water as the instrumental, which, at his command, was poured out upon the earth both from above and below. The world; the earth, with all the inhabitants of it, eight persons excepted. This the apostle allegeth against the forementioned scoffers, who said that all things continued as they were, when yet the flood had made so great a change in the face of the lower creation.**

<sup>1</sup> John 6:57: "As the living Father hath sent me, and I live by the Father (διὰ τὸν πατέρα): so he that eateth me, even he shall live by me (δι' ἐμέ)."

<sup>2</sup> Romans 3:25: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission (διὰ τὴν πᾶρεσιν) of sins that are past, through the forbearance of God..."

Verse 7: But (**2 Pet. 3:10**) the heavens and the earth, which are now, by the same word are kept in store, reserved unto (**Matt. 25:41; 2 Thess. 1:8**) fire against the day of judgment and perdition of ungodly men.

[*But the heavens* (either, 1. the aerial [Estius, Augustine and Bede in Gerhard, similarly Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 758], not the super-elementary, or starry [Estius]: or, 2. the ethereal [Gerhard out of Catharinus<sup>1</sup> and Salmasius]; as it is evident, 1. because these *heavens* are distinguished from the *elements* and the *earth*, and are opposed to the *new heavens*, which are certainly ethereal; 2. because all heavens, even the ethereal, are said to be about to perish, Job 14:12; Psalm 72:7; 102:25-27; Isaiah 34:4; 51:6; 65:17; Revelation 20:11; 21:1 [Gerhard]: *The heavens*, that is, Air and Ether [Grotius]), *which now are* (he says this for a distinction of the heaven and earth which were previously, from which they are diverse, not indeed in substance, or in all qualities, but to a good degree, on account of the mutation brought about by the flood, etc. [Estius]), *and the earth* (the Hebrews have no word that signifies *World*; and therefore they indicate it by its parts, *heaven* and *earth* [Hammond, Mede], just as *evening and morning* signifies a natural day:<sup>2</sup> Thus *body, flesh and bones*, Ephesians 5:30, are put for the whole [Hammond]: Thus in this place, *heaven and earth*, that is, the entire framework of this world set below the moon [Hammond, thus Mede]) *by the same, etc.*, οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ] *By the same word, or speech* (Vulgate, Beza, Piscator, etc.), that is, by the command and decree of God (Menochius, similarly Piscator), by which formerly they were overwhelmed by the waters of the flood (Menochius). Others read: αὐτοῦ λόγῳ, *by His Word*<sup>3</sup> (Beza, Grotius), that is, τῷ τοῦ Θεοῦ λόγῳ, *by the Word of God*, as in verse 5 (Grotius).

[*Are kept in store, τεθησαυρισμένοι εἰσὶ*] That is, as if they were hidden in the repository of the divine providence, justice, and vengeance, that is, reserved for fire, as it follows (Menochius): They are left intact unto the time, like those things which are shut up in a box. For, that the word *θησαυρῶν* / *treasures* / *repositories* extends so far, we said on Matthew 2:11,<sup>4</sup> and

<sup>1</sup> Lancelot Politi, also known as Ambrosius Catharinus (1483-1553), was an Italian Dominican scholar, who played a prominent role at the Council of Trent in defense of the Papacy against the Reformation. In spite of theological eccentricities, he was considered to be an orthodox Romanist.

<sup>2</sup> See Genesis 1.

<sup>3</sup> Thus Codices Sinaiticus and Ephraemi Rescriptus, and the vast majority of Byzantine manuscripts.

<sup>4</sup> Matthew 2:11b: "...and when they had opened their treasures (τοὺς θησαυροὺς), they presented unto him gifts; gold, and frankincense, and myrrh."

thence *θησαυρίζειν*, *to keep in store*, Matthew 6:19, 20;<sup>1</sup> Luke 12:21;<sup>2</sup> etc. (Grotius). *Τῷ λόγῳ*, *by the Word*, is able to be, either, 1. Dative, that is to say, God keeps them for His own word and will, so that at some point concerning them He might do what pleases Him (certain interpreters in Gerhard, Estius). Or, 2. Ablative, that is to say, Those, by the Divine word and power, are kept in a certain repository, as it were, not so that they might remain forever, but so that they might be destroyed at the appointed time (other interpreters in Gerhard). In either case, the substance comes to the same thing (Gerhard). It signifies that the word of God is a repository, out of which God draws in His own time what He has decreed to do (Estius).

***The heavens; the ethereal, or starry heaven, as well as aerial; for, verses 10, 12, he distinguisheth the heavens that are to perish by fire, from the elements; and verse 13, he opposeth a new heaven to that heaven which is to be consumed; but the new heaven is not meant merely of the aerial heaven. And why should not this be meant of the same heavens, which elsewhere in Scripture are said to perish? Job 14:12; Ps 102:26, All of them wax old, etc. By the same word; the same as 2 Peter 3:5. Are kept in store; are kept safe as in a treasury, and untouched for a time, that they may be destroyed at last.***

[*Unto fire* (namely, of the conflagration at the end of the world [Menochius, similarly Estius]) *reserved*] So that it might be consumed by fire (Piscator). *Τηρεῖσθαι*, *to be reserved*, here signifies a distinction, as in 2 Peter 2:4,<sup>3</sup> 9,<sup>4</sup> 17;<sup>5</sup> 1 Peter 1:4.<sup>6</sup> This most ancient tradition is confirmed by Christ. That the testimonies of that were found among the works of Hystaspes,<sup>7</sup> the

<sup>1</sup> Matthew 6:19, 20: “Lay not up for yourselves treasures (μὴ θησαυρίζετε ὑμῖν θησαυροὺς) upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures (θησαυρίζετε δὲ ὑμῖν θησαυροὺς) in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal...”

<sup>2</sup> Luke 12:21: “So is he that layeth up treasure for himself (οὕτως ὁ θησαυρίζων ἑαυτῷ), and is not rich toward God.”

<sup>3</sup> 2 Peter 2:4: “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved (τετηρημένους) unto judgment...”

<sup>4</sup> 2 Peter 2:9: “The Lord knoweth how to deliver the godly out of temptations, and to reserve (τηρεῖν) the unjust unto the day of judgment to be punished...”

<sup>5</sup> 2 Peter 2:17: “These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved (τετήρηται) for ever.”

<sup>6</sup> 1 Peter 1:4: “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved (τετηρημένην) in heaven for you...”

<sup>7</sup> Hystaspes, or Vishtaspa, was a tenth century BC follower and patron of Zoroaster. The *Oracles* attributed to him were probably collected later, in the early third century

Sibyls,<sup>1</sup> and Sophocles, and are extant even now in the works of Ovid, Seneca,<sup>2</sup> and Lucan,<sup>3</sup> we show in *Concerning the Truth of the Christian Religion*<sup>4</sup> 1 near the end. Seneca has the same, in *Natural Questions*<sup>5</sup> 3:13, *The end of the World is fire*: namely, from the Stoics, who were calling that end of the World ἐκπύρωσιν, *the conflagration*. Zeno, of Citium,<sup>6</sup> of course, had received this from the Phoenicians: for Citium was a colony of the Phoenicians on Cyprus. Heraclitus had the same from the Pythagoreans; the Pythagoreans from the Jews. Mention is made of this tradition in the Book which is called *The Cedar of Lebanon*. Just as God formerly loosened the reins of the waters, so he shall loosen the reins of fire. Ὅταν πυρὸς γέμοντα θησαυρὸν σχάσῃ Χρυσωπὸς αἰθήρ, *when the golden ether opens the repository full of fire*, says Sophocles. Fire was not in that first, wet mass, but God afterwards inserted it. Moses calls it *light*, because what things are hot are also bright. From this light were compacted the Stars, whence fires descend unto the earth, and under the earth fires are generated. By these fires coming together, just as the waters united, shall arise that conflagration, fatal to the earth. *With all matter burning with one fire, whatever now in order shines shall be on fire*, says Seneca in *Concerning Consolation*.<sup>7</sup> In Minucius,<sup>8</sup> Cæcilius says of the Christians, *They threaten the whole Globe and the very World with conflagration* (Grotius). Moreover, Adam had predicted, says Josephus in his *Antiquities of the Jews* 1:3, that *all things finally are going to perish, once by the force of fire, and once by the force and abundance of water* (Dieu).

**Reserved unto fire; that they may be consumed by it. The destruction of the world by fire at the last day, is opposed to the destruction of it by water in the flood.**

[Unto (or, until [Piscator, Gerhard]) *the day of judgment* (that is, final and universal [Gerhard, thus Piscator]: or, *of condemnation* [Piscator, Gerhard]) and *of perdition of ungodly men*] Matthew 13:40; 25:41; Jude 7 (Grotius). This he

BC.

<sup>1</sup> The Sibylline Oracles claim to be the work of ten pre-Christian Sibyls, prophesying of the coming of Christ and the spread of Christianity. They appear to have been the work of multiple authors of differing dates, and modified later by Jewish and Christian scribes.

<sup>2</sup> Lucius Annæus Seneca (c. 4 BC-65 AD) was a Roman philosopher and dramatist.

<sup>3</sup> Marcus Annæus Lucanus (39-65) was a Roman poet.

<sup>4</sup> *De Veritate Religionis Christianæ*.

<sup>5</sup> *Naturales Quæstiones*.

<sup>6</sup> Zeno of Citium (333-264 BC) was the founder of the philosophical school of Stoicism.

<sup>7</sup> *Ad Marciam* 26.

<sup>8</sup> Felix Marcus Minucius (third century) was perhaps the earliest Latin apologist. His *Octavius* presents an apologetic encounter between Cæcilius Natalis, a pagan, and Octavius Januarius, a Christian.

adds so that he might show the principal use of that fire, which is to torment the wicked forever (Estius).

***Against the day of judgment; the general judgment. And perdition of ungodly men; this the apostle speaks with an emphasis, because they were ungodly against whom he here bends his discourse.***

Verse 8: But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and (Ps. 90:4) a thousand years as one day.

[*But let not this one thing escape your notice*<sup>1</sup>] That is, Ye shall know this especially (Grotius). Although the time of the coming of the Lord escape notice, yet this ought not to escape your notice (Estius).

***Be not ignorant of this one thing; i.e. be sure of it: the same word is here used as verse 5;<sup>2</sup> and so he cautions them against the ignorance of scoffers, and to prevent it, would have them certainly know this one thing, which is extant in the Scripture, which foretells Christ's coming.***

[*One day before the Lord* (that is, Christ, concerning whose coming he speaks [Estius, similarly Gerhard], and to whom the title, Κύριος/*Lord*, in this Epistle is appropriated: There is emphasis here, Before God [Gerhard]; that is, in the eyes and estimation of the eternal and immutable God [Estius, similarly Menochius], who is not subject to the succession and mutation of time, to whom all things Past and Future are Present [Gerhard]) *is as a thousand years, and a thousand years, etc.*<sup>3</sup>] He observes that no time ought to seem long in comparison with the coming eternity (Estius). That to God nothing is either great, or of long duration (Gerhard), neither does God delay the promise of His coming (Gomar, thus Gerhard): which he proves; either, from the eternal nature of God, in which there is no difference of time, long or short; or, from the state of eternal life in heaven in the presence of God, in comparison of which all delay is brief; so that *before God* is understood as *in heaven* (Gomar). Therefore, they play the fool, who think that what is to us brief or long-lasting is so to God (Beza). To God His judgment comes as easily suddenly as slowly, and vice versa (Grotius). *That a day before God is as a thousand years* is a common saying among the Hebrews (Grotius, thus Mede), as it appears in Psalm 90:4, and in the Midrash on that place,<sup>4</sup> Ecclesiasticus 18:10,<sup>1</sup> in the *Zohar*, on the

<sup>1</sup> Greek: ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς.

<sup>2</sup> 2 Peter 3:5: “For this they willingly are ignorant of (λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας), that by the word of God the heavens were of old, and the earth standing out of the water and in the water...”

<sup>3</sup> Greek: ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

<sup>4</sup> *Midrash Tehillim* is an haggadic midrash on the Psalms, composed before the eleventh century.

Parashot *Bereshith*<sup>2</sup> (Grotius). And from these this sentence appears to be taken, rather than from Psalm 90:4, where there is only one member of the sentence (Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 756). There is a saying of Heraclitus in Seneca's *Epistles* 12, *One day is equal to all*. Pythagoras<sup>3</sup> in Iamblichus<sup>4</sup> says, Θεοῖς οὐδὲν μακρὸν εἶναι, *nothing is long to the gods*. Plutarch in *Consolation*,<sup>5</sup> Τὰ γὰρ χίλια καὶ τὰ μύρια, κατὰ Σιμωνίδην, ἔτη στίγμά τι ἐστὶν ἀόριστον πρὸς τὸν ἄπειρον ἀφορῶσιν αἰῶνα, *for the thousands and the myriads of years, according to Simonides, are but as a moment to what is infinite*. Again, Plutarch in *Concerning the Delays in Divine Vengeance*,<sup>6</sup> Τοῖς θεοῖς πᾶν ἀνθρωπίνου βίου διάστημα, τὸ μηδὲν ἐστὶ, etc., *to the gods every interval of human life is as nothing, etc.* Zosimus in his *New History*<sup>7</sup> 2, Πᾶς γὰρ χρόνος τῷ Θεῷ βραχὺς αἰεὶ τε ὄντι καὶ ἐσομένῳ, *for all time to God, who is and ever shall be, is short*. These things, wont to be said concerning God, the Writer of this Epistle applies to Christ, as many things said concerning God in the Old Testament are wont to be applied to Christ in the New (Grotius). Others: I in no wise hold these words as an argument to remove slowness from God, as they are commonly taken, for the question is not whether the time be long or short with respect to, or in the estimation of, God, but of us; for not even one hundred thousand years before God are more than one day, and hence it would not seem long to God, if the day of judgment shall be delayed for so long: but rather as a declaration of the nomenclature of the *Day of judgment*, which immediately preceded; that is to say, What I now said concerning the *day of judgment*, I would not that it be understood concerning a brief day, or of a few hours (*Paraphrase and Exposition of the Prophetie of Saint Peter* 712, 755); but of a space of a thousand years during which that day shall last (*Paraphrase and Exposition of the Prophetie of Saint Peter* 662).

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<sup>1</sup> Ecclesiasticus 18:10: "As a drop of water unto the sea, and a gravelstone in comparison of the sand; so are a thousand years to the days of eternity."

<sup>2</sup> The Kabbalah is a set of secret, esoteric Rabbinic doctrines, handed down orally and based on a mystical interpretation of the Hebrew Scripture. *Zohar* is one of the principal texts for Kabbalists. It was probably written by Moses de León in the thirteenth century, but it has traditionally been attributed to Simeon ben Jochai, a second century Rabbi and mystic. The *Zohar* comments on all of the Parashot (multi-chapter reading divisions) of Genesis (*Bereshith*).

<sup>3</sup> Pythagoras (582-507 BC) was a Greek philosopher and mathematician.

<sup>4</sup> *The Life of Pythagoras*. Iamblichus (c. 245-c. 325) was instrumental in both shaping and spreading Neoplatonic philosophy in the ancient world. He was heavily influenced by Pythagorean philosophy.

<sup>5</sup> *Moralia* 2:10.

<sup>6</sup> *Moralia* 7:44.

<sup>7</sup> Zosimus (fl. 490-520) was a Byzantine historian; he wrote *Historia Nova*, six books covering the history of the Roman emperors.

*That one day is with the Lord; the Lord Jesus Christ, of whose coming he speaks. As a thousand years; by a synecdoche, a thousand years is put for any, even the longest revolution of time; and the sense is, that though there be great difference of time, long and short, with us, who are subject to time, and are measured by it; yet with Him who is eternal, without succession, to whom nothing is past, nothing future, but all things present, there is no difference of time, none long, none short, but a thousand years, nay, all the time that hath run out since the creation of the world, is but as a day; and we are not to judge of the Lord's delay in coming by our own sense, but by God's eternity.*

Verse 9: (**Hab. 2:3; Heb. 10:37**) The Lord is not slack concerning his promise, as some men count slackness; but (**Isa. 30:18; 1 Pet. 3:20; 2 Pet. 3:15**) is longsuffering to us-ward, (**Ezek. 18:23, 32, etc.; 33:11**) not willing that any should perish, but (**Rom. 2:4; 1 Tim. 2:4**) that all should come to repentance.

[*Not, etc., οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας*] Understand ἔνεκα, *on account of*, as it is in Acts 17:47<sup>1</sup> (Gerhard). But I suppose that τὰς ἐπαγγελίας<sup>2</sup> was written, just like τὴν σωτηρίαν<sup>3</sup>—οὐ βραδυνῶ, *salvation...I shall not delay*, in Isaiah 46:13 (Grotius). Βραδύνειν, *to be slow*, is set down, sometimes, 1. intransitively, as in Genesis 43:10;<sup>4</sup> Deuteronomy 7:10;<sup>5</sup> 1 Timothy 3:15;<sup>6</sup> sometimes, 2. transitively, as in Isaiah 46:13 (Gerhard). [Thus they translate it:] *Does not retard* (or, *delay*, or, *put off* [Cappel]) *the Lord of the promise*<sup>7</sup> (Estius), or, *the promiser* (Estius, thus Vatablus), or, *who promised* (Erasmus, Illyricus, Tigurinus, Pagnine, Estius, Vatablus). Thus they join τῆς ἐπαγγελίας, *of the promise*, with ὁ Κύριος, *the Lord*, which is rather to be construed with βραδύνει, *He delays*. It is no hindrance that it is construed with a Genitive, and not with an Accusative: for μεταπτώσεις, *changes of cases*, are common among the sacred Writers (Cappel). Or, *the thing*

<sup>1</sup> Acts 17:47 is an error; Acts 26:21 may be intended: "For these causes (ἔνεκα τούτων) the Jews caught me in the temple, and went about to kill me."

<sup>2</sup> That is, in the Accusative, rather than Genitive, Case.

<sup>3</sup> In the Accusative Case.

<sup>4</sup> Genesis 43:10: "For except we had lingered (ἠνῃκαμεν; ἐβραδύναμεν, in the Septuagint), surely now we had returned this second time."

<sup>5</sup> Deuteronomy 7:10: "And repayeth them that hate him to their face, to destroy them: he will not be slack (ἠνῃκα; οὐχὶ βραδυνεῖ, in the Septuagint) to him that hateth him, he will repay him to his face."

<sup>6</sup> 1 Timothy 3:15a: "But if I tarry long (βραδύνω), that thou mayest know how thou oughtest to behave thyself in the house of God..."

<sup>7</sup> That is, *the Lord of the promise does not delay*.

*promised, or the promise*<sup>1</sup> (Piscator, Castalio, Beza, Montanus), or, *in His promises* (Syriac, thus the Arabic), or, *as far as the promise is concerned* (Piscator, Gerhard), that is, He does not put off the thing promised (Piscator), namely, that concerning His coming, verse 4, to which he here has regard (Cappel). *He does not delay*, that is, beyond the predetermined and fitting time (Estius, similarly Beza, Menochius).

***The Lord is not slack concerning his promise; i.e. doth not defer the fulfilling of it beyond the appointed time, Isaiah 60:22.***

[*As, etc., ὥς τινες βραδυτῆτα ἡγοῦνται*] *As some regard* (understand, *this to be* [Beza, Piscator]) *slowness* (Beza, Piscator). As if he either would change, or was unwilling to present, the thing proposed (Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 756). And therefore they also draw the very thing promised into doubt (Grotius).

***As some men count slackness; either the scoffers here mentioned, who, because of Christ's not yet coming, questioned whether he would come at all, as if God had changed his purpose, or would not fulfil it: or believers themselves, who, through the weakness of their faith, and greatness of their sufferings, might grow into some degree of impatience, and think Christ slow in coming to avenge their cause, and give them their reward. So much may be gathered from Revelation 6:10.***

[*But, etc., ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντα εἰς μετάνοιαν χωρῆσαι*] *But He is patient toward us* (Piscator, thus Beza, Estius) (that is, either, 1. toward the elect [Estius, thus Beza, Piscator, Gomar], to whom Peter writes, 1 Peter 1:1, 2 [Estius]; or, 2. toward mankind, Revelation 6:10, 11: In a manuscript it is δι' ἡμᾶς, *for your sake* [Grotius]; or, 3. toward the Jews, unto whom Peter writes [Mede]: Or, *toward you* [certain interpreters in Estius]), *not willing that any* (that is, any of them, namely, those believing and elect [Piscator, similarly Beza]; whom he clearly separates from the mockers, with whom, believing and elect, he joins himself [Beza]) *should perish, but that all* (that is, the entire Jewish nation, in its own time, after it has for a long time endured most grievous punishments [Mede]) *unto recovery, or repentance* (or, *sanity* [Castalio]) *should tend* (Piscator, Pagnine, Montanus, Beza), or, *go* (Erasmus), *come* (Syriac, Vatablus, Estius), *proceed* (Arabic), *yield* (Piscator), *return* (Castalio), *revert* (Vulgate), or, *embrace* (Erasmus, Vatablus), or, *receive* (Erasmus, Illyricus, Tigurinus, Vatablus). So that χωρῆσαι might be taken actively, and *God wills* be understood. But χωρεῖν used actively signifies *to receive*, as in Matthew 19:11;<sup>2</sup> Mark 2:2;<sup>1</sup> John

<sup>1</sup> Both in the Accusative Case.

<sup>2</sup> Matthew 19:11: "But he said unto them, Not all receive (χωροῦσι) this saying, save



2:6;<sup>2</sup> 21:25.<sup>3</sup> Therefore, it is more rightly taken in a neutral signification, as in Matthew 15:17,<sup>4</sup> and in that saying of Euripides, *χώρει σὺ δεῦρο*, *approach hither, come hither*, because also the verb placed opposite to it, *ἀπολέσθαι*, *to perish* is neutral (Gerhard). Just as before the destruction of the Jews He waited long for the repentance of the Jews, so also now He awaits it in the scattered remnants of the Jews (Grotius). Now, while it is evident that many men perish, it is asked in what sense God is said not to will this, whose will is omnipotent and immutable, and therefore is always fulfilled (Estius). Response 1: He wills this [namely, the repentance and salvation of all] not plainly and absolutely, but so far as it stands with His justice and goodness. Consult Ezekiel 18:32; 33:11; 1 Timothy 2:4 (Grotius). He wills this so far as He bestows and provides certain means and general helps, by which they could be converted (certain interpreters in Estius); and He grants to them a space that they might emend their ways, lest they perish forever (Menochius): as far as it pertains to Him He wills or desires this (Tirinus, thus Lyra), for He gives to all precepts, etc. (Lyra). God wills this, not simply, but with a certain condition and certain means, for example, by the word and Holy Spirit, whom, if they spurn, etc., God now justly wills their damnation (Gerhard). Response 2: God wills this with a will absolute and properly so called, yet not concerning all men, but the elect alone (Estius). [But these things belong to the other place.]

***But is long-suffering to us-ward; to us believers, or us elect. Not willing that any should perish; any that he hath ordained to life, though not yet called. But that all should come to repentance; all whom he hath elected; he would have the whole number of them filled up, and defers the day of judgment till it be so: or this may be meant not of God's secret and effectual will, but of his revealed will, whereby he calls all to repentance promiscuously that hear the gospel preached, hath made it their duty, approves of it, hath prescribed it as the way of salvation, commanded them to seek salvation in that way, and is ready to receive and save them upon their repenting: see 1 Timothy 2:4.***

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they to whom it is given.”

<sup>1</sup> Mark 2:2a: “And straightway many were gathered together, insomuch that there was no room to receive (χωρεῖν) them, no, not so much as about the door...”

<sup>2</sup> John 2:6: “And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing (χωροῦσαι) two or three firkins apiece.”

<sup>3</sup> John 21:25: “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain (χωρῆσαι) the books that should be written. Amen.”

<sup>4</sup> Matthew 15:17: “Do not ye yet understand, that whatsoever entereth in at the mouth goeth (χωρεῖ) into the belly, and is cast out into the draught?”

Verse 10: But (**Matt. 24:43; Luke 12:39; 1 Thess. 5:2; Rev. 3:3; 16:15**) the day of the Lord will come as a thief in the night; in the which (**Ps. 102:26; Is. 51:6; Matt. 24:35; Mark 13:31; Rom. 8:20; Heb. 1:11; Rev. 20:11; 21:1**) the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

[*But shall come the day of the lord* (that last day, in which Christ shall judge men [Grotius, similarly Estius, Menochius, Gerhard, Gomar]; an earnest of which shall be those Judgments against the Jews, Luke 17:24; 1 Corinthians 1:8; 5:5; 2 Corinthians 1:14; Philippians 1:10 [Grotius]) *as, etc.*, ἥξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτί] *As a thief comes in the night* (Beza, etc.), that is, unforeseen and unexpected (Menochius, thus Beza, Estius, Piscator, Mede); suddenly, Matthew 24:43; Luke 12:39; 1 Thessalonians 5:2 (Grotius).

***But the day of the Lord; the day of judgment is here called the day of the Lord by way of eminence, as the great day, Jude 6, and the great day of God Almighty, Revelation 16:14, and the day of the Lord Jesus, 1 Corinthians 1:8; 5:5; 2 Corinthians 1:14; Philippians 1:6, 10. Will come as a thief in the night; as a thief comes suddenly and unexpectedly, when he thinks all in the house are most secure.***

[*In which the heavens with great violence, etc.*, ἐν ᾗ οἱ οὐρανοὶ ροιζήδον<sup>1</sup> παρελεύσονται] *Stridently* (or, *with a high-pitched sound* [Pe., Beza, Piscator, Illyricus]; or, *in the manner of a storm* [Erasmus, Tigurinus]; *with great violence* [Vulgate, Grotius]; *with a violent sound* [Estius]: In the *Glossa* ῥοῖζος [is] *fury* [Grotius, thus Gerhard], with a high-pitched sound or hissing [Gerhard]: Also the Scholiasts of Homer interpret it as ὀρμήν/*onrush* [Grotius]: It is used of the *impetus* of spirit, Bel and the Dragon 1:36;<sup>2</sup> of a chariot, 2 Maccabees 9:7;<sup>3</sup> of a river, Ezekiel 47:5;<sup>4</sup> and of winds, or of arrows, or of flying birds, Wisdom of

<sup>1</sup> Ροιζήδον is an adverb, derived from the verbal root, ροιζέω, *to make a confused noise*.

<sup>2</sup> Bel and the Dragon 1:36: "Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency (τῷ ροιζῷ) of his spirit set him in Babylon over the den."

<sup>3</sup> 2 Maccabees 9:7: "Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently (ροιζῷ); so that having a sore fall, all the members of his body were much pained."

<sup>4</sup> Ezekiel 47:5: "Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, the rushing of a torrent (ροῖζος χειμάρρου, in the Septuagint) that could not be passed over."

Solomon 5:11, 12;<sup>1</sup> Homer's *Iliad* π';<sup>2</sup> Plutarch's *Concerning the Hearing of Poems*.<sup>3</sup> And ῥοιζεῖν is *to hiss with a high-pitched sound* [Gerhard]: Others: *swiftly* [Castalio, thus Hammond], *suddenly* [Syriac], *immediately* [Arabic]: The latter better agrees with the similitude of *thieves*, than the former *with a loud noise*, which thieves do not willingly emit: Phavorinus [interprets] ῥοίξει as διώκει, *to impel*, ὀρμᾷ, *to set in motion*, τρέχει, *to run*; and ῥοιζηδὸν as σφοδρῶς/*violently* [Hammond]) *they shall pass, or shall pass over* (Montanus, Beza, Erasmus, etc.), or, *shall perish* (Castalio). The Sky and Ether *shall perish*, because their appearance and form shall be changed. *Things appear to be absent*, say the Lawyers, *even these things of which the body remains, but the form has been changed*.<sup>4</sup> where *body* is used in the place of *matter*. Concerning the word παρέρχεσθαι, *to pass*, see Matthew 5:18<sup>5</sup> (Grotius); 24:35;<sup>6</sup> Luke 16:17;<sup>7</sup> Revelation 21:1<sup>8</sup> (Gerhard). The Hebrews use פָּרַח in the same sense, as in Psalm 37:36<sup>9</sup> and elsewhere. פָּרַח is also put for this, Psalm 102:26<sup>10</sup> (Grotius).

***In the which the heavens; viz. those that are visible, in distinction from the empyreal heaven, or place of glorified spirits. Shall pass away; either wholly, so as to cease to be; or rather, as to their present being and condition, so as to cease to be what they now are, and to give place to the new heaven, Revelation 21:1. The same word is used, Matthew 24:35; Luke 16:17. With a great noise;***

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<sup>1</sup> Wisdom of Solomon 5:11, 12: "Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise (βίᾱ ῥοίζου) and motion of them, is passed through, and therein afterwards no sign where she went is to be found; Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through..."

<sup>2</sup> *Iliad* 16:358-361: "And the great Aias was ever fain to cast his spear at Hector...but he in his cunning of war...ever watched the whirring (ῥοίζον) of arrows and the hurtling of spears."

<sup>3</sup> Πῶς δεῖ τὸν νέον ποιημάτων ἀκούειν.

<sup>4</sup> *Digests* 50:16:13:1.

<sup>5</sup> Matthew 5:18: "For verily I say unto you, Till heaven and earth pass (παρέλθῃ), one jot or one tittle shall in no wise pass (παρέλθῃ) from the law, till all be fulfilled."

<sup>6</sup> Matthew 24:35: "Heaven and earth shall pass away (παρελεύσονται), but my words shall not pass away (παρέλθωσι)."

<sup>7</sup> Luke 16:17: "And it is easier for heaven and earth to pass (παρελθεῖν), than one tittle of the law to fail."

<sup>8</sup> Revelation 21:1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away (παρῆλθε); and there was no more sea."

<sup>9</sup> Psalm 37:36: "Yet he passed away (וַיִּצָּבֵר; καὶ παρῆλθον, in the Septuagint), and, lo, he was not: yea, I sought him, but he could not be found."

<sup>10</sup> Psalm 102:26a: "They shall perish (וַיִּבָּדֵד), but thou shalt endure: yea, all of them shall wax old like a garment..."

**either swiftly and violently, or with such a noise as is usually caused by such violent and speedy motions.**

[*The elements, etc.*, στοιχεῖα δὲ καυσούμενα λυθήσονται] *Indeed, the elements, burning* (or, *having ignited with heat* [Estius]: This word is found in Dioscorides<sup>1</sup> [Grotius]) *shall be unbound* (Erasmus, Beza, Piscator, etc.), that is, shall be melted and dispersed (Gerhard, thus Mede). Λύειν signifies *to destroy*, as in John 2:19;<sup>2</sup> Acts 27:41;<sup>3</sup> 1 John 3:8<sup>4</sup> (Gerhard). Λύεσθαι here, what Euripides called διακρίνεσθαι, *to separate*, is *to perish from its prior form* (Grotius). The sense: *with fire applied they shall be melted*: for what here is λυθήσονται, *they shall be unbound*, is in verse 12 τηκίsetai, *they shall melt*.<sup>5</sup> Now, melting is done for purification. Add that the Septuagint translates the word ηἱρεῖν, *to refine, to try*, by the word πυρόω, *to burn or melt with fire*, in Psalm 12<sup>6</sup> and elsewhere. It is a Metaphor taken from metals, which are melted with fire so that they might be purified (Mede's *Paraphrase and Exposition of the Prophesie of Saint Peter* 760). By στοιχεῖα/*elements* here he understands, either, 1. Air, Water, and Earth, which perished in the waters of the Flood: not fire. For how will fire consume fire, and that completely (Estius)? On the other hand, 1. the language of στοιχείων/*elements* in Sacred Scripture is not wont to be taken in a philosophical sense, neither is it able thus to be taken here. For the Hebraic division of the *World* into *Heaven* and *Earth* is here expressed, and στοιχεῖα, *the elements*, are distinguished from both. Moreover, in that division of the Hebrews, *Earth* includes *Water*, just as *Heaven* includes *Air*. Thus we have the three elements of the Philosophers. The fourth is *Fire*, which is a thing burning, not to be burned (Mede's *Paraphrase and Exposition of the Prophesie of Saint Peter* 758). Or, 2. Stars and Water: for a special mention of *Earth* follows. Compare Wisdom of Solomon 19:18<sup>7</sup> (Grotius). What the

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<sup>1</sup> *De Materia Medica* 2:134.

<sup>2</sup> John 2:19: "Jesus answered and said unto them, Destroy (λύσατε) this temple, and in three days I will raise it up."

<sup>3</sup> Acts 27:41: "And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken (ἐλύετο) with the violence of the waves."

<sup>4</sup> 1 John 3:8b: "For this purpose the Son of God was manifested, that he might destroy (λύση) the works of the devil."

<sup>5</sup> 2 Peter 3:12: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved (πυρούμενοι λυθήσονται), and the elements burning with great heat shall melt (καυσούμενα τήκεται)?"

<sup>6</sup> Psalm 12:6: "The words of the Lord are pure words: as silver tried (ηἱρεῖ; πεπυρωμένον, in the Septuagint) in a furnace of earth, purified seven times."

<sup>7</sup> Wisdom of Solomon 19:18-21: "For the elements (τὰ στοιχεῖα) were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the

στοιχεῖα might be here is to be learned from the Antithesis: for to the word στοιχεῖα answers τὰ ἔργα, *the works*, in the earth. Therefore, as ἔργα here are the *hosts of the earth*, or the masses of creatures pertaining to the earth, so also the *hosts of heaven*, Genesis 2:1,<sup>1</sup> are able to be called στοιχεῖα, with the Hellenists here, as is often the case, bending a Greek word unto a signification similar to their own tongue. And in this sense the word is used by Justin Martyr,<sup>2</sup> Theodoret, Theophilus,<sup>3</sup> Polycrates.<sup>4</sup> [Whose words see in Mede.] And the word στοιχείων, in Wisdom of Solomon 7:17-19,<sup>5</sup> Ramban,<sup>6</sup> with Schickard<sup>7</sup> as witness, renders לִילְנִיז,<sup>8</sup> which word signifies the *Planets, Signs, or Constellations* of heaven. And what is רָצָה to the Hebrews is στείχω, that is, *to march in military order*; and στίχος, or στοίχος, is *military order*. Now, as the heaven is threefold, Empyrean, Starry, and Aerial: so also are the hosts of each, of the First, Angels and blessed Spirits; of the second, Stars and Planets; of the third are either visible, like Clouds, Meteors, Birds, or invisible, like Demons, Ephesians 2:2; 6:12. These last are here treated: and Demons, although they are not to be consumed by this fire, yet by it they are to be driven from their

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things that have been done. For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground. The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature. On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt.”

<sup>1</sup> Genesis 2:1: “Thus the heavens and the earth were finished, and all the host of them (רָצָה, from רָצָה/*tsaba*).”

<sup>2</sup> *Dialogue with Trypho* 23; *Apology* 2.

<sup>3</sup> *Apologia ad Autolyicum* 1. Theophilus (second century) was converted to Christianity from paganism, and he was ordained as Bishop of Antioch *circa* 168.

<sup>4</sup> Eusebius’ *Ecclesiastical History* 5:24. Polycrates of Ephesus (second century) was a Christian bishop at Ephesus.

<sup>5</sup> Wisdom of Solomon 7:17-19: “For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements (στοιχείων): The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons: The circuits of years, and the positions of stars...”

<sup>6</sup> Moshe ben Nehman Gerondi, or Nahmanides (1194-1270), was a medieval Spanish rabbi, a philosopher, a Kabbalist, and a Biblical commentator. His commentary on the Torah is characterized by his own careful philological work, an uncritical acceptance of the teachings of the rabbis of the Mishnah and Talmud, and mysticism.

<sup>7</sup> William Schickard (d. 1635) was a man of diverse interests, which interests carried him through a multiplicity of vocations. He was a Lutheran minister, a Professor of Hebrew, a Professor of Astronomy, and an inventor.

<sup>8</sup> See 2 Kings 23:5: “And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets (לִילְנִיז), and to all the host of heaven.”

aerial dwellings, and cast down to hell. But if one might take this passage in the Prophetic style, *Heaven* here is able to denote the highest part of the Political Sphere, the *Hosts* of which are Idols, Kings, Princes, etc.; but *Earth* denotes the common sort of men: in which sense *heaven* and *earth* are taken in Isaiah 34:2, 4, 5; Jeremiah 4:23; Haggai 2:6, 7, 21, 22. Thus also Matthew 24:29. Why not also in this place, where a Prophecy is transcribed, might they be able to be taken? Now, the sense is thus: The whole world of the impious, the highest and the lowest, Princes and common people, men and beasts, shall be consumed (Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 759, etc.).

[*The earth, etc., καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται*] *And the earth and what works are in it* (ἔργα/*works* here means מְלָכָה/*works/occupations/property*, under which name are also comprehended Animals, as in Genesis 33:14,<sup>1</sup> and other things which are possessed by men, like Trees and Plants: Thus—*labors of oxen* in the writings of the Poets [Grotius]: He understands here *works*, either, 1. of nature, such as mountains, rocks, metals [Tirinus], plants, beasts, etc. [certain interpreters in Estius, thus a great many in Gerhard]; or, 2. of art [Tirinus], such as buildings, cities, citadels, etc. [other interpreters in Estius, Gerhard, Menochius]; or, 3. of sins, or earthly acts, which is favored by the Antithesis, *holy conversation*, in the following verse, and the *righteousness* of the new earth,<sup>2</sup> etc. [Estius]: It is evident that the whole system of the world is treated here, with all its parts and contents [Gerhard]) *shall be burned up* (Beza, Piscator, Grotius, etc.). For this is κατακαίεσθαι in Exodus 3:2;<sup>3</sup> Isaiah 43:2;<sup>4</sup> 64:2;<sup>5</sup> Jeremiah 49:2;<sup>6</sup> etc. (Grotius). This fire shall not burn the entire earth, but it exterior parts, which serve the uses of men, and which, infected by the sins of men, shall require purging (Estius). But Peter speaks here absolutely concerning the whole earth, and heaven, etc. (Gerhard). Now, here he

<sup>1</sup> Genesis 33:14: "Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle (מְלָכָה, that is, the *property* with which one is occupied) that goeth before me and the children be able to endure, until I come unto my lord unto Seir."

<sup>2</sup> Verse 13.

<sup>3</sup> Exodus 3:2: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed (לָכָּא; κατεκαίετο, in the Septuagint)."

<sup>4</sup> Isaiah 43:2b: "...when thou walkest through the fire, thou shalt not be burned (תִּכָּוֶה; κατακαυθήῃς, in the Septuagint); neither shall the flame kindle (תִּבְעֶר; κατακαύσει, in the Septuagint) upon thee."

<sup>5</sup> Isaiah 64:2: "As when the melting fire burneth, the fire causeth to boil (תִּבְעֶה; κατακαύσει, in the Septuagint) the waters, to make thy name known to thine adversaries, that the nations may tremble at thy presence!"

<sup>6</sup> Jeremiah 49:2b: "...and it shall be a desolate heap, and her daughters shall be burned (תִּכָּוֶה; κατακαυθήσονται, in the Septuagint) with fire..."

understands the aerial heavens (Tirinus, thus Estius, Menochius), but not the ethereal, as is readily suggested, both by their most excellent nature and immense mass; and, because it is not able to be proven that those are stained by the sin of man or are cursed, or are inhabited by any of the hosts of God (Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 760). But it is expressly said in Psalm 102:26 that *the entire heaven is going to perish*, that is, the entire space of atmosphere between the heavenly bodies and the earth. And in this passage all the elements shall perish, so that they speak to no purpose who except from this *πανολεθρία*, *total destruction* the upper region of the atmosphere, like Barradius<sup>1</sup> and Estius (Gerhard). [It is to be inquired here, Whether the destruction of the world is going to be substantial, or only accidental, or with respect to qualities?] Now, since this is not an article of faith, it is permitted to the learned and honest to differ concerning it (Laurentius<sup>2</sup> out of Augustine, similarly Gerhard). The substantial destruction of the world is affirmed by Clement of Rome<sup>3</sup> and Hillary<sup>4</sup> (Laurentius, Vorstius), likewise Luther, Melancthon, Brentius,<sup>5</sup> Bucer,<sup>6</sup> Beroaldus<sup>7</sup> (Vorstius), Meisner, Salmeron,<sup>8</sup> etc. (Laurentius) [who are followed by Vorstius, Gerhard, etc.]. The arguments for this opinion are, 1. The emphatic words of Scripture, by which this destruction is described (Gerhard). For the world, heaven and earth, are said *to pass away*, Isaiah 51:6, *so shaken that they are moved*, Hebrews 12:26, *not to remain*, Hebrews 13:14, *not to be any longer*, Revelation 10:6, 7; 21:1; etc., *to end*, Matthew 28:20, *to perish*, Psalm 102:26, 27, *to be loosened*, *to be dissolved*, *to be burned up*, in this passage, *to pass*, or *to pass by*, here and in 1 John 2:17 (Vorstius), and in Luke 21:33 (Gerhard). But the

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<sup>1</sup> Sebastião Barradas (1543-1615) was Portuguese Jesuit. He was highly regarded as a preacher, and served as Professor of Scripture at Coimbra and Évora. He published to commentaries: *Commentaria in Concordiam et Historiam Evangelicam* and *Itinerarium Filiorum Israel ex Aegypto in Terram Repromissionis*.

<sup>2</sup> Jacob Laurentius (1585-1644) was a Dutch Reformed minister. He wrote *Epistola Jacobi, Perpetuo Commentario Explicata*.

<sup>3</sup> Clement of Rome (died c. 100) was an early bishop of Rome.

<sup>4</sup> Hillary, Bishop of Poitiers (d. 368), was, among the Latin Fathers, one of the chief defenders of the Nicean theology against Arianism.

<sup>5</sup> John Brentius (1499-1570) was a pastor at Hall, and then at Stuttgart. He was a reformer, and his views were very much like those of Luther. He was a powerful preacher, and his commentaries, on almost all of the Bible, preserve much of the substance of his preaching.

<sup>6</sup> Martin Bucer (1491-1551) was an early Protestant reformer, based in Strasbourg. He labored for the unity of Protestants.

<sup>7</sup> Matthieu Brouard (1520-1576) was a Reformed scholar. He served as Professor of Hebrew at Orléans (1562-1568), Professor of Chronology at Sedan (1573-1574), and Professor of Philosophy at Geneva (1574-1576).

<sup>8</sup> Alfonso Salmeron (1515-1585) was a Spanish Jesuit and biblical scholar. He wrote *Præluia in Apocalypsin*.

verb, *παρελεύσονται*, *it shall pass*, according to the Hebraism signifies any change of a thing, or transition into another state, and answers to the verb עָבַר, *to pass over*; it no more denotes obliteration in this destruction through fire than the word ἀπόλετο, *it perished*, when the speech was concerning the destruction through water<sup>1</sup> (Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 761). 2. The purpose of God, creating the world with that end which is described in Genesis 1. Now, this end or use must cease with this animal and earthly life of man: for then we shall not need nourishment, clothing, crops, plants, beasts, etc., which hence shall be to no purpose. But God does not make anything in vain. 3. The wisdom of God, which always proceeds from the less perfect to the more perfect, for example, from shadows to the substance of the thing, from earthly to heavenly and spiritual things (Vorstius). [These things concerning the first opinion.] An accidental destruction of the world is affirmed by Irenæus, Justin Martyr, Cyril, Chrysostom, Augustine, Basil,<sup>2</sup> etc., whom Vossius<sup>3</sup> cites in *Theses for Disputation* "Concerning the End of the World".<sup>4</sup> These are followed by Calvin, Piscator, Pareus,<sup>5</sup> Vossius, Lombard,<sup>6</sup> Aquinas, Cajetan, Pererius,<sup>7</sup> Toletus,<sup>8</sup> Hemmingius,<sup>9</sup> etc. (Laurentius) [who are followed by Laurentius, Estius,

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<sup>1</sup> Verse 6.

<sup>2</sup> Basil the Great was a fourth century Church Father and stalwart defender of Nicean Trinitarianism.

<sup>3</sup> Gerhard Johann Vossius (1577-1649) was a Dutch classical scholar and theologian. In 1619, his *Historia Pelagiana* brought him into suspicion of Arminianism.

<sup>4</sup> *Theses Disputandæ* "de Fine Mundi".

<sup>5</sup> David Pareus (1548-1622) was a Calvinist, serving the Reformed Church as a minister, churchman, and professor. He wrote a commentary on the whole Bible, and it was held in high estimation among the Reformed. His *Commentarius in Epistolam ad Romanos* was burned publicly at Oxford and Cambridge in 1622 by order of the Privy Council of James I because of his comments on Romans 13 in which he upholds the right of resistance to tyranny.

<sup>6</sup> Peter Lombard (c. 1096-c. 1164), although of relatively humble birth, became a renowned theologian in Paris. His *Four Books of Sentences* served as a standard theological text at medieval universities.

<sup>7</sup> Benedictus Pererius (1535-1610) was a Spanish Jesuit. In addition to his *Commentariorum et Disputationum in Genesim Tomi Quattuor*, in which he addresses many of the great difficulties in Genesis, he wrote one hundred and eighty-eight dissertations on Romans (*Disputationes in Epistolam ad Romanos*), one hundred and eighty-three on Revelation, and twenty-three demonstrating that Mohammed was not the Antichrist of Daniel and Revelation.

<sup>8</sup> Francisco de Toledo (1532-1596) was a Spanish Jesuit. He served as professor at the Roman College, and was the first Jesuit to be made Cardinal. He wrote prolifically in the fields of philosophy, theology, and exegesis.

<sup>9</sup> Nicolaus Hemmingius (1513-1600) was a Danish Lutheran theologian. He studied under Melancthon, and went on to write prolifically in the fields of theology and exegesis, including commentaries of the Epistles of Peter.



Mede, etc.]. The arguments for this opinion are, 1. Some passages of Scripture, like Psalm 102:28; Isaiah 30:26 (Laurentius, certain interpreters in Vorstius), and especially Romans 8:19, etc. (Laurentius out of Vossius). But in that place only the liberation of the creature from the present abuse of men is treated, which is able to consist with the substantial destruction of the world (Vorstius). [See what things were said there.] 2. The destruction of the world by water was only with respect to qualities; therefore, such shall be that by fire (certain interpreters in Vorstius). But the reason is unequal, for by the former devastation an end was not imposed on this entire animal life (Vorstius). 3. The reason for this destruction of the world is so that it might be liberated from the curse, Genesis 3:17. But this is not to be referred to the substance of the earth, but only to qualities, etc. (certain interpreters in Vorstius). But the true cause of this destruction is that at that time there shall be no further use of this world, since it has only been designed for animal and terrestrial life. For the curse pertains to the earth alone, which hence is to be renovated alone (Vorstius). 4. Then there would be no place either for blessed or damned men (certain interpreters in Vorstius). But at that time there shall be a new earth, but one plainly dissimilar to this our earth, inasmuch as it shall be entirely heavenly and spiritual (Vorstius). But that new creation of the new earth has no foundation in Scripture, and is altogether superfluous (Laurentius). Others: It is not here treated, as it is commonly thought, of the end of the world; but of the astonishing Destruction of the Jewish nation, which is sometimes called *the world*, as in Isaiah 10:23, compared with Romans 9:28; Isaiah 13:5, 9; etc., or, which is the same thing, *heaven and earth*, Isaiah 51:15, 16; Haggai 2:6, 21; or, if the *heavens* here be understood as the ethereal, and Planets, etc., they shall answer to the *Sun, Moon, and Stars*, Matthew 24:29, and shall aptly express the City and Temple, and the civil and Ecclesiastical state, of the Jews, and the governors of both, as the common people are designated by the *earth*, etc. Now, in this manner is described this judgment of God, both, because it was quite dreadful and most grievous, which sort the Prophets are wont to denote by *fire* and *burning*; and, also on account of that fire kindled by the Romans and the Zealots, by which in a wonderful manner the City, Temple, etc. burned, so that not even Titus himself, although more than willing, was able to restrain the conflagration (Hammond).

*The elements, in a natural sense, as integral parts of the universe, air, water, earth. Shall melt with fervent heat; so 2 Peter 3:12, where another word is used in the Greek, which properly signifies melting, or being on fire, or burning, shall be dissolved or destroyed. So the word signifies, John 2:19; 1 John 3:8. The earth also; the habitable part of the world. Though the earth, as a part of the world, be included in the elements before mentioned, yet here*

it may be taken with respect to its inhabitants, and the things contained in it. *And the works that are therein shall be burned up; not only artificial, men's works, but natural, all that variety of creatures, animate and inanimate, wherewith God hath stored this lower world for the present use of man; and so all those delectable things in which carnal men seek their happiness.*

Verse 11: *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be (1 Pet. 1:15) in all holy conversation and godliness...*

[*Since, etc., τούτων οὖν πάντων λυομένων, ποταπούς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις*] *Since, therefore, all these things* (enumerated in the preceding verse [Gerhard, thus Estius]) *are to be unbound, or dissolved* (or, *are unbound* [Illyricus, Tigurinus, Pagnine, Arabic, Vatablus, Estius]: the Present in the place of the Future, both on account of certainty [Gerhard, similarly Estius], and on account of nearness [Gerhard]; and because these things are ever to be held before the eyes as present [Estius]: If God does not spare these, such illustrious works, how much less the impious [Grotius?], *what sort* (that is, how pious, prudent, accurate, and diligent in the study of virtue and piety [Gerhard]: Ποταπός is something more than ποιός, *what sort* [Grotius]: For it is used of excellent things [Grotius, similarly Gerhard], and it does not simply signify the quality of a thing or person [Estius], but with a certain emphasis of admiration [Estius, similarly Gerhard], as in Matthew 8:27;<sup>1</sup> Mark 13:1;<sup>2</sup> Luke 1:29;<sup>3</sup> 7:39;<sup>4</sup> 1 John 3:1<sup>5</sup> [Grotius, thus Estius, Gerhard]) *it is necessary that ye be in holy ways of life* (consult Matthew 24:42; Luke 21:34, 36 [Piscator]) *and the duties of piety* (Piscator, Beza, Pagnine), or, *and in the works of piety* (Illyricus), or, *and pieties* (Erasmus, Tigurinus, Montanus, Castalio, Arabic), that is, piety consisting in all its numbers and parts, as the plural number indicates (Beza). The sense: in holy and pious actions (Estius); in the Christian life, piety, and study of virtue (Menochius). Ἀναστροφή/*conversation/conduct* and εὐσεβεία/*piety/godliness*

<sup>1</sup> Matthew 8:27: "But the men marvelled, saying, What manner of man (ποταπός) is this, that even the winds and the sea obey him!"

<sup>2</sup> Mark 13:1: "And as he went out of the temple, one of his disciples saith unto him, Master, see what manner (ποταποι) of stones and what (ποταπαι) buildings are here!"

<sup>3</sup> Luke 1:29: "And when she saw him, she was troubled at his saying, and cast in her mind what manner (ποταπός) of salutation this should be."

<sup>4</sup> Luke 7:39: "Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner (ποταπή) of woman this is that toucheth him: for she is a sinner."

<sup>5</sup> 1 John 3:1a: "Behold, what manner (ποταπήν) of love the Father hath bestowed upon us, that we should be called the sons of God..."

are wont to be expressed in the singular; but the custom of the Hebrews is to give plurals for all such nouns: and so they say יִשְׁרָרִים/*lovingkindnesses*,<sup>1</sup> תְּהִלָּה/*righteousnesses*,<sup>2</sup> and similar things (Grotius).

*Seeing then that all these things shall be dissolved; seeing the coming of the Lord will be so terrible, as to bring with it the consumption of the world, and the destruction of these things here below, upon which we are so apt to set our affections. What manner of persons ought ye to be; how prudent, accurate, diligent, zealous, and every way excellent persons! The Greek word is often used by way of admiration of some singular excellency in persons or things, Matthew 8:27; Mark 13:1; Luke 1:29. In all holy conversation and godliness: the words in the Greek are both in the plural number, and may imply not only a continued course of holy walking throughout our whole time, but likewise diligence in the performance of all sorts of duties, and exercise of all those various graces wherewith the Spirit of God furnisheth believers in order thereto.*

Verse 12: (1 Cor. 1:7; Tit. 2:13) Looking for and hasting unto the coming (*or, hasting the coming*<sup>3</sup>) of the day of God, wherein the heavens being on fire shall (Ps. 50:3; Is. 34:4) be dissolved, and the elements shall (Mic. 1:4; 2 Pet. 3:10) melt with fervent heat?

[*Looking for, etc., προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας*] *Looking for* (according to Luke 12:36 [Estius, Gerhard]; Titus 2:13 [Gerhard]) *and hurrying* (understanding, unto, or, toward [Vulgate, Pagnine, Beza, Piscator, Arabic]) *the coming of God's day* (Montanus), or, *of the day of God* (Erasmus, etc.), that is, either, of God, who shall judged by Christ, Acts 17:31 (Piscator), or, of Christ, concerning whose coming and day of judgment it is evident that it is here treated. Therefore, this place is manifestly for the divinity of Christ (Estius). Ἐπιφάνεια/*epiphany/appearing* in the New Testament<sup>4</sup> is never attributed to the Father, but only to the Son (Gerhard). The *day of God* is the same as the *day of Christ*, [either] because God reveals Himself in Christ (Grotius): or, because Christ is God (Estius, Gerhard), and indeed the *great God*, Titus 2:13 (Gerhard). *Looking for and desiring, etc.* (Grotius), that is, longing for the arrival (Menochius). Now this

<sup>1</sup> Genesis 32:10a: "I am not worthy of the least of all the lovingkindness (יִשְׁרָרִים/*lovingkindnesses*), and of all the truth, which thou hast shewed unto thy servant..."

<sup>2</sup> Isaiah 33:15a: "He that walketh righteously (תְּהִלָּה/*righteousnesses*), and speaketh uprightly..."

<sup>3</sup> Greek: σπεύδοντας τὴν παρουσίαν.

<sup>4</sup> 2 Thessalonians 2:8; 1 Timothy 6:14; 2 Timothy 1:10; 4:1, 8; Titus 2:13.

looking for, and also the hastening and rushing to meet, is performed when one, diligently applying himself to pious works, shows himself heartily to love and to desire the coming of the Lord (Estius). Thus σπεύδω τὸ σὸν ἄγαθον, *I hasten after thy good*, in Thucydides. See also 2 Maccabees 9:14<sup>1</sup> (Grotius). Others: *Looking for by hastening, or speedily, the coming, etc.*; that is to say, hastening slowly, so that looking for might signify delay, or patient tolerance of delay, but hastening might signify a zeal opposite to torpor (certain interpreters in Estius and in Gerhard). Others: *Looking for and accelerating the coming, etc.* (Erasmus, Tigurinus, Vatablus), or, *unto the coming, etc.* (Illyricus), that is, forwarding it by a diligent study of good works, so that it might be accelerated, etc. (Erasmus in Estius). But the acceleration of this coming is never attributed to us, but to Christ alone. And the verb σπεύδω, *to hasten*, in the New Testament is always taken intransitively or neutrally, as in Luke 2:16;<sup>2</sup> 19:5;<sup>3</sup> etc. Sometimes σπεύδω is joined with an Accusative, as once in the Septuagint of Isaiah 16:5.<sup>4</sup> But then it generally is used for *to apply oneself unto something, or to reach toward it*. Pindar's *Pythian Ode* 3, βίον ἀθάνατον σπεύδε, *hasten unto immortal life*. Homer's *Iliad* ν', ταῦτα χρὴ σπεύδω, *be eager to hasten unto these things*. Euripides, σπεύδω τὸ ἄγαθον, *I apply myself unto thy benefit*<sup>5</sup> (Gerhard). But σπεύδω is sometimes taken actively and transitively for *I act to hasten*, as in that saying of Homer, *Odyssey* τ', οἱ δὲ γάμους σπεύδουσιν, *they hasten nuptials*, that is, they desire it to be done more quickly (Schmidt). I would prefer that here, just as also in the Greek of Isaiah 16:5, there be an Ellipsis of the preposition εἰς/unto (Gerhard).

**Looking for; patiently waiting for, and expecting. And hastening unto; by fervent desire of it, and diligent preparation for it. The coming of the day of God; the day of the Lord, verse 10.**

[During, etc., δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται] [Others read τηκίηται, as Mede.] Or, τακίηται, *shall be melted*<sup>6</sup> [as Grotius, Gerhard], which is found in the Complutensian and

<sup>1</sup> 2 Maccabees 9:14: "That the holy city (to the which he was going in haste [ἣν σπεύδων παρεγίνετο] to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty..."

<sup>2</sup> Luke 2:16: "And they came, hastening (σπεύσαντες), and found Mary, and Joseph, and the babe lying in a manger."

<sup>3</sup> Luke 19:5: "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down (σπεύσας κατὰβηθι); for to day I must abide at thy house."

<sup>4</sup> Isaiah 16:5: "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness (ἰσχύει κρίνει; καὶ σπεύδων δικαιοσύνην, in the Septuagint)."

<sup>5</sup> *Hecuba* 120.

<sup>6</sup> In the Future Tense, as opposed to the Present.

Royal Codices, as well as in most approved Codices, which better agrees with the preceding verb *λυθήσονται*, *shall be dissolved*<sup>1</sup> (Gerhard). This word is put in the place of *לַיָּד*, *to flow down*, in Isaiah 64:1<sup>2</sup> (Gerhard, similarly Grotius); in the place of *לִפְּנֵי*, *to fail*, in Job 11:20;<sup>3</sup> in the place of *לִמְדָּה*, *it is dissolved*, or *melted*, in Exodus 15:15;<sup>4</sup> in the place of *מִמֶּנּוּ*, *to melt*, *that it might flow down*, Judges 15:14;<sup>5</sup> Psalm 22:14;<sup>6</sup> in the place of *מִקָּק*, *to pine away*, in Leviticus 26:39;<sup>7</sup> Isaiah 34:4.<sup>8</sup> All which significations come together here (Gerhard). [Thus they render the passage:] *During* (or, *because of* [Estius]) *which* (either, 1. the day [Erasmus]: or, 2. the advent [Erasmus out of Lyra, Estius, Piscator], or *παρουσίαν* / *coming*: *Through that utmost energy of God, which in that day*, that is, at that time, *shall reveal itself* [Grotius]: Others: *in which* [Beza, Piscator]) *the heavens* (the Atmosphere and Ether, two *heavens* [Grotius]: See the things said on verse 10 [Grotius]), *burning* (or, *being on fire* [Beza, Piscator, Gerhard]), smelted with fire, as metals are wont to be smelted, *צִרְפוּם* / *tried/refined*, Psalm 12:6<sup>9</sup> [Grotius, thus Mede]; 2 Samuel 22:31;<sup>10</sup> Isaiah 1:25;<sup>11</sup> Daniel 12:10;<sup>12</sup>

<sup>1</sup> In the Future Tense.

<sup>2</sup> Isaiah 64:1: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down (*לַיָּד*; *τακῆσονται*, in the Septuagint) at thy presence..."

<sup>3</sup> Job 11:20: "But the eyes of the wicked shall fail (*תִּכְלֶינָה*; *τακῆσονται*, in the Septuagint), and they shall not escape, and their hope shall be as the giving up of the ghost."

<sup>4</sup> Exodus 15:15: "Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away (*נִמְדָּה*; *ἐτάκῃσαν*, in the Septuagint)."

<sup>5</sup> Judges 15:14b: "...and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed (*וַיִּפְסוּ אֶסְרָיו*; *καὶ ἐτάκῃσαν δεσμοὶ αὐτοῦ*, in the Septuagint) from off his hands."

<sup>6</sup> Psalm 22:14: "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted (*נָמַד*; *τηκόμενος*, in the Septuagint) in the midst of my bowels."

<sup>7</sup> Leviticus 26:39: "And they that are left of you shall pine away (*יִמְקוּ*) in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away (*יִמְקוּ*; *τακῆσονται*, in the Septuagint) with them."

<sup>8</sup> Isaiah 34:4a: "And all the host of heaven shall be dissolved (*וְנִמְלְקוּ כָּל-צֶבֶא הַשָּׁמַיִם*; *τακῆσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν*, in Vaticanus), and the heavens shall be rolled together as a scroll..."

<sup>9</sup> Psalm 12:6: "The words of the Lord are pure words: as silver tried (*צִרְפוּ*; *πεπυρωμένον*, in the Septuagint) in a furnace of earth, purified seven times."

<sup>10</sup> 2 Samuel 22:31: "As for God, his way is perfect; the word of the Lord is tried (*צִרְפוּ*; *πεπυρωμένον*, in the Septuagint): he is a buckler to all them that trust in him."

<sup>11</sup> Isaiah 1:25: "And I will turn my hand upon thee, and purely purge away (*וְאֶצְרָה*; *καὶ πυρώσω*, in the Septuagint) thy dross, and take away all thy tin..."

<sup>12</sup> Daniel 12:10a: "Many shall be purified, and made white, and tried (*וְצִרְפוּ*; *καὶ*

Zechariah 13:9;<sup>1</sup> and elsewhere [Grotius]), *and the elements, burning with great heat, shall melt* (Montanus, Piscator, Vatablus). Like metal in a furnace (Menochius): or, *they shall melt away* (Grotius), like wax, Micah 1:4<sup>2</sup> (Grotius, similarly Estius), or, *they liquefy* (Erasmus, Piscator), the Present *τήκεται* in the place of the Future *τήξεται* (Piscator, Gerhard). Or, *they shall melt/dissolve* (Vulgate). He says the same thing as in the preceding (Estius).

Verse 13: Nevertheless we, according to his promise, look for (**Is. 65:17; 66:22; Rev. 21:1, 27**) new heavens and a new earth, wherein dwelleth righteousness.

[*New, etc., καινούς δὲ οὐρανούς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν*] He meets this objection, If the heaven shall pass away, etc., shall there be no heaven any more? no earth? He answers, They shall indeed be, but new, etc. (Gerhard). *But new heavens and a new earth* (that is, a New Universe: For this the Hebrews are wont to express by the names of *heaven* and *earth*, as we said on Genesis 1:1: See also Genesis 2:1; Psalm 33:6; 124:8; 146:6; Acts 14:15; 17:24; Revelation 21:1 [Grotius]: He understands *new*, either, 1. in substance, from a comparison with Revelation 21:1, where to those words, *I saw a new heaven, etc.*, he immediately subjoins, *the first heaven...passed away*: But how did it pass away? *No place was found for them*, Revelation 20:11: *New* in the Sacred Scripture is often the same as *another*, as in Exodus 1:8; Matthew 26:29; Mark 16:17; John 13:34; etc. [Gerhard]: Or, 2. with respect to qualities [Gomar, thus Estius, Menochius, Tirinus], just as a change of wax is made [only] according to form and firmness [Estius on verse 12]: *new*, that is, purged and renewed, and endowed with better qualities [Estius]: that is to say, a new and reformed state of the world [Mede's *Paraphrase and Exposition of the Prophetie of Saint Peter* 757]: There shall be *γῆ καθαρὰ ἐν καθαρῷ οὐρανῷ*, *a clean earth in a clean heaven*, as Origen says, following Plato: From the remaining masses of the old, a better shall arise: Irenæus in Fragments, *οὐχ ὑπόστασις οὐδὲ ἡ οὐσία τῆς κτίσεως ἀφανίζεται*, *neither the substance nor the being of the creation is taken away*, that is, *the matter, material, did not perish*: So also Eusebius explains Plato, *Preparation of*

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*πυρωθῶσιν*, in Theodotion); but the wicked shall do wickedly..."

<sup>1</sup> Zechariah 13:9a: "And I will bring the third part through the fire, and will refine them (יִתְקַדְּשׁוּ; καὶ πυρώσω αὐτούς, in the Septuagint) as silver is refined (ἡ ἄργύρη ἁλοῦνται; ὡς πυροῦται τὸ ἀργύριον, in the Septuagint), and will try them as gold is tried..."

<sup>2</sup> Micah 1:4: "And the mountains shall be molten under him, and the valleys shall be cleft (τακήσονται, *shall be melted*, in the Septuagint), as wax before the fire, and as the waters that are poured down a steep place."

the Gospel 11: *Responses to the Orthodox*<sup>1</sup> 94, 95: Tertullian says the *Philosophers vary as to whether this World is going to depart or remain* [Grotius]), *according to the promise* (which is extant in Isaiah 65:17; 66:22 [Piscator, Gerhard, Estius]: Add Isaiah 30:26 [Gerhard]) *of Him, etc.* (Beza, Piscator, etc.), that is, of Christ, God and Lord (Estius, similarly Gerhard), as it is evident from the preceding verse (Gerhard). Some read *and His promises*<sup>2</sup> (Estius, thus Grotius), that is, the good things that Christ everywhere promised to the elect in the New Testament (certain interpreters in Estius); that is to say, We look for, not only a new World, but also those great promises of Christ (Grotius), the Resurrection of Bodies, and eternal life (Grotius, certain interpreters in Estius). Thus you have ἐπαγγελίαν/*promise* in Ephesians 2:12; Hebrews 6:17; and elsewhere (Grotius).

**Nevertheless we, according to his promise: see Isaiah 65:17; 66:22; Revelation 21:1, 27, to which this text seems to refer, speak of a new state of the church here in the world, yet by way of allusion to the renovation of the world, which is ultimately there promised, and the perpetuity of the gospel church till then is thereby assured. Look for new heavens and a new earth; instead of the present world, which is to be consumed by fire, 2 Peter 3:10, 12, or the first heaven and earth, which pass away, Revelation 21:1. These will be new heavens and a new earth, either as to their substance, or as to their qualities, refined and purified from all defilement, and free from all that vanity to which the creature was made subject by the sin of man, Romans 8:20, 21.**

[In which (namely, heaven and earth [Erasmus]) *righteousness dwells*] That is, it shall dwell (Estius), shall be perpetually, as in Romans 8:11; 2 Corinthians 6:16; 2 Timothy 1:14 (Grotius), not for a time, but for all eternity, which is aptly signified by the present tense (Estius). By *righteousness* here he understands, either, 1. heavenly glory and felicity, which is called a *crown of righteousness*, 2 Timothy 4:8 (Vorstius); or, 2. righteous men (Piscator, thus Vatablus, Estius, Menochius, Beza), that is, perfectly righteous (Estius), Revelation 21:27 (Gerhard, Estius): that is to say, In that state there shall be pure righteousness without defect; not as in this age, good men are mingled with bad. To this has regard the parable in Matthew 13:39, and the passage in Matthew 25:30 (Grotius). Or, 3. righteousness perfect (Estius, Menochius),

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<sup>1</sup> *Quæstiones et Responsiones ad Orthodoxos* is a pseudonymous work, probably dating from the late fourth to early fifth century, known as Pseudo-Justin, and long ascribed to Justin Martyr (100-165), although ascribed by some to Diodorus of Tarsus (died c. 391) or to Theodoret (393-457).

<sup>2</sup> Thus Codex Alexandrinus.

and perpetual (Gerhard); or, of Christ, from a comparison with Philippians 3:9 (Beza, Gerhard). Or, inherent, habitual and actual (Gerhard).

**Wherein dwelleth; i.e. perpetually abideth, and not only for a time, Romans 8:11; 2 Corinthians 6:16; 2 Timothy 1:14. Righteousness;** either this may be understood of righteousness in the abstract, that together with the destruction of the world the kingdom of sin shall be destroyed, and God's elect, the inhabitants of the new world, shall be filled with righteousness, whereas before sin had dwelt in them: or else the abstract may be put for the concrete, and by *righteousness* may be meant righteous persons, who only shall be the inhabitants of the new world, the wicked being turned into hell, Revelation 21:27; and by this way of expressing it may be implied the perfection of the righteousness of such. Not only the new heaven is mentioned, but the new earth, because the whole world will then be the possession and kingdom of the saints, who follow Christ wherever he goes.<sup>1</sup>

Verse 14: Wherefore, beloved, seeing that ye look for such things, be diligent (1 Cor. 1:8; 15:58; Phil. 1:10; 1 Thess. 3:13; 5:23) that ye may be found of him in peace, without spot, and blameless.

[*These things, etc., ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ*] *Looking for these things* (namely, the promises [Estius], or such rewards [Grotius]; or, the new heavens, and the new earth, and the coming of Christ, from a comparison with the preceding and following verses [Gerhard]), *be diligent* (or, *take pains* [Vatablus]; *as* [Beza, Piscator, etc.]), *spotless and inviolate* (or, *undefiled* [Erasmus, Illyricus, Tigurinus, Pagnine, Piscator], *unblameable* [Beza, Arabic, Castalio], *irreproachable* [Erasmus, Vatablus]: Ἄσπιλοι καὶ ἀμώμητοι, or, ἄμωμοι<sup>2</sup> [as some read it (Grotius, Gerhard), without variation of sense (Gerhard), as in Ephesians 1:4;<sup>3</sup> 5:27;<sup>4</sup> Colossians 1:22;<sup>5</sup> Jude 24;<sup>6</sup> Revelation 14:5<sup>7</sup>], the contrary of that which he

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<sup>1</sup> Revelation 14:4.

<sup>2</sup> Thus Codex Alexandrinus.

<sup>3</sup> Ephesians 1:4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame (ἀμώμους) before him in love..."

<sup>4</sup> Ephesians 5:27: "That he might present it to himself a glorious church, not having spot (σπίλον), or wrinkle, or any such thing; but that it should be holy and without blemish (ἄμωμος)."

<sup>5</sup> Colossians 1:22: "In the body of his flesh through death, to present you holy and unblameable (ἀμώμους) and unreprouvable in his sight..."

<sup>6</sup> Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless (ἀμώμους) before the presence of his glory with exceeding joy..."

<sup>7</sup> Revelation 14:5: "And in their mouth was found no guile: for they are without fault



said above, 2 Peter 2:13, *σπίλοι καὶ μῶμοι*, *spots and blemishes*: And it is a mystical explication of the laws concerning Sacrificial Victims: See James 1:27;<sup>1</sup> Philippians 2:15;<sup>2</sup> and the passages just now mentioned [Grotius]) *to Him* (or, *before Him* [Arabic, Gerhard], from a comparison with 2 Peter 2:13, that is, before Christ the judge, who is perfectly just, and omniscient, while human judgments err [Gerhard]: or, *by Him* [Beza, Piscator, Erasmus, Pagnine, etc.], *αὐτῷ*,<sup>3</sup> that is, *παρ' αὐτοῦ*, *by Him*, a manner of speaking familiar to the Greeks and Latins: Thus Demosthenes, *τῶν ἐμοὶ πεπραγμένων*, *of those things transacted by me* [Grotius]) *to be found* (or, *that ye might be found*, or *lighted upon* [Beza, Piscator, Erasmus, etc.]) *in* (or, *with* [Beza, Piscator, etc.]) *peace* (Montanus). This *προσδιορισμὸς*, *further specification*, is referred, either, 1. to *προσδοκῶντες*, *looking for* (certain interpreters in Gerhard); that is to say, *in peace*, that is, with a quiet spirit looking for, etc. (certain interpreters in Estius): or, 2. to *εὑρεθῆναι*, *to be found* (Gerhard, most interpreters in Estius); that is to say, Be diligent that the coming Christ find you in peace (Estius), either, 1. with God (Tirinus, Menochius, thus Estius), that is, friends and sons, and through these things worthy, whom He admits into His kingdom (Estius): or, 2. with one's neighbor (Menochius, Tirinus), that there might be a consensus of minds among the faithful in good, and especially in a healthy and sound faith (Estius): or, 3. with one's own conscience (Tirinus), that ye might look for death and the judgment with a peaceful and tranquil spirit (Menochius, similarly Tirinus). The sense: Give all diligence that He (*God*, mention of whom preceded) find you without filth and defect, and that for your good, or unto your prosperity, *לשׁלמכם* (Grotius).

***Such things; Christ's coming to judgment; the destruction of this world; a new heaven and a new earth, in which dwells righteousness. Of him; Christ the Judge. In peace; at peace with God, from whence proceeds peace of conscience, and an amicable, peaceable disposition toward others; all which may here be comprehended. Without spot, and blameless: either, 1. By these words he means absolute perfection; and then he shows what we are to design and aim at in this life, though we attain it not till we come into the other: or, 2. A thorough sanctification through faith***

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(ἄμωμοι) before the throne of God.”

<sup>1</sup> James 1:27: “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted (ἄσπιλον) from the world.”

<sup>2</sup> Philippians 2:15: “That ye may be blameless and harmless, the sons of God, without rebuke (ἀμώμητα), in the midst of a crooked and perverse nation, among whom ye shine as lights in the world...”

<sup>3</sup> As a Dative of Agent.

in Christ, a being got above fleshly lusts, and the pollutions of the world, and any such carriage as our hearts may reproach us for, 1 Timothy 6:14. If it be objected, that such, having sin still in them, cannot be said to be *without spot, and blameless*, in the sight of God; it may be answered, that though they have sin in them, yet being, through the righteousness of Christ imputed to them, justified in the sight of God, and accepted in the Beloved, Ephesians 1:6, he overlooks their infirmities, and imputes no sin to them, sees no spot in them, so as to condemn them for it. The apostle seems here to reflect on the seducers before mentioned, whom, 2 Peter 2:13, he had called *spots and blemishes*; and he persuades these saints to look to themselves, that they might be found of Christ (not such as the other were, but) *without spot, and blameless*; or, as it is translated, Ephesians 5:27, *without blemish*, i.e. in a state of sanctification, as well as justification.

Verse 15: And account *that* (Rom. 2:4; 1 Pet. 3:20; 2 Pet. 3:9) the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you...

[*And, etc., καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε*] *And that the patience of the Lord* (that is, whereby He for so long a time endures the vices of men [Menochius, Beza], and delays His coming [Gerhard, Menochius, Estius, Beza]) *salvation* (or, *for salvation* [Castalio], understanding, *is* [Piscator], that is, is advantageous to you for salvation [Gerhard, Piscator, thus Menochius]: or, is done for the sake of your salvation, that is, of the entire Church to be gathered gradually [Beza]), *regard ye* (Beza, Piscator), or, *account ye* (Erasmus, Pagnine, etc.). [This] expression is similar to that in James 1:2,<sup>1</sup> and above, 2 Peter 2:13.<sup>2</sup> The sense: Believe that that patience of Christ is salutary for you and for others, if ye use it rightly (Grotius).

***And account; reckon with yourselves, and be confidently persuaded; or take for granted. The longsuffering of our Lord; viz. in his not yet coming to judgment, and bearing with so much sin in the world without presently punishing it. Is salvation; i.e. tends or conduceth to salvation, in that hereby he gives space for repentance to the elect unconverted, and alloweth time for the building up and perfecting those that are converted, verse 9.***

<sup>1</sup> James 1:2: “My brethren, count (ἡγήσασθε) it all joy when ye fall into divers temptations...”

<sup>2</sup> 2 Peter 2:13a: “And shall receive the reward of unrighteousness, as they that count (ἡγούμενοι) it pleasure to riot in the day time.”

[*Our dearest brother, etc.*] Either, as a Christian, or rather, as a co-apostle (Estius). Here he diverts abruptly, as it were, to a mention of Paul (Estius, Gerhard), both, so that he might commend to them his doctrine and epistles; and, lest on account of that reprimand, Galatians 2;14, he should appear to feel less respectfully concerning him (Gerhard).

[*According to the wisdom given to him*] Namely, the heavenly wisdom (Grotius), or, sublime knowledge of divine mysteries (Estius, Gerhard), which certainly excelled in Paul (Estius). See 1 Corinthians 2:6, 7; 12:8; Ephesians 1:8, 17; Colossians 1:9, 28; 3:16; James 1:5; 3:13, 15, 17 (Grotius).

***Even as our beloved brother Paul; not only brother in Christ, as a saint, but in office, as an apostle. According to the wisdom given unto him; that eminent and profound knowledge in the mysteries of the gospel in which Paul did excel, 1 Corinthians 2:6, 7; Ephesians 3:3, 4. Peter makes such honourable mention of Paul, 1. That he might commend to the Jewish Christians the doctrine Paul had preached, though a minister of the uncircumcision; 2. To show that he had nothing the worse thoughts of him for being so sharply reprov'd by him, Galatians 2; and, 3. That he might arm the saints against those heretics that abused Paul's writings, and wrested them to their own meaning, probably, to patronize their errors.***

[*He has written unto you*] That is, you Jews (Estius, Gomar, Gerhard). This is referred, either, 1. to all the Epistles of Paul, who, although he wrote unto certain Church specifically, yet is shown to have written to all generally, etc. (Bede in Estius). But it is objected that he here speaks distributively, adding, *just as also in all his Epistles, etc.* (Gerhard out of Estius). Or, 2. to the Epistle to the Romans (Grotius, Cæcumenius, etc., in Estius, Lorinus in Gerhard, Hammond), in which are many things pertaining properly to the Jews (Grotius), which was written to the Jews equally with the Gentiles (Estius, Gerhard); and specifically to that passage in Romans 2:4, 5 (Hammond, certain interpreters in Estius); and in Romans 11 (Hammond); and in Romans 8:21 and 12:1 (certain interpreters in Gerhard). But he says that in Romans 2 by complaint, understanding the forbearance of God, whereby He delays just judgment against sinners: Now, Peter speaks by exhortation and consolation, understanding the forbearance of God, whereby Christ delays His coming, being about to render rewards to the elect (Estius). Or, 3. to the Epistle to the Hebrews (Estius, Gomar, Beza, Mede, Gerhard out of Baronius, Ribera, Salmasius, etc.): as it is evident, 1. Because Paul wrote only this to the Hebrews (Gerhard, thus Spanheim<sup>1</sup>). 2. Because the hidden wisdom of Paul is especially conspicuous here, in the majesty of utterance, sublimity of matter,

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<sup>1</sup> Frederic Spanheim (1632-1701) studied at Leiden and took the doctoral degree in 1651. He was Professor of Divinity at Heidelberg (1655) and Leiden (1670).

and stupendous force of reasoning, as all Interpreters acknowledge. 3. Because here are those very things *δυσνοητὰ*, *hard to be understood*, or *δυσερμήνευτα*, *hard to be uttered*, as they are called in Hebrews 5:11, things liable to cavil, of which sort of places are those in Hebrews 6 and 10, and what things are said concerning Melchisedec, and concerning the priesthood of Christ, the abrogation of the Law, etc. (Spanheim's *Dissertation concerning the Author of the Epistle to the Hebrews*<sup>1</sup> 1:4, 5). 4. From the utmost affinity of argument (Spanheim's *Dissertation concerning the Author of the Epistle to the Hebrews* 1:3), and agreement of matter (Estius). Peter has regard here to the preceding exhortation, namely, that they apply themselves to a holy life, and constantly and patiently look for the coming of the Lord, who draws near, and delays not otherwise than for their salvation. With these things plainly agree Hebrews 9:12, etc.; 10:19-23, 25, 37 (Spanheim's *Dissertation concerning the Author of the Epistle to the Hebrews* 1:3). Add Hebrew 9:28; 11; 12 (Gomar). What he says concerning patiently looking for the *promised coming*, 2 Peter 3:4, plainly agrees with Hebrews 10:23, 36, 37 (Gerhard, similarly Estius).

***Hath written unto you; unto you Jewish believers, viz. either, 1. In his Epistle to the Romans, Romans 2:4, where is a passage very like this: or, 2. In his Epistle to the Hebrews, which, though it were not entitled to the Jews of the dispersion, yet was written to their nation; and in that Epistle several places there are of the same purport with this here; (see Hebrews 9:28; 10:23, 25, 36, 37;) and other Epistle of Paul to the Jews we have none: and in this he shows much of that wisdom God gave him in the mystery of the gospel; and in this likewise are many things hard to be understood.***

Verse 16: As also in all *his* epistles, (**Rom. 8:19; 1 Cor. 15:24; 1 Thess. 4:15**) speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

[*In all* (that is, nearly all [Estius out of Erasmus]) *his Epistles*] In those others, of which eight remain to us (Grotius), understanding, *he wrote* (Estius, Gerhard).

***As also in all his epistles; to make the sense complete, we must supply here from the former verse, he hath written.***

[*Speaking in them of these things*] That is, which were treated in both these Epistles, but especially in this chapter (Gerhard), concerning which I have instructed you (Estius). Concerning judgment; concerning eternal life; and concerning the Condition prescribed to those desiring to obtain it, namely, of living without filth and defects; and concerning the patient looking for of the

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<sup>1</sup> *Dissertatio Theologica de Autore Epistolæ ad Hebræos.*

Resurrection of bodies, Romans 8:23; Ephesians 4:31 (Grotius); concerning the coming of Christ unto judgment (Gerhard, Estius, Mede), of which Paul treats in 1 Corinthians 1:7, 8; 3:13; 2 Corinthians 5:9-11; Philippians 1:10; 2:15, 16; 3:20; Colossians 3:4, 5; 1 Thessalonians 2:12; 3:13; 5:23; 2 Thessalonians 1:8, etc.; 1 Timothy 6:14, 15; Titus 2:12, 13 (Mede's *Paraphrase and Exposition of the Prophecie of Saint Peter* 757); concerning the patient looking for of the promises of Christ; concerning fleeing from teachers of error and scoffers; concerning the truth of the doctrine once delivered, especially of that which concerns the faith and good works (Estius, Gerhard). For the teaching of these heads is scattered in Paul's Epistles (Estius).

***Speaking in them of these things; viz. concerning the second coming of Christ, and end of the world, the patience that should be exercised in waiting for it; about avoiding scoffers that deny these truths, and the other instructions contained in these two Epistles, but especially in the two latter chapters of this Second Epistle.***

[*In which, etc., ἐν οἷς ἔστι δυσνόητά τινα*] *In which* (namely, Epistles [certain interpreters in Gerhard]: or rather, things said and written [Menochius]; or, the matters concerning which Paul wrote [Gerhard]: for the masculine ἐν οἷς, *in which*, is not able to be referred to the feminine ἐπιστολαῖς/*epistles* [Menochius, thus Estius, Gerhard], but to the περὶ τούτων, *of these things* [Gerhard out of Salmasius, Hammond]: Indeed, most Codices read ἐν οἷς,<sup>1</sup> but others ἐν αἷς<sup>2</sup> [Beza]: Thus in a manuscript [Grotius]: Thus in three manuscript codices of Robert Stephanus, which I think to be correct [Beza]: Or, *among which*<sup>3</sup> [Erasmus, Illyricus, Tirinus]) *are some things difficult to understand* (Pagnine, Montanus, Beza, Piscator), or, *obscure, etc.* (Castalio), both on account of the majesty and sublimity of the matters, and on account of the infirmity of our mind (Gerhard). The δυσνοητά, *things hard to be understood*, that he points to, are concerning the *spiritual Body*, 1 Corinthians 15:44, which δυσνοητά the Carpocratians were thus desiring to be taken, as if salvation were promised to spirits alone: likewise concerning Faith opposed to works of the Law, which δυσνοητά they were taking as if Faith was sufficient without any good works, which are practiced by the body, and as if Faith and Love were able to stand and to advance with whatever works of the body (Grotius). The Papists hence gather that the Scripture is obscure, and therefore not to be read the Laity (Gerhard). Therefore, the Protestants falsely teach that the Scripture is everywhere easy (Estius). But we do not deny that there are certain δυσνοητά, *things hard to be understood*, in the Scriptures, but that the

<sup>1</sup> In the Masculine.

<sup>2</sup> In the Feminine. Thus Codices Sinaiticus, Vaticanus, and Alexandrinus.

<sup>3</sup> Latin: *inter quæ*, in the Neuter.

whole body of Scripture, even in the doctrines of faith necessary for salvation, is obscure. And, if some things be obscure, they are therefore to be unfolded with greater study (Gerhard). Others: He here calls δυσνοητὰ, *things hard to be understood*, the time of the coming of Christ unto judgment against the Jews, or the *day and hour*, as it is said in Matthew 24:36, which is known to God alone, Acts 1:7; etc. (Hammond).

*In which are some things hard to be understood; in which Epistles, or rather, in which things contained in Paul's Epistles, for the Greek relative is of a different gender, and cannot agree with Epistles:* q.d. Some of the doctrines delivered by Paul in his Epistles are hard to be understood. And so this doth not prove Paul's Epistles, much less the whole Scripture, to be obscure and dark: the style and expression may be as clear as the nature of the things will bear, and yet the things themselves so expressed may be hard to be understood, either by reason of their own obscurity, as prophecies, the excellency and sublimeness of them, as some mysterious doctrines, or the weakness of men's minds, and their incapacity of apprehending spiritual things, 1 Corinthians 2:14, compared with 1 Corinthians 13:9, 10.

[Which, etc., ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὥς καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν] *Which unlearned* (namely, in the Sacred Scriptures [Lyra]: Or, *unteachable*, that is, unwilling to learn [Estius], who refuse to give place to truth demonstrated out of the word of God [Gerhard]: יִשְׁכַּח/fools:<sup>1</sup> He calls them ἀμαθεῖς/*unlearned* because they do not consider the order and design of the Apostle [Grotius]) *and unstable* (or, *insufficiently firm*, or *stable* [Erasmus, Beza, Piscator, Estius], without the foundation of faith [Estius]: who does not keep himself in that doctrine which from the beginning resounded throughout the Churches [Grotius]: inconstant, and not yet established in religion, who do not build their faith upon the word of God, which is the foundation both of faith and of the Church [Gerhard]; unstable in faith and manners [Lyra]: We have ἀστηρίκτους/*unstable* in 2 Peter 2:14 [Grotius], *who do not have a root in themselves*, as it is said in Matthew 13:21 [Gerhard]) *twist* (that is, turn to a depraved sense [Estius, similarly Gerhard], do violence to them [Estius, Vorstius]; and, with the rack employed, they strive to draw them unto their own sense: It is a Metaphor, either, from a wrestler, who by a folding of the members together, first this way, now that way, twists and turns the other, until he overthrows him; or, from torturers, who sometimes thus rack an innocent man, so that he might profess certain

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<sup>1</sup> For example, Jeremiah 4:22: "For my people is foolish, they have not known me; they are sottish (יִשְׁכַּח) children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge."

*Which they that are unlearned; they that are ignorant of the Scripture, unskilful in the word of righteousness, Hebrews 5:13; or*

<sup>4</sup> *De Præscriptione Hæreticorum* 12.

indocible, that will not be instructed. *And unstable*; such as are ill grounded, and therefore unstedfast, and easily deceived, 2 Peter 2:14: see Ephesians 4:14. *Wrest*; pervert the Scripture, and offer violence to it, and, as it were, rack and torture it to make it confess what it never meant. *To their own destruction*; eternal destruction, viz. while they use the Scriptures to countenance their errors; or stumble at some things in them, which are obscure, thereby taking occasion to deny the truth of God; and so make the Scripture the instrument of their perdition, which God appointed to be the means of salvation.

Verse 17: Ye therefore, beloved, (Mark 13:23; 2 Pet. 1:12) seeing ye know *these things* before, (Eph. 4:14; 2 Pet. 1:10, 11; 2:18) beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

[*Knowing these things beforehand*, προγινώσκοντες] *Having foreknowledge* of those things (Beza, Piscator). *Being forewarned* (Grotius, thus Vatablus). Concerning dangers. See Matthew 24:25 (Grotius). This is referred, either, 1. to the final coming of Christ (certain interpreters in Gerhard): or, 2. to the predictions of Christ and the Apostles concerning the coming of false teachers and scoffers, who would pervert the Scriptures, etc. Knowing this beforehand, says he, beware, etc. (Gerhard).

[*Lest, etc.*, μή, τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσῃτε τοῦ ἰδίου στηριγμοῦ] *Lest with lawless men's* (who by no law and no statues are able to be preserved in order, but desire to permit all things to themselves [Estius]: They are called ἄθεσμοι/*lawless* for a similar reason that the inhabitants of Sodom are, 2 Peter 2:7<sup>1</sup> [Grotius]) *error* (πλάνῃ here signifies *deception*, as in Proverbs 14:8:<sup>2</sup> See also Ephesians 4:14<sup>3</sup> [Grotius]) *being likewise led* (or, *being led away with them* [Beza, Piscator], *being likewise led away* [Estius], that is, being deceived [Menochius], entangled [Estius], with the others [Estius, Vatablus], whom they already subverted [Estius]), *ye fall from your own firmness* (Montanus), or, *stability* (Erasmus, Pagnine, Beza, Piscator, etc.). Namely, of faith (Estius, thus Menochius), which ye have (Menochius), which ye have hitherto preserved (Estius); from that stable faith implanted in your souls

<sup>1</sup> 2 Peter 2:7: "And delivered just Lot, vexed with the filthy conversation of the wicked (τῶν ἀθέσμων)..."

<sup>2</sup> Proverbs 14:8: "The wisdom of the prudent is to understand his way: but the folly of fools is deceit (ἡβῆ; ἐν πλάνῃ, in the Septuagint)."

<sup>3</sup> Ephesians 4:14: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, according to the craft of deceit (τῆς πλάνης)..."



(Estius), from a firm and solid knowledge of true doctrine (Beza). Στηριγμός, יָצִיב in Isaiah 3:1,<sup>1</sup> is in this place that *constancy* through which faith is retained. Ἐκπίπτειν στηριγμοῦ, *to let go of steadfastness*, is thus used, just as χάριτος ἐκπίπτειν, *to let go of grace*, Galatians 5:4 (Grotius). Faith is called στηριγμός, *a support, a fortification, and a solid defense*; because it rests upon Christ, as a solid rock, and fortifies us against the assaults of Satan, the world, and the flesh. Now, this stability is said to be proper to the pious, because these alone remain constant in the faith, but others, having no root, perish, Matthew 13:20, 21 (Gerhard).

**Seeing ye know these things, which I have been now writing to you of, viz. That the Judge will certainly come; or, that heretics, deceivers, and scoffers will come; or both may be comprehended. Beware lest ye also; as well as others have been. Fall from your own steadfastness; the steadfastness of your faith. This admonition he gives them, not to discourage them with fear of apostacy, but to awaken them to that holy care which would be a means to prevent it; and so to keep them from security, and trust in themselves, not to weaken their faith, and reliance on the promise.**

Verse 18: (Eph. 4:15; 1 Pet. 2:2) But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. (2 Tim. 4:18; Rev. 1:6) To him *be* glory both now and for ever. Amen.

[Grow ye (that is, give diligence that ye might grow [Grotius, thus Estius]: just as in 1 Peter 2:2 [Grotius]: which happens by the study of good works [Estius]) *in grace* (that is, either, in the gifts of grace [certain interpreters in Gerhard]: or, in grace, by which Christ makes us pleasing to the Father, and preserves us [Estius]: or, in the gratuitous favor of God, in which the pious grow/thrive, when they apprehend and retain it, as offered in the word, with a more steadfast faith, and feel it more in their own soul, and are confirmed in it [Gerhard]) *and in the knowledge, etc.*] By which we know Christ and His mysteries, now through faith, and are going to know in heaven by sight<sup>2</sup> (Estius, similarly Gerhard). There is here ἐν διὰ δύο, *an hendiadys*.<sup>3</sup> For *that grace by which Christ is known with an experimental knowledge* is understood. See 2 Peter 1:5. Compare 2 Corinthians 4:6 (Grotius).

**But grow in grace; in all those spiritual gifts ye have received from Christ, especially sanctifying. And in the knowledge of our Lord**

<sup>1</sup> Isaiah 3:1: “For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff (מִשְׁעָן וּמִשְׁעָנָה), the whole stay of bread, and the whole stay of water (כָּל מִשְׁעָן מַיִם וְכָל מִשְׁעָן לֶחֶם)...”

<sup>2</sup> See 2 Corinthians 5:7; 1 Corinthians 13:12.

<sup>3</sup> That is, two words used to express one concept.

***and Savior Jesus Christ; in faith, whereby ye are sanctified, and made partakers of that grace.***

[*Both now* (that is, in this age [Estius, Gerhard]) *and unto the day* (or, *days* [Syriac], or, *time* [Illyricus, Pagnine, Beza, Piscator]: ἡμέρα/*day* here, as in 1 Peter 2:12, signifies *time* after the fashion of the Hebrews [Grotius]) *of eternity*<sup>1</sup> (thus Erasmus, Montanus, Tigurinus)] Or, *everlasting* (Castalio, thus Pagnine, Beza, Piscator, Grotius), that is, unto all eternity (Menochius, thus Estius), which is, as it were, one day (Estius). There is a similar sense in 1 Timothy 6:16 (Grotius). This is an argument for the Divinity of Christ, for these conclusions are everywhere appropriated to God (Estius).

***To him be glory both now and for ever; which belongs only to God; and therefore this proves Christ to be God.***

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<sup>1</sup> Greek: καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.

# Index

- Abarbanel, Issac, 387  
Ælianus, Claudius, 378  
Æschylus, 336  
Albert the Great, 298  
Alexander of Aphrodisias, 300  
Ambrose, 135  
Apollodorus of Athens, 336-337  
Apollodorus of Carystus, 254  
Aquinas, Thomas, 154  
Aratus, 378  
Aristophanes, 149  
Arius, 330  
Arrianus, Lucius Flavius, 378  
Athanasius, 22  
Athenæus (of Naucratis), 123  
*Barnabas*, Epistle of, 51  
Baronius, Cæsar, 15, 22  
Barradas, Sebastiao, 407  
Basil (the Great), 408  
Bede (Venerable), 27  
Bellarmine, Robert, 179  
Bertram, Bonaventure Cornelius, 267  
Beza, Theodore, 21  
Bochart, Samuel, 31  
Brentius, John, 407  
Brouard, Matthieu, 407  
Brugensis, Lucas, 128  
Bucer, Martin, 407  
Budæus, Gulielmus, 213  
Cajetan, Thomas, 67  
Camerarius, Joachim (the Elder), 20  
Cameron, John, 61  
Cappel, James, 23  
Cappel, Louis, 267  
Carpocrates, 328  
Casaubon, Isaac, 105  
Castalio, Sebastian, 20-21  
Catharinus (Lancelot Politi), 394  
Cato (the Elder), 254  
Catullus, Gaius Valerius, 211  
Censorinus, 341  
Cerinthus, 328  
Clarke, Samuel, 9-10  
Codex Veronensis, 156  
Complutensian Polyglot, 157  
Cyprian (of Carthage), 25  
Cyril (of Alexandria), 27  
Cyril (of Jerusalem), 68  
Damascenus, John, 274  
Damir, 298  
Deastri, 210  
Demosthenes, 151  
Denis (the Carthusian), 251-252  
Dickson, David, 151  
Didymus (of Alexandria), 53  
Dieu (de), Louis, 139  
Dio Cassius, 115  
Dionysius the Areopagite, 300  
Dioscorides, Padanius, 38  
Drusius, John, 24  
Ephrem the Syrian, 274  
Epicharmus of Kos, 253  
Epicurus, 218  
Epiphanius, 179  
Erasmus, Desiderius, 21  
Estius, William, 19  
Eusebius, 22, 26  
Eustratius (of Nicea), 105  
Favorinus of Arelate, 213  
Gagnæus, Johannes, 191  
Galen, 238  
Gataker, Thomas, 88  
Gellius, Aulus, 120  
Gerhard, John, 15  
Glassius, Solomon, 93  
*Glossa Oridinaria*, 56  
Gomar, Francis, 19  
Gregory of Nazianzus, 273  
Grotius, Hugo, 16  
Hammond, Henry, 15  
Hegesippus, 312  
Heinsius, Daniel, 388  
Heminge, Nicholas, 83, 408  
Heraclitus (of Ephesus), 378  
Herodianus, 94  
Herodianus (of Syria), 158  
Herodotus, 211  
Hesiod, 337  
Hessel, Jean, 22  
Hesychius (of Alexandria), 111

- Hierocles, 289  
 Hillary, 407  
 Hippocrates, 378  
 Hugo Cardinalis, 135  
 Hypastapes, 395-396  
 Iamblichus, 398  
 Ibn Ezra, Abraham, 377  
 Illyricus, Matthaeus Flaccius, 21-22  
 Isocrates, 239  
 Irenæus, 56  
 Justin Martyr, 92  
 Juvenal (Decimus Junius Juvenalis), 367  
 Knatchbull, Norton, 199  
 Lælius, Gaius, 308  
 Lærtius, Diogenes, 153, 378  
 Lapide (à), Cornelius, 83  
 Laurentius, Jacob, 407  
 Lessius, Leonard, 389  
 Libanius, 141  
 Lightfoot, John, 15  
 Lombard, Peter, 408  
 Longus, 254  
 Lorinus, Johannes, 155  
 Lucan, Marcus Annæus, 396  
 Lycophron, 321  
 Lyra (de), Nicholas, 15  
*Magdeburg Centuries*, 274  
 Maimonides (Rambam), Moses, 387  
 Manilius, Marcus, 387  
 Martial, Marcus Valerius, 207  
 Mede, Joseph, 24  
 Menander (the playwright), 124  
 Menochius, John Stephen, 19  
 Minucius, Felix Marcus, 396  
 Montanus, Benedict Arias, 21  
 Nahmanides, 405  
 Nicephorus Callistus Xanthopoulos, 267  
 Nicolaitans, 16, 328  
 Œcumenius, 22  
 Origen, 273  
 Orosius, Paulus, 266  
 Osiander, Lucas, 22  
 Ovid, 149  
 Pagnine, 21  
 Papias, 266  
 Pareus, David, 408  
 Parthian Empire, 24  
 Pererius, Benedictus, 408  
 Philo, 25  
 Philostratus (the Athenian), 251  
 Pindar, 336  
*Pirkei Avoth*, 68  
 Piscator, John, 16  
 Placæus, Joshua, 51  
 Plautus, Titus Maccius, 105  
 Pliny the Elder, 37  
 Plutarchus, Mestrius, 130  
 Pollux, Julius, 150  
 Polybius, 213  
 Polycarp, 130  
 Ptolemy, Claudius, 214  
 Quintilianus, Marcus Fabius, 155  
 Rainolds, John, 211  
 Revius, James, 348  
 Ribera, Francis, 107  
 Royal Codex, 64, 156  
 Ruffinus, 178  
 Salmasius, Claudius, 284  
 Salmeron, Alfonso, 407  
 Salomon (Rabbi), 239  
 Scaliger, Joseph, 185  
 Schickard, William, 405  
 Schmidt, Erasmus, 93  
 Seneca, Lucius Annæus, 396  
*Shepherd of Hermas*, 375  
 Sibylline Oracles, 396  
 Simonians, 309  
 Simon Magus, 16  
 Socinus, Faustus, 51  
 Socrates (of Constantinople), 357  
 Solinus, Gaius Julius, 341  
 Sophocles, 245-246  
 Spanheim, Frederic, 419  
 Stephanus, Robertus, 188  
 Stobæus, Johannes, 149  
 Strabo, 25  
 Suidas, 213  
 Symmachus, 103  
 Tacitus, Cornelius, 312  
 Terence, 379  
 Tertullian, 26  
 Theodoret, 25, 115  
 Theodotion, 103  
 Thucydides, 246  
 Tibullus, Albius, 38  
 Tigurinus, 21  
 Tirinus, James, 22  
 Toletus, Franciscus, 408

Tremellius, John Immanuel, 20  
Tzetzes, John, 336  
Valla, Laurentius, 56  
Varro, Marcus Terentius, 254  
Vatablus, Francis, 22  
Veal, Edward, 9-11

Vorstius, Conradus, 15  
Vossius, Gerhard Johann, 408  
Xenophon, 193  
Zegers, Nicholas Tacitus, 20  
Zeno, 396  
Zosimus, 398